REPORT
OF THE
AMERICAN MISSION
AMONG THE MAHRAKTAS.
FOR
1864.

BOMBAY:
PRINTED AT THE "TIMES OF INDIA" OFFICE.
1865.
A MAP SHOWING THE DISTRICTS occupied by the MARATHI MISSION OF THE A.B.C.F.M.
The continued prosperity of the American Board in financial matters is a wonder even to its friends. We cannot but regard it as a great cause for thanksgiving, that in the third year of the civil war, when exchange had risen to such enormously high rates, the receipts of the Board should have so far advanced as to enable the Society to close its financial year (August 31st) not only without a debt but with a balance in the Treasury. The receipts of the Board for the financial year ending August 31st 1862, were $339,080; for the year ending August 31st 1863, they were $397,079, but for the year ending August 31st 1864, they were $531,984, a sum far exceeding the amount received in any year before. For a while there were fears that the year might close with a heavy debt, in consequence of the high rate of exchange, but when the meeting of the Board took place in October, it was announced that instead of a debt there was a balance in the Treasury of $3,634, after paying off the debt of more than $6,000 due at the commencement of the year. This announcement called forth thanksgiving and praise to God from the vast assembly then met together, and encouraged the friends of the Board to new efforts in its behalf. It should encourage the Missionaries of the Board also, in all parts of the world, to trust in God and not to doubt his providence in furnishing them with the means of subsistence. He who could with the utmost ease
make five loaves of bread supply the wants of five thousand, will surely never be at a loss to supply the wants of his servants engaged in his work.

At the time when fears were entertained at home that the income of the Board would be insufficient to meet its expenses, and that in consequence of the high rate of exchange the financial year would close with a heavy debt, we were urged to make our wants known to our friends in this country, and obtain some assistance here to carry on our operations, in order that we might in this way lessen the burden on the Treasury of the Board. An appeal was therefore issued in July for assistance, and nobly did our friends respond to it. The merchants of Bombay, both native and English, contributed liberally of their abundance, and enabled us to carry on all our schools and other efforts without any curtailment. The whole sum of donations received the past year by the Mission is Rs. 15,949, which is a far greater sum than we have ever received in any year before. It would have required $20,000, in America to remit this amount to us here, according to the usual rates of exchange which prevailed last year. To this extent, then, we have been enabled to relieve the Treasury of the Board at home. For this amount of donations we feel deeply grateful, first to Him in whose hands are the hearts of all men, who graciously inclined so many in this land to give to our aid, and then we would express our thanks to those who have made us these very liberal contributions, and earnestly desire that the blessing of God may rest upon them. The amount of Rs. 728 was given by our native congregations for the support of pastors, teachers, &c. and for the extension of the knowledge of the truth; the greater part of this was given or pledged at the meeting of the Mission at Ahmednuggur in October.

On the 19th of May a reinforcement of the Mission arrived in Bombay from America, a reinforcement which we had long been waiting for, and which we greatly needed. Rev. Mr. and Mrs. Hazen, who left India at the close of 1857, returned with two of their children, and Mr. and Mrs. Chapin, and a daughter of Mr. Ballantine. All these immediately after their arrival went
to Ahmednuggur, where Mr. and Mrs. Hazen at once entered again into the labours of former years. In October Mr. Chapin was appointed to succeed Mr. Barker in the charge of the station at Pimplus, and Mr. and Mrs. Chapin removed there in December, and commenced their missionary work.

Some very sad events marked the history of our Mission circle during the past year. In January Mrs. Barker was suddenly removed from her work on earth to her rest and reward in heaven. The particulars of her illness and death are given by her husband in a biographical sketch, which will be found in the Appendix of this Report. The fragrance which her holy life and her amiable and benevolent character have left among us, and especially in the field where she long-labored for her poor heathen sisters, is well exhibited in that sketch, and in the report of the Khokar district by Rev. Mr. Bruce. In view of her happy death, who would not say “Let me die the death of the righteous and let my last end be like his.” “To depart and be with Christ is far better.”

In August Mr. Barker was again called to endure severe domestic affliction. His only son, five years old, was suddenly taken from him by death. He was attacked with that fatal disease, diphtheria, while at Pimplus, and as Mr. Barker was bringing him to Ahmednuggur for the purpose of obtaining medical advice, he died on the road in the bullock cart, when about half way here. Our dear brother was sustained under his severe trials by the good hand of his Heavenly Father, but his afflictions wore upon him and affected his health, and he was compelled to seek the sea coast in November in order to shake off a fever which clung to him with great pertinacity. He also received permission to visit his native land with his only surviving child, a daughter of seven years, as it seemed very important for the health of both.

In September Mr. Fairbank also met with a severe affliction in the death of his eldest son, a little boy of three and a half years old, by cholera. These three deaths during the year were very sudden, and for a time threw a deep gloom over our Mission circle, but we know that our Heavenly Father has done
all things well, and we would not recall those whom he has removed from the trials and temptations of earth to share in the joys and glories of his upper sanctuary. May these deaths quicken us in the performance of our duty, and lead us to be more heavenly-minded from day to day, waiting for the coming of the Master, and longing to hear him say to us, "Well done, good and faithful servants, enter into the joy of your Lord."
STATISTICS OF THE MISSION.

1. **Bombay.**—*Station at Byculla.* Reverend H. W. Ballantine and Mrs. Ballantine.
   
   Native Pastor.—Reverend R. V. Modak. One church, and one native helper.

2. **Ahmednuggur.**—Reverend H. Ballantine and Mrs. Ballantine; Reverend A. Hazen and Mrs. Hazen.
   
   Native Pastor.—Reverend Vishnoo Bhaskar.
   
   Churches.—Ahmednuggur First, Admednuggur Second, and Lonee.
   
   Outstations.—Shendee, Lonee, Nagapoort-Wudgaum, Agadgaum, and Jeeoor. Sixteen native helpers.

3. **Rahooree.**—Reverend A. Abbott and Mrs. Abbott.
   
   Licentiate.—Mr. Wannajee Ohol.
   
   Churches.—Shingvay, Wambooree, Kendal, Guhoo, and Rahooree.
   
   Outstations.—Shingvay, Wambooree, Kendal, Guhoo, Dewalalee, Digras, and Tandoolwadee. Thirteen native helpers.

4. **Khokar.**—Reverend H. J. Bruce and Mrs. Bruce.
   
   Native Pastor.—Reverend Kasam Mohamedjee.
   
   Churches.—Khokar, Panchegaum, Wadgaum, and Pudhegaum.
   
   Outstations.—Bhokar, Panchegaum, Khirdee, Pathray, Pudhegaum, Belapoorn, Gondhawanee, Taklee, Bherdaapoor, and Khanapoorn. Twelve native helpers.

5. **Pimplus.**—Reverend W. P. Barker, Reverend W. W. Chapin and Mrs. Chapin.
   

6. **Wadale.**—Reverend S. B. Fairbank and Mrs. Fairbank.
   
   Licentiates.—Mr. Maruti R. Sangle, and Mr. Lakshman M. Salave.
   
   Churches.—Chande, Dedgaum, Shingave-Tookai, Newasse, and Sonai.
   

7. **Seroor.**—Unoccupied by a Missionary.
   
   Native Pastor.—Reverend Sidoba B. Missal.
   
   Churches.—Seroor and Kolgaum. Outstations.—Wadegawhan, Kolgaum, Ropee, Babhoordee, Limpungaum, Shirasgaum, and old Seroor. Ten native helpers, including one tract colporteur.

