REPORT

OF THE

AMERICAN MISSION

AMONG THE MAHRATTAS.

FOR

1861.

BOMBAY:
PRINTED AT THE "EXCHANGE PRESS," FORT.

1862.
A MAP showing the DISTRICT occupied by the MARATHÍ MISSION of the A.B.C.F.M.
A MAP of the
AHMEDNUCCUR BRANCH MISSION.
Scale twenty Miles to an Inch.
The past year has been one of peculiar anxiety to the Mission on account of the civil war prevailing in America. For a time business there was nearly suspended, numerous failures occurred, the minds of men were absorbed in political matters, and in consequence of this it became difficult to raise funds for Missionary purposes. We had repeated letters from the Secretaries of our Society urging upon us the necessity of great caution in our expenditures, but about the 1st of July we received a letter from the Treasurer, from which we learned that we could expect no further remittance from him for about three months. We found afterwards that he wrote this letter under a misapprehension as to the amount on hand in the Mission Treasury. The fact was, that our Treasury was nearly empty when that letter reached us. With a current expenditure of 3,000 Rs. a month, and no funds to meet it, we were brought into great straits. On consulting with esteemed friends of the Mission as to what we should do in the circumstances, we were advised to make an appeal to the public, stating our necessities, and how much would be
wanted to carry on our operations without curtailment. We followed this advice, and have reason for great gratitude to God in view of the result. Our friends at Ahmednuggur and at other stations aided us by their influence and active exertions in our behalf. Liberal responses were made to our appeal from every quarter. From all parts of this Presidency donations were received, and some even from beyond its limits. Friends of the Mission in England and Scotland, when they heard of our wants, sent us valuable contributions though unsolicited. Edinburgh raised a subscription and sent us £50. The list of the names of the donors and of the places from which the donations were received, given in the Appendix, will show how wide was the sympathy felt for our Mission in its emergency. The names of several Natives not Christians will be seen in this list; the amount received from persons of this class was about Rs. 400. One Hindoo Merchant in Bombay sent in a donation of Rs. 100, and remarked in his note accompanying it, that though he was not a believer in Christianity, yet he admired and appreciated the disinterested zeal and exertions of Christian missionaries in doing good to the people of India, and he believed the American Mission had done and was still doing much for the moral and social elevation of his countrymen, that therefore he deemed it his duty to contribute according to his ability to the support of the Mission in their present embarrassed circumstances. The aid received from this and other native gentlemen was exceedingly gratifying to us, as it showed that there are some persons in the native community who appreciate our motives in coming to this country, and while they do not acknowledge Christianity to be true, they feel that the ministers of Christ and of course the religion of Christ should be honored for the good results already accomplished by Missionary operations. May their eyes be
enlightened to see still more of the blessed results of Christianity, and its adaptation to the wants of our race in every age and in every clime. To all who aided us by their offerings, we feel that we owe a great debt of gratitude, and we pray that they may be richly rewarded. One gentleman in Bombay, whose liberality we have had occasion to mention in former years, gave us Rs. 1,600. A gentleman in Ahmednuggur gave us Rs. 1,100, and another gave Rs. 1,000, besides expending a large sum in building a house, which he presented to the Mission for the residence of a Missionary. The kindness of these valued friends we shall never forget. And there were individual cases of great Christian liberality among those who contributed the smaller donations, which were very cheering indeed, and we felt that their gifts were as valuable in the sight of God and came from as warm sympathizing hearts as those that were larger. For all this wealth of sympathy and Christian affection, called forth in our trying emergency, we are heartily thankful, and especially for the prayers elicited from many hearts and tongues in our behalf. It was indeed an excellent exhibition of the true spirit of Christianity, which knows no nation or creed, but only the common bond of Christian brotherhood and Christian love.

The influence of our financial difficulty in calling out the benevolence of our native churches is also worthy of particular notice. Our native converts have been very slow to feel the responsibility, resting upon them as members of the church of Christ, to do all in their power towards sustaining the institutions of the gospel. Being themselves poor, they have felt more like depending entirely upon the bounty and charitable aid of the Missionary Society, which has sent labourers among them, than expending any part of their own little income for the supply of their spiritual wants. They have seemed to think it was far more blessed
to receive than to give. It is the great difficulty apparently throughout all India, to induce native converts to make liberal contributions for maintaining the means of grace and the institutions of the gospel among themselves. It would seem that one object of Divine Providence, in sending upon us financial difficulties, may have been to give an opportunity to the members of the native churches to manifest their appreciation of the blessings of the gospel, and to excite them to deeds of Christian benevolence. Such at least has been the result, and we feel that we have reason to praise God, that out of great evil He has brought great good. But the history of the benevolent efforts of our native converts is so connected with the account of our Anniversary meetings at Ahmednuggur in October, that the two must necessarily be narrated together. It is sufficient to say here, that the whole amount given and pledged by the native converts at Ahmednuggur, Satara, Bombay, and in the rural districts around Ahmednuggur, exceeds 1,000 Rupees. Only a portion of the amount promised was paid into the Mission Treasury before the close of 1861.

The whole amount received from all quarters in aid of the Mission funds the past year, is Rs. 15,375, of which sum Rs. 13,375 have been received since the 1st of July. The sum of Rs. 673 was collected from the native congregations of the Mission, and Rs. 400 were contributed by natives not Christians, making Rs. 1,073 received from the natives of this country; Rs. 1,168 were given by the Missionaries of our Mission, and the remainder, amounting to Rs. 13,134, was contributed by kind Christian friends, who thus manifested their deep interest in our work. Of this sum Rs. 1,477 were sent us from England and Scotland, being contributed or collected by old friends of the Mission formerly resident in this country. These contributions rendered any serious curtailment in our operations un-
necessary, and they very greatly cheered us in our labors. In view of what God has done for us the past year we may well sing with the Psalmist, "Unto the upright there ariseth light in the darkness." "The Lord of Hosts is with us, the God of Jacob is our refuge."
I.—AHMEDNUGGUR.

[Ahmednuggur is 160 miles east of Bombay, and is the centre of a large Collectorate, which embraces an area of 7,624 square miles, and contains a population of about 1,000,000 inhabitants.]

1. CENTRAL DISTRICT.—Station at Ahmednuggur. Rev. H. Ballantine, Rev. L. Bissell, Mrs. Ballantine, Mrs. Bissell, and Miss Farrar.

Native Pastor.—Rev. Vishnoo Bhaskar.

Churches.—Ahmednuggur First, Ahmednuggur Second, and Lonee.

Out-stations.—Shendee, Wadgaum, Lonee, Nagapoor-Wadgaum, and Agadgaum. Fifteen native helpers and one tract-colporteur.

2. FIRST NORTHERN DISTRICT.—Station at Rahooree. Rev. A. Abbott, and Mrs. Abbott.

Churches.—Shingvay, Wambooree, Kendal, Gahoo, and Rahooree.


Churches.—Khokar, Panchegaum, Wadgaum, Satral, and Pudhegaum.


4. NORTH EASTERN DISTRICT.—Station at Wadale. Rev. S. B. Fairbank, and Mrs. Fairbank.

Licentiate.—Rev. Maruti R. Sangale.

Churches.—Chande, Dedgaum, Shingave-Tookai, Newasse, and Sonai.


5. SOUTH-WESTERN DISTRICT.—Station at Seroor, unoccupied.


Out-stations.—Wadegawhan, and Karde. Five native helpers.

6 SOUTHERN DISTRICT.—Station at Kolgaum, unoccupied.

Church at Kolgaum. Out-stations.—Rooee, Limpangaum, and Ghogargaum. Four native helpers and one tract-colporteur.
In all, there were in connection with the Ahmednuggur Branch of the Mission at the close of 1861, five Missionaries, and six female Missionaries, two native Pastors, and one licentiate, sixty native helpers including school teachers, and two tract-colporteurs. There were six stations, (two of them unoccupied,) and thirty-nine out-stations, where religious services were held every Sabbath. There were twenty churches containing 545 members and 382 baptized children, and in these churches 96 villages and towns in this district were represented. The statistics of these churches are given in the following table:—
<table>
<thead>
<tr>
<th>Names of Churches</th>
<th>No. of Members January 1st.</th>
<th>Received on Profes.</th>
<th>Received by Letter</th>
<th>Dismissed to other Churches</th>
<th>Excommunicated</th>
<th>Died.</th>
<th>No. of Members Dec. 31.</th>
<th>Baptized Children January 1st.</th>
<th>Baptized in 1871.</th>
<th>Came from other Churches</th>
<th>Went to other Churches</th>
<th>Received to Communion</th>
<th>Died.</th>
<th>No. of Children Dec. 31st.</th>
<th>Villages represented in each Church.</th>
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Four new churches have been formed the past year; one in the
district under the charge of Mr. Abbott, one in the district under
Mr. Barker, and two in Mr. Fairbank's district. Each of these breth­
ren has now five churches under his care. The 20 churches now
connected with this Branch of the Mission, number from 9 to
103 members, or on an average about 27 to each church. Of the
545 members connected with these 20 churches at the close of the
year, 85 were new members received during the year. Three of
these came from another Mission, where they had been baptized,
though residing there only temporarily, while they have their per­
manent home in our districts. The net increase in the number of
communicants during the year is 72. Eighty adults and seventy
children were baptized in our churches during the year; 150 in all.

The number of new members received into our churches the past
year is just two-thirds of the number received during the year pre­
nvious. This falling off may be owing in part to the fact, that two of
the brethren laboring in the rural districts were compelled by the
ill-health of their families to leave their fields of labor at a time
when they would otherwise have been able to bestow much effort
upon them. They were each of them absent three months or more
from their districts; other causes may be learned from the reports of
the different individuals.

We have added another column to our table of statistics to show
the number of villages represented in our churches. From this
it will be seen, that the members of our twenty churches are living
in 96 different villages and towns in this district. This shows
how the gospel is extending among the villages around us. And
it is well to bear in mind also, that the Mission has only thirty-nine
outstations besides the six stations, and that therefore there are 51
places in which Christians reside, where there is no native catechist
or Christian school-teacher to maintain religious services on the
Sabbath. Nothing could show more strikingly the importance of
our efforts to raise up native catechists and school-teachers for the
purpose of supplying this need.

In the work of raising up teachers and catechists our village
schools are doing an important work. They labor under many
disadvantages and are subject to many fluctuations, but still we could
not do without them. We have now 23 village schools containing
about 250 pupils. The children of Christians are taught in these
schools with the children of heathen parents. In some cases pro-
mising young men, after working all day, attend the school at night, and make good progress in their studies. Some of the most promising children and youth taught in these schools, are taken into the school for catechists in Ahmednuggur, the advantages of which are sought after by very many in the villages, and after two or three years of study there, are prepared to become catechists or teachers. Thus the village schools become feeders to the school for catechists, and with it serve to raise up the men whom we so much need. In these schools also, many pupils are converted, and many others receive lasting impressions for good, so that these schools with their Christian teachers are an important evangelistic agency. They impart the elements of knowledge to the children of Christians residing in the villages and to those of their heathen neighbors also; they furnish pupils to the school of catechists in Ahmednuggur, who afterwards become valuable agents in our work; and they are the means of conversion to many young persons, and are thus nurseries of plants of righteousness for our churches.

The Prudential Committee of our Society have recently issued a pamphlet in America, exhibiting the principles of their educational policy. In this pamphlet, in the summing up, they say:—"The education in the Missions under the care of the Board, regarded as a whole, was never so effective in a Missionary point of view, never so valuable as at the present moment. What the schools now most need is better teachers, and to derive more of their support from the parents of the pupils." This we believe to be true in regard to our Mission.

