REPORT
OF THE
AMERICAN MISSION
AMONG THE MAHRATTAS
FOR 1862.

Notwithstanding the continuance of the civil war in America, the American Board and the Missions under its care have continued to prosper. The receipts of the Board for the financial year ending August 31st, 1862, were $339,080, (Rs. 678,160,) exceeding the expenditures by the sum of $16,782. The year began with a debt of $27,885, but closed with a debt of only $11,103. Such a degree of prosperity in times of such political difficulties was entirely unexpected, and it gave unusual cheerfulness and courage to the patrons of the Board at its great annual meeting in October last. One gentleman came forward and offered a sum equal to one tenth of the debt. Another offered a sum equal to one half the debt. Another gentleman, who thought that the American Board should raise $450,000 during the coming year, offered $10,000 as his part of the desired increase, a sum nearly sufficient to cover the whole debt. This shows the spirit of Northern Christians. They feel that in the war with the South they have a righteous cause, and that God is with them. And while feeling this, they are determined to carry on the work.
A Map Showing the Districts occupied by the Marathi Mission of the A.B.C.F.M.
which God has intrusted to them, of sending the gospel to the heathen, as in past days when no such difficulties occurred to hinder their work. Perhaps the strong impulse of patriotic feeling which this war has excited, has tended rather to increase the spirit of devotedness to the cause of Christ, and led many to feel that they have never practised such self-denial as they ought for their Redeemer's kingdom, and thus induced them to give more freely than ever before for the work of the Lord. Seeing how lavish worldly men have been of their wealth in sustaining the Government of their choice, they have felt that they ought to devise and do more liberal things for the support of the righteous government of God. Whatever be the cause, it is plain that the liberality of Christians in America during the past year in supporting the American Board was far beyond expectation, and we might say, considering the circumstances, unprecedented. And God in his providence has greatly blessed the North. Rich harvests over a large portion of the Northern States not only supplied food at very low prices to the inhabitants, but an enormous amount of produce being sent abroad to countries where the supply of food was deficient, brought in great returns of gold and silver, and gave such a degree of prosperity, that the war scarcely seemed to affect the people of those States in their financial interests. Amidst all the horrors of the civil war, how many mercies have been continued to the church of God, for which she ought to be profoundly grateful. We feel on a review of the year, that gratitude to God is peculiarly becoming from us, that we have been allowed to continue our labors in this land without hindrance or difficulty from want of funds. We have felt the necessity of great economy, and have not dared to commence new efforts or to extend former tried methods of operation, not knowing how soon we might be called upon
to retrench. But at the same time we have not been com-
pelled to close a school or to dismiss a teacher or catechist for want of the means to sustain them. Our friends in this country and in Great Britain have continued to aid us very materially. The whole amount of donations which we have received the past year is Rs. 6,619, of which Rs. 245 were contributed by native congregations. Some of our congregations have also raised a considerable sum which has never come into the Mission treasury, but which has been expended in sending catechists unconnected with the Mission, into districts outside of the regular Mission field. To this it should be added, that natives, who are not Christians, have continued as in the year previous to show their kind feeling towards the Mission, and their interest in its operations, by contributing to its funds. This interest in our efforts manifested by liberal-minded natives is one of the most encouraging circumstances connected with our work, and we cannot but think that it indicates a state of mind on the part of the native community very favorable to the gospel, and a readiness to regard it as true, which are among the best signs of the coming triumph of Christianity.

While we thus speak the language of encouragement and of thanksgiving, we have also occasion for mourning. God has come very nigh to us and removed from our midst one who had long labored in connection with this Mission. Miss Farrar, whose frail body had been gradually sinking under the power of disease during the latter part of 1861, grew weaker and weaker daily as the new year commenced, and on the 25th of January, after 36 hours of great suffering, she was released from pain and admitted, we have no doubt, to the presence of that Saviour, whom she had loved to serve, and whose glory she longed to behold.

We have not the information necessary to enable us to give an account of her early life. We only know that in
1827 she came to India in company with her cousin, Rev. Cyrus Stone, to engage in Missionary labors. Landing in Bombay in December of that year, she immediately commenced her efforts for the education of Hindoo girls in that city. She established a number of schools containing girls of even the highest castes, and she continued to superintend and instruct them for several years, being encouraged and aided in her interesting work by ladies and gentlemen of the highest rank in Bombay. Archdeacon (afterwards Bishop) Carr, James Farish, Esq., who became Governor of Bombay on the death of Sir Robert Grant, and many others whose names need not be mentioned here, afforded her important aid, and cheered her by their kind words and by their benevolent deeds. She for some time superintended a number of schools supported by the funds of an English Society, which were disbursed by the Venerable Archdeacon Carr. She loved her work, and would not give it up for any earthly good. Ill health, brought on by her severe labors, compelled her to return to America in 1837, but in 1839 she again returned to India in the family of Rev. Mr. Burgess, and immediately after her arrival in the country she removed with Mr. and Mrs. Burgess to Ahmednuggur, where she continued to reside, with the exception of a few months, laboring faithfully, till her death. She was always anxious to be doing something for her Saviour, and as she remarked on her death bed, she brought her labors, feeble and almost worthless though she considered them to be, and laid them down every night at the feet of her gracious Saviour, begging his acceptance of the offering. This was the spirit with which she labored. Many of her scholars remembered her with great affection after they had gone out from her schools and had become wives and mothers, and she frequently received letters from them evincing their affection for her and their gratitude for the instructions they had received.
It was with great joy that Miss Farrar received calls from some native gentlemen in Ahmednuggur in the years 1851 and 1852, who wished to ascertain from her how her schools were conducted, in order that they might commence schools for the females of their own families, which were to be supported entirely by themselves. She aided and encouraged them all she could, and was happy in being permitted to see two schools for girls established in Ahmednuggur and supported by native agency alone. These schools prospered until the Brahman teacher of one of them became a convert to Christianity, when they were discontinued. Miss Farrar was also glad to be able to afford some advice and assistance in regard to the establishment and management of female schools to a young gentleman from Poona, who was deeply interested in the education of females. After returning from Ahmednuggur to Poona he commenced schools for the education of Hindoo girls, which were supported by natives and some benevolent English gentlemen, and continued to prosper for some years. Miss Farrar had the esteem of the native community in a very high degree. From their peculiar views of female character they looked upon her as almost a divine person. Her purity and holiness of life, her benevolence of heart and her active labors for the welfare of her own sex, were altogether new to them. When she died, great numbers of native women were deeply affected, and hundreds who had never before attended a Christian service came to her funeral, and as they approached the coffin to view the well known countenance for the last time, almost all of them bowed themselves before her as though she were some deity, and it is probable that had she been buried in some place easily accessible to all, many of these heathen women would have visited it as they visit their own sacred shrines, and made offerings at her grave. Such was the feeling of respect and veneration
manifested for her at her death. Her memory will live in
the hearts of great numbers in this land, and oh may the
recol lection of her instructions lead many to the Saviour
whom she adored. This was her great desire in life, and if
this could be the result of her death, we shall indeed rejoice.

Miss Farrar died when she had nearly completed her 67th
year. She had almost reached the allotted period of human
life, and went down to the grave like a shock of corn fully
ripe. We cannot mourn for her, she has gone to her rest
and to her reward on high. "Her works do follow her."

It may be matter of interest to some to know, that for 20
years before Miss Farrar's death no Missionary or Assistant
Missionary connected with the Ahmednuggur Mission had
been removed by death while laboring in this field. The
burial ground at Ahmednuggur contains the remains of
only three Missionaries, the Rev. Mr. Hervey, who died
in 1832 within six months after the establishment of the
Mission, Mrs. Burgess who died in 1842, and Miss Farrar
who died in 1862. God has dealt kindly with us as a Mis­
sion, and spared the lives of those who have labored here,
and given them health and strength for making known the
gospel of Christ. For the mercies of God in this respect
we have great reason to be grateful.

The number of our Missionaries has not only been re­
duced by death. One brother, Rev. Mr. Wood, of Satara,
has been under the necessity of returning for a season to
America in consequence of ill health, aggravated by the
severe bereavements which he has been called to suffer.
He left Satara about the 1st of April last, and taking with
him two of the children of Mr. Ballantine of Ahmednuggur,
he embarked at Bombay on the 8th of April for New York.
After a pleasant passage of three months and a half, they
reached America, and since then we have been happy to
hear that his health has greatly improved.
To supply the diminishing numbers of our Missionary force, a reinforcement has long been in preparation for our Mission from America, and just at the close of the year we had the joy of hearing that a company, consisting of three Missionaries and their wives, had at length sailed from Boston for Bombay on the 30th of October. We hope soon to welcome these brethren and sisters, (one of them an old Missionary, Mr. Munger,) to a share in our labors. We feel that it is a cause of great thanksgiving to God, that such a reinforcement has been sent us from America at this time. May they be brought on their way safely and speedily, and be permitted to spend many years in earnest and zealous labors for Christ in this land.
I.—AHMEDNUGGUR.

[Ahmednuggur is 160 miles east of Bombay, and is the centre of a large
Collectorate, which embraces an area of 7,621 square miles, and contains a
population of about 1,000,000 inhabitants.]

1. CENTRAL DISTRICT.—Station at Ahmednuggur.—Rev. H. Ball-
   lantine, Rev. L. Bissell, Mrs. Ballantine and Mrs. Bissell.
   Native Pastor.—Rev. Vishnoo Bhaskar.
   Churches.—Ahmednuggur First, Ahmednuggur Second, and Lonee.
   Out-stations.—Shendee, Wadgaum, Lonee, Parner, Nigapoorn-Wad-
   gaum, and Agadgaum. Sixteen native helpers and one tract colporteur.

2. FIRST NORTHERN DISTRICT.—Station at Rahooree. Rev. A.
   Abbott and Mrs. Abbott.
   Licentiate.—Mr. Wannajee Ohol.
   Churches.—Shingvay, Wambooree, Kendal, Gahoo, and Rahooree.
   Out-stations.—Shingvay, Wambooree, Kendal, Bahmanee, Dewalacee,
   and Gahoo. Eight native helpers.

3. SECOND NORTHERN DISTRICT.—Station at Khokar. Rev. W.
   P. Barker, and Mrs. Barker.
   Licentiate.—Mr. Cassum Mahamedjee.
   Churches.—Khokar, Panchegaum, Wadgaum, Satral, and Pudhe-
   gaum. Out-stations.—Khokar, Pancchegaum, Khirdee, Pathray, Satral,
   Padhegaum, Kolhar, Belapoor, Gondhawaneey, Khanapoor, and
   Sawalya-vihir. Sixteen native helpers.

4. NORTH EASTERN DISTRICT.—Station at Wadale. Rev. S. B.
   Fairbank, and Mrs. Fairbank.
   Licentiates.—Mr. Marutee R. Sangale and Mr. Luxumon M. Salave.
   Churches.—Chande, Dedgaum, Shingave-Tookai, Newasee, and
   Sonai. Out-stations.—Newasee, Chande, Shingave, Miree, Pimpal-
   gaum, Dedgaum, Bhende, Sooregaum, Khospooree, Sonai, Khura-
   wandeey, and Karaggaum. Twelve native helpers.

5. SOUTH WESTERN DISTRICT.—Station at Seroor, unoccupied.
   Native Pastor.—Rev. Sidoba B. Misal. Church at Seroor. Out-
   stations.—Wadegawhan and Babhoorde. Four 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 1862, five Missionaries with their wives, two native Pastors, and four licentiates, sixty native helpers including school teachers, and two tract-colporteurs. There were six stations (two of them unoccupied by a Missionary), and forty-one out-stations, where religious services were held every Sabbath. There were twenty churches containing 588 members and 407 baptized children, 995 in all. The members of these churches were living in 109 towns and villages of this district. The statistics of these churches are given in the following table:—
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**Names of Churches:**

1. Almanagau 1st
2. Sanna
3. Rabagao
4. Rahjway
5. Liafart
6. Longee
7. Kolgrum
8. Dallcum
9. Turchey
10. Zamburum
11. Wallum
12. Wasoom
13. Wallamum
14. Wabome
15. Wabomes
16. Arrehone
17. Nevesa
18. Onecum
19. Podgum
20. Podgum
No new churches have been formed the past year. The existing churches have received new members from other villages, so that at the close of the year 109 towns and villages were represented in the twenty churches connected with this Branch, thirteen more villages than at the close of the previous year. Thus the gospel is working its way like leaven, and spreading to one village after another in this district.—Seventeen marriages were solemnized.