8. **Satara.**—Reverend S. B. Munger and Mrs. Munger; Reverend S. C. Dean and Mrs. Dean; Mrs. Graves.
   
   Church at Satara, and four native helpers. Outstation at Mahabaleshwar.
9. **Sholapoor.**—Reverend O. Harding and Mrs. Harding.

**Licentiate.**—Mr. Lakshman Rawajee.

**Church at Sholapoor.** **Outstations.**—Barssee and Koombharree. Four native helpers.

**Summary.**—At the close of 1864, there were in connection with the American Mission in Western India, eleven Missionaries and eleven wives of Missionaries, four Native Pastors, four Licentiates, and eighty-one native helpers including teachers. There were nine stations and forty-nine out-stations, where religious services were held every Sabbath. There were twenty-three churches: containing 631 members and 476 baptized children, 1,107 in all. The statistics of these churches are given in the following table:

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*Total:* 632 | 632 | 632 | 632 | 632
One new church was formed at Sholapoor. The twenty-three churches connected with the Mission received 38 members on the profession of their faith in Christ during the year, and 43 children were baptized. Twenty-seven members were excommunicated (nearly half of these from one church); and seventeen members died, a mortality greater than even that of 1863, being one in thirty-seven of the whole number of members. At the meeting of the Mission in October, it was proposed that the churches now existing should form a Union or Association, and that all ecclesiastical matters connected with these churches, which could not be transacted in each individual church, should be committed to the assembly of native pastors and delegates from the churches. This Assembly is to meet annually at Ahmednuggur, to attend to any regular business that may come before it, but for the ordination of pastors and evangelists, and for the transaction of any similar business that may come up in the intervals between the annual meetings, provision is made for the meeting of the Assembly at any place where it may be necessary. The churches will be drawn closer together by this arrangement, and there will be more unity and harmony in the plans they adopt, and the way will be prepared for the native churches to administer their own ecclesiastical affairs without foreign intervention.

Six marriages have been performed the past year according to Christian rites. It will be seen from the report of the native pastor of the Khokar church, that several Christian parents there have married their children according to heathen rites, and twelve persons have in consequence been excommunicated from that church. The same difficulty has been experienced in other churches though not to the same extent. Some parents after marrying their children in a Hindoo way have exhibited evidences of repentance, and we have hopes that they will be eventually restored to the church. We pray that those churches where these difficulties have chiefly prevailed, may speedily be blessed with special influences from above, leading those who have sinned to heartfelt repentance for their sins, and giving all those who profess the name of Christ new strength and courage in behalf of the truth.

The third annual examination of teachers of vernacular schools in Mission employment in this Presidency took place in April last. At the examination of the teachers in Ahmednuggur, John Murdoch, Esq., the Agent of the Christian Vernacular Education Society, was present. There were 47 candidates in all who competed for the prizes in this Presidency, and of these 32 were successful, the rewards ranging from Rupees 10 to Rupees 24. Of the successful candidates 14 were teachers connected with our Mission in the Ahmednuggur Collectorate, and three others had been trained here, but were examined at other places. Mr. Soodamjee Powar, teacher of the Catechists’ School in Ahmednuggur,
received the highest prize. Several of our teachers, who had prepared themselves for the examination, were prevented by severe illness from being present on the day appointed.

These examinations have done great good; they have also shown the average ability of the teachers employed by the Missions in the instruction of Vernacular schools. No examination is proposed to be held in 1865. The scheme was only intended to be provisional, introductory to other methods of promoting and improving Vernacular Education.

The Christian Vernacular Education Society decided during the year to establish a Training School at Ahmednuggur for the preparation of Vernacular Teachers, and James Haig, Esquire, has been appointed to take charge of it. He reached Bombay by the last steamer in December, and brings the highest testimonials as to his fitness for the work. We hope that his appointment here may greatly subserve the cause of Vernacular Education and the cause of Christ in this region.

AHMEDNUGGUR STATION.

In the last report mention was made of the death of the Rev. Hari Ramchunder, Pastor of the First Church, on the 11th of January 1864, in Bombay. No pastor has been found to supply his place, and the duties of pastor have been performed by Mr. Ballantine. It was hoped that a memoir of Rev. Haripunt would have been prepared ere this, so that it could have been published with this report, but difficulties have intervened, and the memoir is not yet prepared.

The duties of the station, in consequence of the departure of Mr. Bissell in December 1863, devolved upon Mr. Ballantine until the middle of April, when he was relieved by Mr. Fairbank, who remained in charge until the arrival of Mr. Hazen the first week in June. From that time Mr. Ballantine carried on his own proper duties as in former years, Mr. Hazen performing the duties which had been carried on the previous year by Mr. Bissell. From this it will be seen that it was only about the middle of the year that the duties of the Missionaries at the station began to be performed with the usual regularity, and much less labour was accomplished than would have been, had the usual number of labourers been working here without interruption. The Native agents of the Mission laboured faithfully throughout the year.

Churches.—Sixteen members were received to the First Church during the year on profession of their faith in Christ, twelve of these at one time in March, and the remainder in November. Of these six were members of the school for catechists, and with one exception had been baptized in infancy, and three were girls in the girls' school, two of whom had received infant baptism. The others were six women and one man of
high caste. One woman was received by letter from the Seroor church. Eight persons received letters of dismission to other Churches, and two members of the church died, leaving 127 members in the church, an increase of seven on the previous year. Of the two who died, one was Rev. Haripunt, the other was Ramdass, for many years a catechist of the Mission. He was a faithful labourer, and zealous in the performance of his duties. He was stationed at Shendee, a village five miles from Ahmednuggur, where he had good opportunities of addressing large companies of heathen, and where also he did good service in watching over the Christian brethren residing there, and in that vicinity. He had the confidence of the people of the higher classes in that village in an unusual degree. He formerly suffered much in one of his limbs from disease in the bone, and he was finally compelled, several years ago, in consequence of the severe pain caused by the disease, to have the leg amputated. Since that time his health had been remarkably good, and he was very active in labouring, though it was difficult for him to get about, and visit other places. In October last he was attacked with a pulmonary disease which no remedy seemed to check in any measure. He was brought into Ahmednuggur, and had the benefit of the best medical advice here, but he became rapidly worse, and on the 2nd of November he died. On the day of his death, although it was difficult for him to speak, he declared his faith in Christ, saying that he had been a great sinner, but that Jesus died for him. He seemed happy in the thought of death, and he retained his senses to the last. The Christian community mourns his loss, for he was an amiable man, and all loved him. He has left a wife and several children, one of whom, his only son, educated in the catechists' school, takes his father's place as catechist at Shendee.

"The memory of the just is blessed."

Nine children were baptized during the year, two came with their parent from the Seroor church, four went with their parents to another church, five were received to the communion of the church, and one died, leaving the number of the children at the end of the year 83, an increase of one on the previous year.

The pastor of the Second Church has given a full report of his labors and of the additions to the church under his care.

The church at Lonee has received no addition during the year. The number of its members is 10, and of the baptized children is 6. There are two persons belonging to that village who united with the First Church in Ahmednuggur the past year, and as soon as they return to Lonee to reside permanently, will doubtless connect themselves with the Lonee church. A visit to that village in December last, on which occasion various religious services were held in the small chapel recently built there, and the Sacrament of the Lord's Supper administered, was
the occasion of great joy to all present. It was very evident that that small and feeble church in the wilderness was exerting an influence for good on the heathen around. The Christians, although originally of low caste, evidently had the respect of the higher classes in the village, who listened to the instructions of the catechist with interest, and who showed by their questions and by all their conversation that they understood the great truths of the word of God. Oh that we had many such centres of light as that little Lonee church, diffusing precious rays all around, and thus dissipating the thick darkness in which this people are enveloped.