The usual anniversary meetings were held on Thursday, Friday, and Saturday, October 24—26. The Spirit of the Lord was with us, and scenes occurred such as we had never before witnessed. The spirit of consecration to Christ was manifested in an unusual degree, and under the influence of that spirit, offerings were made to the Lord by the native converts far beyond our expectations. He who is able to do exceeding abundantly above all that we ask or think, opened the hearts of his people in a wonderful manner, and led them to such views of the love of Christ as they never had before. The amount of the offerings made and pledged by the native Christians is not so very great, but the spirit with which many of them gave was admirable, and encourages the liveliest hopes in regard to the activity and benevolence of these native churches in future. It should be remembered also that the principal agency in stirring up the minds of the native
church was that of the natives themselves. Mr. Vishnoopunt, Pastor of the 2nd Church in Ahmednuggur, rose in the meeting on the afternoon of Friday 25th, after two or three others had made addresses on the subject of benevolence and evangelistic efforts, and remarked that he had been thinking for one or two months, that Christians here did not give as they ought to the work of the Lord. At the Missionary meeting here on the first Monday in September, a letter from a native Christian in Ooromiah, Persia, had been read, giving an account of the liberality of the native Christians there; and at the Missionary meeting on the first Monday in October, a letter received from Rev. Mr. Tracy, Missionary in Madura, was read, giving an account of similar scenes among the native Christians there, and he felt on hearing those letters, that we ought to do something here also. He said, that after a good many severe struggles with his own heart, he had determined to give a month's pay to the Mission, and so saying, he placed 25 Rupees on the table. This moved the native Christians present, and they immediately began to make their offerings to the Lord. The particulars need not be described here; it is sufficient to say that many most affecting scenes occurred, and for the greater part of the time nearly the whole congregation were in tears. At length the time came for closing the meeting, and the people were informed that the next day there would be another opportunity of giving to the Lord. The scenes at the meeting on Saturday morning were even more affecting than those on Friday, and there were more decisive evidences that the whole was the work of the blessed Spirit, warming the hearts of Christians by a view of Christ's love. Under the thrilling exhortations of the native pastor the whole assembly was deeply affected; sobbing and weeping were heard in all parts of the house. One young man, a member of the Theological class, was so affected that he was taken out insensible, and afterwards said that he never had such views before of his own sinfulness and of the greatness of Christ's mercy. Others who exhibited no external manifestations of their feelings, remarked afterwards, that they felt their own exceeding sinfulness and the preciousness of Christ in an unusual degree. It was this feeling pervading the congregation, which made the meeting on Saturday morning so peculiarly interesting. At the noon prayer meetings on Sabbath and throughout the whole of the succeeding week, a very deep feeling was manifested in the prayers and addresses of the native Christians. During that week the schools at Ahmednuggur were dismissed, and the members
of the Theological class were sent to different villages to labor as catechists, according to previous arrangements. And thus closed one of the most interesting of our annual meetings.

But the influence of these meetings did not stop here. The intelligence of what was done at Ahmednuggur was carried to Bombay, and at a meeting of the native church connected with our Mission there, statements were made which moved the native brethren to action, and called forth their liberality in an unwonted measure. Meetings were also held at Seroor and in some of the rural districts, and the poor people belonging to the village churches gave according to their power, yea and beyond their power, to the cause of their Master. These scenes will long be remembered by our native Christians, and will doubtless serve to increase their readiness to devote themselves and their property to the service of Christ. They seem to have learned the lesson which Christ wished to teach his disciples, that it is more blessed to give than to receive. They never before knew the luxury of giving. The reflex influence of these things upon the churches in America, we have no doubt, will be not the least part of the good accomplished by their self-sacrificing liberality.

The Bombay Bible Society having proposed to our Mission to aid them by allowing some of our native helpers to engage for a few months in the work of selling and distributing copies of the Bible and portions of the Sacred Scriptures in the Mahratta Country, we gladly consented, and several of our native agents were so employed at the expense of the Bombay Bible Society during the months of November and December. The results of their efforts up to the close of the year were, that about 160 copies of the New Testament and forty copies of the Bible were sold and given away, in different places within 100 miles of Ahmednuggur. A large tract of country was traversed by the colporteurs in carrying on this work, and besides the portions of the Word of God sold and distributed, a great amount of religious instruction was given to the people. It has been discovered that very many would gladly receive copies of the Word of God, and some would even purchase copies, but fear of the Brahmans prevents. It is well to continue these efforts, and thus show the people how galling the yoke of bondage which the Brahmans have placed upon their necks. The day will come when they will throw off this yoke, and when we trust they will attain the liberty that is found in Christ. He is the freeman whom the truth makes free, and all are slaves beside. The extensive distribution of the
word of God among the people of this country, would be one of the surest signs that God was about to free these degraded heathen from the shackles of superstition and the baneful effects of long continued idolatry and debasing immorality. May the Lord hasten it in his time.

1. Report of the Central District; Ahmednuggur Station.

[The city of Ahmednuggur contains a population of 26,000. The Taluka of Ahmednuggur embraces an area of 644 square miles, and contains a population of about 100,000 souls.]

Churches.—Rev. Hari Ramchunder, the Pastor of the First Church, continued to labor at Satara until October, and then he removed to Bombay to take the place of Rev. Ramkrishna V. Modak, who exchanged with him. The first church therefore continued without a native pastor.

Twelve persons were received to the communion of the church during the year. Of these, two persons had been baptized in infancy. Of the remaining ten, seven were persons from Shendee, an outstation five miles distant. There are now ten or twelve Christians at that place, and it will soon be necessary probably to constitute them into a separate church. Two persons were received to the church by letter during the year, and eight were dismissed to join other churches. Two young men were excommunicated. At the close of the year there were 103 members in the church, an increase of only four on last year. The members of the church were living in eight different towns and villages in this district, besides those residing in nine more distant places, as Bombay, Poona, Satara, Nassick, &c. No deaths have occurred the past year among the members of this church.

Eight children were baptized in connection with this church during the year, two came with their parents from other churches, eleven went with their parents to other churches, three children died, and one was received to the church on the profession of her faith; leaving the number of children at the end of the year 79, five less than at the close of the previous year.

The pastor of the second church has given a full report of his labors and of the church under his care. The four members received into his church are all from the higher castes, and its influence continues to increase in that direction.
In connection with the pastor of the second church or some of the members, I have frequently preached in the streets and rest-houses in that part of the town near the second chapel, and have met with more respectful treatment and greater attention than usual in former years. After addressing a large audience for an hour or more, and conversing with them on religious subjects, I have often been requested to come again. This is very unusual among the people of high caste, and is therefore very gratifying. We have a few regular attendants now from the high castes at our Sabbath services, apart from those who are desirous of being received to the church. From the experience of the past few months I draw fresh encouragement to labor for the people of this city, and see reason to believe that the knowledge of Christianity is spreading among the higher classes here.

The church at Lonee has received one member by baptism, and has dismissed two members to join the first church in Ahmednuggur. One child was baptized, and two children accompanied their parents to the Ahmednuggur first church. The church at Lonee therefore had 12 members at the end of the year, and five children connected with it.

Schools.—The full account of the schools at Ahmednuggur contained in our last Report, renders unnecessary a very particular account of this department of our labors at present. The school for catechists passed into Mr. Bissell's charge on the 1st of March, he having removed hither from Seroor by the direction of the Mission to superintend it. A report of this school is therefore presented by Mr. Bissell. The importance of this school in our Mission had long demanded that it should have the whole time and attention of a Missionary.

The school for girls under the charge of Mrs. Ballantine contained about 45 scholars as in previous years. Two of the girls belonging to the school, and three other young women, who had long enjoyed the privileges of the school but had left it a year or two before, were married to catechists and teachers in the employ of the Mission. Thus it continues to accomplish the object for which it was established. One of the girls connected with the school was admitted to the communion of the church during the year.

Miss Farrar continued to attend to the schools under her charge, the girls' school in the Lascar Lines, and the small school for boys in connection with the school for catechists, until her increasing illness compelled her to lay aside her work, never to be again resumed. She
had finished her efforts for the females of this country and all her labor for Christ's sake, and was gradually and gently passing down into the dark valley, her outward man decaying while the inward man was being renewed day by day. The last day will doubtless reveal many precious fruits of her labors.

The school for boys among the higher castes, which was established in 1861, and put under the charge of Krishna Rutnoojee, continued to prosper, and the teacher's influence among his own people of the weaver caste was undiminished. The young woman who taught the school at Shendee, having been married to a teacher at Ahmednuggur, that school was necessarily given up.

Theological Instruction.—The class of ten young men mentioned in the previous Report as pursuing a Theological course preparatory to engaging in pastoral labor, met again on the 1st of April to continue their studies. In connection with the school for catechists they studied Algebra, Natural Philosophy, and Astronomy, under the direction of Mr. Bissell, and the afternoons were devoted to recitations in the History of India, Questions in Sacred History and Chronology, Sacred Geography, and to hearing lectures on Exodus and the Acts, (both of which books were finished,) and lectures on Doctrinal Theology. They also once every week prepared essays, embodying the principal matters contained in the Theological Lectures given the previous week, and read them before the class, criticisms being freely made by the members of the class. Short discourses were also prepared by them and delivered in the presence of the class and of the whole school for catechists. At the meeting of the mission in October, one forenoon was devoted to the examination of this class in the studies which they pursued apart from the school for catechists, and it was interesting to see the readiness with which they answered questions on difficult Theological subjects. They all went out on the 1st of November to their respective fields of labor, intending to return again on the 1st of April. We need many more young men like these, pursuing a similar course of training, and preparing to preach the gospel to their countrymen.

This then is the chief end and aim of our Mission labors; to preach the gospel and gather churches in the different towns and villages, to collect the children of the Christian converts and of their heathen neighbors into schools, and teach them the elements of knowledge and the great truths of the Word of God, to bring the most promising of these children and youth into the higher schools at
Ahmednuggur, and prepare the young men for becoming teachers and catechists and the young women for becoming helpmeets to them in their work, and then from the most faithful of our catechists and teachers to select those whom we may deem suitable for becoming pastors, and prepare them for their work, and finally place them in charge of the churches we have gathered. This is the work we are endeavoring to do, and God is prospering us in it. We desire to give Him all the praise.

H. BALLANTINE.

The School for Catechists.

This school is designed to supply the Mission with agents for carrying on its work of evangelization, and also to meet the wants of the native Christian community by furnishing educated young men, prepared to become pastors of churches, teachers of schools, and catechists. The course of study includes the higher branches of Mathematics, Natural Philosophy, Astronomy, the Bible, and Moral Science, and English taught as a classic. This last is taught only to those who have already made good attainments in the vernacular. During the past year there have been about thirty scholars in regular attendance. For seven months of the year also eight members of the Theological class were pursuing their scientific course in connection with the school for catechists. In the same building is a primary school, in which the smaller boys of Christian parents, and of a few others who have asked the privilege of sending, are taught reading and the elementary studies, preparatory to entering the catechists’ school. This has been under the care of Miss Farrar. On account of her illness during the last few months, Mrs. Bissell has had charge of it. Four of the boys have been received to the higher school in the past year. The general deportment and progress of the students in the school for catechists during the year just closed, has been good. I regret to say there have been two exceptions, and they were dismissed from the school.

The importance of this Institution in connection with our Missionary work can hardly be overestimated. Young men and lads of promise selected from the twenty churches in this and the surrounding districts are here brought together, and receive that instruction and discipline of mind, which will fit them for future usefulness.
The degree of proficiency to which each can be carried, must depend upon the age, talents, &c. of the student, and the work for which he is to be fitted. Some of them are already somewhat advanced in life, and have the care of a small family, when they come under the power of Christian truth. These it may be best to instruct so that they can read and expound the Bible to their countrymen, or teach a school in a village, without taking them through a long scientific course. Such men often make our most efficient and faithful catechists. Others who commence earlier in life, may receive a more thorough education, and be fitted for positions of greater responsibility and usefulness. Most of those received to the school are members of the church, others are the sons of Christian parents, children of the covenant. The parents, when able, are required to support their children while attending school, but most of them are too poor to do it. About three-fourths of those in attendance the past year have been supported, either wholly or in part, by the funds of the Mission.

There is a call for these young men to occupy posts of usefulness in the surrounding districts, much faster than we can furnish them. Six of those studying last year are now employed as teachers or catechists in as many different villages. Sometimes members of the school are employed thus several months in the year, and allowed to spend the remainder of the time in study. At the meeting of the Ahmednuggur Mission in June, a number of boys were examined for admission to the school, and several were approved, but before this action had been carried out, intelligence from the Secretary of our Society, indicating the low state of the treasury, led to its reversal; and several of those in attendance were designated as the first ones to be dismissed if we were forced to such measures of retrenchment. The timely aid of the friends of Missions in this country saved us from this last step.

When we consider for what a small sum a young man can be supported in this school, and what an urgent call there is for such Christian men as laborers, we can but regret that so many of those who make application and are deemed worthy of aid, must be refused. Two or three rupees a month support a single person, four or five rupees support a man with his wife. And by spending from two to four years here they are fitted for a life of usefulness. A larger expenditure of funds in this department of labor would promise a richer harvest of fruit. With these suggestions, this Institution is earnestly commended to the prayers and generous impulses of the friends of Christ.
Besides the general oversight of the school, I have spent three hours daily in teaching the more advanced classes. I preach once each Sabbath in the chapel of the Ahmednuggur first church where the school attend, and between the two services a "Sabbath school" is held, in which the pupils meet for an hour to recite passages of scripture, and be questioned as to the meaning of the same. A prayer meeting is held each Tuesday evening to seek for a blessing on the school, and on those who having studied here have gone out to engage in the service of their Master.

The wives of some of the young men in school, the mothers of others, who have come to take care of their children while studying, and some other women living near, have formed a large class of females, to whom Mrs. Bissell has given religious instruction, and whom she has also taught to read and sew.

LEMUEL BISSELL.

Report of the Ahmednuggur Second Church.

(Translated from the Marathi prepared by the Pastor.)