The reports of the different brethren of this Branch will show the serious obstacles experienced during the past year in carrying on their work. In some churches difficulties have arisen, which have resulted in the excommunication of some of the members and the suspension of others from church privileges. And yet notwithstanding all, we believe that the churches have made advances in Christian knowledge and in piety, and the reports from some of our churches show a much better state of religious feeling at the close of the year than at the beginning. Many who had sinned have repented, those who had cherished feelings of ill-will towards their brethren have been brought to a better state of mind, and peace and harmony have taken the place of jealousy and discord. May the blessed Spirit of Peace rest upon all our churches, and increase the faith and mutual love of their members, and enable them to adorn the doctrine of the gospel which they profess. As to the outward persecution, experienced by some of the churches, we think it will prove a mercy rather than a judgment. It has tended to separate the wheat from the chaff, to show who are those that love the Lord Jesus Christ in sincerity, and who are those that have a name to live while they are dead. It has served to show to the heathen around the true nature of Christianity, and men who have desired to come into the church have learned what self-denial they will be called upon to practise if they profess the religion of Christ. We have no doubt that all these things will turn out to the furtherance of the gospel, and that hereafter we shall see reason to praise the name of our Heavenly Father for all his dealings with us, even those which seemed most painful and severe.

It is worthy of remark that while the number of our native helpers including licentiates is only three more now than it was at the close of the previous year, the number of places where Christians reside is now thirteen more. In general it is true that where there is even one Christian there is some interest and some special encouragement for labor. But we are unable to follow up this interest as we would wish, for the want of men and means. Of the 109 places where Christians
reside in this district, there are only 41 where regular religious services are held on the Sabbath, leaving 68 unsupplied with the regular means of grace. Seven of those whom we reckon among our native helpers are employed in teaching in the schools at Ahmednuggur, and from the remaining 53, a few places are supplied with both a catechist and a teacher. But in general there is but one native helper in a place, and yet with all our exertions we cannot supply more than 41 places with the regular preaching of the gospel. "How shall they hear without a preacher, and how shall they preach except they be sent?"

We have had 29 schools in operation during the year, containing about 285 scholars, of whom 28 were girls. The character of these schools may be learned from the reports of the different brethren. They are in many respects unsatisfactory, and yet some of them are bringing forth good fruit. The scholars trained in these schools, who come to Ahmednuggur to be admitted to the school for catechists, are far in advance of those who came in previous years; not only are they superior in point of study, they come with a more correct knowledge of Christianity and deeper religious impressions, and are therefore better prepared to be trained for the work of catechists and teachers. This we think is a good test of the village schools, the character of the children trained up in them and their fitness for becoming such laborers as we desire to employ. We wish we had more such schools, especially as each teacher is a catechist, and reads the Scriptures and conducts religious exercises at the place where he is stationed. Every school we endeavor to make a centre of light, and thus far we have succeeded even better than we had dared to hope, amidst the numerous discouragements which occur in this department of our labors. In the 29 schools mentioned above, we do not include the catechists' school or the girls' school at Ahmednuggur, these being of a higher grade than our common schools. They will be spoken of more particularly in the account of the Ahmednuggur station.

It should be added that the expenses of these common schools are very small, each school costing no more than 60 or 80 rupees a year. Sometimes teachers are transferred from one small place to another that other individuals may share in the benefits of instruction. Thus it comes to pass that some of the outstations which we occupy one year are dropped, and other outstations are taken in their place during the next year.
Early last year the Christian Vernacular Education Society announced to all teachers of vernacular schools in Mission employ, that gratuities would be given to successful candidates that should present themselves for examination in the month of April. The subjects of examination were the following: St. Luke's Gospel, Geography of India, India in the Vedic Times, Arithmetic, and Treatise on Education. The total number of candidates that presented themselves for examination, was 44, of whom 26 were from this Branch of the Mission. The two candidates who passed the best examination, (one of whom was from Ahmednuggur,) received 30 Rupees each. In all thirty persons received gratuities, fifteen of whom were from this Branch of the Mission. Of the thirty who received prizes, eleven were below the mark of proficiency required for obtaining the minimum prize offered. Of these eleven, three were of the fifteen who received prizes at Ahmednuggur, the other eight were of the fifteen from other Missions. It is intended that these examinations should be held annually. The rewards at the next examination are to range from Rs. 10 to 40, and it is understood that the examination will be much more strict than it was last year. The prizes offered by the Society are a great stimulus to our vernacular school teachers to exertion in fitting themselves for the duties of their position. The prizes obtained are a great help to those whose wages are not large, and they render the station of a school teacher much more honorable and advantageous than native Christians are generally disposed to consider it. We are glad to see that the Bible has a prominent place in these examinations. In view of the efforts made by the Christian Vernacular Education Society to increase the efficiency of the vernacular school teachers of Missions in this country, and of the good results already experienced in consequence of these efforts, we hail that Society as an important co-worker with Missions in this land, in promoting the spread of true knowledge, and especially the knowledge of the word of God among this people.

The usual anniversary meetings of the Mission were held on Thursday, Friday, and Saturday, Oct. 30th, 31st, and Nov. 1st. These meetings were attended with a great degree of interest, and the influence of them upon the native brethren was most excellent. It is needless to enter into the particulars of these meetings as those held the previous year were so particularly described in our last Report. There was one new feature in the meetings of last October,
which deserves to be mentioned. One evening was devoted to sing-
ing the praises of Christ in the native style, or what might be called
a Christian Kirttan. " A Kirttan among the Hindoos is a meeting, at
which a Gosavi or religious teacher celebrates the praises of some god
with singing and instrumental music. At the great places of pilgrim-
age this is one of the chief attractions. Often a large audience is
held in rapt attention until very late at night, or even till the dawn of
day. Here the music and poetry and dramatic action of the Hindoos
are used with perhaps greater effect than on any other occasion. Not
unfrequently the listeners are excited to the highest pitch of enthu-
siasm, sometimes weeping and sometimes shouting. On the occasion
referred to above, the form and drapery of the Kirttan were preserved,
but the subject was wholly new. The hero was the man of Calvary;
he, who was holy, harmless, undefiled, and separate from sinners.
The poetry was chiefly composed by Krishnarow, a young native
brother of Ahmednuggur, possessed of much genuine poetic feeling,
and who seems to have consecrated this and all his talents to the
service of Christ. Three or four persons stood back of him on the
platform, who at the close of nearly every verse joined in a refrain or
chorus. After singing a few verses in this manner, an exposition of
the song was given, and any remarks were made that might at the
time suggest themselves to the leader. These remarks interspersed
with poetry were often given in the style of a recitative, the key of
the previous tune being preserved. To prepare the way for the next
subject, a suggestion was made or a question asked, and then imme-
diately followed the next song in which the question was answered.
Thus without interruption the exercises were continued for an hour
and a half. Finally some further remarks were made in respect to the
object of the meeting, and the desire was expressed that since we
hoped soon to pass over the river to the goodly land beyond, we might
now accustom ourselves by these exercises to the employment and the
language of the heavenly Canaan. After prayer the large audience
quietly dispersed. There was much artistic skill displayed both in
the execution of the music and in the adaptation of the music to the
poetry. The effect at times was highly dramatic, yet it was always
serious and impressive, and it gave to some of us new ideas in respect
to the use that may be made of the native music of this land."

During the months of November and December, it being a time of
vacation in our schools, the same brethren visited many places in our
first and second Northern districts, and in some villages crowds
assembled to hear the Christian Kirttan. In two or three places the hearers were so interested that they demanded the singing should be continued the whole night, declaring that they did not wish for rest, so long as they could have such entertainment. The singing of these Christian songs has been the means of bringing the truth to the ears of many who would never before listen to the important declarations of the word of God, and in the case of some the tears running down their cheeks have testified to the deep interest of their hearts. Oh that many around us may thus become interested in the gospel message, and brought to accept it as the message of God to their souls.

No efforts were made at the Anniversary to induce the native brethren to make their offerings to the Lord as in the previous year. It was thought not best to do so, inasmuch as many had been reduced to great distress in consequence of the scarcity of rain during the last rainy season and the dearness of provisions which followed it. Nevertheless many Christians were unwilling to be denied the privilege of presenting their thank-offerings to God for mercies received, and these were presented very quietly but evidently with hearts of gratitude on the last day of the Anniversary. A watch, a woman's outer garment of fine texture, ornaments of various kinds, and rupees, half-rupees and quarters, were brought forward and placed upon the table. About 100 or 150 rupees in money and valuable articles were given and subscribed. The whole showed that the benevolent spirit of the native Christians was not an evanescent feeling. May it become a more permanent and abiding disposition with all.

I.—REPORT OF THE CENTRAL DISTRICT; AHMEDNUGGUR STATION.

[The city of Ahmednuggur contains a population of 28,000. The Talooka of Ahmednuggur embraces an area of 644 square miles, and contains a population of about 100,000 souls.]

Churches.—In consequence of the absence of Rev. Hari Ramchunder, the Pastor of the First Church, who continued to labour at Bombay and Satara, this church has been without the services of its native pastor for the whole year.

Fifteen persons were received to the communion of the church during the year. They were all received at once, on the 12th of October. We never received so many at one time before in this Mission. All but four or five were members of our catechists' school and school for girls. Of the whole fifteen, seven received baptism on the occasion referred to, among whom were a mother and her daughter.
The rest had been baptized in infancy.—Five persons received letters of dismission to other churches. There was thus an increase of ten on the previous year, and the number at the close of the year was 113. No deaths occurred the past year among the members of this church. The church members were residing in seven different villages and towns in this district, besides Ahmednuggur, while others were residing in more distant places as Bombay, Poona, &c. Ten Christian marriages were performed the past year in Ahmednuggur.

Seven children were baptized in connection with this church during the year, two went with their parents to other churches, five children were received to the communion of the church, and three children died; leaving the number of children at the end of the year 76, three less than at the close of the previous year.

The pastor of the second church has given a full report of his labours and of the additions to the church under his care. We have reason to praise God that the labors of this faithful pastor have been so greatly blessed, even in the midst of severe trials.

The church at Lonee has received no addition to its numbers during the year; on the contrary, it has lost one member by death. The number of its members is now 11, and the number of its baptized children five, the same as the year before. The members of this church live in four different villages, and their scattered state renders it very difficult for them to meet together as a church and to labor efficiently as a church for the extension of the knowledge of the gospel or for their own growth in grace.

Schools.—The school for catechists is fully reported by Rev. Mr. Bissell, who has been in charge of it the past year. The school for girls under the charge of Mrs. Ballantine has rather increased in numbers during the year. About 50 girls were in attendance up to the end of October, when a vacation of two months was given to the school. Six girls belonging to the school were received to the communion of the church on the profession of their faith. Eight of the largest girls in the school were married during the year, six of them to catechists and teachers in our Mission, and two to respectable men connected with other Missions. This has reduced the number in the higher classes to a very low figure. Four of our best educated girls left here near the close of the year for Bombay to avail themselves of the opportunities afforded them for learning English. Several special donations have been made to this school during the year by friends in England, Scotland, and America.
The school for boys of the higher castes in Ahmednuggur continues to prosper, though it has suffered somewhat from the loss of its first teacher, Krishna Rutnoojee, who has become the principal teacher of the girls' school under the care of Mrs. Ballantine.

After Miss Farrar's death the girls' school, which she maintained for many years in the Lascar Lines, languished, and at length was given up altogether. This was owing to causes which have been in operation for two or three years past. In consequence of the removal of the Artillery and the Depot of Instruction from this place two years ago, the families which furnished the girls for Miss Farrar's school removed from the station, and the number of girls diminished, so that even before Miss Farrar's death, there were only thirteen or fourteen regular attendants of the school: as soon as it was found that girls could not be collected in any numbers, it was determined that the same teacher who had taught the girls' school, and who had for many years been Miss Farrar's favorite teacher, should be employed in teaching a boys' school in the school room built by Col. Pottinger in the Lascar Lines, and kindly presented by him to the Mission. A large school was immediately collected, about sixty boys attending regularly, and giving one anna each to the teacher for their tuition. Miss Farrar had always been interested in the boys' school which was taught in that school house, (which was only a few steps distant from her own school), and for a long time had superintended it herself; and the property, which she left at her death, was left alike for the support of the boys' school and the girls' school in the Lascar Lines. The Mission therefore conceived that they were carrying out the wishes of Miss Farrar in sustaining this school for boys by the proceeds of her property. The school has done well thus far. Several girls continued to be taught by the teacher after he began to teach the boys' school, and these girls came to Mrs. Bissell once every week for religious instruction up to October. We are sorry that it became necessary to give up the girls' school, but under the circumstances there seemed no remedy. All the property left by Miss Farrar, including the unexpended funds remaining from former subscriptions for her girls' school, will be expended in the support of schools for children of heathen parents, or the support of such children while attending the schools of the Mission. This was Miss Farrar's wish at the time of her death, and this wish will be fully carried out by the Mission.