Schools.—The school for Catechists was for three months and a half under the charge of Mr. Ballantine, and a mouth and a half under Mr. Fairbank. Mr. Hazen then took charge of it, and a sufficiently full account of the school will be found in his report. The large number of scholars in the school required a much larger corps of teachers than we were able to furnish, and we thus failed to realize the full benefit which we otherwise might have derived from the generous donation of our friend W. F. Stearns, Esquire, of Bombay.

The school for girls also had a larger number of pupils than usual, and a much greater proportion of the whole number than usual received a part of their support from the funds of the school, owing to the donation received from Mr. Stearns. Three of the larger girls were married during the year to Christian young men, two of whom are in the employment of the Mission. Three of the girls in the school united with the First Church, and two young women who had been instructed in the school united with the Second Church. Two girls of the school united with the church in Seroor.

At the anniversary of the Mission in October, the school for catechists and the girls' school were examined before the Mission and a large company of native gentlemen, and at the examination of the girls' school several ladies of the station, Mrs. Gen. Heyland and Miss Heyland, Mrs. Dr. Fraser, Mrs. Captain Macfarlane, and others were present. The impressions produced on the minds of the native gentlemen are well exhibited in the following extract from an article prepared by one of them, a Brahman, and first printed in the Vrītt Vaibhaw, a native newspaper in Ahmednuggur, and afterwards inserted with a translation in the Dnyanodaya.

"The annual meeting of the American Mission has commenced this week. Day before yesterday the girls' school was examined. There were about 50 girls present and some of those who were in the highest class passed an examination as good as that of boys in the Government school. All present were highly delighted at the progress which they had made in the different studies pursued. These girls have
completely refuted the notion that Brahmans alone are capable of acquiring knowledge, and that Shoodras can never expect to attain to the same level with them. For these girls who were examined on this occasion were not the children of Brahmans or even of Shoodras, but of the lowest castes like Mahars; and at the same time, if we look at their pronunciation and their whole bearing, one would never dream that they belonged to those classes which the Brahmans in their pride call low. From this we see that it makes little difference in what soil the seeds of knowledge are sown, even if cast into those kinds of soil that are called low and worthless, they bring forth good fruit and all should rejoice in it. We congratulate the Mission on the success of this school."

In a later number of the same paper, the Vrit Vaitkaw, the following remarks are made in regard to the educational efforts of the Mission at Ahmednuggur. The writer, a native gentleman of the highest caste and position, in endeavoring to account for the progress of Christianity in this country, writes as follows:—"The Mahars by becoming Christians see that their daughters and sons are educated and elevated, that they obtain favor and support from the great, and are employed as teachers and in other ways by which they acquire money, and thus they obtain what they have long desired, a competency as long as they live. The boys and girls of Mahars now receive an education which the boys and girls of Jaghirdars (land owners and village owners) and Joshees, of Koolkurnees and Pateels (the highest officers of villages) of the very towns to which these Mahars originally belonged, do not receive. The son and daughter of the Jaghirdar must hide their faces for shame when they see the son and daughter of the very Mahar (lowest menial servant) of their village far better educated than themselves. The daughters of these Mahars would even put to the blush the wives of our greatest Rajahs. This is the fruit of labor and of industry. Formerly in the days of Nana Farnavese, our people were accustomed to think that it was important in selecting soldiers, to select those belonging to high Marathi families, and persons of distinction like the Powars regarded the military service of the English as the business of Mahars and Mangs, and as utterly unworthy of sepoys of high family. As a consequence the English filled their armies with Mahars and Mangs and other low castes, and in the end the turbans and even the teeth of the high Sirdars began to fall before these armies composed of low caste men. When Holkar attacked Bajee Row, the latter was under the necessity of fleeing to Bassein, and asking the assistance of those low caste troops of the English army. Sixty years have passed since then, and we have had abundant experience showing us how Scindia, Holkar, the Sikh and Mosulman authorities have all been subjected, and reduced to the condition of mere puppets and kinglings by these low caste armies of the English, who
have been rendered so efficient and powerful by the instruction which
they received in military tactics. Yes, the proud Sirdars flaunting in their
splendid turbans and gold-embroidered dresses and all the paraphernalia
of wealth and state, became objects of contempt before the meanly dressed
Mahars. This was all the fruit of instruction. Let us learn from this that
those very Mahars and Mangs whom we look down upon, may hereafter
become great writers, preachers, clerks and even judges in the Courts.
There is nothing to prevent this. And just as formerly those who called
themselves high, were subdued by low caste armies of the English, so
by the influence of education, these low caste people may obtain a foot­
ing among the so-called high castes, and even become exalted above
them. We cannot now predict what the result of all these efforts to
educate the low castes may be. But this we do say, that if the children
of our Bastes and other most distinguished native chieftains were brought
face to face with the children of these Mahars and Mangs they would
appear far inferior. So also the wives of our great men, who like beasts
have grown fat by their generous diet, and who cover themselves with gold
ornaments, if brought face to face with the daughters of these Mahars,
would appear far inferior in excellence. It is unnecessary to add that
the offspring of Mahars, if already so much elevated by education, will
hereafter become more and more intelligent and refined. And another
thing may be said: our people may refuse to give attention to this matter,
and may utterly despise these Christians because they are few, but no one
can say what the results of this elevation of these Mahars may be, but
they will certainly be great. Bajee Row would not regard the increasing
power of the English army, but when the time of conflict came, he was
defeated by it whenever he attempted to oppose it. Thus we think in
regard to the Mahars, that the Missionaries have delivered them from great
degradation, and indeed have, as it were, given them a new birth. Such are
the wonderful fruits of laborious effort. Jesus Christ was not born in this
country. Here Ram and Krishna and Dnyanoba and Tookaram are
renowned. But men have left these gods and heroes of their own land,
and have put their faith in the instructions of Missionaries, and have
begun to worship and sing the praises of Jesus Christ. This is certainly
no small result of these efforts. Doubtless a great labor is necessary to
impress Christian sentiments on the minds of Hindoos, and to lead them
to abandon all their former views. But it is evident that Christianity is
spreading more and more, and it has the aid of science, wealth and in­
telligence, and how can it be otherwise than that it should spread far
and wide. To extend this religion in our land some of these Missionaries
have exerted themselves to the utmost for twenty or thirty years without
interruption, and some have grown old in this work, and their wives and
children are all devoting themselves to the same labors, and thus Chris­
Christianity has spread and is spreading. And those in this land who are counted as lowest of all and are thrust outside of the village (being considered not clean enough to live within the walls), have now become great helpers in this work, for the Missionaries easily drew them over to their side, and gave them the necessary instructions to fit them for efficient service, and they naturally and properly regard the Missionaries as their great benefactors. The Mahars look upon the Brahmans and other high castes as their great oppressors, and anxious to keep them down beneath their feet, and they feel that the Missionaries have been sent of God to be their deliverers; and who can deny that they are right in this opinion. Is it not a great favor indeed that those whose lives were once without any object, and who had no hope or ambition of anything better, and who were not indeed allowed to live within the walls of villages, and who were thus in the lowest ranks of the community, should be raised to a level with the highest? I beg our countrymen to consider this whole matter, and to apply themselves in earnest to the work of educating their sons and daughters in science and in virtue, and to labor also for the improvement of the lower classes. But if the higher classes of our country make no efforts to teach their own children, how can we hope they will give attention to those far beneath them.