In the beginning of 1861 the number of members in the church was 27; during the year four persons have been added to the church, and one has gone to be with her Saviour in heaven, so that at the end of the year there were 30 members.

On the 22nd of April, Ahilyabai, mother-in-law of Rev. Ramkrishna V. Modak, the former pastor of this church, died at Ahmednuggur. I was with her at the time of her death. She died in great peace. I was greatly rejoiced to see how her hopes were fixed on heaven and heavenly things. She had some property with her at the time of her death, but she thought not of that. She had put all her money and ornaments into Mrs. Ballantine's hands, and seemed to have not another thought about them. When I asked her what message she would like to send to her daughter and son-in-law and grandchildren in Bombay, she replied that she had nothing to say except to give them her salam, or parting salutation. She manifested in this way and in other ways also, that her thoughts were not on the world, but that she desired to go and meet that Saviour who was calling her to himself. How different the death of the Christian from that of the heathen. Ahilyabai had been a long time (nearly 20 years) a member of the church, and her conduct was such as became her profession. She died in a good old age, and her death
was sweet. The girls of the school came near her a few hours before she died, and sung that precious hymn, "I want to be an angel," and while they were singing that verse,

"Blest Saviour, when I languish,
And lay me down to die,
Oh send a shining angel,
And bear me to the sky,"

she looked up with a sweet smile upon her countenance, as if she already saw the angels coming to bear her upwards. May the blessed Jesus lead us his feeble lambs through the dark valley of the shadow of death, as gently and peacefully as He led her.

Four persons have been received to the church during the past year. Of these I will give some account.

1. Kashinath Tatyajee, a Jain Shimee, was baptized on the 3rd of February. He was first brought to know the truth by the efforts of Ramjee Brazier, a member of this church. He commenced reading the Scriptures a year and a half ago, and he was satisfied in general of their truth, but he gave little evidence of faith in Christ. We feared that he desired to become a Christian from some worldly motive, and therefore thought it best to allow full time for trial of his character. At length he gave evidence of a change of heart, and confessed Christ before men. Since then his conduct has been very consistent. He continues to work at his trade for his own support according to the direction of the Scriptures. "Let every man abide in the same calling wherein he was called." He was a Jain, and was never in the habit of eating meat, and he does not relish it now, nor does the religion of Christ require its use, for the Kingdom of God is not meat and drink. Still I rejoice to say, that he feeds upon the flesh of Christ and drinks his blood by faith. If all these Jains, who refuse to eat meat, would feed upon this flesh and drink this blood, what cause for joy it would be. May God open their eyes and cause them to receive this flesh which is meat indeed, and this blood which is drink indeed.

2. Radhabaee, of the same caste, was baptized June 23rd. She was a relative of Kashinath, and through him and Ramjee Brazier I became acquainted with her. Having heard the Scriptures read a few times she was convinced of their truth, and went at once to live in Ramjee's house, thus giving up her caste. After many months' instruction she gave evidence of a change of heart, and was received
to the church. She is employed in Mrs. Ballantine’s school in teaching the girls to sew and in taking care of their clothes.

3. Janabaee, the wife of Krishna Butnookjee, and originally of the weaver caste, was also baptized June 23rd. This young woman had urged her husband to embrace Christianity while he was yet an inquirer, and told him that if he became a Christian she would accompany him, that he need not fear, but should go forward in the right way. It was in consequence of being thus urged and encouraged, that he who had once gone back through fear, at length came forward and owned Christ before men. At that time there is no evidence that her heart had been changed, or that she understood the truths of Christianity. But she saw that her husband was strongly inclined towards the Christian religion, and that so long as he remained in Hindooism he was anxious and unhappy, and in order that he might have peace of mind, she urged him to become a Christian. She thus manifested her sincere love to him. This is indeed the characteristic of a faithful wife. Instead of acting like many foolish wives, who oppose their husbands when they become Christians, and refuse to remain with them, and fall into great difficulties, at the same time that they cause their husbands immense trouble, she acted the part of a kind and faithful wife, and therefore merits praise. We hope that other wives in similar circumstances will follow her example, remaining faithful to their husbands, even when they change their religion. After this young woman came to live with Christians, she studied the Word of God with her husband, and heard instruction at the places of worship, but her heart was not changed. At length at a time of childbirth she called upon the Lord, and He opened her heart, and though He removed her child immediately by death, He gave her peace in her soul. She then embraced the Saviour, not because she had heard of Him from others, but because she had experienced His mercy. She is an excellent helpmeet to her husband, and the language applied by the sacred writer to the industrious woman is applicable to her. Prov. 31: 18, 19. She has also learned to read well. May all our Christian women be as industrious as she is, and thus become ornaments to the Christian church.

4. Bhiwajeel Darkoojee of the Koonabee caste was baptized on the 6th of October. Fourteen or fifteen years ago his mother placed him in the Mission school at Seroor, either for the purpose of learning useful knowledge, or to get the pay that was usually given to the pupils. He was then but six years old. He continued in the school
about four years, and obtained some knowledge of Christian truth. But his step-father took him out of the school and put him to shopkeeping, and while thus engaged he had no opportunities of associating with Christians. He afterwards procured a cart and obtained a living by letting it to others. At the time of the great mutiny in 1857, his cart was taken up by the Government, and he was sent with Sir Hugh Rose's force to Central India, and was present at the taking of Jhansie and of Calpee. He passed through many dangers, but God delivered him from them all, and brought him back to his native place in safety. At the time of those dangers he would frequently think of God, and sometimes pray to Him, but as soon as the danger was past, he would again forget Him. He, however, did not worship idols. After returning from Central India he obtained employment on the railroad, and was sometimes in circumstances of great danger. Afterwards he gave up that work and was on his way to another part of the country seeking for employment, and as he passed through Ahmednuggur he called upon the Rev. Mr. Bissell, and was rejoiced to meet him again. He told him his plans, and was sent by him to me with the request that I would find employment for him in Ramjee brazier's establishment. As there was a great need of workmen Ramjee at once gave him work. He was then addicted to smoking hemp, though I was not aware of it, for he always used it secretly. When I first learned the fact, I reproved him and pointed out the consequences of such a practice, and gave him books to read on the subject. He at once gave it up, and became a reformed man. He then began to feel anxiety about his salvation and to pray to God, confessing his sins with great humility. After five or six months having given good evidence of change of heart, he was received to the church, and from that time his conduct has been very proper and becoming. He is now employed in a most responsible position, but although thousands of rupees are often entrusted to his care, he has proved faithful to his employers. Even Hindoos acknowledge his excellent character, and it may be truly said of him, "Old things are passed away, behold all things are become new." While many of the pupils of our schools have become hardened in sin, we have reason to thank God that this is not the case with him.

In the beginning of 1861 there were 15 baptized children connected with the church, and one was baptized during the year. None of the children have died, and sixteen is the number at the close of the year. We thank God that He has thus spared the children of His people, and still continues them upon the earth.
Four marriages have been solemnized the past year. In three of these, the husbands were members of this church, and the wives were also Christians. The fourth marriage was that of a Brahman to a Brahman widow. There is no evidence in regard to these persons that they have experienced a change of heart, but they had determined to be married by Christian rites, and they gave up caste, and came and resided with Christians. We pray that God may give them His Holy Spirit and glorify Himself through them, and may many poor widows in the Brahman and other so-called high castes come and attain true liberty, such as Christ alone can give, and become happy both in time and eternity.

Personal labors.—I made a short tour in December to Newasse and Sonai, and assisted in the formation of the new churches there. Those were occasions of deep interest to me. I have had many opportunities in connection with other brethren, of preaching the gospel in the streets of this city. The people seem more and more interested to hear the truth from day to day. The number of inquirers is greater than last year. They come often and read the Scriptures, and join in prayer with me. I have hope that one or two will speedily come forward and own Christ. My parents and brothers have come to reside in Ahmednuggur, and I have frequent opportunities of giving them religious instruction. They listen to me better than they did formerly, and nothing but caste seems to keep them back. When will this chain that binds this land be broken? Father in heaven, thou knowest.

Miscellaneous.—The meetings for prayer have been continued as in former years. When invited by other churches or societies to observe a day of prayer in union with them and other Christians, we have done so with great pleasure, and have ourselves received rich blessings from so doing. This was particularly the case in regard to the second week in January.

The anniversary meetings took place as usual. The attendance was less than in the previous year, but the blessing of God was not less. On this occasion the brethren exhibited their liberality in an unwonted degree, and they found by experience that it was blessed indeed to give to the Lord. The account of this meeting has been given elsewhere, and need not be repeated here. It is sufficient to say, that we gratefully acknowledge the goodness of God in granting us what we were utterly unworthy to receive.

I cannot refrain from speaking of the present given to our chapel by our very dear and kind Collector, C. E. Fraser Tytler, Esq. He
gave us, on leaving here in December, a pair of plated double shades of the value of 200 Rupees. We needed lamps in our chapel very much, and we praise God for giving them to us, in the very best time. We would also pray in behalf of the kind donor, who has bestowed so many favors on us and on the Mission, that God would bless him and his family, and enrich them with spiritual gifts, and grant them peace and happiness in this world and the next. He who has promised, that whosoever giveth a cup of cold water to one of the least of his brethren because he belongs to Christ, shall not lose his reward, will certainly hear our prayers. He is faithful that promised, He will do it.

When the Mission were in straits, it may well be said that the Lord opened windows in heaven and poured out a blessing upon it. For those from whom nothing of the kind was expected, and even Hindoos gave liberally to the cause of Christ, and manifested an interest in the Mission and its operations, which we had not supposed they possessed. Among this class was Vyunkojee Maharaj, (called the Satara Rajah,) who is now under surveillance here. He gave 150 Rs. to the Mission, and subscribed 5 Rs. monthly to the Poor asylum. I am accustomed to visit him occasionally as I have leisure, and find him a very kind and benevolent gentleman. He is very different from many of the princes of India. Instead of spending his time in frivolous pursuits, he takes great delight in reading. The Mission presented him with a large copy of the Mahratta Bible. May the truths of that blessed book find an entrance into his heart, and thus prepare him for the enjoyment of true happiness, and for becoming a blessing to this country.

The different work-shops of the native Christians, and the secular business in which they are engaged, have prospered very much the past year. These Christians are becoming more and more independent in their means, and are endeavouring to glorify God. We hope for the best results from this. There is danger that these brethren will become proud, as their influence in the native community increases, and we beg that all would pray that Satan may not gain such a victory over them.

In my last Report I wrote, that I much desired that we might have a revival in Ahmednuggur. I had not much faith when I wrote that sentence, that we should see a revival. But God in great kindness has granted us a few mercy drops, and thus rebuked my want of faith, and showed me how the blessing is to be secured. Now I pray.
“Lord increase my faith, forgive past unbelief, and glorify thyself through me.”

VISHNOO BHASKAR.

REPORT OF THE FIRST NORTHERN DISTRICT; RAHOOREE STATION.

[Rahoooree is about 24 miles north of Ahmednuggur, and is the chief town of the Rahoooree Talooka, which embraces an area of 518 square miles, and contains a population of 50,000 inhabitants.]

It will be seen from the statistical report of the churches that the number of additions to the churches is less than in the previous year. Several circumstances have occurred, from which such a result would naturally be expected. The Missionary in charge was necessarily absent with his family several months of the year at a time of peculiar trial to the native Christians. But a greater obstacle to the progress of the gospel in this district has been the unsettled state of the Mahars in regard to their rights at several out-stations, as well as in other villages, which has kept up an almost constant quarrel between them and the people of other castes and also among themselves; and in these quarrels the Christians have been more or less involved. The whole system of paying the Mahars for public services is a most wretched one, tending to degrade them below other castes, who in the Hindoo system are beneath them, and rendering them improvident, indolent, and despised by the people generally. Most of the Christians of this district belonged to this degraded class. They have been advised and urged to give up this work, and pursue some honorable calling. A few have acted upon this advice.

Notwithstanding these obstacles some fruit has been gathered. During the year seventeen persons have united with the church on profession of their faith, making the whole number of native communicants in the churches in this district 109.

People of the higher castes have exhibited more interest in Christianity this year, and not a few have expressed their belief in Christianity, and plead the tyranny of caste as the only obstacle to their publicly embracing the Christian faith.

Rahoooree.—The church here has suffered more than others from the causes above mentioned, and is still in a most unsatisfactory state. Yet there are some who adorn their profession by a quiet humble Christian demeanor.
A number of the most intelligent young men of the higher castes of Hindoos, have been induced to join an evening class to engage in the study of Christian Theology, and the interest they have manifested has been encouraging.