Theological Instruction.—The class of young men mentioned in
previous Reports as pursuing a Theological course preparatory to engaging in pastoral labour, met again on the 15th April to continue their studies. Their numbers were however somewhat reduced. The two teachers, who had pursued the same studies with the class for two years, were unable to perform their duties in their respective schools satisfactorily without giving their whole time to them, and it therefore became necessary for them to lay their theological studies aside. Another member of the class, the Mission decided, had better defer his studies for a time. In consequence of these circumstances the number in the class was reduced to seven. They continued to study till our annual meeting in October, when they were carefully examined by the Mission. This examination in the first place had reference to the studies they had been pursuing during the year. The examiners seemed very well satisfied with the progress they had made, particularly in the study of the History of India and of England, of Moral Science, Sacred Chronology, Church History, and Didactic Theology. They were examined also in connection with the pupils of the Catechists' school in Algebra, Natural Philosophy, and Astronomy. After these examinations, which consumed parts of three days, a further examination was held of the members of the class for licensure, inasmuch as all of them had expressed a desire to be licensed to preach the gospel. They were examined as to their religious experience and their motives in wishing to engage in the work of the gospel ministry, and various questions, both doctrinal and practical, were put to them to ascertain their fitness for that work. The Mission at length determined to license four of them, leaving the remaining three to be examined again after acquiring more experience in the practical duties of a preacher of the gospel. The four persons who received licensure were Mr. Kassum Mohamedjee, Mr. Wunnajee Ohol, Mr. Luxumon Salave, and Mr. Luxumon Rawajee. The last named was afterwards appointed to go with Mr. Harding to commence a new Mission at Sholapoor, and he has been laboring ever since in connection with him at that place. The three other licentiates have been put in charge of churches in the different districts connected with the Ahmednuggur field. One of them has been invited to become the pastor of the church in connection with which he has been laboring.

The going forth of members of this class, licensed to preach the gospel, forms a new era in the history of this Mission. What the results will be we know not, but we have strong hopes that these
licentiates will become good pastors of native churches. So strongly are the members of the Mission impressed with the importance of efforts to train such men for evangelistic and pastoral labor, that it has been decided to assemble another class in May next, to be prepared by a three years' course of study like the previous class for the same work. The young men are at hand ready to engage in study, and desirous to serve God in the gospel of his Son. The providence of God seems to point to the necessity of raising up pastors of the numerous churches which are rising all around us, and extending their influence into village after village. In accordance with what seems to be the call of God, we have engaged in these efforts, and we leave the results in his hands.

Publications.—The Dayanadaya has continued to be published in Bombay, the editorial work being all performed here. During the past year a book of "Hymns for Children" in Marathee has been prepared and published by the Mission. The book contains 64 hymns, translations of some of the best hymns for children in the English language. The same metres are in general preserved, and the same tunes sung to them as to the originals. The air of the tunes is printed with the hymns. The book contains 48 pages, besides Indexes in English and Marathee. Some of these hymns are great favorites with the native children who have learned to sing them in our schools. These hymns have sometimes been sung in connection with the hymns recently prepared in the native style by the brethren here, and have greatly interested the native audiences. It should be added that some of the hymns in this book are made in the more common native metres used by Tookaram and other native poets, and tunes set to them which were prepared by different members of the Mission. Perhaps it will be found that this kind of poetry is better adapted to the genius of the Marathee language and the tastes of this people, and if so, it will be very easy to prepare more hymns in the same style. It seems plain that the minds of men in this country are much more easily impressed with the truth when presented in the form of poetry, and accompanied with music, and it is important that we should make use of this and every other proper means to extend the knowledge of the truth, and to impress it on the hearts of men.

Incidents.—Some things of an adverse nature have occurred the past year, which led to the manifestation of sympathy and interest on the part of English friends, and kind feeling on the part of natives around us. In the month of May last an incendiary made seven or
eight different attempts to set fire to some thatched houses occupied by converts in one of the Mission compounds. At length he succeeded in putting fire to a row of five houses, all of which were destroyed. Two of these houses which were first enveloped with flames, burnt with such rapidity that all attempts to rescue anything within them from destruction were utterly fruitless, and a large amount of clothing, books, and other valuable articles was destroyed. Captain Campbell, of the 22nd N. I., then stationed here, having heard of the calamity which had befallen the poor Christians, at once made efforts for their relief, and in a few days brought us 60 Rupees, which he had collected from his brother officers and other English residents here, and which were distributed among those who had lost their property in the fire, according to their necessities. But the great difficulty was to provide the poor people with houses to dwell in. Until the rains began they nearly all slept out of doors, thinking it preferable to have nothing but the canopy of heaven for a covering, to sleeping under a thatch which might be set on fire at any time of the night. The case of these Christians was made known to a kind friend who had recently removed from this station, Mrs. Anderson, wife of Captain D. E. Anderson, of the Artillery at Kirkee, who at once interested herself in their behalf, and through her instrumentality and influence 330 Rupees were raised at Kirkee and Poona, and forwarded to us for the purpose of rebuilding these burnt houses and covering them with tiles. Some native friends here contributed 27 Rupees to the same object. Great indignation was expressed by many natives at the time, on account of the burning of the houses and the loss thus wantonly inflicted on the poor Christians as well as the Mission. The result of the whole has been, that instead of a row of poor thatched houses we now have some that are substantially built, and which are in little danger of fire.

Again, some of the buildings of the Poor Asylum, which is under our charge, having suffered much during the last rainy season, a subscription was made by the natives towards repairing them. In all they contributed towards the repairs of the Poor Asylum and the purchase of clothing for the poor inmates, the sum of 51 Rupees. This fact shows the kind feeling of many of the natives.

In conclusion I would remark that during the past year we have had both the lights and the shadows of Missionary life. In some respects we have had great trials, trials calculated to humble us, to bring us near to the Saviour, and to make us feel that every blessing
we enjoy is from his rich mercy alone, and that without him we can do nothing. We have also had many things to cheer and encourage us, and looking at the whole we can say, Goodness and mercy have followed us; and we would ask others to join in our song of praise. We earnestly ask also the prayers of Christian brethren in our behalf, that we may be sustained in all our trials and enabled to look to Christ unceasingly for aid.—"Brethren pray for us."

H. BALLANTINE.

The School for Catechists.

This school opened at the commencement of the year with thirty-one scholars, and five were admitted afterwards, making the whole number in attendance thirty-six. All but one of these were in regular attendance till the close of the academical year. The general deportment of the students and their progress in their studies have been commendable. A marked improvement has taken place in the order and quiet observed during the hours of study. No case of dismissal, or severe discipline for misconduct, has occurred within the year.

The members of the Theological class were pursuing their scientific course for seven months as in the previous year. The Primary School for the smaller boys has been continued, and has numbered from twenty to twenty-five.

Eight of those attending the Catechists' School were young men with families. While residing here their wives enjoyed advantages for religious instruction, which they could not have had at their villages. One of them also had two boys in the Primary School. In all efforts for the improvement of the school I have had the hearty cooperation of the assistant teachers, and though fully competent to teach the classes committed to them, they have also been pursuing one or more studies most of the year. They will, I trust, soon be able to take the entire charge of the school, and give instruction to the most advanced classes in any science required.

The religious interest in the school the past year has been such as calls for grateful mention. Though nothing like a marked revival has visited us, yet by the blessing of God on the means of grace employed, eight members of the school have been brought into the church. The Sabbath School for Bible instruction and the weekly evening prayer meeting have been kept up with interest. At times I
have held meetings for conversation and prayer with those who were not members of the church by profession, giving a few moments to each one. This furnishes an opportunity for becoming acquainted with their spiritual state, for answering questions, and giving such instruction as seems needed. Two of the elder lads at one time came to me of their own accord, and asked for such conversation. I appointed them a time, and told them to bring any of their associates also who might wish to come. Eight persons came, and the meetings were continued weekly for some time. Of those eight received to the church, two are the sons of our beloved brother Sheik Daood, who died in 1860. His earnest prayers for his children God has remembered and answered. Two others are orphans. Two are the sons of Catechists now laboring in connection with the Mission, and the remaining two are the sons of private Christians in the village churches. At the close of the year there were but eight boys in the school who were not members of the church, and of these only three were receiving aid from the Mission.

Near the close of the year the Theological class united with the school in tendering a tribute of respect and affection to their teachers. The addresses made on this occasion and the kind feeling manifested were very gratifying, as they showed that the students cherished a warm affection for those who had been their instructors, and that the efforts of the Missionaries to educate and fit them for usefulness were gratefully appreciated.

Four young men have been sent out to labor as catechists, or to take charge of schools, with the expectation that they would not return to this school the coming year. Others are employed in the same way for a few months, who will then be permitted to resume their studies. This plan enables the Missionaries to test the energy and working talent of the young men, and thus to decide who among them are most likely to profit by a longer period of study. The students also learn their own deficiency, and return to the school with a new relish for study, and a new sense of its importance.

The number of candidates applying for admission to the school, and worthy of being aided, is increasing each year. This is the result chiefly of our system of village schools with Christian teachers. A few years ago we often admitted those who had no education, or could barely read. This year many of the candidates were already well advanced in their studies, could read and write both the Balbodh and Mod characters, and had made considerable progress in Arith-
metic. The high price of grain and increased expense of living at Ahmednuggur have made it necessary for us to increase the allowance to those who are dependent upon Mission funds for support while pursuing their studies. This of course diminishes the number of those who can be received. At our Mission Meeting in October, it was ascertained that this increase of expense was so great, that the sum allowed by our Society for this school the coming year would only support the students already in the school. We could therefore only tell the fine class of candidates, that their examination was satisfactory, and we would be glad to receive them into the school, but at present we had not the funds needed to support them. This fact was stated, in a notice of our anniversary meetings in the Bombay Guardian, and there it met the eye of a native gentleman of large means and liberal heart. He wrote a note to the editor of the Guardian intimating that he was willing to undertake the support of several of these lads while obtaining an education. The donation of this gentleman enables us to bring in ten of the most advanced candidates, and he offers to support them in school for two years. This unexpected help has greatly encouraged our hearts. We acknowledge the good hand of our God in it, and notice with pleasure the source from which He sent us this aid. It tells us there are some among the enlightened Hindoos who appreciate the efforts of Missionaries to benefit their countrymen. And we accept it as a pledge that the day is near when many of the wealthy natives of this land will come forward, and give joyfully of their abundance to promote this good work.

L. BISSELL.

Report of the Ahmednuggur Second Church.

(Translated from the Marathi prepared by the Pastor.)

In the beginning of 1862 the number of church members was 30. During the year seven persons professed their faith in Christ and united with the church, and two were received by letter from the American Mission Church in Bombay. Thus there were nine additions, but two have gone to taste the perfect love of their Lord in heaven, so that the number of those who remain is only seven more than at the beginning of the year. I am sorry to be under the necessity of saying that two members have been suspended from the church, and the number of members in good standing is therefore at present only 35.
I will give a brief account of the seven new members received to the church during the year.

(1.) Vaman Bhaskar Karmarkar, my younger brother. For many years he had opportunities of learning much in regard to Christianity, first from the Free Church Mission in Poona, then from the Church Mission in Nassick, and also from our own Mission in Ahmednuggur, but there was no evidence that his heart was changed. Indeed I heard of his speaking occasionally against the Christian religion. His sentiments and conduct were like those of the native reformed, sometimes called Deists. Two or three years ago he had a paralytic stroke, and from that time he began to waste away. About fifteen days before his death he became very ill. In order to comfort him at that time of severe pain, I used to read to him some portions of the Scriptures, and especially the narratives of Christ's miracles of healing, and the instructions which he gave to those whom he healed; and I also read the Psalms of David and prayed with him, and I told him that without Christ he could have no true comfort, and showed how anxious I felt for him. In six or seven days he began to urge me to read the Scriptures and pray with him. From this I understood that he had now began to seek the pearl of great price in earnest, and I therefore conversed with him about the necessity of a change of heart. He said in reply, "I have never looked upon sin before as I do now. I am sure there was never such a sinner as I am. How full of mercy the Saviour is! How ready to save even such a wretch as I am! This is great love indeed." He would repeat this every day, and would urge me to read the Scriptures to him. Once I asked him whether I should read some other book. He replied, "No, the Bible, the Bible, no other book pleases me now." From that time I read the Scriptures, and prayed with him regularly, and he prayed also himself. I asked him what he thought about the Saviour now. He replied, "He is a precious Saviour. He suffered and died even for me. He is my sudgooroo, or teacher; all my hope rests upon him. If I live I am his, and if I die I am his." As death approached I said to him, "Do you desire to live, or do you prefer to die?" He replied, "I prefer to die. It is far better to die and go to my Father in heaven, to my Lord and Saviour, and to all the wise and holy above, than to remain here. Do not give me any more medicine." I asked him if he would like to have me baptize him. He said he would. Then in accordance with his request I prayed with him and baptized him.
No one else was present at the time. Our parents and friends were in the next room separated only by a thin screen from us, and were weeping as they expected to hear soon that he was dead. In about an hour after, he breathed out his life with the utmost calmness, retaining his reason to the last. This occurred on the 26th of June. He died so peacefully that all his relatives were filled with astonishment, and often asked, where did he obtain such peace. I told them that the only cause of his peaceful death was the Lord Jesus Christ in whom he believed. And I pray that this may ever be impressed upon their minds, and that their end and my own may be like his.