This whole extract is important, inasmuch as it shows how educated natives view our educational efforts and the results which they see produced by them. There is no doubt that the writer is correct, when he says that our schools are training up an entirely new class of men to take the front ranks in the community, and those who have hitherto taken the lead must give way to those whom a short time ago they would have disdained to set with the dogs of their flock. Thus God is overturning and overturning here as in other countries, upheaving the masses, and re-arranging the elements of society until He shall come whose right it is to reign.

Theological Class.—This class has pursued its course of study during five months of the past year, it being the second year of the course. Sacred Geography was one of the studies to which particular attention was paid in connection with the lectures which were given on the Life of Christ, and the members of the class were able to trace out on the map all the principal places visited by the Saviour so far as they are designated in the gospels. They were also able to point out the principal places mentioned in the history of Abraham and Jacob, and to give the main facts in the four first books of the Old Testament. Their studies in Theology extended from the great doctrines connected with the fall of man and the depravity of the human race, to those connected with the atonement made by Christ. They also studied Moral Science, as well as several Mathematical studies, which they pursued in connection with the
school for catechists. They prepared written essays on the subject of each Theological Lecture, and preached twice a month each on subjects assigned them. They were all industrious and faithful in study, and consistent in their daily walk.

Common Schools.—The two schools for caste boys in Ahmednuggur have been continued. One of these is supported by funds left by the late Miss Farrar. Three schools have been taught by native Christians in neighbouring villages, Lonee, Wadgaum and Jeoor. The numbers attending these schools are small, but the schools are doing good, and are exerting a good influence. The school at Wudgaum, although like the other village schools taught by a Christian who came from the Mahar caste, is attended by boys of the highest castes in the village. The Brahmans, Koonabees, including the Pateels or headmen, and Wanees, all send their children, and are much interested in the progress of the scholars. The teacher, who is the catechist at that place, is very much liked by all the villagers, and he is exerting a great influence on all around him. A few days which we spent at that village in December, showed us how greatly the people there were in advance of those in other villages, in the knowledge of Christianity and in appreciation of the truth.

Miscellaneous Labors.—The Dnyanodaya has been continued the past year, as in previous years, and considerable time has been necessarily devoted to it. A good deal of time has also been devoted to the preparation of the new edition of the New Testament in Marathi, with references which is to be printed at the expense of the American Bible Society.

During the past year the native gentlemen of Ahmednuggur, numbering among them some of the most intelligent and best educated natives in the Bombay Presidency, such as Mr. Gopalrao Hari, the Assistant Judge here, Mr. Moroba Kanbha, Mr. Tirnialrao Vyunkutesh, Mr. Ramchunder Amrit Dugle, Mr. Vishnoo Purushuram, all Government officials, and others formed themselves into a Debating Society for the discussion of various subjects connected with the customs of the people and general morality, though excluding religious subjects, and have held their meetings every Saturday evening in the Government English school, the Head Master of which has been one of the most earnest and persevering in carrying on this effort. Several addresses have been made by our Missionaries before this Debating Society at the earnest request of some of its members. The discussions have had a good effect in diffusing information, in dispelling prejudices, and in showing too the bearings of past history on the truth or falsehood of different religious systems. It has been interesting to notice that those who in this Debating Society have maintained that the custom of early marriages and similar ones now prevailing among the Hindoos should be continued, have at once been rebuked by different Hindoo newspapers in Bombay and Poona, and declared
to be unworthy of the high place which they held in the estimation of the people, and as exhibiting small fruit of the education which they had received. This fact indicates the beginning of the formation of a correct public opinion on the subjects referred to. We cannot but feel that the influence of such discussions is good, and much light is diffused among the people and thought awakened by their means, and the power of superstition and of ancient heathen customs is much diminished. It is a great advance on the dead apathy which has so long prevailed.

H. BALLANTINE.


At the beginning of this report I would record our gratitude to the Father of all mercies for the privilege of resuming the work of preaching the Gospel in this land. After an absence of some years in America, we were permitted to land again in Bombay, on the 19th May, and to reach Ahmednuggur on the 4th June, nine and a half years from the time we left this place to engage in the work at Bombay. Here we were permitted to enter at once upon the work which had been assigned to us by the Mission at its preceding meeting, and which had been under the care of Mr. and Mrs. Bissell, previous to their leaving for America.

It was easy for us to speak the Marathi again, and we are grateful that we could commence our work at once, without the necessity of spending months in the study of the language.

Mrs. Hazen soon commenced holding meetings with the women. The number who attended the meetings, and who came for the sake of reading also, was more than twenty. She was aided in teaching them by a Christian woman. Many left the place at the time of the vacation in the school.

In addition to preaching in the chapel once on the Sabbath, I soon began a service outside the Maliwada gate on Sabbath mornings. I kept up the service quite regularly while I was in the city, but the attendance was very irregular. Sometimes there were thirty present; at others no more than five or six. I always found some hearers, and was encouraged to keep on in the attempt. One day all the men had gone to attend the funeral of a wealthy banker in the city, but I gathered a company of fifteen women, who gave good heed while I read and talked to them of the Saviour's love.

I cannot say that I see any results of this effort, but there are some things that may be stated in this connection. One young man, formerly in our school, and for some years past convinced of the truth of Christianity, has asked to be admitted to the Church. We have sometimes seen men
attending upon our chapel services, who perhaps were induced to come by what they had heard, as I always gave them an invitation to come to the chapels and hear more. Several men there now state their belief that Christianity is true. When the primary school opened in December after its vacation, eight boys from that locality began to attend; they are however very irregular in their attendance.

School for Catechists and Teachers.—Mr. Ballantine was in charge of the school the first part of the year, Mr. Fairbank took charge of it about the middle of April, I commenced my duties in it on the 6th June.

By the liberality of W. F. Stearns, Esquire, of Bombay, we have been enabled to receive a larger number of scholars than usual. There were 69 persons on the roll during the year. Of these 30 were members of the church. Several joined the church the first part of the year, and two near the close; 25 others were from Christian families. One was sent away from the school for misconduct, and some others left on account of health and for other reasons. At the examination, October 24th, 60 were present. Five of these were after that employed by the Mission as teachers, and others left not expecting to return to the school.

The general attention to study has been gratifying, and the progress of the scholars good. At first there was some irregularity in attendance on the part of a few, and a want of punctuality. But the latter part of the year there was manifest improvement in these respects. At the examination an abstract of the roll was presented, from which it appeared that two scholars had been present all the year, without a day's absence. Others had but one mark for absence.

The members of the Theological class have pursued studies in the school, as usual, for four months this year, attending to Algebra, Natural Philosophy, History and Morals.

The two teachers have been faithful in the discharge of their duties, but the classes have been too large for the best improvement of the scholars. It has been necessary for some of the advanced scholars to hear lessons frequently during the year. If we should again have as large a number of scholars we should need to employ additional teachers. We have also felt the need of more room for recitations. The school is much cramped in our present building.

The primary school had twenty-five scholars present at the examination. Some members of the Catechists' school commencing study attended upon lessons here. Several boys from heathen families have attended this school a part of the year. We would gladly take in as many such as our rooms will accommodate, to learn the lessons which are taught to our boys from Christian families.