A young Brahman of this place, who received his first knowledge of Christianity in the Institutions of the Free Church of Scotland in Bombay and Poona, and who had subsequently imbibed deistical views, became much interested in religious things, taught his wife to read, and instructed her in the doctrines and duties of Christianity. They then both resolved that they would profess Christ by baptism. Previous to this, however, he obtained a situation as Deputy Post Master at Yeole where he had no Christian society. In this situation his correspondence and subsequent events show, that the truth was producing its characteristic fruits in his heart. He was taken very ill, and felt that he must soon die. He expressed his regret that he could not go to Rahooree and be baptized, and that there was no Christian in Yeole to baptize him. His wife had never witnessed the ceremony. He instructed her in regard to it, and the Sabbath before his death, in the presence of a number of his Brahman friends he called for a little water, and asked his wife to baptize him. As she hesitated, he said, I have taken pains to teach you to read, let this be my reward. She then sprinkled a little water on his forehead and offered prayer. He then called for some bread, and breaking it up, put a bit in his mouth and prayed. Neither the wife nor the mother understood about this, nor could they tell what he said, but they remember that he repeated the words "a body," "a body," several times. After this he seemed very happy. He said to his friends, "Jesus Christ is always near me. I am not yours now, I am his. Until now, I have through fear denied Christ, but I will never deny him again. How shall I reject him who shed his precious blood for me? He destroyed his own body for me. I have no fear of you now."

He spent most of his time in prayer, and just before he died, he told his mother that the angels of God had come to take him, and that she must not mourn for him. To his wife he said, Do not any longer remain a Hindoo. Go to Mr. A. at Rahooree, and at once profess Christ openly. Why remain among your people only to suffer? He then called for water, uttered a few words in prayer, and his spirit fled. There was a smile left upon his countenance, which struck all present as very remarkable. Such a joyful and triumphant death these friends had never witnessed before.
May we not hope that this death will make a lasting impression upon the minds of some of his friends?

A small girl's school has been sustained at Rahooree through the year, and very commendable progress has been made by the scholars. A few Christian boys were placed in the Government school, but from the neglect of the teacher to instruct them they became discouraged and left the school.

The average attendance on the Sabbath services has been about fifty. It is believed that more than double that number would attend these services, were there a chapel or any suitable place of worship.

Shingray.—The faithful and quiet catechist laboring here, has had the pleasure of seeing four persons gathered into that church during the year. One person has been excommunicated. He and another individual excommunicated the previous year, have shown much opposition to the truth, giving abundant evidence of their unfitness to be connected with a Christian church. There are a few inquirers here, whom we hope soon to receive to the church.

Gahoo.—The church in this place has for many months in the year been without a catechist to instruct them and to lead them in their devotions. While the members of the church have been circum­spect in their outward behaviour, there has not been manifested that spiritual life which is desirable. Only one person has been received to this church on profession and one by letter. There is beginning to be a little more interest here and in the neighboring towns. Some six or eight persons are asking for baptism.

In the early part of the year twenty persons were dismissed from this church and organized into a separate church at Rahooree. This church now numbers 25 communicants.

Devalalee.—There has been a catechist here a part of the year. The Christians of this place are connected with the church at Gahoo. There has been a good attendance at meetings here, and nine persons have given in their names requesting to be received to the church. During the rains the chowdee, where they have been accustomed to meet for worship, fell down. Since then their meetings have been held under a tree. A place of worship is much needed here.

Wambooree.—There has been a readiness to hear the gospel in this place. The chapel is usually well filled on the Sabbath. In different parts of the town congregations are daily gathered, who listen respectfully. A number of young men of the higher castes have
apparently become much interested in the truth. One young man, a Marawadee, has been in the habit of attending worship at the chapel regularly. He has also offered his house as a preaching place, and has openly expressed his belief in the truth of Christianity. This has excited a great deal of opposition on the part of the Marawadees. They annoyed him so much that he was at last compelled to ask the protection of Government. This course only exasperated his people the more, and watching their opportunity they fell upon him and beat him. He was, however, rescued by some friends, who happened to be near at the time. The Brahminical part of the town has also been in a state of ferment on account of the Christians having taken water with other castes. These troubles have made the enquirers among the upper classes more timid. The almost constant quarrelling between the town's people and the Mahars, and among the Mahars themselves, has seriously affected the church. Two church members became so involved in the quarrel and exhibited such an unchristian spirit, that it became necessary to excommunicate them.

During the year five persons have been added to the church. The catechist here has a large and promising field of labor.

Kendal.—The spiritual condition of the church at Kendal has been satisfactory. The silent influence which this church is exerting upon the village is gratifying. The humble and unobtrusive teacher seems to have secured the entire confidence of all the people of the village. The Koonabees are accustomed to meet with the Mahars daily for the purpose of hearing the word, and more especially on the Sabbath. Several months ago the teacher was taken dangerously ill and little hope was entertained of his recovery. The people generally manifested much concern for the result. One of the pateels was with him most of the time night and day, till he was considered out of danger.

Five persons have united with this church during the year. The teacher has a small school here, and nearly half the members of the church were converted in connection with this school. The school is supported by a Sabbath school in America.

The chapel at this place, whose erection was commenced more than a year ago, is not yet completed, but there is now a prospect of having a place of worship in a few weeks, which will accommodate all who desire to hear the truth.

Baminee.—Two persons belonging to this place have lately united
with the church at Kendal, which is about four miles distant. A catechist has been labouring here for two months, and he feels encouraged to hope that the truth is taking hold of the people.

Many more efficient native catechists are needed in this district, while those now employed are attending school one-half the year at Ahmednuggur. Could these different churches be under the continuous instruction of faithful catechists, with the blessing of the Spirit of God we might hope to see the church making greater advances in holiness, and also to see many more poor idolaters throwing away their idols and rallying around the standard of the Cross.

A. ABBOTT.

REPORT OF THE SECOND NORTHERN DISTRICT—KHOKAR STATION.

[Khokar is in one corner of the Newasse Talooka, and is forty miles north of Ahmednuggur. The district attached to Khokar extends also into the Rahooree, Sungunmere, and Patoda Talookas. The Talooka of Newasse embraces an area of 745 square miles, and contains a population of about 87,000 souls.]

Our labors have been much interrupted during the past year by sickness and other causes. We had occasion to visit Ahmednuggur early in the hot season, and were detained there three months by the dangerous illness of one of our children. It pleased God to bring him to the verge of the grave, and for weeks we felt there was no hope of his recovery. We called upon God in our distress, and many sympathizing Christian friends, both European and native, united with us in supplication for restoring mercies. The expressions of sympathy by the native Christians and many friendly Hindoos were exceedingly touching, and will ever be remembered by us with much pleasure. I desire to acknowledge with sincere gratitude the goodness of God in bringing us to the close of the year an unbroken family. Our absence threw upon the native helpers increased labor and responsibility, and I am happy to say, that, with trifling exceptions, they discharged their duties with commendable fidelity.

Within the year one new church has been organized, making the whole number five, and fifteen adults and twenty-five children have been baptized. Thirty different villages are represented in these five churches. The number of persons received by profession has been much less than in 1860. One reason for this, was, our long
absence at a time when the villagers are most at leisure, and the consequent lack of opportunity for inquirers to come before the churches for examination. Recent visits to a large number of villages have convinced me that there is a growing interest in a considerable part of this district, and that this interest is spreading more and more among the higher castes.

**Itineracy.**—This is an important part of my labors, as will be readily seen, when it is stated, that the Khokar district extends over more than 1100 square miles, an area nearly half the size of the largest county in England. This embraces only the region visited by ourselves or our native helpers. There are church members and inquirers scattered over 500 square miles, and it is very desirable that we should visit them as often as practicable. More than three months of the year have been spent in these pastoral visits, and a large part of this time I have lived in tents with my family. We have usually remained fifteen or twenty days in a place, so that we might become well acquainted with the people, and visit all the villages within four or five miles of our encampment. In some of these villages Mrs. Barker has found the women very ready to listen to the truth. We find increasing pleasure and encouragement in this department of our labors.

**Church at Khokar.**—A meeting of special interest was held at Khokar the first Sabbath in December. This, the mother church, sent an invitation to the three other churches to celebrate the Sacrament of the Lord's Supper together at that time, and a large number assembled. A young catechist of much promise spoke in the morning from the words, "It is more blessed to give than to receive," and urged with convincing arguments that our Christians should do all in their power for the spread of the Gospel among their unconverted neighbours. During the year our churches have employed two men as home missionaries for a short time in the Nizam's Dominions, and at a noon-prayer meeting these men related some interesting incidents, showing the readiness, and in some cases the strong desire, of the people there to hear the truth. These remarks were followed by some urgent appeals in behalf of those who are still in deep moral darkness. Soon there was a moving in the audience which seemed to say we must not only talk, but do. Presently the giving commenced, and some money was laid upon the table. Finger rings and other ornaments were given. Then followed written pledges for money, varying from one anna to four rupees, for fowls,
grain, &c. Several Hindoos gave, and one pledged a sheep. Our new chapel was well filled at the Communion season, and after the deeply interesting services, other offerings and pledges were brought forward, so that about 25 rupees were received that day. Many of those who gave at this time had given also at the annual meeting in Ahmednuggur. I am pleased to see that some of the Christians seem resolved to give for benevolent objects, as the Lord shall prosper them. A few of the most intelligent have been accustomed to give even "beyond their power," so that I have at times received their contributions reluctantly, but they have begged "with much entreaty that we would receive their gift."

The members of our churches, and the class from which they have chiefly come, are very poor, yet I hope the day is not very far distant when they, like the Karens, will support their own schools and pastors. A good work has begun among us, as the above account will show, and I have proposed to the churches in this district a plan by which each member will be reminded monthly, that it is his privilege to give something for the spread of the Gospel.

In August a Sabbath School was organized at Kliokar, which I think will be productive of much good. The whole congregation are formed into classes soon after the close of the morning service. These groups of grey-headed men and women in one part of the room, and of the middle-aged and youth in another, are an interesting sight, and it is exceedingly pleasant to see the school children teaching their seniors the Lord's Prayer and the Ten Commandments. "Out of the mouth of babes and sucklings hast Thou ordained strength." "A little child shall lead them."

Church at Panchegaum.—I have watched with no little pleasure the growth of this church in knowledge, and the Christian graces. Differences and alienations have at times arisen among its best members, but they have settled all their difficulties by the exercise of Christian forbearance and love, and in almost every case without even the advice of the missionary in charge.

This church has recently gained a victory over the greatest obstacle to the spread of the Gospel in India—caste. A man of the lowest, or Mang, caste was one day in conversation with Jayaram, the teacher and virtual pastor, and asked if the church would receive him in case he passed a satisfactory examination. J. assured him that they would. To which the Mang replied that he had doubts concerning this, and added that several Mangs had long desired to
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unite with the church, but they feared that those who had become Christians from the higher castes were still so prejudiced against the Mangs that they would not receive them. He then proposed to make a trial dinner, and said that if the whole church would come and partake of it, his doubts would be removed. The invitation was accepted, and at the time appointed, all the Christians with their families and one inquirer partook of the dinner prepared by the Mang. It is a cause for rejoicing that the trial came so naturally and was so nobly endured. This step was not taken blindly, or impulsively, but with a full knowledge of what must of necessity be the result. They knew that persecution, bitter persecution, would follow, and it came. Two families were broken up for a time. The neighbors of the "defiled" Christians would give them neither fire, wood or water, and would no doubt have executed their threats to drive them from the village by violence had not the fear of the authorities deterred them. Those Christian men and women have borne these and various other trials without a murmur, rejoicing that they are counted worthy to suffer for the name of Christ. They have also the joy of seeing some of the despised Mangs come forward and openly express a desire to cast in their lot among the people of God. No one can understand the full meaning of this "victory," who has not witnessed the deep-rooted prejudice which the Mahars feel toward the Mangs, who as a class will compare favorably with them in point of intellect and intelligence.

Church at Wadgaum.—During the past year this infant church has suffered severe trials. In Jan. Soolajee, one of its pillars, was removed by death. In Feb. a disgraceful riot occurred in which several persons were shamefully abused, and through the year the Christians have suffered petty annoyances from the Hindus, for which there was no legal redress, and no remedy save in the mollifying influences of the Gospel. The riot alluded to furnishes so marked an illustration of Hindu prejudice, cowardice and cruelty, that it should receive a passing notice.