One unpleasant thing occurred in connection with his death, which I cannot refrain from mentioning. Inasmuch as he had been baptized, it was proper that he should be buried in a Christian manner. But at that time of grief I did not think that I ought to interfere in order to remove the body from my father's house and bury it with Christian rites. He had died in the house, and while under the control of his parents, and as soon as he was dead they urged me to go away, and allow them to attend to the funeral. What could I do at such a time? I myself was so overwhelmed with grief, that I could scarcely think at all of what I ought to do. Of course my parents performed the usual Hindoo rites at his funeral. I should have been glad if it could have been otherwise. But then again I thought, that although they used many vain and foolish rites, that would make no difference in my brother's condition in the eternal world. They who have washed their robes and made them white in the blood of the Lamb, will certainly not be cast out of heaven because they have been buried with the vain rites of the Brahmans, or because their bodies have been burned or even eaten by dogs. Why then should I be troubled? Glad was I, that I had had the opportunity of visiting my brother in his last days in his heathen parents' house, and of instructing him in the truths of the word of God and pointing him to Christ, and finally of baptizing him and seeing him die with such heavenly peace, telling all around that he was going to the Saviour who had redeemed him by his blood.

2, 3. Ibrahim and Fujoo. These are the sons and only surviving children of our deceased brother Daood. Their hearts were impressed by the instructions of Rev. Mr. Bissell, whose school they attend. They were received into this church on the 5th of October. Like Timothy they have embraced Christ in their youth, and we trust
that the Saviour will grant them a rich supply of his Spirit, as he did to Timothy, and make them efficient laborers in his vineyard.

4. Gumma, the daughter of Bhoozaba, one of our church members. She was baptized in infancy. She was for a long time in Mrs. Ballantine's school, and through the instructions there received she was led to Christ. She was received to the communion of the Church on the 5th of October.

5. Jumnabaee. This girl was a foundling, and was sent to the Mission by the late Collector, C. E. Fraser Tytler, Esq., who requested that she might be supported by the funds of the Poor Asylum, (to which he himself contributed liberally,) and be educated by the Mission. She was a member of Mrs. Ballantine's school, and was led by the instructions imparted to her there to put her faith in Christ, and love him with all her heart. She was baptized on the 9th of November.

6. Sagoonabaee Karmarkar, my sister-in-law, the wife of my elder brother. While she was living in the family of my parents, she learned to read and write a little, and she read a part of the New Testament, a copy of which I had given to my brother, and this made such an impression on her mind, that she determined to come out from among her Hindoo relatives and live with Christians. After learning still more of Christianity and giving evidence of true Christian faith, she was baptized publicly on the 9th of November in company with Jumnabaee, thus owning Christ to be her Saviour before the world. This act of personal consecration to the service of Christ has ever since given her great satisfaction and comfort, and she greatly desires to make known the truths of the gospel to those of her own sex who are still in the darkness of heathenism.

7. Rawajee Luxumon, a Jain Shimpee. He is the son of the head man of the Jains here. He is a friend of Kashinath, a former convert from the same caste. He began to come and visit Kashinath first on account of some business connected with his employment. Kashinath gave him religious instruction, and he assented to it outwardly, but said to himself, that he would maintain his connection with him in the matter of business, but would have nothing to do with his religion. Thus some days and weeks passed away. But the two-edged sword, which pierces even to the dividing asunder of soul and spirit and of the joints and marrow, cannot be turned aside. At length he began to think, what harm can there be in making investigation into these matters? He then began to visit the houses of
other Christians, and from associating with them and hearing their instructions, he felt deeply interested about his soul's salvation. He then began to pray to God to show him what he should do, and God led him to the Saviour. Having obtained pardon of sin through redemption in his blood, the young man cheerfully suffered the loss of all things for the sake of that priceless treasure which he had found, and on the 9th of November was publicly baptized at the same time with the two persons last mentioned. On account of his baptism he was abused by his relatives, but no other persecution was attempted. That slight persecution which he had to undergo was speedily extinguished like the fire of thorns. All is now quiet. The people understand that there is nothing to be gained by persecution, that the Missionaries deceive no one, that no Hindoo will become a Christian unless he is convinced of the truth of Christianity, and of course if they do not wish to become Christians they only need to keep out of the way of Christian truth. When any evil disposed persons begin to excite a tumult, the people generally rebuke them. This is a great advance on former years, for which we have reason to bless God.

Of those who have died I will now give a short account.

1. Rungabaee, the wife of Cossimbhaee. This dear sister died on the 13th of April. I was well acquainted with her from the time I became connected with the Mission. Her progress in study while in the girls' school, and her Christian character after she became connected with the church, her excellent housewifery after her marriage, her laboriousness in making known the gospel to those of her own sex while engaged in tours with her husband in the valley of the Godavery, and in the last trying hour her courage and victory over death, all these are worthy to be held up before our minds constantly as worthy of imitation. She endured great trials while engaged in the work of her Master. In the year 1861 the people of Mal-Wadgaum made an attack on the Christians at that place, and wickedly and cruelly beat her as well as her husband. A great wound was made upon her head, and her whole body was severely bruised. But she bore it all meekly, not giving a word of abuse to those wicked and violent men. The next year she went to the same place again in company with her husband to give instruction. After having spent four or five months in tours with her husband, she returned again to Ahmednuggur, and met her Christian brethren and sisters there with great joy, going to their houses to see them immediately.
on her arrival. That same night she was attacked with the cholera, and her strength was soon very much reduced through the violence of the disease, and she was unable to speak. About midnight she begged her husband to pray for her. That was the last word she uttered. I asked her after a while if I should pray for her, and she signified assent. Every remedy was used, but it was all in vain. The remedies of men are of no use without God's blessing. The next day about noon she ceased to breathe. She died so calmly that many thought she had merely fallen asleep.

2. Waman Bhaskar died on the 26th of June. A full account of his death is given above.

In the beginning of the year there were 16 baptized children, one of these was received to the communion of the church on profession of faith. Two children were baptized, and one of these has gone up to the presence of its Saviour to sing hymns, such as children sing, to his praise. The number of children is consequently the same at the close of the year as at the beginning.

Personal labors.—My personal labors have been the same as in previous years, and therefore there is little need of going into particulars. I would only say in regard to the labors of the year past, that I never experienced such difficulties and trials before. While walking through the valley of humiliation with dangers and fears on every side, my soul was exceedingly distressed and discouraged. And these trials beset me still. I earnestly beseech all my fellow-laborers to join in earnest prayer on my behalf, that I may have assistance from above.

Miscellaneous matters.—In general all things have gone on as in the previous year. The prayer meetings have been continued. The anniversary of the Mission was held at the usual time. An account of this meeting was published in the Dnyanodaya and the Bombay Guardian, and need not be repeated here. I would only remark that notwithstanding the losses of the Christians by the burning of their houses and the difficulty of living within their means on account of the high price of provisions, the brethren did not withhold the proofs of their liberality, but in the midst of their distress gave freely to the Lord. This I regard as worthy of praise.

After the close of the Annual Meeting on Saturday afternoon, four or five brethren of the second church went with me to a small hill outside the town, where we had often met together in past years for prayer, and had therefore called the name of the place Bethel.
When we assembled there that afternoon, we began to speak together of the love of God and of the influences of the Spirit and of our own unfaithfulness. Then all at once our sins seemed to rise up before us, and like a water-course which has been dammed up and suddenly bursts through the barrier and carries everything before it, just so our hearts burst out and began to flow together. It is useless to attempt to describe the occurrences of that sacred hour. We fell upon each other's necks, and wept confessing our sins to one another. Some beat their breasts and cried aloud. Then we began to repeat texts of Scripture for each other's comfort, some one began to pray. All then was perfectly quiet. Then we remembered the scenes of revivals in Europe and America, which had been described to us by eye-witnesses, particularly those described by Dr. Mitchell at our Anniversary two years before, in which he spoke of what he had seen in Scotland. Such scenes occurred with us at that little hill, which we call our Bethel, and similar scenes occurred the same night at a prayer meeting held at my house. From that time, our mutual love has increased, and all have become more frank and open in our intercourse with each other. With God all things are possible and easy of accomplishment. In a moment he seemed to take away all the feelings of alienation between us, and opened streams of water even of rich love in this dry wilderness. May these streams continue to flow, and may new fountains of tenderness and love spring up in all the churches of Christ and form a great river which shall water the whole earth. For this we pray to our blessed Saviour who sends the rain of his Spirit on his people.

Some of the brethren of the two churches in Ahmednuggur have made arrangements for singing together the praises of Christ, in other words have commenced a Christian Kirttan, on which we think it is plain that God is sending his blessing. Both here and in the villages in the valley of the Godavery which the brethren have visited for the purpose of holding this Kirttan, the people have seemed very much interested. Many enquire of us almost daily, "When are you to have the Kirttan again? We wish to attend. Let us know when it will take place." Those who have been present say, that they were very much interested in what they heard, and wish to be invited whenever it takes place again. From other places the urgent entreaty comes, "Give us also an opportunity of hearing the Kirttan." Some Hindoos even have committed to memory some of the hymns of which it is composed, and a new and deep impression has been made upon
their minds in regard to Christianity. This whole matter is yet in its infancy, and the different parts of the Kirttan need to be fitted together better in order to make a harmonious whole. We pray God, the God of David, that he would assist our singers, giving them the poetic inspiration as he did to David, and sweet love-breathing voices, such that through them the truths of the gospel may make a deep impression on the minds of all who hear them, and that all this may redound to the glory of God.

VISHNOO BHASKAR.

REPORT OF THE FIRST NORTHERN DISTRICT; RABOOREE STATION.

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

The past year has been a year of trial, a trial to the Missionary in charge, and a trial to the native Christians. Yet doubtless these trials have been needed, and the future may reveal the wisdom of God in permitting them. Some good results may already be seen.

The high price of grain and other necessaries of life has been a trial to the Christians. Most of them have no regular employment. While they were heathen they could resort to expedients which would now be inconsistent with the character of a Christian. A Mahar is tacitly allowed to do a considerable amount of stealing. Many of these Christians when heathen, derived no small part of their living from being employed as musicians on occasions of weddings, funerals, and holidays, on all which occasions there is a recognition of idolatry, but for conscience sake they must now forego all these sources of gain. This to them has been no small trial, and one man proved unequal to it, and has consequently been excommunicated. Two others were excommunicated for immoral conduct, and both of these have since gone to a higher tribunal.

Another trial has been persecution on the part of native officials, and these Christians have not yet learned how they may obtain redress. This has greatly discouraged some of the Christians. Many inquirers have for the same reason gone back to the world, and in some instances the numbers who have been regular attendants at our chapels have been greatly diminished. On the other hand, these churches have doubtless been saved from receiving to their fellowship some who would have come in from worldly motives. It is to be
hoped that this want of human protection may lead Christians to look less to man and more to God, and to be more earnest in prayer for divine protection. Then they may well count it all joy when they fall into such temptations. The continued scarcity of food is also likely to correct, in a measure, the almost universal indolent and improvident habits of this class of people.

Caste prejudice is another trial to which the churches have been subjected. Great caution is taken in this matter; none are ever admitted to the church, who do not most unqualifiedly profess to have renounced all caste feelings, and yet on the part of a few individuals, converted late in life, this prejudice is seen to exist. An instance occurred when a man, who had some months before been received to the church, expressed a desire to have his children baptized. He gave a list of their names on Saturday evening, and arrangements were made for their baptism Sabbath morning. A large congregation was present, and when the man was requested to present his children, he did not come forward. Thinking that he did not understand what was expected of him, a Christian brother went to him, when he learned that there was some obstacle in the way of having them baptized. In conversation with him afterwards, he gave as a reason for deferring the baptism the opposition of his wife. But the true reason, as believed by all the native brethren present, was that he had just heard that a man of the Mang caste had requested admission to the church.

During the past year twelve persons have been received to the church on profession of their faith. One of these is the son of a catechist. Three or four others are young men of some promise. The case of another individual may be interesting, as showing the providence of God in leading him to a knowledge of the truth. His village is some 14 miles from Rahooree. He had lost his health, and after vainly trying every remedy that was suggested to him, he and his wife came to the conclusion that a higher power must be resorted to. They therefore set out to visit the tomb of a Mahomedan saint in a distant village. As they were passing through Rahooree, the wife became severely afflicted with opthalmia. She was directed by some one where to apply for medicine, when she got immediate relief. This induced her husband to apply for medicine for himself. He soon began to recover, and while under medical treatment he received daily religious instruction, and learned that he had a malady more difficult to cure than that which afflicted his
body. Instead of proceeding on to the shrine of a saint, he returned to his village, resolved to apply to the great physician of souls. After a trial of several months he was received to the church. The present number of communicants connected with the five churches in this district is one hundred and seventeen. The difficulty of bringing all these under proper religious instruction will be somewhat appreciated from the fact that they are so scattered. In one church of twenty-two persons, sixteen are living in nine different villages. In another church of twenty-three persons, fifteen are living in seven different villages. The five churches have representatives in twenty-one towns or villages, not including those living where there are other churches. The largest of these churches is less scattered than the others, and a more regular system of instruction has been carried on. All the male members of this church take an active part in the prayer meetings, in exhortations, and leading in prayer.