A. HAZEN.
REPORT OF THE AHMEDNUGGUR SECOND CHURCH.

[Translated from the Marathi prepared by the Pastor.]

In the beginning of the year there were 35 members of the church, and four others were received during the year. Two persons were dismissed to join the Sholapoor church. None have died during the year, and no one has been excommunicated, so that at the end of the year the number of church members was 37.

The four persons received to the church were of the number of those who have been candidates for church membership since 1863. I have generally given them special religious instruction every Sabbath day, and have at the same time endeavoured to ascertain their feelings and their religious experience, and through these efforts in their behalf they became well acquainted with the Scriptures. And the church having become satisfied of their faith and Christian walk, they were received to the privileges of church membership on the 2nd of October. (1.) Goolab Sing, a Paradeshee, about 20 years old, is the first, whom I shall name, of these converts. He was formerly employed in the office of the Vritt Vaibhaw, the native newspaper published here. His father is dead, but his mother and brothers are living here in Ahmednuggur. Being in poor circumstances, he had no opportunity or means of obtaining an education, but while employed in the Printing Office of the Vritt Vaibhaw, he learned to read by making good use of his leisure moments. Soon after, in the providence of God, he formed an acquaintance with Christians, who urged him to come to the services on the Sabbath, to hear the Word of God, and to converse with them on the subject of religion, and in this way he first became impressed with Christian truth. He afterwards came to live with Christians, in order that he might have better opportunities of learning, and of conforming his conduct to the Word of God. When he came here his mother and brothers and other friends raised a great clamor as usual, but it had no effect. He continued firm and glorified Christ by his conduct, and at length was received into the church as mentioned above. He is now studying in the Mission School, and frequently goes to the neighbouring villages to make known the Gospel. May the Lord be with him and prosper him in his efforts. (2.) Luxuunn of Kinnay is the second of those received. His brother and sister and other relatives had been Christians for many years, and through them he had become well acquainted with the truth. (3.) Chundrabae is the third of those received. In very early childhood she was sold by her parents and brought here by some wicked person. When it came to the ears of the Magistrate, he punished the person who bought her, and made search for the parents of the little girl, but could not find them. Then the Magistrate put her in charge of the Mission, and she became a pupil in Mrs. Ballantine's school, where she learned the truths
of the word of God and many other useful things. She was married in 1862 to Mr. Shahoorow, the clerk of this church. Having given evidence of faith in Christ, she was received to the church on the date above-mentioned. When we think of the providence of God in bringing her here through all the dangers that beset her path, and making her a member of his church, we cannot but be astonished and praise God for his goodness. How unsearchable are his judgments and his ways past finding out. We may rest assured that he will in his own time call all those whom he has chosen for himself in India, and make them the members of his own flock, and we should keep on working, and never faint nor be discouraged. (4.) Pritabbee is the fourth of those received. Her father has been for many years a Christian, and she was for a long time a pupil in the girls’ school, where she was instructed in the truths of Christianity. Her husband is also a Christian. These four persons are all young and weak in faith, and they need the prayers of Christians in their behalf.

There were 19 baptized children in the church at the beginning of the year, one has been baptized, one has been received to the communion of the church, one has removed with its parents to Sholapoor, and one is now in heaven; so that at the end of the year there were only 17 left.

My work the past year has been the same as in previous years, except that on account of severe illness from fever, I was unable to do anything for a time. This illness was the means of showing me the unspeakable love of God to me as a sinner. I never before had such rich experience of his love. To His name be praise. In the time of my illness I experienced also great kindness from my brethren and sisters, from the people in my own church and from the Missionaries, especially from very dear Mr. and Mrs. B. The kindness of all my friends on this occasion and their prayers for me, will never be effaced from my memory. I can never repay them. May God reward them. May I learn from their example to feel for others in distress and do what I can for their relief. And may my spared life be spent in showing to others, what joy and peace are found in resting upon the promises of God.

I am accustomed every Sabbath day, after the regular services, to take the ignorant and unlearned of my congregation, and have them commit a short verse of the Scriptures to memory, and then after they have learned it well and understood its meaning, allow them to go to their homes. These persons are now committing verses from the 5th Chapter of Matthew. By committing these verses to memory, I feel that they are provided with an important means of grace, and an aid in overcoming the temptations which beset them in the world; and I pray that these verses may occur to them when most needed, and thus prove useful to them in the Christian warfare.
For a long time I was accustomed to take my stand every evening at my gate to converse with the people who passed and who might be disposed to stop and have conversation with me on religious subjects. At these times, Bhiwajee, one of our church members and a teacher of a Mission school, gave me great assistance. Sometimes the people would stand there talking with us till 9 or 10 o'clock at night, bringing forward proofs in support of their opinions and listening to ours. Some persons used to come there regularly. After a while finding that they could not maintain their ground, they became weary of coming, and I gave up the exercise, though I intend to commence it again before long.

Through the kindness of the Assistant Judge, Mr. Gopalrao Hari, I have been allowed admission to the Criminal Jail here whenever I desired to go in, and have instructed in religious truth those who wished to hear, and also instructed in reading those who wished to learn. At present the prisoners are so employed in work outside, that my efforts in their behalf are necessarily suspended for a time.

Meetings for prayer have continued to be held. Much prayer has been offered that the war in America might soon come to an end. The churches in this Collectorate have decided to form a Union, which I have no doubt will be very useful. Christians here have increased in the disposition to engage in industrious and useful occupations. Many reforms are going on among the people around us. May God glorify himself through all these things.

VISHNOO BHASKAR.

RAHOOREE STATION.

The husbandman, while pressed with the work of gathering an abundant harvest, might be excused from giving much thought about future improvements upon his farm, or about the crops he might reasonably expect to gather the next season, but during seed time, and the breaking up of the fallow ground, he is expected to consider well the variety of his soil and the kind of tillage required.

In the spiritual field of the Rahoorree district, it has not, the past year, been a time of harvest, and therefore much time and thought should have been expended in inquiries as to the best modes of culture to be employed in the different kinds of soil, with all the available means, to render the field most productive.