I had planned to visit Wadgaum on the last Sabbath in February, and administer the Communion for the first time to the church. Preparatory to this, a native catechist and his wife went thither on Saturday and stopped in the village chowdi. No objection was made to their putting up there, but some of the villagers were opposed to their coming there at all, lest they should take water from the
public well. These two persons, with the teacher stationed at Wadgaum, had held a meeting with the people, had partaken of their evening meal, and were engaged in their devotions before retiring to rest, when some 200 villagers armed with sticks and stones came and ordered them to leave the place. They at once prepared to go without making the least resistance; but the Hindoos, not satisfied with this, fell upon, and beat them most unmercifully. Runga, the wife of Cassimbhai, the catechist, was struck on the back with a stick, was seized by the throat and thrown down, and when down was kicked and beaten, and finally received a ghastly wound on the head which rendered her insensible. Had this blow been a little more severe, it would have deprived her of life. It was evidently the wish of the Hindoos to break up the school and drive the Christians from the village, and hence they attacked the teacher with great violence. He, however, being a young and athletic man, succeeded in releasing himself from their grasp, and, running to my residence, four miles distant, aroused me at midnight and communicated the facts. Early on Sabbath morning the wounded ones were brought to us, and much of the day was spent in dressing the wounds and ministering to the wants of these poor victims of cruelty. The case was promptly tried by the authorities, and thirteen persons were severely punished by imprisonment. C. M. Harrison, Esq., the Session Judge at Ahmednuggur, in his finding in this case uses the following language which very properly indicates the gravity of the offence committed:—"A more cowardly and shameless assault than that perpetrated by prisoners Nos. 1 and 2, the Session Judge has never heard of, and if these prisoners are capable of feeling shame, they may well be overwhelmed by it. It was most cowardly, 1st, because in perpetrating it, they shunned, as well they might, the light of day; 2nd, because the number of assailants was to those assaulted, at least as 50 to one; and, 3rd and lastly, because it was directed against a defenceless and unoffending woman." As a kind of petty revenge upon the Christians and Mahars, for their severe punishment, the villagers have refused to give them the customary remuneration for the village work. It is encouraging to see that these trials have been borne by the Christians with an uncomplaining spirit. God grant that this exhibition of Christian forbearance may not be without its influence upon their persecutors!

*Church at Satral.*—The faithful labors and fervent prayers of "Blind Mohana" have been much blest during the past year. **He**
has the confidence and respect of his neighbors in a marked degree, and by his efforts a spirit of inquiry has been awakened among some from the higher castes.

Two of the men received to this church the past year, reside in villages 18 miles north of Satral and not far from the Godavery. One of these, by the name of Bhaoo, was a Mānabhāv, and he is the first person who has united with any of the churches in this Mission, from that curious Hindoo sect. The Mānabhāvs are worshippers of Krishna, and, like the Jains, believe it to be a great sin to take animal life. They go further than this, and refuse to take vegetable life, and hence the thoroughly orthodox of this sect will not cultivate the ground, and nothing but the direst necessity will induce them to fell a tree or even to cut a spear of grass. They have also most remarkable ideas relative to defilement, as the following incident will show:—Soon after the annual pilgrimage to Trimbuck some Mānabhāvs residing in a village on the Godavery not far from Khokar, suddenly ceased to take water from the river, and went a long distance into the jungle to procure water for drinking, washing, and all culinary purposes. When inquired of as to the reason of this strange procedure, they replied that the pilgrims at Trimbuck had washed away their sins in the Godavery, and that until the water defiled by them had passed by to the ocean, they would on no account allow the water of the river to touch them! Bhaoo reads both Marathi and Sanscrit, and was a leading man among the Mānabhāvs, and therefore his leaning toward Christianity awakened no little opposition. As soon as he declared his purpose to become a Christian, his sons and his wife refused him admission to his own house, and for more than four months the old man was an exile. He, however, bore all his trials without a murmur, and said he was resolved to cast in his lot with the people of God, whatever became of his few worldly possessions. He has recently petitioned Government for redress, urging the declaration of Her Majesty, that no person shall forfeit any of his rights by changing his religion. His house has been restored to him, and I trust he will become a burning and shining light in his distant village. He needs the prayers of God's people, for his trials are still many and great.

Church at Padhegaum.—This village is on the Pera, nine miles S. W. from Khokar, and is a fine centre for a church, since there are about 20 villages up and down the river within five miles of it. A church was formed here on the 5th December by a colony of
eight persons from the Khokar church and one from the Wadgaum church. Three others were baptized the following Sabbath, so that there were thirteen members at the close of the year. This new organization is placed under the care of Khandooba, one of our most experienced catechists, who now has a promising field of labor at Padhegaum and in the vicinity.

Chapels.—When we came to Khokar in 1856 three-fifths of a room 20 feet square sufficed for our Sabbath audience. Two-fifths of the room were partitioned off and occupied by a catechist. After a time it was necessary to remove the wall and use the whole room. But soon another enlargement was needed to accommodate our increasing numbers, and a flat space one-fourth the size of the chapel was built up in front. The large additions to the church in 1860 rendered even this insufficient, and within the past year a substantial new chapel, 40 feet by 16, has been built. This edifice was needed, not only because the old one was too small, but also because persons of the higher castes would seldom come to it, since it is situated in the Mahar quarter. Since we have begun to worship in the new edifice, we have had the pleasure to see some of the high caste people in the audience nearly every Sabbath. A chapel has been completed at Wadgaum also at a cost of 150 rupees. This contains a room for the teacher for which he has exchanged his five rupee hut; a similar edifice is much needed at Padhegaum, where Khandooba is living in a room scarcely four feet by ten. A chapel is needed at Gondhawani, six miles W. from Khokar, where there is a growing interest; another at Bherdapore Patree, where the school and audiences meet out of doors, and still another at Khanapoor on the Godavery, eight miles N. of Khokar, as soon as funds can be secured.

W. P. BARKER.

REPORT OF THE NORTH-EASTERN DISTRICT—WADALE STATION.

[Wadale is in the Newasse Talooka, and is twenty-six miles North-East from Ahmednuggur. The district attached to it extends also into the Shewgaum Talooka, which embraces an area of 652 square miles, and contains a population of about 84,000 souls.]

We live in a remote and quiet district, and our operations as well as their results are like the growth of grass and corn in these fertile fields, very pleasant to see and precious to garner; but in a year of
convulsions and excitement, hardly fitted to attract public attention. There are those, however, who sympathize with the angels of God in their joy "over a sinner that repenteth," and who know that one who has learned to rule his spirit, has achieved a greater victory than he who has taken a city. And for such we must report our operations, and ask them to rejoice with us and pray for us and help us.

We are thankful that we have been allowed to live the whole year "among our own people," and that the beneficence of Christian friends in this country has allowed us to retain intact our corps of helpers. And we are thankful that we were allowed to be present at the anniversary meetings in Ahmednuggur, and to enjoy those spiritual influences which then taught the heart of the native church to blossom and exhale the sweetness of its beneficence. Many of the Christians from this district were present at those meetings, and were of those who gave so liberally out of their poverty. Others who were not present there, have since brought their offerings to the Lord. In one case this amounted to nearly a month's wages. The Mahars also in a small village near this, on hearing of the movement, asked to be allowed to add their mite and subscribed nine rupees to the Mission funds.

We are thankful for such evidence that the kingdom of God is coming here, though it "cometh not with observation." The kingdom of God is still like leaven, diffusive and penetrating "the whole lump." The region here, that is affected by the truth, grows broader every year. When the Christians came together here on the first Monday in October, there were men with them from five new villages who desired to join the church, and who were thought suitable by the brethren to be received. And the larger part of them have been since received into the Dedgaw and Sonai churches. There were also several inquirers from another new village, who were examined by the brethren with much interest, but whose experience was thought not mature enough to warrant their reception. There are many such around us.

There have been accessions during the year to each of the churches under my care. But the greater increase has been from the villages along the Mül River. Thirteen months since there was not a professing Christian in those villages, and now there are seventeen there, belonging to the Sonai church. There are now twenty-seven villages represented in the churches under my care.
The Chande Church has received nine members on profession of their faith and one by letter. It has given letters of dismission to eighteen members, who went to form the new churches of Newasso and Sonai. There are now forty in its communion. They reside in six villages.

From the efforts of some individuals, who had embraced Baptist sentiments, there was much discussion at the beginning of the year on the subject of infant baptism; our churches have not considered the reluctance of some members to bring their children forward for baptism, a sufficient reason for discipline. The result of the discussions was to establish some wavering ones in the conviction that infant baptism is a Bible ordinance, and they brought forward their children for its administration. So there have been eleven children baptized during this year. Four children went to other churches, and one little girl was removed by death. She is the only person connected with these five churches who has died this year. One of the young men has found a wife, and we believe he has "found a good thing and obtained favor of the Lord."

It was interesting to observe the way caste prejudice manifested itself, the first time that the man, received from the Mangs of Chande, partook of the communion there. The part of the room not occupied by the church members, was crowded with their heathen neighbors. These manifested a little uneasiness at first, on seeing the "Mang" seated on the same mat with their own friends and relatives, but that soon passed away in the interest of the occasion. And so when the bread was distributed, though they looked on very intently, they remained quiet. But when the cup was carried around, and after the "Mang" had partaken, one and another of their own relatives drank of it, they arose as with one consent and rushed out of the room. Caste defilement is conveyed most rapidly and surely by fluids!

The Dedgaw Church has received five by profession and three by letter. These three had gone away to a distance, and were received to the church in connection with another Mission, but have since returned to their own village, and say they mean to remain there. Hindoos wander from the village of their fathers only for a time. They feel an intense attachment to the home of their childhood and the village of their paternal inheritance, and are content only when settled on the old homestead. There were thirty-five communicants at the close of the year, six having taken letters to other churches.
And there were also twenty-one baptized children. They reside in seven villages. Three of the members have this year married wives, who, I trust, will help their husbands in living to Christ, for they also are "heirs with them of the same promise."

The Shingave-Tukai Church has received four members on profession of their faith, and now numbers twenty communicants. They live in three villages. Two of the men have this year entered the marriage relation.

In November two new churches were organized in this district. The residences of the members of the Chande church were scattered over a region twenty-six miles long. It was difficult to gather them all, even for meetings of special importance, and they were unable to fulfill their covenant vows to watch over and help each other in spiritual things. So it seemed best to divide the church, by bringing those living at the North into the Newasse church, and those at the West into the Sonai church.

The Newasse Church was organized on the 19th of November, and then embraced thirteen communicants and twelve baptized children. Two persons have since been received to its communion, and three more children have been baptized. They live in five villages. Four of the members of this church belonged originally to what are called the higher castes.

The Sonai Church was organized on the 21st of November, and included thirteen communicants and four baptized children. Nine other members were received in December, and three other children were baptized, so that this church numbered at the close of the year twenty-two communicants, and seven baptized children.

The members of this church are more nearly independent of the Mission, than either of the others in my charge. Excepting one, who is a catechist in the employ of the Mission, and his wife, and his son who is pursuing his studies in the Normal School at Ahmednuggur, no one of them is in any sense dependent on us for support. Some of them are farmers; one, deacon N., who professed Christ in his old age, has rented several numbers of Government land for a series of years, being a farmer by profession though a Mahar by caste. Some live by their Mahar inheritance, and are in consequence in a kind of bondage, from which I hope they will free themselves ere long. One is a mason and two are sawyers. The rest live by trading in cattle, or by buying standing crops which they harvest, thresh, &c., or, when nothing better offers, by working on roads, &c., as day-laborers. The
farmers in these parts plant more than they can harvest, and when
the grain is ripening, many hands are required to drive off the clouds
of birds that come to devour it: so they are ready to sell part of
their crops, when the heads of grain begin to form, to those who
have time to watch over and harvest them.

Schools.—I have made special efforts this year to give interest and
efficiency to the schools, and they have given me better satisfaction
than in any previous year. The school at Dedgaw has usually had
seventeen or eighteen scholars. The school at Wâdâle has grown
more and more interesting, though the number of the scholars has
remained about twenty-two. Several of them come from two villages,
each two and a half miles away, and others live here, their parents
supplying them with grain, &c., for their food, which they grind and
cook themselves. They have taken great interest in a singing
exercise held daily at the close of the afternoon session, at which
they have been taught tunes for the favorite children’s hymns lately
composed by Mr. Ballantine. The eldest girl from this school was
married in October to the man of her choice, a young Christian
farmer, who lives in a neighbouring village. We long for the time
when there shall be many such families, in which both husband and
wife can read and write, in the villages on every side.

The Home Mission Society of Wadale has continued to send its
lay preachers to the regions East and North, where there are as yet
no professing Christians. It has sent them out two and two, whenever
its funds had accumulated sufficiently for the purpose, and has
thus given six months’ service to this important work. There is a
vast region to the East of this, that is seldom visited by a Christian
preacher, or even a Christian book. In December two of my as-
sistants, employed for the time as colporteurs of the Bombay Bible
Society, made a tour as far as Mominabad. The sale of Scriptures
was very limited, but abundant opportunities were found for
preaching the Gospel. In contemplating that vast region wholly
given up to heathenism, whose spirit is not stirred within him?
When shall the time come for all those moral wastes to be evange-
lized? When shall the church of Christ enter fully on its work?
Hundreds of preachers are to-day needed, where now there is not
one to tell of Christ and salvation.

S. B. FAIRBANK.
Report of the Southern and South-Western Districts—
Seroor and Kolgaum Stations.

[Seroor is thirty-two miles South-West and Kolgaum is twenty-four miles South from Ahmednuggur. They are both in the Seroor Talooka. The Southern, South-Western and Western Districts include the Seroor and Parner Talookas, which embrace an area of 1459 square miles and contain a population of about 136,000 souls; and they extend also into the adjoining Talookas.]