At the commencement of the last year a small contribution box was furnished to each church, and all were invited to contribute something every week even if it were only one pice. This plan was persevered in through the year, and the sum of forty-three rupees was thus realized. This sum, though small, is not to be despised, considering the poverty of the people and the scarcity of food. These churches at their late annual meeting voted to expend most of this money in purchasing a communion service, and the remainder was expended in the support of the poor of the church. Most of the villages in this district have been visited by the Missionary, and he has spent a week or a fortnight with his family in a number of the more important villages. The reception everywhere met with, and the attention given to religious instruction, have been very gratifying. Most of the villages are also often visited by the catechists, who report their labors monthly. In this manner Christian knowledge is being diffused throughout the district, and when the Spirit of God shall move upon this people, the fruit of these labours will appear.

There have been five Mission schools in this district, three of which have been sustained only a part of the year. The scholars in these schools are Mahars, and Christians from the Mahar caste. These children can often earn by their labors from one to four pice a day, consequently they are taken from the school to help and support the family. The attendance at these schools is very irregular, ranging from four to fifteen scholars each. The girls' school at Rahooree, consisting of ten scholars, who have been regular in their attendance,
has been kept together eight months in the year. These girls are
daily taught an hour to sew, and to make such articles and such only
as will be useful to them in their families. And as an inducement
to attend regularly, they have the cloth with the avail of their
labor gratis.

At Rahooree and the out-stations where there has been a catechist,
there have been sustained two regular services on the Sabbath,
besides weekly meetings. There have also been, as a rule, daily
meetings of Christians for reading and prayer, and religious instruc­
tion to the townspeople as opportunity occurs. May the grace of
faith and zeal be given to the laborers in this district, that they may
diligently sow the seed, looking to God alone for an abundant harvest.

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,
Sungumere and Patoda Talookas. The Talooka of Newasse embraces an
area of 743 square miles, and contains a population of about 87,000 souls.]

The past year has been one of peculiar trial in connection with
our work. Bitter persecution on account of caste has arisen, and
this has revealed the strength of some, the weakness of others,
and the utter unfitness of a few to remain in connection with the
church. Several have been excommunicated,—some for gross sins,—
cases of discipline have been unusually frequent, and the attendance
upon divine worship has been small. Many weary spirit-consuming
hours have been spent in hearing from the suffering Christians the
story of their persecutions; and many more have been occupied in
efforts to comfort them, and direct their attention to such portions
of the Bible as are calculated to give consolation. In addition to the
increased cares of the churches, the famine, which was especially
severe in this region, has compelled, and in fact still compels us to
witness much distress without the ability to relieve it.

But we have also been permitted to witness events the past year
that call for special thanksgiving. The work has spread more
rapidly than ever before in the western and north western parts of
the district, a fine church edifice and a residence for a Missionary
have been completed in that region, several persons have been ad­
mitted to the communion from a somewhat numerous caste, not
before represented in these churches,—many of the Christians have
manifested the graces of the Spirit in the midst of severe trial,—and all of the five churches have commenced to give systematically for the spread of the gospel.

Church at Panchegaum.—Mention was made in the last Report of the "victory" gained by this church over caste, and of the persecution that arose on account of it. Our hopes were not realized in reference to the Mang who made the "trial dinner" of which the Christians partook, but others of his caste became convinced that the church were indeed ready to receive converts from among them. In April a meeting was called to examine a man from the Mang caste for admission to the church. The candidate, a man of mature years, had long been known as a person of good character, and yet on account of his caste opposition was made to receiving him. Charges were brought against him which were carefully examined and refuted; and when, after a long session, the vote was taken, it was, to our surprise, unanimous for his reception, and the next day he was baptized. At once the heathen relatives of the Christians set themselves diligently at work to create divisions in the church, and if possible to ruin the character of the prominent members. They circulated reports that B. (an excellent and exemplary catechist) had been guilty of the grossest immorality. They charged the deacon with having poison in his house for the purpose of taking the life of his neighbours, and also reported that he had abused and beaten them. To this they added efforts to destroy his property. At one time it seemed as if the emissaries of Satan had banded together to destroy the church. The catechists in connection with it were threatened with violence, and more than once they were in circumstances of personal danger. Pages might be filled with narratives of the annoyances to which the Christians were subjected for having "doubly defiled" themselves by receiving a Mang into the church. The following incident will show the nature of their trials. It was related by Harkooba, of whom mention has been made in former Reports, and we give it in his own style. "I had occasion to visit a large village six miles from Panchegaum, and in the intense heat at midday, becoming very thirsty, I went for water to the Mahar quarter, as I had often done before. A few years ago, when I was a Hindoo religious teacher, the people used to receive me with great cordiality, some of the men and many of the women falling at my feet, and they were even ready to give me food, water, and whatever else I needed. But now, how different was my reception. As
soon as I came near, all men, women, and even little children, began to curse and abuse me. They used the vilest language, and it seemed as though their wrath knew no bounds. Had they dared to do so, I think they would have taken my life. I asked what I had done to merit such abuse. They said, 'you have preached to the Mangs, have eaten with them, and now you have taken one of them into the church. You are defiled. We will have nothing to do with you, and the sooner you leave this place the better.' I saw it was dangerous to remain, and so went to the river to quench my thirst. There I sat down alone, and found in my Testament these words of the Saviour; 'Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that spitefully use you, and persecute you,' and then I prayed for those my enemies, that they might repent of their sins, and become the followers of my Lord and Master. Then sweet peace came into my soul, and I felt that my dear Saviour was with me there. I returned to my house that night, rejoicing that I had been counted worthy to suffer for the name of Christ.” Not the heathen alone took part in these persecutions. The faith of three of the Christians was not equal to the severe test. They denied Christ in the most open manner, fell into gross sins, and were cut off from the church by unanimous vote. The ill treatment received from the Mahars, naturally led the helpers in connection with this church to labor much among the Mangs, and their efforts have not been without fruit. Near the close of the year three men of more than average intelligence and influence in that caste were baptized. These persons are from two different villages, and are the only Christians in them. Others among that despised caste are receiving instruction with reference to examination and baptism.

Church at Khokar.—There is little to cheer or encourage in connection with this the mother church. Only two persons have been received by profession, and three by letter, while three have been excommunicated. One of these had been a member in good standing for twenty years, but recently he ceased to walk as a Christian, set at defiance the authority of the church, refused to attend its meetings, and was not present on the day when the vote of excommunication was passed. Another, who had long been a servant in Mission families, and had a good knowledge of the Bible, was guilty of open and continued violation of the seventh commandment. The third having lost his wife, buried her according to heathen rites, married another
by the same idolatrous rites, and finally denied Christ openly. In
October a very painful circumstance occurred at a communion
season, when Christians were present from the five churches. To
our great surprise and grief six or seven persons refused to partake
of the communion, because a Christian from the Mang caste was pre-
sent. The church were thoroughly roused by this exhibition of caste
feeling, and the offenders were at once called to appear before them.
Strong disapprobation of their conduct was expressed at this
meeting, and after a full discussion of the whole subject, it was
gratifying to find all, except one, ready to confess their fault, and to
promise in future to fellowship all their Christian brethren.
Alas! how exceedingly difficult it is for those, who have lived to
mature years under the influence of caste prejudice, to rid themselves
of its strong bonds. It knows no reason, no bounds,—and can be
eradicated only by a Divine power. Caste rises like a high wall in
every direction to impede the progress of the gospel, and presents
obstacles almost insuperable to the messenger of the cross, whether
he goes to the high or the low. It is pleasing however to see that
the prevailing sentiment is strong against it, and that our churches
feel that no countenance should be given to it, "not for an hour,"
even though bitter persecution may arise.

This church has extended a call to one of the graduates from the
class in Theology to become their pastor, and probably it will be
accepted. May the time speedily come, when pastors can be found
for each of these flocks.

Church at Satral.—The providence of God has wrought with his
grace in a wonderful manner in that part of the district which is
occupied by this church. As early as 1858 there were several
inquirers in that region, and in some villages there was evidence that
the Holy Spirit was at work with convincing power. But the
question arose, "How can that field be reached and the labors of
our helpers be properly superintended?" It was obviously impos-
sible for a Missionary stationed at Khokar to oversee properly a
large and growing parish twenty miles distant, without neglecting
even more important work nearer home. The necessity of making
that a separate district, and placing it under the charge of another
Missionary, becoming every day more apparent, we began to look out
a central spot for a new station, and fixed upon a point near the
great road leading from Ahmednuggur to Malligauum.

At this time an event occurred that filled some hearts with sorrow,
but which, in its results, has given occasion for joy and thanksgiving. Early in 1859 C. E. Fraser Tytler, Esq., Collector and Magistrate of the Ahmednuggur Zilla, while engaged in the prosecution of his duties, was passing through this region, and encamped on the bank of the Pera at Kolhar. While there a lovely and beautiful daughter was attacked with a dangerous disease, and with the hope that she might be benefited by a change of location, he removed to the high ground between the Pera and Godavery rivers, and encamped near the village of Pimplus. It was soon evident however that no change of location was of any avail, and that death had made that precious child his victim. The struggle was short, and early on the morning of February 11th, 1859, she breathed her last, and before break of day the bereaved father set out for Ahmednuggur with her remains, which now lie in the burial ground there. Her death made a deep impression upon the servants of the family and the people around, who knew the trying circumstances under which the parents were called to part with their daughter. Those who were witnesses of the scene will not soon forget with what intense interest many of the heathen listened while a Missionary (who chanced to be encamped near) spoke, on the following Sabbath, of that Heaven to which “little Eva” had gone. This excellent gentleman and his like-minded lady had ever been warm friends of the Mission cause, and now He who had transplanted one of their dearest earthly treasures to His palace above, prompted them to erect such a memorial as should perpetuate the memory of their child, and contribute to the spiritual good of a people whose welfare they have much at heart. For this purpose Mr. Fraser Tytler has caused a neat gothic stone church to be erected under the shade of the beautiful tamarind trees that sheltered his child’s tent; and also a convenient bungalow for the residence of a Missionary, all, including the ground, at a cost of more than four thousand rupees. Thus has God graciously provided for our wants, so far as pecuniary aid is concerned, at a time when the American war rendered it impossible to secure from our Home Society the means requisite to commence a new station. This gentleman has now left India after twenty-five years of faithful service, but the native Christian community of this Presidency will long remember him as a benefactor. They owe it chiefly to his wise and laborious effort, that they have access to the public wells, and we know that when they draw water therefrom, they invoke blessings upon him and his. Nor will they soon
forget that it was his ardent desire that all this people should "draw water out of the wells of Salvation."

In superintending the erection of the buildings it was necessary to visit Pimplus frequently, and at such times the church usually came together, and opportunity was also afforded for preaching in the large villages in that region. Pimplus is a convenient centre for our operations, being twelve miles distant from the Pera, on which Satral stands, and the same distance from the Godavery. It is very near the fine "made" road above referred to, and is at all seasons accessible from Ahmednuggur, which is 48 miles distant.

Six persons have been received to the Satral Church by profession the past year, making the whole number fifteen, who represent nine villages, some of which are eighteen miles north from Satral.

Mainly through the efforts of Arjoona (baptized in 1861), who lives six miles north from Pimplus, the interest has spread in a remarkable manner in that direction, so that there are now inquirers beyond the Godavery and twenty miles from that station. This man is not employed by the Mission, but he is active in the service of the Master, and his efforts have been much blest. It is our fervent prayer that additional laborers may soon come from America, so that this new and inviting field may be occupied.

Bhaoo, a convert from the Manabhao sect, of whom mention was made in the last report, has had peculiar trials, which of late he has not borne with a Christian spirit, and he is now under censure from the church. His reading of the Bible and his instructions have not however been without fruit.

An old man of stalwart frame and with a frank, open countenance, had heard the truth from his friend Bhaoo, and on one of our visits to that region early in the year he came to us, and with much humility and apparent sincerity told his story in the following manner: "I am now 80 years old, and have been a worshipper of Vithoba all my life, and have visited the shrine at Panderpoor, 150 miles distant, every year except six, since I was twelve years of age. I have invited to my house, and entertained at much expense, other worshippers of Vithoba who were making pilgrimages to Panderpoor. As his faithful disciple I have fasted often with the hope of securing the salvation of my soul. I have also gone on pilgrimages to Paithan and Trimbuck; and in fact have spent my whole life in these costly efforts to secure freedom from sin, but all to no purpose. I now desire to come
and cast myself on Christ, whom I believe to be the only Saviour of poor sinful men." In reply to inquiries, he said, "I have counted the cost, and am ready to bear persecution and reproach for the name of Christ, but come what may, I am resolved to cast in my lot with His people. The head men of my village are no friends to this religion, and they have tried to bribe me not to become a Christian by offers of worldly gain." There was something peculiarly pleasing in the voice and manner of this venerable man. The church thought very favorably of him, but only a few days before they were to meet and examine him for baptism, he died of cholera. His end was peace, and though the name of Nawasa does not appear on the records of the church, yet we cannot doubt that his name is written in the "Lamb's Book of Life."