While it is true that the best cultivated fields will be but a barren waste, without the fertilizing showers of rain, yet, with the divine promise to the laborer, he may reasonably hope and expect a harvest, in some measure proportionate to the amount of properly directed labor expended.
The Talooka of Rahooree is supposed to contain about fifty thousand inhabitants; but that part of the district assigned to this Mission Station has only some fifty towns containing a little more than twenty five thousand people. About one-twelfth of these are of the Mahar caste. The average number of Mahars in each village including women and children is about forty. The social position of the Mahars is such, that castes above them are seldom willing to sit with them in their public places of resort, and are generally unwilling to send their children to the same school, and such is the pride of caste among the Mahars that they are still more unwilling to associate with lower castes or to allow lower caste children to attend their school. Despised by the castes above them they hate those below them. It is from this caste, and from this caste alone, that converts to Christianity in this district have been made. In becoming Christians they were not treated outcasts by the Mahars consequently their social position remains just where it was when they were heathen. Had the Mahars treated converts from their caste as other castes have done, doubtless the social position of these converts would have been much higher, and their influence over the higher castes would be more appreciable. All the native agency employed to give religious instruction in this district is also from the Mahar caste. Some of these native agents by a better education, and a larger Christian experience and especially by the position given them by the Mission, are placed somewhat above the caste to which they originally belonged, and they are often listened to with respect by other castes. But while some listen seriously to the invitations of the Gospel and give their assent to the truth, the very idea of their becoming Christians and thus associating only with Mahars, strikes them so absurdly as to excite a laugh, while the truth commends itself to their serious thought. Were the church composed partly of persons from their own caste, or were the persons addressing them originally of their caste, the aspect would be very much changed. These assistants are required to preach the Gospel to all who will hear, whatever be their caste. They go to castes lower than the Mahars, and are well received and treated in a most friendly manner, if their hearers are convinced that these teachers come to them without the prejudice of caste. But after going to these lower castes, to tell them of the fullness and freeness of the Gospel, that God is no respecter of persons, these teachers find that the Mahars turn away from them, and desire no longer to listen to their instruction. Still the influence which is lost in this way is more than compensated by the higher regard, in which they are held by caste people, for this very renunciation of caste. If we look at this field in reference to schools, we see that all the teachers are from the Mahar caste, and the children are from this caste only, and consequently these schools are very small. During the most favorable
part of the year a school may number ten or fifteen, but during the most busy season the school dwindles down to some four or five, and often none attend. The expediency of attempting to keep up a school the year round, is very doubtful. Looking at the present state of things in this field, the aspect is far from encouraging. But is the present state of things to continue? May we not reasonably hope for a more prosperous state? The native assistants appear to be faithful men, interested in their work and in fitting themselves for greater usefulness. They meet once a week for instruction, and make commendable progress. The caste people are, through these assistants, getting some valuable knowledge of that truth which is able to free them from the power of caste and of sin.

The caste people are still more ready to listen to the Missionary. Instances might be mentioned where persons of caste have been deeply moved by the truth.

Experience in India shows that it is the presentation of truth for a number of successive days that is most likely to produce immediate results, and also that the young are the most susceptible to religious truth. But the great difficulty is to secure the same audience for a number of days. The most feasible way would seem to be, to collect a school of caste children, locating it where the Missionary could visit it daily when at home. Such a school could not be gathered by a teacher from the Mahar caste. But were the teacher a Hindu even, such a school might be the most hopeful field of labor in which a missionary could engage. I would not have the Missionary engaged in teaching, but in giving religious instruction, yet he should show his interest in the progress of the school. Without taking an interest in such a school his religious instruction might not be cordially received.

The native agency connected with this district consists of eight catechists employed the past year at an expense of 712 rupees; and five teachers at an expense of 345 rupees. Five of these catechists and teachers are in charge of native churches, and they are accustomed to address the people in the towns where they reside and also in a few villages near them. The remaining catechists or scripture readers are constantly going from village to village, visiting a certain number in regular succession. The school teachers also, besides conducting their schools, have a daily religious service for the Christians and all others who are pleased to attend. Three of these teachers have evening schools for the benefit of adults.

The statistics attached to this report show that there have been several excommunications from the church. Marrying children according to heathen rites or participating in these rites, was the cause of these excommunications in every instance but one. It is to be hoped, that the discipline applied, will prevent in a measure the recurrence of such scandals. Some who have thus been separated from the church have manifested
penitence, and expressed a desire to be again restored to the privileges of church membership. In regard to others, it is to be feared that they have felt that the Christian religion was not an easy yoke or a light burden, showing that they went out from us because they were not of us.

The churches in disciplining these members, have shown commendable zeal and religious principle, which is encouraging for the future. But whatever be the success attending these labors in behalf of Christ's kingdom, it is ours to labor, to plant and to water, knowing that God will give the increase.

A. ABBOTT.

Khokar Station.

We have reason to bless God for the mercies that have crowned our lives during this first year of our Missionary labor. We have been permitted to continue our efforts during the greater part of the time, and we have enjoyed our work more and more as an increased familiarity, with the language has enabled us to enter more fully into it.

It has not been a year of great spiritual prosperity to our churches. No person has united with any of the churches in this district, on profession of faith, during the year. On the contrary, it has been a season of unusual trial, and the love of many, from whom we had hoped better things, has "waxed cold."

The desire to marry children according to the idolatrous rites of Hindooism, which was reported last year, has been increasing, and we may hope that it has reached its climax. During the months of May and June the excitement was very great. It is gratifying however to see the spirit in which the more faithful Christians have met this difficulty. They have faithfully and repeatedly warned those who have been inclined to yield to temptation, but when their warnings were disregarded, they have shown a determination not to compromise with sin, and have promptly severed the connection of the idolaters with the people of God. Thirteen have been excommunicated from the churches in this district during the year, while two are still under discipline. As most of these cases however were in connection with the Khokar Church, I leave the particular mention of them, as well as the causes which have tended to increase the difficulty, to be reported by the pastor Rev. Kassim Mohammedji.

Statistics of Churches.—There are four churches in this district, only one of which has a native pastor. The remaining three are at Panchegaw, Wadgaw and Pudhegaw. The number of communicants in these churches at the beginning of the year was 41. Two from the Panchegaw church have been dismissed and recommended to other churches, and one from the Pudhegaw church has been excommunicated for continued
neglect of his Christian duty. No adult member of these churches has
died during the year. The present number of communicants therefore
is 38, viz. Panchegaw 17, Wadgaw 6, and Pudhegaw 15.

The number of baptized children at the beginning of the year was
in the aggregate 35. Of these three have died during the year, and one
has gone with her parents to another church. Two children have been
baptized, making the whole number at the close of the year 33, viz., Pan­
chegaw 16, Wadgaw 7, and Pudhegaw 10.

Schools.—There have been five schools under my care during the greater
part of the year. The scarcity and high prices of provisions have however
sadly affected their prosperity. Many of our best scholars have been
taken from school and put to work by their parents, to enable them to
provide for their wants. Two schools have in this way been broken up,
and the teacher of one of them has been sent to another place where a
promising school has been established. The number of children in these
four schools at the close of the year was as follows:—Belapur 10, Pan­
chegaw 10, Takli 12, Patre 8. Nineteen were in attendance at Panchegaw
and Takli at the beginning of the year.

The teacher at Takli has labored under peculiar disadvantages. No
suitable house could be obtained for him, and during the first five months
of the year he was obliged to live in a little hut constructed almost entirely
of the stalks of bazari. This however would afford very little protection
during the rainy season, and it was necessary to make some other provi­
sion for him. Efforts were made during the hot season to build a chapel
and teacher's house, but owing to the opposition of some of the
villagers, the necessary timber could not be secured. These opposers then
went to the teacher, and boastingly asked him what he would do. His
reply was, “I shall remain here and do the Lord's work, and the Lord
will take care of me.” Nothing daunted by these failures he obtained
temporary accommodation in another house, and immediately commenced
building, with his own hands, a more permanent place of residence.
This was completed in less than two months, although the care of the
school occupied a large portion of his time.

No place has been secured for the school except the shade of a large
tree. Here during the hottest days in summer, and during the intervals
of rain in the rainy season, the children have assembled, and their inter­
est in their studies may be seen in the rapid progress they have made.
Several who, fourteen months ago, did not know a single letter, can now
read with considerable ease. Notwithstanding these peculiar circum­
stances not one word of complaint has been heard from either teacher or
scholars, and this is the largest, and in many respects the most promising
school in the district.

Native Assistants.—I have had eight catechists under my care during
the year. They have been employed in holding religious services at the several outstations on the Sabbath, and in giving instruction from village to village during the week. Each of the seventy villages in this district has been visited at least five times during the year, while those which were more convenient of access have been visited from ten to forty times. According to the reports of the catechists they have preached 1944 times to audiences numbering in the aggregate 24,219 persons, of whom more than five thousand were women. The readiness of the people, including many of the upper classes, to listen to the truth is very gratifying. In almost every village a good audience of attentive listeners may be obtained at any time.