During the last year we have been called to leave the districts which have been the principal field of our efforts since we came to India. As there was no missionary to take my place in these labors, the churches still remain under my care; and I have felt it my duty to spend as much as possible of the cold season in the villages of these districts. I have also visited and spent one sabbath with each of the churches on other occasions.

The Church at Kolgaum.—One woman was admitted to this church by profession in April. Her name is Muktabai, of the village of Rui, where a catechist resides. Her husband is a Hindu (Mahar), but at the time he did not oppose her baptism. She came ten miles to Kolgaum to profess Christ, and brought her little daughter also to offer to the Lord. It is rare in this land that the wife is led to embrace Christianity before the husband; and the persecution which has followed in this case would seem to indicate, that it is a merciful arrangement of Providence that the husband is usually first converted. The converted husband is sometimes forsaken by his wife and robbed of his property, but it is not in her power or in that of any of his relatives to annoy him, as the Christian wife may be annoyed by her heathen husband. For a time after her return, Muktabai met with no special ill-treatment from her husband. But on the occasion of a Hindu festival he required of her some idolatrous act, which she could not conscientiously perform, and on her refusal was greatly enraged. Not long after, on some slight pretext he brutally beat her, till she was nearly insensible. She bore it without resistance, but even after recovery adhered to her resolution not to be guilty of any idolatrous act. I was at the place some weeks after and witnessed his violence, which was still unabated. He declared he would never take her into his house again, and would never give her a divorce. I remonstrated with him, and spoke of reporting his conduct to the magistrate. But the wife came forward and begged I would not report her husband, expressing the hope
that he would beat her no more. Since then he has abstained from
open violence, though he continued to abuse her, sometimes forbid­
ding her to come to his house. More recently having bought a field
of grain and needing her help in taking care of it, selfishness has
overcome his anger, and he allows her to work for him without mo­
estation.

There was another candidate for admission to this church who
had been examined and approved, but he died before my visit to
the place. His name was Pându, a Mahar of Kolgaw. He
was a victim of that terrible disease, the black leprosy. But the
loathsome state of the body was only a type of the deeper malady
of the soul. He hated every body, and hated himself. No one
wanted to go to his house, or have a word to say to him. Said the
catechist, "no one would let his dog go to the house if he could
help it, so vilely would the poor animal be abused." The catechist
was an especial object of his spite; indeed this was his only pastime,
to abuse every one in the vilest terms he could invent. His wife's
life was a burden to her. He would not only abuse her in words
but beat her cruelly. At length in a fit of rage one day he seized
an old razor, and was about to end his life. The screams of his wife
brought a Christian neighbor to the door, who wrested the weapon
from his hand. He had inflicted a ghastly wound, but happily it
did not prove fatal. Nature, more kind to him than he was to him­
self, healed the wound, and it pleased the Lord to magnify His grace
in healing the malady of his soul. It was about this time that I
first met him, and I looked on him as a novelty of wretchedness.
The catechist, whom he had so abused, visited him again, and spoke
kindly to him. The gospel had a soothing sound in it which he
had not before noticed. He continued to listen, and began to attend
the Sabbath services. He gave up the habit of filthy, abusive talk­
ing—one of the last to leave the inquirer after truth in this land.
The heathen noticed the change with wonder, and freely con­
fessed that Christianity had made Pându a new man. He
presented himself for admission to the church, and after some
months of trial was approved. He was to have been baptiz­
ed in his own village as soon as I could visit it. Some weeks
elapsed before I could go, and he in the mean time was taken ill.
He told the catechist that he should not recover, and with tears
expressed his regret that he had not had the opportunity of profess­
ing Christ before the world, and partaking of the Lord's Supper
with His church. The catechist comforted him, assuring him that if he believed in Christ as his Saviour he would be saved, though not baptised by water. He replied, "I do believe in Christ." He often called for the teacher to come and read the Bible to him and pray with him. He charged his wife not to perform any heathen rites over him, but to let the Christians bury him, for said he, "I am a Christian." He also told her that she must become a Christian, and she is now, I trust, a sincere inquirer after the truth. Thus he died a peaceful death; and the little band of Christians buried him, and mourned for him as for a brother. His name is not on the roll of our church members, but I trust it is in "the Lamb's book of Life."

Tours—Bible Distribution.—An interesting feature in connection with our tours this season is the distribution and sale of Bibles and Testaments. In accordance with the offer of the Bombay Bible Society, two of our catechists have been employed by them in the Kolaw District, and the pastor of the Seroor Church taking a catechist with him is spending three months in the same work in that district. The time for which they were engaged is not yet past, but a good part of the district has been traversed, and many Bibles and Testaments placed in the hands of Patils and other village officers. Many Testaments have also been sold, especially to boys in school. The offer of these books for sale furnishes a good occasion for reading passages in the hearing of the people, for discussion respecting the important truths contained in the Bible, and its superiority to the impure Shastras of the heathen. These colporteurs often went in different directions from what they would have taken if they had only been on preaching tours. They also went to more distant places, and stopped for a shorter time in each village; but considering the "quick and powerful" evangelists they left behind them, we may hope their usefulness was greatly increased. I had one of these catechists in company with myself for several weeks, and had an opportunity of seeing how the books were received. In many of the small villages the Koolkarani (or clerk of the place) was the only reader. In others there were three or four families, some members of which could read indifferently. Of course in such places no great demand for books could be anticipated. In some places where there were readers, the offer of such a large book as a present awakened suspicion of some evil purpose, and it was refused. But I had the pleasure of seeing many accept a Bible or Testament courteously, and with a promise that it should be read.
Schools.—A teacher from the catechist's school was sent to Kolgav in July, and for the last half of the year from twelve to twenty scholars have been in attendance. In Limpangaw, where a catechist resides, the Patil has urged him to come into town and open a school, and promises to send his own boy; some other men of the place also say they will send. He has, therefore, begun to build a house in the village. His wife will teach the school when the catechist is absent on tours. In many other places there is a call for teachers, but it is hard to sustain a day school among the Mahars where there are no Christians residing.

Baptised Children.—There have been four added to the number of baptised children in each of these districts. Three of those baptised in the Kolgaw church within a year are named Love, Mercy, and Peace. May their lives be faithful illustrations of the graces whose names they bear.

A new turnpike road is now being constructed by Government, from Ahmednuggur through the Kolgaw District, intersecting the railroad at Patas. This will make all parts of the district much more accessible.

The Report of the Seroor church by the pastor is given below.

L. BISSELL.

REPORT OF THE SEROOR CHURCH.

[Translated from the Marathi prepared by the Pastor.]

At the commencement of 1861 there were twenty-seven members in the church. One man and one woman have been received to the church on profession, and one who had been excommunicated has been restored, making three who have been received to the church during the year. Two have been removed by death, and one not having been heard from for several years, his name has been erased from the list of members. Thus the number at the close of the year remains the same as at the beginning.

Four children have been baptised within the year. One has died, and one attending school at Ahmednuggur has been received to the church in that place, leaving the present number twenty-nine.

Sabbath Audience.—The number of hearers on the Sabbath is small. Some members of the church are residing in villages as
catechists, and some have gone to distant places to engage in some kind of service for the support of their families. A few Hindoos attend, but the number probably would not average more than five or six. I have preached regularly twice each Sabbath day with the exception of a few times when a missionary was present, or I have been absent on tours.

Tours.—There has been less of itinerary labor in this district the past year than in some former years. Mr. Bissell spent a few weeks in this work in the first two months of the year, and I have spent in all about seven weeks on tours. Most of this time I was engaged as colporteur of the Bible Society. The catechist who accompanied me in this work has also been out some of the time alone; and the church has sent out two men for a few days sustaining them by its own contributions.

Schools.—The Christian school here has been suspended a great part of the year on account of the absence of the teacher, he having received permission to attend the catechist's school at Ahmednuggur. There is not much demand for a school here except for the very few children of Christians who are residing here. For two or three months of the teacher's absence I taught these myself.

Meetings for Prayer.—As in the previous year the church has continued to meet three times a week for prayer; twice in the chapel, and once in the chowdi of the Mahars. We also observed the concert of prayer the 2nd week in January, and on two or three other occasions with profit.

Trials.—The removal of the Missionary with his family to Ahmednuggur the past year has been a trial to us, and especially a loss to the women, who have no one to assemble them separately for prayer and instruction as hitherto. Several members of this church and some brethren of the Kolgaw church also, were attacked one night by the heathen in Karde, where they had gone to preach the gospel, and were beaten and driven out of the village. One member of this church also residing in Poona, was with his wife severely beaten in Indapoor, where they were living temporarily. In the first instance the offenders were apprehended and punished, but the others have as yet escaped punishment.

There has been more sickness than usual here the past year. Hooping cough has prevailed among the children, and has been very severe. Two members of the church have died. One was a man supported in the Poor house. Though poor and dependent he was
simple-hearted, and would contribute his mite with pleasure for the spread of the gospel. One sister also, beloved by her husband and parents, and dear to all the church, has been called away. But she died a peaceful death, and we cherish the hope that she is now happy with her Saviour. She has left an infant of two or three months, sickly and helpless, whose lot we fear will be a trying one.

One of the members, who was received to the church the past year, was deserted by his wife on account of his profession of Christianity, and left with a little girl about three years old to look after. For several months nothing would induce her to return. But God gave her a better mind, and lately she has returned and is living peacefully with her husband.

Contributions.—The church is able to do but little for the support of their pastor, yet some have given regularly according to their ability the past year. Others living at a distance, their contributions have not been received with regularity. After the annual meeting at Ahmednuggur in October, at which a part of the members of this church were present and gave something, the same subject was presented to the church here at its monthly concert in December. On this occasion over forty rupees were contributed or pledged. Although the amount given by this feeble church is small, we are thankful that the same liberal spirit was manifested which was bestowed on the other churches.

SIDOBA B. MISAL.
II.—Satara.

[Satara is 170 miles South-East from Bombay, and is the capital of the former Kingdom, now the Collectorate, of Satara, which embraces an area of 11,000 square miles, and contains about 1,324,000 inhabitants. The population of the city of Satara is about 28,000.]

Our labors during the year have varied little from those of the previous year. Much of our time has been given to the preaching of the word in the city and in the villages. When at the station we have had preaching at both chapels in the city twice on the Sabbath, and once a day for four days in the week. We have also frequent opportunities for personal conversation with those who come to our houses. The most interesting feature we have to notice in our audiences the past year is the frequent, almost constant, attendance of a few individuals. Such attendance always indicates interest; and this interest is the more marked, when these persons take home our Christian books to read, and more still when they call upon us for Christian conversation. If we may believe their words, they are convinced that the Christian religion is true. They are wanting, however, in the disposition and moral courage to follow their convictions and embrace the gospel.

The Church.—The week for prayer in January was a season of special interest with us. The Holy Spirit was present, moving upon some minds. The church came together morning and evening for prayer; and at noon, Mrs. Dean met the women and children of the church and others in a female prayer meeting. One young woman, who attended this meeting, was awakened and brought to the Saviour, as we trust. Her convictions of sin were deep and strong, and she was led to cry out, “What must I do to be saved?” She found no peace till she found it by accepting Christ as her atoning sacrifice. In this acceptance her distress was gone, and peace filled her soul. She was admitted to the church in June.

Near the close of the rainy season another young woman from the village of Kolowadi, two miles distant, was admitted to the church. Both these persons were in Mrs. Graves’ school some years ago, and though not particularly affected by the truth at the time, we believe the instruction they received, prepared the way in their minds for the
acceptance of Christ. The immediate instrument in the conversion of the young woman from Kolowadi appears to have been one of the female members of the church. She often had this young woman at her house, talked and prayed with her, and instructed her in the Scriptures for months before her baptism.

The church has now eight members and six baptised children. Five members from other churches residing here also commune with us.

Tours.—Our village work is increasing in interest and importance. The missionaries and native helpers, with few exceptions, have been well received in the villages; and in some of them they have been treated with marked attention. If we are not mistaken, there is a growing desire with many in our field to hear the word. In many villages the number of hearers has been greater than in any previous year; and in very few, if any, has it been less.

Near the close of the year the Bible Society made us a donation of Bibles and Testaments for gratuitous distribution, with particular reference to putting them into the hands of the head men of the villages. We have found great readiness on the part of many of these persons to receive them; and we have given copies when we had reason to believe they would be read. We have also sold a few Testaments. In one school at Rahimatpoor the boys bought thirteen for a reading book. It is our purpose in every village to leave some portion of truth in the form of books and tracts. This we generally do by sale, sometimes by gift. The Bible and Tract Societies render us invaluable aid, and make our preaching doubly effective. The books in the villages preach after we are gone.