Nothing worthy of special mention has occurred in connection with the churches at Wadgaum and Padhegaum. They with the others have been much affected by the persecutions on account of caste.

Benevolent Contributions.—Early in the year lists were prepared containing the names of every church member, male and female, and collectors were appointed to receive their monthly contributions. For a few months the receipts were encouraging, but when grain rose to famine prices there was a sudden falling off, and the sum realized was much less than we had hoped for. A few have given liberally, others well, and some not at all. The amount of the offerings out of their deep poverty is twenty-eight rupees, one half of which is to be given to the Mission, and one half will be expended in sending out Home Missionaries. The above plan for collecting money has with us the preference over the old mode of using contribution boxes, since the receipts are not dependent upon the irregular and precarious attendance at the monthly concert or on the Sabbath. This, in a region where the Christians are so much scattered, is a matter of prime importance. It is well also to be able to tell each one how much or how little he has given for the spread of the gospel. A system of weekly collections will, we hope, take the place of the monthly as soon as the churches are prepared for it.

Schools.—At the beginning of the year there were six, and in August another was commenced at a village midway between Pimplus and Kopergaum. The average attendance in these seven schools, when in operation, has been eight each or fifty-six in all. This has been a trying year with the schools as well as the
churches. When the famine was most severe, nearly all of them were broken up, for every child that could earn a pice or a fraction of one per day was taken away and put at work. They have suffered also from the want of those frequent visits which are absolutely necessary to ensure their growth and efficiency. Two are each twenty miles, one eight, and another nine miles from Khokar; distances which have rendered it impossible to visit them as often as was desirable. Yet these schools, imperfect though they are, have done good, and six or seven more are greatly needed in villages where Christian families reside. Our great want at present is a corps of well-trained teachers.

**Conclusion.**—The review of the past year suggests some reflections which it may be well briefly to indicate. The persecution that has come upon the churches, has resulted in good in several respects. Unworthy persons have been prevented from asking for baptism—the churches have been sifted, and much that was wrong brought to light—the followers of Christ have been drawn closer to each other, and have been led to look away more than heretofore from all earthly reliances to the great Head of the Church for comfort.

We look trustfully to the future, for there is good reason to hope that the strenuous efforts of Satan and his emissaries to devour and scatter these feeble flocks, will "fall out rather unto the furtherance of the gospel." The proclamation sent by several Mahar Panchayats to more than 300 villages, interdicting all intercourse with Christians, whether relatives or not, will surely do much to spread the knowledge of the existence of such a religion, and may we not hope that many will thus be led to inquire into its character and claims.

At such a time as this we need to give ourselves much unto prayer, and we ask all who have faith in its power to unite with us in supplication, that the rain of the Spirit may descend in rich effusions on this portion of God's heritage.

W. P. BARKER.

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**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. The Talookas of Newasse and Shewgaum embrace an area of 745 and 652 square miles, and contain a population of 87,000 and 84,000 souls respectively.]

An editor in a late article on the faults of missionaries, which has been thought fit for reproduction by other editors, writes as follows:
"The second great fault of missionaries is, that they collect their native Christians in little puckha houses near the mission compound; they make a kind of native cantonment; each neophyte finds his whole outward life as well as his inner life renewed. Instead of going on as usual, making shoes, weighing out grain, and following his honest trade or profession or business in the city or village, or starting one, he finds himself moved a mile from the contact of his countrymen, his ideas of a decent residence entirely overset, and himself and his wife planted in a kind of foreign garden in little glass hot houses." This may be a correct picture of some mission station the writer has seen. But how far it fails to picture the state of things here, a short account of the "outward life" of the Christian community in this district will plainly show. And as this account may be of use in other regards I will make it exact and particular.

At the close of 1862 there were 137 persons connected as communicants with the five churches under my care. Of these sixteen individuals were absent from the district, three having gone to attend our catechists' school at Ahmednuggur, two having married men residing at a distance, and twelve having gone for employment. Five other native Christians, however, have come from abroad to reside here, who have not yet changed their relation and joined these churches. Of these 137 communicants 92 are men and 45 are women. They belong to 95 different families, and 82 of them are heads of families. They reside in 26 villages, or I may say 27, for though the Christian resident in one place is temporarily absent, another from abroad is living there. Eleven reside at Pimpalgaw, 11 at Chandee, 10 at Shingave, 9 at Dedgaw, and 9 at the central station, Wadale. Eight live at Karazgaw, 6 at Bhende Budruk, 5 at Miri, 5 at Kholde, and so on with four, three, two, or one at a village. There are six villages that claim but one each. These 27 villages are widely scattered in all directions from Wadale. Khospuri is 12 miles south and Suregaw 16 miles north, Kholde 11 miles west, and Kudagaw 16 miles east, Bhende is 10 miles north-east, Karazgaw 7 miles west, and Chandee 5 miles south-east. It is a great help to me in reaching them all, that the valley is smooth and the surface level or gently rolling, and with comparatively good roads.

Fourteen of the 137 are employed as my assistants and one as guard of my premises. Two of my assistants are licensed preachers, one having received licensure only two months ago after being absent for a three years' course of study at Ahmednuggur. Four are
catechists and scripture readers, and the other eight are school teachers, some of whom are allowed to spend part of the year in study that they may become better fit for their employment. Seventeen more of the 137 depend for subsistence on Mission funds in a certain sense. That is 3 are supported while studying, and 14 are indirectly supported as wives, parents, or children of native assistants.

The rest of the 137, or 106 persons, to say nothing of their families, support themselves by their trades and farms and work, just as their neighbours do, and as they did before they became Christians. Every year a larger number of them engage in farming. I would like to see the whole of them employed in agriculture or some handicraft. Some however cling to their inheritance and live by their work as Mahars.

Most of them are poor, and the past year was a hard one for the poor. God still chooses "the poor of this world" and "the base things of the world and things which are despised." Much of the grain they have eaten had been stored in underground receptacles for several years, till it had grown red or black, and had lost much of its nutriment, and often acquired unhealthy qualities. The rains began late, and in many places were short, so that the rainy season crops failed to a great extent. The cold season crops also failed in part, in some places from insufficient moisture, and in some places from the December frosts. Work on the roads has afforded temporary relief to some, but the year closed with the same high prices, although the new grain was in the market. The prospect is that famine prices will rule before another crop is harvested, and that many of the Christians will be compelled to remove to more favoured districts, where the small wages they can make will suffice to procure them food.

Though this way of leaving the converts amid heathen influences and exposed to the seduction of old companions and old habits has its dangers; and though the training of a community so situated in Christian doctrines and moralities and leading them on in the higher life is confessedly difficult; there seems little reason to doubt that it accords with the commands of Christ. He would have the light put on a candlestick. The same reasons that lead us to send out preachers, lead us to try to keep these lights in all their villages, and there so to feed them with the "golden oil of the anointed ones," that they shall burn brightly and "so shine before men that they may see their good works and glorify their Father which is in Heaven." Even the flickering light that seems ready to go out, helps to scatter the
darkness, and may become as a star of hope to those around, who  
"sit in darkness and the shadow of death."

The same reasons lead me to prefer to baptize converts and their  
children in their own villages, and to use the special interest of such  
occasions for indoctrinating and impressing those with whom they  
are intimately associated, and to celebrate the sacrament of the Lord's  
Supper alternately at the villages where the Christians reside. It is  
well for the heathen to see Christians at such times. And when the  
neighbours gather to see a Christian die, or join the Christian band  
in submissive grief around the grave, and hear of the resurrection and  
the life; or when they assemble to witness a Christian marriage with  
its broad requirements and sublime formulas, the light of Christian­  
ty beams through the shades of heathen night, and for the time  
"the darkness is past and the true light shineth."

Statistics of the Churches.—Three Christian marriages have been  
celebrated in this community in the year under review, and nine  
funer­als have been attended, four of men who were communicants  
and five of baptized children. It was not a year of ingather­  
ing. But we were allowed to receive eight to church membership on  
profession of their faith. Four of these were from the baptized  
children. Eleven children were baptized, and five other baptized  
children came with their parents from other churches. For other  
items of church statistics I may refer to the statistical table.

Itineracy.—There is much inducement for us to go to "the regions  
beyond" our district, and especially to visit the villages lying along  
under the hills that border the valley to the south. But the exigencies  
of those more directly under our charge have decided for us the style  
of our preaching tours. At other seasons the most I can do for a  
distant village is to make a flying visit. But in the cold season we  
pitch our tents there for a week or ten days, and use our best endeavors  
to instruct the Christians and inquirers and others who feel enough  
interested to attend our meetings. At the close of the year we were in  
tents, having visited some, and hoping to visit thus all the distant  
villages in our district. I have held my meetings with the men in  
the evening after they had returned from their labors, which are this  
year more unremitting than usual. Mrs. F. has met the women  
in the afternoon, and has uniformly had large and attentive compa­  
nies, which at some places have been composed of the higher and  
lower castes, who attend at the Christian school house or in the yard  
of one who was lately a despised Mahar, with seemingly no thought,
of caste distinctions. There are more inquirers now among the women than among the men, leading us to hope that the inequality of the sexes now seen in the rolls of church-membership may be modified. At sunrise I get an audience at some village two or four miles away, using for a nucleus the company that may always be found seated around the fire by the village gate, of a cold morning.

Vernacular Christian Schools.—There are two classes of scholars in our vernacular schools, viz., the children who come by day, and those young men who are at work through the day but come and study in the evening. In some places there are several of this class, and though they are irregular and make but slow progress, and in many cases will never accomplish more than to learn to read, I encourage them to persevere. Most of the schools are small. The Christian children are few at the most favorable centres, and the others who attend are irregular with a few exceptions. The attendance in all my schools including the more regular of the night scholars has been 67 boys and 19 girls, enough for only two or three good schools instead of ten. But they are scattered over a district 27 miles in diameter, and the teachers have other duties beside teaching, being to some extent the religious teachers of those around them, having prayers at which some attend and conducting religious services on the Sabbath. Three of the schools are in a satisfactory condition, and two others give promise of soon becoming so. Thirteen day scholars have attended the school at Karazgaw, have studied with great enthusiasm, and made excellent progress. One of them, who stands second in the merit list, is the son of a poor widow residing in a neighbouring village, who is able at best to give him only the poorest food, and often he had nothing to eat the whole day. He made no complaints, and for a time the teacher did not know that his countenance was sad because he was fasting. But at last he found it out, and then out of his own pittance of five rupees a month he gave the poor boy many a meal. There is a school at K. to which the lower castes are not admitted, but for a fortnight when their teacher was away the boys attended the Christian school. They had to sit under the trees as best they could, for the school room is only large enough to accommodate a half dozen more than the usual scholars. The teacher who has progressed in Arithmetic no farther than Fractions, thinks he could have retained them as permanent had his knowledge of Arithmetic been sufficient to sustain his prestige. He
is thorough, but some of the village boys had gone further than he. At present another teacher, more advanced, has taken his place, and he has gone to the catechists' school at Ahmednuggur to pursue the studies in which he is deficient.

The school at Dedgaw has had an attendance of eleven or twelve regular day scholars, of whom half are girls. Mrs. F.'s school at Wadale has contained as heretofore children from Pimpalgaw, Barhanpur, and Kharawandi, which are two and two and a half miles distant. The attendance of thirteen boys and ten girls has been regular, and their progress very satisfactory. Some children of the higher castes attended the school at Khospuri for the last month of the year, and as there is no other school there they may attend permanently as they say they will.

Five of the most advanced scholars from these schools left them at the close of the year to pursue their studies at the catechists' school in Ahmednuggur. The means for this were provided in the case of one by the donation of a Christian gentleman, and of the others by that of a Hindu gentleman, whose munificence will enable these and several others to pursue their studies there for the next two years.

Systematic Beneficence.—The duty of giving systematically was made prominent the past year, and a plan was carried out, with some failures on the part of the collectors, of calling on each communicant every month for subscriptions to three objects, viz., the poor, our Home Missionary Society, and Church Sustentation. A few have given regularly, some irregularly, and too many have not given at all. Their apology is that the times are very hard. We are glad to see however that more are giving, and giving regularly, and we hope for the time when every one shall learn that it is more blessed to give than to receive, and that it is well “upon the first day of the week to lay by him in store as God hath prospered him.”

The Home Missionary Society of Wadale began the year with a balance in hand of Rs. 5-4-3. Its collections amounted to Rs. 33-9-8. Its agents were sent out two and two in January, June, and December, equivalent to six months' service of one man. They went to the region east and south-east of our district. Their pay was Rs. 0-2-8 a day for each, and the whole expense was Rs. 32, so that the Society had a balance in hand at the close of the year of Rs. 6-13-10. These men always come back with interesting accounts and bringing requests from many a village that the good news may be told them more
frequently. The people say, "What you tell us is very good, and we would receive it and practise it, but you go away, and before you come again we have forgotten what you taught." This is to be lamented, but for the present there is no help for it.