In one or two cases however serious opposition has been made. At Belapur the time of the weekly bazar was changed from Saturday to Sunday for the purpose of annoying the Christians. As this was the principal bazar in this vicinity, and the place from which most of the Christians obtained their supplies, it was thought that the temptation for them to violate the Sabbath would be very great. I am happy to say however that I have known of only one case of a Christian attending the bazar on the Sabbath, and he voluntarily confessed his sin and promised to do so no more. A few days after the change of the bazar, the Rev. Kassimbhai, accompanied by several catechists, went to Belapur, for the purpose of holding meetings and giving instruction. They arrived there in the early evening, and as his custom was, he went to the village chowdy and made arrangements to spend the night. He had not remained there long before he was accosted by the Foujdar, who after consulting with several other persons present, ordered him to leave the place, threatening violence if he did not do so at once. As this was the only course of safety he immediately left the chowdy, and with the catechists departed from the village. The unfavorable influence of this violent procedure was felt for some time. Threats were heard from various quarters, that if the Rev. Kassimbhai (who was originally a Mahomedan) could not be allowed in the village chowdy at Belapur, then the Christians who were originally Mahars should not be allowed in the Mahar chowdy. These threats were however soon silenced by the decision of the Magistrate, who convicted and punished the offender.

*Tours and Preaching.*—Much of our time during the year has of course been employed in the study of the language; but as opportunity has been found, I have endeavored to visit the different parts of our field for the purpose of giving instruction. Only the closing weeks of the year were spent in tents, in the villages. The late heavy fall of rain prevented our earlier departure, and our time was limited to sixteen days. During this time 23 villages were visited in the outskirts of the district, and 35 audiences were addressed, numbering in the aggregate more than 1,300
persons. Mrs. Bruce also met large and interesting companies of women. Our experience in these villages has been somewhat varied. Generally our reception was most cordial, and the people listened with interest, but in one or two instances the people, incited by some ill-disposed Brahmans, were unwilling to have the truth proclaimed.

As we go about among the villages which have been previously visited by Mr. and Mrs. Barker, we often find evidence that the latter, although now removed to a higher sphere, still lives in the remembrance and affections of this people. The women particularly inquire about her, and the example of her life and death often furnish a good and forcible illustration of the truth which we proclaim. Her life, like Mary's box of spikenard, was not wasted. -The perfume of her life was indeed most fragrant. Some may have judged it too precious to be diffused on darkened Indian minds. But the Savior does not so regard it. His commendation is seen in the continued influence for good which her life and death exert. She was wholly consecrated to the work of the Lord, and though she rebuked the people for their sins, it was with so much of sincerity and kind feeling that it won their highest respect and even love. Her labors will long be felt for good in this district.

In my inexperience in the use of the language, I have derived much valuable assistance from Mr. Barker, who has occasionally returned to spend a few days in his former field of labor. It was during one of these visits that we went together to a neighbouring village in the early evening for the purpose of holding a meeting with the people. Two or three hours had elapsed when the people, having finished their evening meal, began to assemble, and at ten o'clock we had an audience of 25 or 30 persons. There was no suitable place for us to hold our meeting (except in the open air), and we seated ourselves upon the ground in the midst of the people, with a lantern by which we could see to read the Scriptures. There in the stillness of the night, with no covering but the starry heavens, the people listened with eager interest to the story of the Prodigal Son; and as the preacher explained to them its meaning, the Holy Spirit made the application to their hearts. Two men that night resolved like the Prodigal Son to arise and return to their Father. It was a solemn scene, and the resolutions of that hour were not soon forgotten. The few succeeding weeks were a season of trial to these two men. When their purpose to become Christians was made known, they were much opposed and persecuted by their friends, and I regret to say that the trial proved too much for one of them, and he has returned to the “beggarly elements” of the world. The other has remained firm. At a time of severe persecution he said of his persecutors, “They are not my masters,” acknowledging Jesus Christ as his only Lord. He has faithfully attended the services of the Sabbath; has established family prayers; and appears in
all respects to be leading a consistent Christian life. He was examined for admission to the church a few weeks ago, and only deferred because of his ignorance of scripture truth.

**Benevolent Contributions.**—It has been the custom in years past for the members of the church to contribute monthly a certain sum for the spread of the Gospel. One half of the amount thus collected has been employed in the support of a Home Missionary for two or three months during the succeeding year. At the monthly concert of prayer, held on the first Monday in May, at which the four churches were all represented, it was proposed that each one should enlarge his subscriptions so as to support a Home Missionary during the entire year. The proposition was favorably received; the subscriptions were increased, and the “Khokar Home Missionary Society” was duly organized. From that time through the year a Missionary has been supported, who has faithfully labored among the people of the Mang caste, from which he originally came.

I have also been pleased to receive contributions of money and grain at various times, as thankofferings for the recovery of friends from sickness. In several instances these have been given by Hindoos. This is gratifying as showing an increasing confidence in the “Christian’s God” among those who are not yet ready to acknowledge Him before the world.

HENRY J. BRUCE.

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**Report of the Church at Khokar.**

Soon after I was licensed to preach in 1862, I was invited by the church at Khokar to become their pastor. I often thought within myself that being “slow of speech and of a slow tongue,” I shall be unable to discharge the duties of this responsible office. But the Lord has showed me that he can carry on his work even by an earthen vessel.

I was ordained in November of the following year, and I thank God that by his blessing I have been permitted to labor in his field up to this time.

The departure of Rev. Mr. Barker, who labored amongst us for a long time, and who was very dear to us all, and especially the death of Mrs. Barker, who loved us like a mother, have been the occasion of much sorrow to us all. We pray that their labors in this field may result in much good.

In the beginning of 1864 the number of church members was 59, one person was received by letter from the Panchegaw church, and two have been dismissed and recommended by letter to the church at Satral. Twelve have been excommunicated from the church, so that the number of members at the end of the year was 46.

It is very discouraging to see that while there have been scarcely any additions, the church was obliged to do the painful work of cutting
off several persons from its communion. Most of these had been guilty of marrying their children according to heathen rites. I have tried to find out the causes which have led so many to fall into this sin, and the result is as follows.

The convert from the Mahar caste is not obliged to break off all intercourse with his heathen relatives and friends, as is the case with those from the higher castes. His friends have no objection to contract marriage alliances with him. But marriage according to Christian rites is considered by them no marriage, and children born from such a connection are regarded as illegitimate. To avoid this disgrace among their friends the Christians are often led to marry their children according to heathen rites.

Another cause of their being tempted to perform such marriages is the want of pomp and ceremony in connection with the celebration of Christian marriages. They have been so much accustomed to the pomp and show which attend heathen marriages, that they do not like the simplicity of the Christian ceremony. But the chief and original cause seems to be that “they were not of us; for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us.” 1 John 2:19. We are not however without some encouragement in our work. Two men from the village of Taklee, about four miles from Khokar, have declared themselves ready to join the church. One of them can read Marathee, and has heard the truth for a long time. The second one was a Gosavee, and used to support himself by begging. He was very much opposed to Christianity. One of our catechists once went to his village, and having asked for some water to drink, one of the Gosavee’s friends gave it to him in a brass vessel. The Gosavee told his relatives that the vessel was polluted, and persuaded them to purify it by putting it into fire. A great change has now come over this man. He now supports himself by the labor of his hands. He has given me a sacred bead which he had on a string around his neck as a sign of a Gosavee, and he is now an humble inquirer. Both of these inquirers attend the Sabbath services at Khokar. As they do not possess a sufficient knowledge of the Scriptures, we have thought it judicious to delay admitting them to the church. It is our prayer to the Lord that he may give them strength to endure to the last.