Schools.—During the year the average monthly attendance in the girls' school has been nineteen, average daily attendance sixteen. In the boys' school the average monthly attendance has been seventeen, average daily attendance twelve. The young woman who united with the church in June, has been the teacher of the girls' school. The teacher of the boys' school is a member of the first church in Ahmednuggur. He came here in June and taught the school the remaining six months of the year. Both teachers are wanting in many qualifications for their work, but in the absence of better ones we are glad to employ these.

Native Helpers.—We have had three catechists in our employ during the year. It is the duty of these men to visit the villages, read the scriptures and religious books to the people, and give in-
struction. They also accompany us on our tours to aid us in preaching, and frequently they go on tours by themselves. They are "unlearned and ignorant men," but with the love of God in their hearts and the Bible in their hands, they are doing a good work. They have access to many to whom we have not. And they often bring persons to us for conversation. Their pay is from ten to twelve rupees a month. One of these catechists is supported by a gentleman in this country.

The Rev. Hari Ramchandra from Ahmednuggur has been with us the past year. In November he and the Rev. R. V. Modak changed places, the former going to Bombay, and the latter coming to Satara. The labors of both these brethren are invaluable. In preaching and in discussion they use the word of God with great power. They know so well the habits, customs, and prejudices of the people, their modes of thought and feelings, they are so well versed in their religious lore and their superstitions, that they are able to apply this word with great effect. We are thankful for such efficient co-laborers. To us it is one of the most interesting signs of progress in the evangelization of India, that the number of such laborers is increasing.

Before closing this report, we should notice the spirit of liberality in the church this year. On the first Monday of the month previous to our annual meeting in Ahmednuggur, the male members of the church, three in number, made a donation of nine rupees, in itself not a large sum; but in it we thought we had a pledge of an enlarged spirit of liberality among our native brethren, who should attend the annual meeting, a pledge which was afterward so strikingly fulfilled.

Our European friends at the station and elsewhere have aided us very essentially the past year by their liberal donations. We feel gratified for this aid. So promptly was it given that we have been under no necessity of curtailing any of our operations.

W. WOOD.
S. C. DEAN.

REPORT OF THE REV. HARI RAMCHUNDRA'S LABORS.
[Translation from the Marathi.]

I left Ahmednuggur for Satara Nov. 10th 1860, and preaching at various places by the way, arrived at Satara the 26th of the same month.
Although I was to have charge of no church here as I had at Ahmednuggur, yet, both by precept and example, the truths of the gospel were to be proclaimed by me. Notwithstanding the bitter opposition of the people, I was able after some exertion to procure a house and went to live in the heart of the city.

The work of preaching in the city.—When the Missionaries were at Satara I preached once, and when they were absent, twice on the Sabbath, to the congregation assembled in one of the houses of worship. I also went regularly five days in the week to the same place for discussions with the people. Besides this I was accustomed to hold religious conversation with individuals, as I had opportunity, at the city library, the houses and shops of the people, and at my own house. My wife also was accustomed to go to some house in company with one or the other of our daughters to make known to the women the good tidings, or converse with them on the same subject when they came to our house. By living in the city we had abundant opportunities for religious conversation with the people.

Village Preaching.—In the neighboring villages I had opportunities to preach, in some once, and in others oftener. I made one tour of three weeks, taking my family with me, visiting and preaching in nearly all the villages on the banks of the Krishna river for twenty miles up as far as Wai. For the most part on this tour the people listened very well, but in some places we were persecuted. At Wai we were brought into great distress, but God mercifully delivered us. In going to and from Ahmednuggur and Satara, good opportunities were afforded to preach at the villages where we stopped by the way. These good opportunities we found not only among the men but also among the women. In some villages the women only listened well.

Many of the foolish ideas of the people were dispelled by our living among them.—The people of Satara had supposed that when any one became a Christian, he would not only leave his father's house, his relatives and his caste, but that he would be driven out of the city and lose all his rights as a citizen. When Krishna Barve became a Christian, he left his people and lived out of the city. So also when Dajiba and other Christians came to Satara, they never lived in the city. When therefore we went to live in the city, the people thought it very strange. The people had another idea. Europeans are respectable, they are not defiled, but if any one from this country becomes a Christian, he goes contrary to his
religion and is therefore the very essence of defilement. They had also the idea, that Europeans had a sort of respect for the Hindoos, but that they consider native Christians as defiled, and will not associate with them or permit them to come to their table. They had the idea also, that Government even regarded native Christians so low, that were they beaten or abused, their appeal for justice would no where be received. For fear, then, lest any one should become defiled by coming in contact with the Christians, they made a regulation, that should a barber shave me, or a carpenter, mason, or cooly serve me, or even should any one put his foot into my house, he should be put out of caste. They were particularly strict in regard to water. If we should take water from the tank, or even employ a Koonabi servant or a Mussulman Bhisti to take it for us, they supposed that a plague creeping in would bring great distress upon the people; hence they did all they could to prevent our taking water. In short, considering us as they would some great troublesome demon from a distant region, all Satara rose up as one man, and were ready to drive us from the town. But after having resided in the midst of the people and suffering numerous difficulties, our rights as citizens were secured to us by the earnest efforts of Government, and many of the foolish ideas of the people were nearly removed, and those who became acquainted with us soon began to praise us as the most upright people they had ever seen.

Domestic deportment.—The people supposing that we had become Europeanized and were addicted to drunkenness and other vices, tried every expedient to find intoxicating drink at our house, and as we were formerly Hindoos, they sought by numerous cunning devices, to ascertain whether we retained their vile habits and the same fear of devils which they have. By the mercy of God instead of this the reverse met their view, and their ears were always greeted with wholesome instruction.

Training of children.—When any came to our house and saw the obedience and good disposition of our children, the Brahmans and even the Sudharlele would say, "your children seem to have an entirely different nature from ours." We told them, that at birth children were alike. It is when they are older that they exhibit good or evil natures, and this is owing to their different training. Seeing what means we used to overcome the stubborn disposition of our little children, they thought we were unmerciful, but seeing
the good effect of the chastisement upon the child, they highly praised our manner of discipline.

Marriage.—The people had never witnessed a Christian marriage. So when they heard that our daughter was to be married, they were all very eager and anxious to witness the ceremony. When the wedding took place, instead of great pomp they saw simplicity; instead of unintelligible incantations they heard good religious instruction and the excellent covenant of the bridegroom and bride with each other; instead of quarrels and confusion they saw peace and friendship. When our daughter was to leave us to accompany her husband, a great crowd gathered about our door, expecting to hear a great wailing as is customary among the Hindoos; but they were greatly astonished, when they saw us read a passage from the Bible and engage in prayer, and then saw our daughter leave us cheerfully after receiving our loving parting embrace. They were fully convinced, that neither the religious austerities of the celebrated Rishis, nor the wealth or power of kings, nor even the more civilized customs of the Sudharlele ever produced such excellent customs as are originated by the Christian religion alone. In short had we lived at a distance from the people, we should not have had so good opportunities of making known the truths of the Christian religion. Although we suffered many inconveniences and difficulties from our residence in the city, and were subject to sickness and ill health from the bad situation of our house, yet we felt more and more the necessity of living among the people, and hence we thought best to lay aside our own convenience in the matter, and remained in the city the whole year. The nearer a lamp is brought to any thing, the more light is shed upon it; so the minds of the people will be more deeply penetrated by the truths of Christianity by having Christians live among them. People of other religions live with Hindoos and enjoy with them equal rights and privileges, while a Christian by going and living at a distance from the people loses his privileges as a citizen. To firmly establish their rights and to secure these rights for those who become Christians from the low castes, and to remove many obstacles and inconveniences which one from a high caste always encounters when wishing to become a Christian, and to continue these rights to the children of Christians, it is advisable for Christians to live as much as possible in the midst of the people.—Again the influence of Christians will be felt among
the people. They will gradually adopt the customs of Christians, and will be ashamed to continue their own vile practices. They will also learn the true character of Christians; they will consider them as their friends who seek their best good, and will begin to love them. Thus the Christian religion will be promoted. I fully believe that in this way Christianity will be greatly advanced at Satara and the surrounding country, as it is at Ahmednuggur.

HARI RAMCHANDRA.
III.—BOMBAY.

[Bombay, the Western capital of India, is thought by some to be the most populous city in India. The Island of Bombay contains 780,000 inhabitants.]

Changes.—The pastor of the church, Rev. R. V. Modak, who has labored here very acceptably and with great fidelity for the last two years, has been much afflicted of late by severe and protracted illness in his family, and for the present has removed to Satara, Rev. Hari Ramchandra having taken his place in Bombay.

Native church and labors connected therewith.—We have no marked changes to report. One person has been received to the communion of the church, two children have died and two have been baptized. The present number of communicants is 25, and the number of baptized children 16. The services on the Sabbath, morning and afternoon, and the lecture on Friday have been regularly sustained; and daily prayer meetings have been held a part of the year. For several months there was also a meeting on Wednesday evening for social Christian intercourse and for the study of the Bible. This meeting was attended by nearly all the members of the church, and was found to be an interesting and profitable exercise. A large class of candidates for admission to the church was formed near the beginning of the year, some of whom we hope soon to receive to the communion.

General Labours.—In consequence of illness and absence from the station, our wayside preaching has been sustained with less regularity than usual, yet much labor has been performed in this department. We have endeavored not only at our two regular preaching places but in many other localities, in season and out of season, to hold forth the word of life, and many interesting incidents might be mentioned in connection with this part of our work. Individuals have repeatedly come to us for religious conversation and discussion, and some of these have frankly declared their belief in Christianity. Concerning one of this class, who visited the native pastor for many months, the latter writes, "I believe the Holy Spirit is working in his heart. He seems now fully convinced of the truth of Christianity." The same might probably be said of several others whom
we have thus met, but none as yet are willing to take up the cross and follow Christ.

In general we have a respectful hearing from all classes. There has been in reference to this a marked improvement within the last few years; and one cannot repress the conviction that a gradual change is coming over this community, which shall end in the complete overthrow of these systems of error.

In our Report for 1860 it was stated that Mr. Harding had spent the month of December at Sholapur. That visit was continued till near the close of March of 1861. With the assistance of a catechist from Ahmednuggur and several booksellers, much truth was disseminated among the people of that large city and in the surrounding villages.

In November we again visited the place, making a tour across the country from Ahmednuggur to Pandherpur, and from thence to Sholapur. Returning we took a more Easterly course along the borders of the Nizam's territory. As is usual in a new field we found a great demand for books. Nearly 7,000 copies of books and tracts were purchased from our booksellers during the five or six months that we were there. On our second visit we were much encouraged by finding that an interest had been awakened in a few minds by reading these books and by conversation with us in the early part of the year. At two or three villages we were earnestly entreated to send them religious teachers. One man, who has had some knowledge of Christianity for many years, seemed to be decided by our coming to cast in his lot with the people of God, and wished to accompany us on our return to Bombay, but at the last moment he was prevented from so doing. Another man, who first heard the truth from Rev. Mr. Munger nearly ten years ago, appears now like a true follower of Christ. We had hoped ere this to be permanently settled at Sholapur; but the recent troubles in America, by detaining at home several Missionaries under appointment, have hitherto prevented the accomplishment of this design. The harvest truly is great, but the laborers are few.

CHARLES HARDING.

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ANNIVERSARY MEETINGS IN OCTOBER.

(From the Dnyanodaya.)

TO THE EDITOR OF THE DNYANODAYA.

Dear Sir,—I send you an account of the exercises connected with the anniversary of the American Mission, which took place here last month. I have prepared my account of this anniversary in a different manner from that of the anniversaries of previous years, for instead of mentioning the names of the speakers and the subjects they presented, I have given only those particulars which will greatly interest and rejoice the hearts of all Christians.

The number of people who attended the anniversary this year was much less than last year. All the American Missionaries connected with this Mission from Bombay, Satara, and the villages in the vicinity of Ahmednuggur, were present, except that two or three of the Missionaries' wives were prevented by different causes from coming. Many of the native Christians belonging to different villages in connection with the Ahmednuggur Mission came to the meeting, though some were detained or entirely prevented from coming by the rain. But no native Christians and no Missionaries came from other Missions, still there were about 400 in all. And though the number was not so great as at the last anniversary, we experienced a blessing this year such as was never enjoyed here before on any similar occasion, and the object of my writing now is to show forth the grace of God as exhibited at this time.