Pastors for the Churches.—I feel that it is undesirable that a Missionary should have the pastoral care of churches, and hope for the time when I shall be relieved of such duty. Two of my assistants have been approved and licensed as preachers of the gospel, and are considered fit to become pastors of churches. One of them, Mr. Lakshman Salave, was licensed in November. He then finished the three years' course of study that he and his class had pursued according to the direction of the Mission, and passed a satisfactory examination on his studies as well as on his Christian experience and his motives in asking to be set apart for the ministry of the word. I hope the larger of these churches may soon become ready to ask us to ordain pastors over them. But in a matter of such importance it is best to wait till the way is prepared in God's providence. The church should be ready for entering into such a relation as well as the man who is to be placed over it, and should not only earnestly desire to have him become its pastor but also be ready to undertake at least a part of his support.

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 of the Mission field include the Seroor and Parner Talookas, which embrace an area of 1459 square miles, and contain a population of about 135,000 souls. These districts also extend into the adjoining Talookas.]

The southern and south-western districts with the native helpers employed in them have continued under my care the past year, though my labors have been chiefly in connection with the school for catechists at Ahmednuggur. But though I have been able to spend little time in these districts, the Lord has carried on his work by his own instrumentalities, and seven persons have been added to the churches within the year. If a missionary could reside in these districts and devote his whole time to the work here, I believe there are many villages in which there would soon be men professing Christ.
In the latter part of the year sickness in my family made it necessary to take them to Bombay. But leaving them there, I was able to return and spend the month of December on a tour through these districts. In two places where I spent a Sabbath, persons were received to the church. Others declared their full belief in the truths of Christianity, even in the presence of their own people. They encouraged those who were about to be baptized, telling them that they were embracing the only way of salvation; but some difficulty existed in their own minds which kept them back from an open profession of Christ. Yet I have hope of several that they will soon be ready to give up all for his sake.

The drought and high price of grain press heavily upon this people. In some places they seemed in a measure humbled by the visitation, and were ready to admit that the hand of God was in it chastising them for their sins, especially idolatry. In other places their hearts were hardened.

The church at Kolgaum, which numbered fifteen at the beginning of the year, has received three new communicants, and has dismissed one to another church. It now has seventeen. Three children have been baptized, one has died, and one has been received to the church on profession, leaving the present number seventeen. With one exception the members of the church have maintained a consistent Christian walk during the year.

Of those added to the church one was an aged woman at Kolgaum, the mother of a Christian who died there several years ago. He was her only son, and it was perhaps her love for him that first led her to love the Saviour whom he loved, and in whose faith he died. A second was a lad in school, the son of the catechist at Kolgaum. The third was Ambaji, a Mahar of Shirasgaw, ten miles south of K. He is a man of intelligence and respectability among his own people, and he witnessed a good profession before many witnesses. At the time of his baptism many Mahars were collected from neighbouring villages to work upon the new road now being constructed. As the men are not required to work on the Sabbath they came to Kolgaum, that being the nearest village. Here Ambaji was received to the church, and the next day he returned to his work on the road. This was the best answer that could be given to the question so often asked, "how much does the Sahib give you for becoming a Christian?"

The school at Kolgaum has been much interrupted from various
causes. At one time it numbered as high as twenty-five, including some young men who were studying in the evening. This was while the workmen on the road were laboring in the vicinity of Kolgaum. At another time, when they were sent to a distance, it was hard to gather a dozen children, as many of the workmen belonging at Kolgaum took their families with them.

Bible distribution.—This work was in progress at the opening of the year, and some account of its success was given in the last Report. It is too early yet to speak of the results of such a work. We have evidence that in some places the Bible given has been read, and sometimes read in the hearing of other villagers. But my impression is that in many instances it has been laid aside, or if read occasionally it has been with little understanding of its import, and little interest in it. There is no taste for such reading, and the Bible to be read with profit requires thought and reflection. I believe that select portions of Scripture presenting the truths of morality and Christianity, with extracts from the historical and prophetical books, making a volume not more than half as large as the present Marathi Testament, would be read more and do more good than the whole Bible given to these villagers. I would not by any means discourage the distribution of the Bible to those who are ready to receive, and will read it. I have hope that many copies of the New Testament purchased by boys in the Government schools will be read, and be the means of leading them to a knowledge of the truth. But these silent evangelists need to be followed by the earnest efforts and prayers of the Missionary and catechist, to explain and enforce the truths which are read. Then may we look for great results "when the times of refreshing shall come from the presence of the Lord."

The report of the church at Seroor by the Pastor is given below.

L. BISSELL.

Report of the Church at Seroor.

[Translated from the Marathi prepared by the Pastor.]

At the commencement of 1862 there were twenty-seven members in this church, and four have been added during the year. One woman the Lord has taken to himself, leaving thirty in the church at the close of the year. Eight children have been baptised and one has died. The present number is thirty-six. I rejoice and praise
God that all the members of the church have maintained their
Christian standing, and that there has been no call for the exercise
of discipline within the year just closed.

The thirty members of this church belong to nineteen different
families, and these are residing in seven different places. Three
heads of families are employed as catechists in connection with other
Missions. Five are native helpers in connection with this Mission,
and the others obtain their support by some kind of service with
Europeans, or working as day laborers.

Personal labors.—I have held three regular preaching services
during the week, two on the Sabbath and one on Friday. At the
Sabbath evening service and on Friday there are present generally
only the Christian families and scholars of the school. The number
varies from ten to twenty-five. Sabbath mornings there are more,
some of the Mahars attend. Some of the European residents allow
their servants to come. These with inmates of the poor house and
Christians make a congregation numbering from twenty to fifty.
Between the morning and evening services on the Sabbath I have a
Bible class, which the children of the school and some men and
women of the church attend. A chapter of the Bible is read, and
the class are questioned upon the principal subjects contained in
the chapter. We have thus been through the book of Genesis, and
have now taken the 1st book of Samuel. Some of the class commit
to memory passages of Scripture and recite them. I also question
them upon the topics of the morning discourse. As in the previous
year we have continued to meet three evenings in the week for
prayer, twice in the chapel and once in the Mahar resthouse. In
the latter place on Saturday evenings some Mahars from this and
other villages are often present, several prayers are offered, and a
portion of Scripture is read and explained.

Schools.—There is one Christian school here which I often visit,
and encourage the boys to attend regularly, sometimes also I visit
their parents, and urge upon them the importance of sending their
children to the school. The school now contains a dozen children,
and they are making good progress in their studies, and in committing
to memory verses from the Bible.

There is also a Government school in the village which I sometimes
visit, and hear the boys in reading or arithmetic. In questioning
them upon their reading lessons I bring in subjects of morality, and
many of the boys come to me for books to read. These are some-
times sold or given to them, but more often lent, and when returned
I question them as to what the book contains, and if they answer
well lend them another book to read. Thus Christ is preached among
the children. •

There is a "Poor-house" here in which a few helpless paupers are
supported. The means are mostly obtained from the European offi­
cers residing here. Some other one occasionally contributes. But the
collecting and distributing of the alms and also instructing those poor
requires attention. One of the four recently received to the church
was from these paupers, and others are desirous of being received.

Preaching to the heathen.—We have no public place in the bazar at
present where I go statedly to preach to the people, and I have not
found any great advantage from having such places. I go to the
shop of some acquaintance and commence conversation with those
present, and though no great concourse is brought together, as in
large cities where strangers are always passing, yet a few are found
who listen quietly. So also I have frequent conversations on relig­
ious subjects with the Brahman clerks, and I have found much greater
readiness to listen kindly and respectfully than formerly. There are
several villages and wadis within a mile or two of Seroor, but I am
sorry to say within the past few months I have not been able to
visit them.

During the first two months of the year I was on a tour for the
distribution and sale of Bibles and Testaments. A few were sold
and a considerable number given to Patils and other village
authorities. Besides this I have been out in the villages a month
or six weeks in the course of the year. On one occasion I was sum­
moned as a witness, and was required to go as far as Karzat and
Jamkhed, forty or fifty miles distant. I was eight days at the latter
place, and people were daily coming to me, and listened attentively.
They also expressed the wish that some one might often come and
preach to them. I think it very desirable that some catechist
should be stationed in such a large place.

The contributions of the church for the spread of the Gospel and
support of their Pastor have been less than usual the past year,
owing to the drought and consequent dearness of grain, yet some have
continued to give. And I ask all Christian brethren to unite with
me in prayer, that God would give his people more zeal in this and
in every good work.

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.]

For the greater part of the year there has been but one Missionary family at Satara, Rev. Mr. Wood having left for America in March.

When at the station we have usually had preaching at both chapels in the city twice on the Sabbath, and preaching or discussions at each chapel once nearly every day in the week. The exercises in one of the chapels have been conducted by Rev. R. V. Modak, a native Pastor. The attendance on the preaching has varied somewhat as it has in former years, but on the whole it has been greater than it was in 1861.

Two individuals have been received to the church during the year, one, the wife of one of the Catechists, on profession of her faith, the other, the school teacher, by letter from the Kolgaw church. The son of a Catechist here, who is temporarily residing at Ahmednuggur to pursue his studies, has united with the church there on profession of his faith. The Satara church now numbers ten. There are also some members of other churches temporarily residing here. The greatest number of communicants that have at any one time partaken of the sacrament is seventeen. Two children have been baptized during the year. The number of baptized children of the church is now six. In January the Missionaries and Catechists all came in from their tours, and spent the week of prayer together. There were two or three daily meetings for prayer during the week, at which several besides the members of the church attended. There is a stated meeting of the church for prayer and religious instruction every Monday throughout the year. This meeting is attended by several who do not belong to the church.

There has been a small girls' school of about fifteen pupils in operation ten months of the year. A few small boys attend this school. The children have made good progress in their studies, in singing and in learning to sew.

We gave the school a vacation of two months in the hot season, and employed the teacher meanwhile over a girls' school at Mahabaleshwar. Mrs. Graves, who resides there, is too feeble to do any missionary work. She can only pray for the advancement of Christ's kingdom.
During the two months of the hot season that I was there, I had a congregation of about fifty to hear me on the Sabbath. On Saturdays I also preached to a company of about sixty poor people. I occasionally visited some of the small villages in that vicinity.

Rev. R. V. Modak, Pastor of the Church at Bombay, having exchanged for a time with Rev. Hari Ramchunder, has been laboring here at Satara the greater part of the past year, returning to Bombay only about six weeks since. He has been faithful and untiring in his labors for the good of this people. He has exerted a wide and most happy influence, especially over the young and more educated part of the community. I trust we shall yet see still more fruit of his labors here. There have been three Catechists laboring here the past year. Their work has been to gather a small company of hearers here in the city or in the neighbouring villages, wherever they could collect a small company, read to them from the Bible or from Christian tracts, and talk with them in regard to what they read. In this way they are able to convey much Christian truth to the people. They also spend much of their time in going out on longer tours, either with the Missionaries or by themselves. They sometimes take with them tracts and Bibles to sell or give away. About a month since one of these Catechists exchanged places with a young Catechist from Ahmednuggur.

The first part of the year, before Mr. Wood left, the Missionaries spent much time on preaching tours. About two hundred villages have been visited during the year by the Missionaries and the Catechists. Some of them we have visited several times. We have ready access everywhere to the people, and usually we have good congregations to hear us, varying, according to the size of the villages, from twenty-five to two or three hundred. In many places we find those who are bitterly opposed to Christianity, but generally they have but very little to say against it, and sometimes they seem to receive the truth with joy. In many places we see a change in the way we are received after repeatedly visiting a village. In some it is very marked, especially where at first they seem to be greatly prejudiced against us and the message we bring. They soon begin to look upon us as friends, and then to look upon the truth in a more favourable light. It is very seldom that the women will come to hear the Missionary, but the Missionary's wife usually finds ready access to them. Although there are many things discouraging, yet we see some things in nearly every village to encourage us.
Much time has been devoted both by myself and the native Pastor to individuals who come to our houses for private conversation on religious subjects. Perhaps this has been the most encouraging part of our work. Many come to our houses who would be ashamed to be seen going to our preaching places in the city. There are but a very few days when we are here that we do not have some come in to talk with us, and some repeat their visits very frequently. This has been particularly true the latter part of the year. From among these there have been four or five, who during the past two months for several weeks came every evening, and spent two hours with me in studying the Bible, listening to religious instruction, and engaging in prayer in which they all took a part. They profess to be fully convinced of the truth of Christianity, and to have no hope of salvation except through faith in Jesus Christ. They seem really and truly to love the truth, but they say that they dare not come out and profess Christ before men. They have not moral courage to withstand the bitter persecution that they will have to endure if they profess Christianity. They hope to come out at some future time, but are not quite ready yet. As soon as it was known that they were coming regularly to me for religious instruction, and that they were neglecting some of their heathen customs, they began at once to suffer persecution. I fear that this was more than they were able to bear. If they did not deny Christ before men, I fear that they were ashamed boldly to own him. I hope that they all may yet come out on the Lord's side. I consider them in a very critical situation. They have come to the door and are just ready to step into the "Kingdom of God" and receive the crown of glory held out to them. They have but to look to Jesus and receive eternal life, but they hesitate and look back. Devils and evil men are trying their utmost by threats and persuasions to draw them from God and holiness. Multitudes at this very point have yielded to the devices of Satan, put off the subject for the present, resisted the strivings of the Holy Spirit, and lost their immortal souls. Pray for these and multitudes of others similarly situated, that they may yield their hearts to God.

S. C. DEAN.

(Translated from the Marathi.)

The year 1861 was one of much sickness in my family. One of my sons died and another was brought to the point of death. I was
advised by the Doctor to take him to the Deccan for a change, so in accordance with the arrangement of the Mission I exchanged places with Rev. Hari Ramchunder for one year.

We left Bombay on the 14th of November 1861, and having remained at Satara twelve full months, returned to Bombay on the 25th of November 1862. Owing to sickness in my family, absence from Bombay the latter part of the year, and other reasons, I did not write a report of my labors for 1861, but they were reported by Rev. Mr. Harding.

My boy who was sick when we left Bombay, became worse by the way, and the whole family having taken cold on the journey fell sick on our arrival at Satara. In about a month we all recovered, and during the remaining eleven months of our residence in Satara we were kept from sickness, and in many respects improved in health, for which I am grateful to God.

Within two or three days after our arrival both of the Missionaries at Satara went out into the districts on preaching tours, and were absent four months, only occasionally coming in during the time. After their return in March, Rev. Mr. Dean and family went to Mahabaleshwar and Rev. Mr. Wood left for America. Rev. Mr. Dean on his return remained at Satara during the rainy season, and then, in the month of October, went to Ahmednuggur to attend the annual Mission meeting, so that for about seven months of the year the work of the station fell upon me. Being unwell the first month I only preached twice on the Sabbath, conversed with those who came to my house, and did such necessary work, but after my recovery my work was more regular. When both Missionaries were at the station I alternated with them in preaching on the Sabbath and in conducting the Monday meeting for the church. When one or both were absent, I conducted the services of the Sabbath at one of the preaching places, and when both were absent took charge of the Monday meetings. Saturdays I preached to about sixty poor people, and distributed funds collected for them in charity. The remaining four days in the week I preached and conversed with companies of heathen collected in one of the preaching places in the city, sometimes on one of these days I went to the Sudder Bazar to preach to the Mahars, so that every day I was accustomed to give religious instruction in some place. The attendance was from ten to forty generally, but sometimes from sixty to seventy were present. Often the time was much taken up with useless discussions, but on very many
occasions the people listened attentively, and the conversation was carried on in a very proper manner. Many acknowledged that I preached the truth, but said; "we cannot live in accordance with it." As I was a new comer many of the different classes of people came to hear me preach, thinking they must see me, and for once at least have conversation with me. People from neighbouring villages, who came into the city on business, also came to hear me. My house was situated at one extremity of the city on the great road to the camp. This road was a great thoroughfare, for many were passing to and from the Government offices, and this was the road to Mahuli, where hundreds daily went to bathe in the Krishna river. If my house had been in the heart of the city it would not have been more favorably situated for receiving callers. In some respects the situation was even better, for those who were afraid to be seen entering my house could watch their opportunity, slip in unobserved, and sit without fear of being disturbed.

There were but a very few days in which no one came to converse with me. Companies of clerks, students, merchants, and of many other classes were accustomed to come and converse with me from half an hour to three full hours at a time. Of these eight persons became desirous of understanding the Christian scriptures. I commenced a Bible class for them. I was also accustomed to walk with them, and have long talks in regard to many of the doctrines of the Bible. In this way three or four of these young men became fully convinced of the truth of Christianity, and three have acknowledged it to be their duty to become Christians, but say that as yet they lack courage. One of these was at first an atheist. I labored long with him. At last to my great joy he became a believer, and commenced reading the Bible with delight.

During the rainy season the Catechists remained at the station, and for those four months I taught them in theology, and also assisted them in other studies when they desired my help.

I was not the Pastor of the church, yet I performed pastoral duties. I baptized one woman—Gajabai—a member of a Christian family, who attended my preaching on the Sabbath. She had for two years been asking to be received into the church.

The detachment of European soldiers at Satara were very much addicted to drink, and consequently annoyed people exceedingly by their vicious conduct. By conversing with those who passed my door and by going to their barracks I became acquainted with some
of them, and by showing them the evils of intemperance, two of them
not only gave up intoxicating drinks, but came regularly to study
the scriptures with me. In a short time three others joined the
class. Rev. Mr. Dean appointed a weekly meeting for preaching to
them, but they soon ceased to come to us. However I was greatly
rejoiced to see that they had somewhat improved. I thank God for
all these opportunities, which he has given me to serve him.

Not knowing where we should be the coming year, we desired to
go wherever God in his providence should direct. From time to time
I received letters from my church in Bombay, urgently requesting
me to return at once to my pastoral labors over them. And after­
wards the Missionaries decided that I should return to my labors in
Bombay. We return with joy to this our former field of labor, believing
this to be the will of God. The report of the Bombay church will
be made by those who labored here the past year.

R. V. MODAK,
Pastor of the Bombay American Mission Church.
III.—BOMBAY.

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

In giving another annual report of this station, we would first of all render heartfelt thanks to God for the privilege of continuing another year in this blessed work. However those for whom we labor may regard it, whatever opinions the men of the world may hold, or however coldly and faithlessly some of God's people may look upon the Missionary enterprise, we are well assured that in the clearer light of eternity, there will be but one opinion as to the importance of the work, and it will then be seen that he who has borne the nearest relations to it, has enjoyed the greatest privilege.

Our labors in Bombay differ not essentially one year from another. There is the same daily watching for souls, the following up of good impressions, the attendance on the stated and occasional meetings of the church, preaching to the heathen often to large audiences, or speaking with a few casually met with, or conversing more familiarly with those who for various reasons call at the Mission house; distribution of tracts and books, occasional correspondence, both in the English and vernacular, with those who are unable or unwilling to meet the Missionary personally, and attending to the various secular duties, connected with this and other stations of our Mission. These and similar labors have occupied our time during the past year.

Preaching has been regularly maintained several days of the week in front of the chapel and at Byculla, and occasionally at other places. We do not see so great results from this kind of labor as we could wish; yet the results are quite sufficient to encourage us to persevere. It brings us into immediate contact with the common people, and is perhaps the most direct way and often the only way of making known Christ to them. One person became a regular attendant on our Sabbath services last year, wholly through the influence of our wayside preaching, and many facts have come to our knowledge affording abundant evidence that the truth thus spoken is having an effect on large numbers in the community. It stimulates
inquiry, promotes discussion among the people themselves, and not unfrequently brings them to the study of the Bible.

We have had a vernacular school at Byculla during most of the year, about twenty heathen children living not far from the Mission house have attended.

The native church has not materially changed since our last report. No member has been removed by death, and there has been no case of discipline. Two persons were admitted to the communion for the first time, and two children were baptized. There is apparently a gradual improvement year by year in the general status and influence of the church.

The Sabbath congregation has been of late considerably larger than it was a year ago. The excellent native Pastor, who was compelled by sickness in his family to remove for a time to the Deccan, returned in November, and renews his labors under very encouraging auspices. There is a strong mutual attachment between the Pastor and his flock, and a disposition on the part of the latter to contribute according to their ability towards the Pastor’s support. Christians in this land are slow to recognize this duty, yet we believe the principle is vital to the prosperity of any church, and we doubt not that these native brethren will be blest in this initial effort to sustain their own Christian institutions.

I regret that the esteemed native Pastor who officiated most of the year, and who has now returned to Satara, is prevented by illness from making his usual report. He labored much both in public and in private, and his work was, I doubt not, acceptable unto the Lord. An interesting effort was also made by his daughter, Miss Sugoonabae, in connection with Mrs. Harding and several other ladies, for the good of native females, visiting them at their own houses.

At the annual meeting of the mission in October it was voted to commence another station at Sholapur, and I was appointed to proceed thither. During the two previous years I had spent several months there, and more than ten years ago the Rev. Mr. Munger had visited that district several times, so that it is not altogether a new field, though there has never been long continued and systematic missionary labor performed there. I have taken with me Luxumen Rawajee, a recent graduate of the Theological class at Ahmednuggur, who enters most heartily into the work, and I have confidence that we shall "have some fruit" there "even as among other
Gentiles,” yet from what has already transpired, it is certain that we shall have our full share of opposition. Sholapur has the reputation of being a very wicked place, and there is evidently no slander in the imputation. But we shall endeavor, as far as we are able, to hold up the pure light of the gospel, trusting that the darkness will disappear before it.

There have been for several years a few inquirers at Barsee thirty miles north of Sholapur. This interest was first awakened by the preaching of Mr. Munger. We visited the place at the close of 1860, and again in December 1861, and on both occasions we were earnestly entreated to send them a Christian teacher. We accordingly brought a young man with us from Ahmednuggur, hoping to begin a school at once. But as soon as it was noised abroad, there was no small stir among the Brahmans, and very determined efforts were made to prevent altogether the establishment of a school. It was quite impossible to rent a house for the teacher, and no one there would sell us a plot of ground to build upon, and those interested in Christianity were thoroughly terrified. Fortunately there was in a good locality a piece of land belonging to Government, and after some unavoidable delays we shall doubtless obtain it, and shall then have a place of our own for the teacher and his school. We had a request from the Mahars at Sholapur to establish a school among them, but as we were making preparations to do so, others of the higher castes frightened them from their purpose. This I understand has been done once before, when a benevolent gentleman in Sholapur endeavored to do something for their enlightenment. Thus the Brahmans like the ancient Pharisees take away the key of knowledge, and shut up the kingdom of heaven, neither entering themselves nor suffering others to enter. We spent three weeks in tents, touring among the villages north and north-east of Sholapur, and we found everywhere a disposition to listen to our message.

There seems to be a growing impression that Christianity will finally prevail in this land. Many times we hear the remark, “our children will adopt your religion,” or “in thirty or forty years we shall all become Christians.” This idea may arise from a general conviction that Christianity is true, or from an impression that the religion of the rulers should be the religion of all, or more probably it is an inference from the great changes that have already taken place under the English rule.

It is evident however that this will not be an easy conquest.
Christianity must contend for every inch of ground that it possesses. So great indeed are the obstacles that our only hope is in the mighty power of God. We may and ought to multiply and intensify our agencies, but as was once said of ancient Judea, the land shall be desolate and bring forth only thorns and briers, "until the Spirit be poured upon us from on high," and then shall the wilderness become a fruitful field.

C. HARDING.
### Statistics of the Churches of the American Mission in 1862

#### Names of Branches

| Names of Branches | No. of Members, January 1st. | Received on profession. | Dismissed to other Branches. | Excommunicated. | No. of Members, December 31st. | Baptized in 1862. | came from other Missions. | Went to other Missions. | Received to Communion. | Died. | No. of Children, December 31st. | Died. | No. of Churches. | No. of villages represented in these Churches. |
|------------------|-----------------------------|------------------------|-----------------------------|-----------------|-------------------------------|-----------------|--------------------------|------------------------|----------------------------|-------|-----------------------------|-------|-----------------------------|
| Ahmednuggur      | 545                         | 64                     | 2                           | 2               | 9                             | 588             | 58                       | 2                      | 16                                       | 19    | 407                         | 19    | 109                         |
| Satara           | 8                           | 1                      | 1                           | ...             | ...                           | 10              | 1                        | 1                      | 1                                        | 6     | 1                           | 1     | 4                           |
| Bombay           | 25                          | 2                      | 1                           | 2               | 26                            | 16              | 1                        | 2                      | ...                                       | ...   | 18                          | 1     | 1                           |
| Total            | 578                         | 67                     | 4                           | 4               | 12                            | 624             | 61                       | 2                      | 17                                       | 19    | 431                         | 19    | 114                         |

Ahmednuggur..................

Satara ........................

Bombay ...........................

Total ............
### DONATIONS RECEIVED IN 1862

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Total...Rs. 6,619 2 6
**AMERICAN MISSION REPORT.**

*Donations for rebuilding houses of converts burnt down at Ahmednuggur in May.*

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POST OFFICE ADDRESS OF THE MISSIONARIES
OF THE AMERICAN MISSION.

Rev. H. Ballantine ............ Ahmednuggur.
Rev. L. Bissell ................. Ahmednuggur.
Rev. A. Abbott ................ Rahooree, Ahmednuggur.
Rev. S. B. Munger .............. Satara.
Rev. S. C. Dean ................. Satara.
Rev. C. Harding ................. Sholapore.
Rev. H. J. Bruce ............... Ahmednuggur.