On Wednesday, the 17th October, all the Missionaries connected with the Mission arrived here; and on the next day they commenced their usual business meeting. On Monday, 21st, the girls' school was examined, and on Tuesday, 22nd, the school for catechists. In this school are embraced the young men who are preparing for the work of pastors and assistants. Those who are preparing for the work of pastors were examined in arithmetic, natural philosophy, astronomy, and other subjects. On Wednesday, 23rd, the same young men were examined in reading of the Scriptures, in the History of India, in sacred geography, chronology, and in doctrinal theology. The public anniversary exercises continued from Thursday, 24th, to Saturday, 26th. There were two meetings daily, one from 9½ a. m. to 12 o'clock, and the other from 3 p. m. to half-past five or six o'clock. The exercises were commenced with prayer, reading of the scriptures, singing; and then addresses followed with
prayer and singing interspersed. At times three or four hymns were sung one after the other, and all were very much rested as well as cheered by the music. On Saturday alone there was no meeting in the afternoon. The Rev. Mr. Barker presided over all the meetings. The principal subjects presented by the different speakers were as follows:

**Thursday forenoon.**—The Chairman after prayer read the 107th Psalm; and the congregation sung the 27th Hymn, “Come, sound his praise abroad.” Then Luxamourow Salave spoke of the reasons for thanksgiving this year, especially referring to the blessings bestowed the past year upon the Church, and upon this country, and upon the American Mission. One spoke of the different revivals in this country within two or three years past. One spoke of the present state of the world, and another mentioned the bloodshed, famine, and great epidemics which have taken place in this country within four years past. One of the Missionaries spoke of the war in America, and another pointed out the benefits arising from united prayer.

**Thursday afternoon.**—After singing and prayer one spoke of the different system of education in the Government and Missionary schools, and the different fruits of these systems: one spoke of the advantages to be derived from carrying on some trade or business independently of the Mission by the native Christians; one Missionary spoke of caste, and showed that the division of men into different castes was not the work of God, and that there is no connection between caste and religion; and he pointed out the way in which caste may be broken down. One made an address showing how Missionaries from foreign lands should be regarded and treated by the native Christians.

**Friday forenoon.**—After reading the scriptures, prayer, and singing, one spoke of the importance of Mahars giving up their work connected with their village service when they become Christians; one spoke of native Christians abandoning all their former filthy and disgusting practices; one spoke of the advantages to be derived from the native Christians not remaining together in one place but scattering in different directions among the heathen; one spoke of difficulties and trials, persecution and reproach encountered by school teachers in the villages; one spoke of the importance of native Christians maintaining regular correspondence with their brethren.
in other Presidencies; and one spoke of the necessity of giving for
the support of the pastors of the native Churches.

Friday afternoon.—After singing and prayer, one made an address
showing what we should do to promote a revival of religion among
us; one Missionary showed what we should do for God, that we should
go and proclaim the gospel to men in other countries and that those
who are unable to go should give of their substance and use other means
to carry the gospel to those sitting in darkness; another Missionary
spoke of Home Missions, pointing out the duty of native Christians
to make efforts to bring their own countrymen to the knowledge of
Christ. Then Rev. Vishnoo Bhaskar, the Pastor of the 2nd Church,
made an address, pointing out to native Christians their duty to be
benevolent, and give of their property for the promotion of the
cause of Christ; and as he was speaking he emptied his purse on the
table. The amount which he gave was one rupee more than his
monthly salary. Then the people began to come up one after another
and lay down their offerings. Each one gave what he pleased, and
as he thought himself able to give. They who had no money with
them gave the ornaments they had on their persons, or wrote on
slips of paper the amount of money or the articles they would give.
Some gave one rupee, some half a rupee, some two or five or ten
rupees, some half a month's pay, some a month's pay, one three
months' pay, one a third of his year's income, and some the gold
rings and other ornaments on their fingers. One brought a gold
medal worth five or six rupees. The women, too, gave with great
liberality. Some brought their silver rings and silver bangles and
bracelets, beads, gold earrings, and other ornaments. One woman
had collected a lot of fuel, (dried cow-dung,) and sold it, and
brought a rupee, the value, and gave it to the Lord. A
poor blind woman came feeling her way to the table, and
laid down a rupee upon it. Some took off the large neck-rings
on the necks of their children and other ornaments, and gave them,
and although their children seemed very bare after the ornaments
were removed,—and females in this country do not like to see their
children thus divested of all ornaments,—yet now they evidently
rejoiced in having given them to the Lord. By giving these things
they have provided the means for spreading the gospel among the
heathen, and their children are now in no danger of thieves who
would murder them for the sake of their ornaments. One old man
took off from his finger a gold ring worth 18 or 20 rupees, and
said,—"As I travel about to give instruction from village to village, I have to go frequently through the jungle, over hills, and through streams, and at such times I have often been afraid that thieves will take my life for the sake of obtaining this gold ring. Now I have given it to the Lord, and I am very much rejoiced. And the more so because that which was as it were, a thorn to me, is now removed. I feel relieved." If all would give their own and their children's ornaments in the same way, how well it would be for them! Some persons gave their turbans, angrakhas, dhotars, choolees, and other articles of apparel. One gave a horse, one a cow and calf, one half the value of his buffalo, others gave calves, goats, hens, ducks, doves, &c. Some gave copper and brass drinking vessels. Some promised to give different musical instruments, a drum, and a cow-bell. One man promised five cart loads of stone for building, another promised all the oil-seed in one field, one promised one-fourth of the flax which he raised, one promised oil, one gave wool, one gave some wheat, one gave a European toy worth two rupees. Boys and girls even gave, and their gifts were as follows:—cloths of different kinds, a handkerchief, pice, pen-knives, scissors, a looking-glass, a slate, books, ornaments, hens' eggs, &c. One little child without any suggestion from others pulled off her tiny shoes and gave them. The Missionaries also gave 100 Rupees each, and their children too gave with great delight. While the people were bringing up their offerings and their little slips of paper containing their promises, the Pastor was reading passages of scripture on the subject of benevolence, and making remarks upon them.

Saturday forenoon.—After prayer and singing, the Chairman made a suggestion that instead of addresses as usual the time would be spent in prayer and short exhortations and singing of hymns; and some prayers and short addresses were made accordingly. Soon the people began to give as they did before, some having brought the money or ornaments which they had pledged the previous day. Some persons rose and said that they had given very little the day before, and they were not satisfied with it, and then they gave something more. One man had given a gold medal and money for his wife and children, but he was not satisfied with this, and he now brought a great brass vessel beautifully wrought, which he placed on the table. Still he was not satisfied. He rose and said, "Satan is striving with me; he tells me that I have given a great deal, that
I ought not to have given so much. But I know that I have given very little, and I will not listen to him. I will give five rupees more for the work of the Lord." One young man rose and said:—"Yesterday I had it in mind to give a good deal, but I feared that my father would be angry with me, and so I gave but little. After I went home, my father asked me what I had given, and when I told him, he was displeased, and said, 'What? were you reduced to beggary that you gave so little?' Then he added, that for all his children he would give a cow." One of the Missionaries rose and said,—"I went to bed last night, but for a long time I could not sleep. I seemed to hear the voice of the Saviour saying to me, 'I have done much for you, I have shed my blood for your salvation, and what have you done for me in return? I denied myself for you, what have you denied yourself for my sake? Have you nothing lying useless by you? Give that at least to me.' Then I began to think what I had by me that was of no use, and I recollected that I had a very nice gold pen and pencil case, which the scholars of my school in America gave me twelve years ago, and I had intended to keep it as long as I lived in remembrance of them, but I never use it, and it is far better to give it to the work of the Lord than keep it lying useless by me. Perhaps it may be the means of bringing some sinners to the Lord. Then I determined to give more also, and it is my purpose to give what I can to the Lord as long as I live." As the Pastor was reading texts of scripture in reference to benevolence, he read this passage, "The people brought much more than enough, so that it became necessary to restrain them from bringing." Then a Missionary rose and said; "Do not say yet, it is enough, for I have yet to give something." A Christian brother then said, "My dear wife attended the anniversary last year, but now she has gone to dwell with her Saviour. She had a gold necklace, which I was intending to keep in remembrance of her, but I feel that it is best to give that too to the work of the Lord, and I therefore will give it to Him." He was very much affected while he said this, and could scarcely speak. All in the house were melted to tears. Then Vishnoopunt and Krishnarow sung to a native tune the following words, "Alas and did my Saviour bleed, to save my guilty soul?" This hymn was written by Krishnarow, and it exhibits in a very affecting manner the pains and persecutions and reproach and death which Christ endured. All were very much affected by this
and many began to sob. The singers even were so affected that they could with difficulty sing to the end. Then Vishnoopunt made an exhortation to the people in view of the death of Christ, and many began to cry aloud. One young man began to cry out very much, and it was thought best that he should be taken out. Some one went to him and tried to soothe him, but this only made him cry the more. Some persons then raised him up in order to carry him out, and he became insensible. While they were taking him to his house he fell down two or three times, and cried out as if in great agony. They took him into his house, and laid him down on the bed. There he continued to cry out, and frequently he would say; "For me alone, for me alone." We then called to him in a loud voice, and said to him, "Let us all join in prayer." He then opened his eyes a little, but did not know where he had been brought. We asked him how he felt, and he replied, that he was a great sinner, that he was unworthy that God should have mercy upon him. Said he, "How great God's mercy! And what could he have seen in me to lead him to show me such mercy? Nothing at all. Why do not men run to him for refuge? What a great salvation they reject!" Then one of the Missionaries made a prayer, and we sung a hymn.

"One there is above all others,
Well deserves the name of friend."

After the meeting was closed Vishnoopunt came and prayed with the young man, but still he found no peace. In two or three hours after, he become more quiet, and the next day he enjoyed great peace. He now says, "The Lord Jesus Christ appears to me far more lovely and precious than ever before." This young man is in the class of assistants preparing to be pastors. He is a very sincere and affectionate young man.

Christians seeing this were very much astonished. They had often heard of such things and read about them, but they had never seen anything of the kind, and they did not know how such deep penitence for sin manifested itself, and now when they saw it with their own eyes, they were surprised. Some had doubted about these things before, but their doubts were removed. The Christians rejoiced also because God had sent his Spirit, and permitted them to see that for which they had long been looking and waiting. The old Missionaries who have been laboring for many years in the Lord's vineyard, never saw anything like this before. They now feel that their Master
has accepted their service, although they are most unworthy servants and tears of joy fill their eyes.

The Hindoos who were present were very much astonished. They did not understand the cause of all this. They also were deeply affected with the rest. Some gosavees were present, who said “We do not understand the reason of this weeping; this seems to be the work of God. Blessed indeed is the Christian religion!” Some of the Hindoos brought their offerings also, a rupee, half a rupee, rings and other things. A Hindoo teacher gave five rupees, and a Hindoo merchant gave a bank note of ten rupees. When the Christians went home, Hindoos met them on the road, and asked them what had happened to the man who was carried out, whether he had fainted, or had fallen sick. The Christians replied, “He did not faint nor was he attacked with any sudden illness; but he felt that God had bestowed upon him thousands and thousands of mercies, and still he had disobeyed his commands, had dishonored him, and had walked according to his own desires in opposition to God’s will, and the thought of this filled him with sorrow and made him cry.” The Hindoos hearing this, said that if that was the case, then it was all proper enough. This recalls to mind what occurred on the day of Pentecost. Acts 2. 1-37.

The amount of what was given and promised on Friday afternoon was Rs. 1050, embracing the sum of Rs. 700 pledged by the Missionaries, and Rs. 350 from the natives. On Saturday morning the sum of 100 or 200 rupees was given and promised by the native Christians.

On Sabbath, 27th, in the afternoon the Lord’s Supper was administered. There were about 400 Christians present. Others also came. The large chapel of the Mission has been enlarged since the last anniversary, still only a small portion of the space was left unoccupied. It was a very solemn occasion.

Prayer.—It has been said above that during the anniversary exercises, prayers were frequently offered. The Christians seemed to have great delight and fervor in prayer. When it was mentioned that three persons should pray in succession, five persons would rise and offer prayer one after another, and their prayers were full of feeling and earnestness. Those who prayed seemed to be wrestling with God in prayer. A meeting for prayer was appointed on Sabbath at noon. And every day during the succeeding week meetings for prayer were held at noon. On Thursday, instead of meeting at
noon, all met in the evening in accordance with the suggestion of Christian brethren at Sealkote in the Punjab, that prayer should be made for India on that day. On Friday was the last meeting for prayer. The prayer meeting, held two days every week, which was commenced at the time of the mutiny in 1857, will still continue as before.

The Christians of other villages began to leave here on the 28th of October. The scholars of the schools, the assistants, and the Missionaries began to leave here on the 4th of November. Now so few remain that the place looks desolate. But those who have gone are engaged in preaching the gospel and in distributing the sacred scriptures in many places in the country around; and we trust that the blessed Saviour will be with them and bless their labors. And as on the day of Pentecost, so now, may thousands and tens of thousands be drawn towards Him, and may this whole country be filled with His glory. And may those, by whose presence in this land we have experienced such rich spiritual blessings, share with us in the happiness of heaven for ever. This is my earnest prayer; and I desire the same blessings for all the churches of God throughout the world.—Your friend,

A CHRISTIAN OF AHMEDNUGGUR.

Ahmednuggur, Nov. 6, 1861.
**Donations received in 1860.**

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