Personal labours.—I have preached twice on the Sabbath and also on every Friday and the first Monday of the month.

The people of this village being very friendly to me I have had frequent opportunities of telling them about the Saviour. Sometimes I have met the Koonbees in their fields, and read to them about Christ.

People from this and other villages have often come to me for medicine,
and I have had very good opportunities of directing their attention to the great Physician of souls.

A great part of my time has been occupied in making pastoral visits to the different members of my church, who are scattered in villages within a circuit of eight miles. I have been accustomed to read to them a chapter from the Bible, and after giving them some instruction conclude with a prayer. At the same time I preached the Gospel to other people in those villages. I have recently been on a preaching tour with the Rev. Mr. Bruce, and had occasion to preach to large audiences. It is my earnest prayer to God that he may give me more knowledge and strength to do his work.

Benevolent Contributions.—During the past year this church has united with the other churches in this district in contributing for the support of a home missionary, but I am sorry to say that many of the members have not given for the spread of the Gospel as they ought to have done. The subject of contributing towards the support of pastors being brought before the people at the last annual meeting, the members of this church have resolved to raise subscriptions for the same. May the Lord give them a spirit of liberality, and may they realize the truth of the words of the Lord Jesus, that it is more blessed to give than to receive.

CASSIM MOHAMED.

Pimplus Station.

The Pimplus district lies chiefly between the Godavery and Pera rivers, and is divided into two nearly equal parts by the great road leading from Ahmednuggur to Malligaum. It is bounded on the S. and E. by the Bahoree and Khokar districts, and on the N. and W. by the field occupied by our brethren of the Ch. M. Society, whose principal station is Nassick. It is about 32 miles in length, and 18 miles in width, and has therefore an area of 600 square miles. Pimplus is situated midway between the two rivers, and is in the centre of a fine cluster of villages, and since it is near the great road, can be reached at all seasons of the year from Ahmednuggur, which is 48 miles distant. A full account of the circumstances of peculiar interest connected with the choice of this place as a station, is given in the report of the Khokar district for 1862. Comparatively little preaching has been done in this district, except in the south and east portions, and it is believed that there are thousands residing in it who have scarcely heard so much as the name of Christ. Multitudes around us are in deep moral darkness, and must be made acquainted with the Saviour before they can be saved.

Personal labours and trials.—The labours of the past year have been much interrupted by bereavement and by a serious illness which compelled me to be absent from the station several weeks. On the 15th
of January we removed from Khokar to Pimplus, and only 12 days after Mrs. Barker was taken away by the hand of death; and on the third of August an only son, aged five years, breathed his last in the carriage while we were on our way to Ahmednuggur. Two have joined the angel throng and two are left. But He who has removed these loved and loving ones, has granted abundant consolation; and the experience of great joy in the midst of sore bereavement, has given intensity to my desires to preach Christ to the heathen, so that they also may share like comfort in the day of trial, and be prepared to meet death with composure. Thus these afflictions have wrought, and will, I trust, still work for the good of the people of my charge.

Many days have been occupied in visiting Christians and inquirers, and in prosecuting this pastoral work, frequent opportunity has been afforded for preaching to the heathen, and in some instances I have reason to believe with good results. It has given me much pleasure to watch the growing friendliness among this people, and especially among the higher castes. The work of preaching to the Mahrattas becomes more congenial year by year, and I am convinced it is a great gain to the work, that the Missionary is enabled to make his home among the people the year through. It is important that the heathen should be able to see the effects of Christianity upon the family and the individual in all the relations of life.

_The Satral Church._—There were 15 persons in this church at the commencement of the year. Seven persons have been received by letter, one has been excommunicated, and two have died, leaving 19 at the close of the year. At the beginning of the year there were three baptized children. Six have come with their parents from other churches, and one has died, leaving the present number eight. The members of the church are so much scattered, that it is difficult for them to come together often. They reside in ten different villages, one of which is 20 miles, and three others are 12 miles from the station. Religious services are held on the Lord's day at six different places, and although the attendance is not large, yet it is such as to give us the confidence that the word is not spoken in vain.

The history of one of the Christians who died the past year should receive a passing notice. Krishnajee Sabala was a Hindoo Gosavi of some note in this region, but having given evidence of a change, he was baptized at Kokamthan, August 30th, 1863. The account which he gave of himself at that time was nearly as follows:

“My parents and grand-parents were zealous worshippers of false gods, and spent large sums in purchasing idols and Hindoo books, and in supporting goorooos. Tears will start when I recall the religious condition of my parents, and their love for me. I was born in 1818 at Ahmedabad in Guzerat. My parents rejoiced greatly at my birth, for I was an only
son, the son of a vow, and besides was born on the birthday of Krishna, so that they regarded me in some sense as a gift sent directly from heaven. This being so, just as the moneylender demands his dues from a debtor, so the Bhatshaving declared the auspicious omens by astrology, demanded their dues of my parents! I passed the first ten years of my life with little regard to the authority of my parents, and then we came to Ahmednuggur, where my father placed me in school. He was very desirous that I should become a devotee of Vishnoo, and that I, like himself, should be zealous in worship. He used to say, My son, you must burn incense, and offer gifts in this manner before the idol, and you should learn to repeat the Shasters in praise of Vyankatesh (an incarnation of Vishnoo) and the dialogues of Arzoona, and then God will be propitious to you. It is said in the Hindoo Shasters to be a work of great merit to perform ablutions in the month Kartik,* and hence my father would compel me to bathe with him. This I did not like to do at all, for I shivered with the cold, but he used to say with earnest entreaty, "Dont be indolent in this work, my son, for your sins will be washed away by these ablutions;" and in the midst of it my limbs were cramped with the cold. Alas! it was a time of sorrow with me. My father was much pleased when he found that I had learned astrology, philosophy, and other things necessary to make me a worthy devotee of Vishnoo. But all this was only fitting me for destruction. In due time the true light dawned upon us, for the Rev. Messrs. Reed, Boggs, and Allen came from America, and gave us instruction. At first I and my father, and the whole Ahmednuggur Zilla in fact, regarded them as mistaken souls, who were trying to lead the world astray. I am heartily sorry I did not improve as I ought to have done the opportunities I had of gaining a knowledge of the Bible. Shortly after I came to my village, and did much to lead the people astray. In Khandesh I had 700 disciples, and living in luxurious ease I passed many years in thick darkness. Recently God has caused the true light to shine in the valley of the Godavery, and I have felt the influence of the Holy Spirit, and rejoice to-day that I have been received into the fold of Christ, as a sinner rescued from destruction. It is my firm hope that God will help me to bear all the persecution I may be called to endure, and that finally He will give me an inheritance among the blest."

He had need of divine aid, for his persecutions were many and severe. Once, indeed, he stumbled, but was not allowed to fall. He had a deep sense of the sinfulness of sin, and he strove to put it away. Though his health was not good, yet he was laborious as a teacher during the few months he was employed by the Mission.

* The 8th Hindoo month (October—November). Ablution is performed at daybreak and before the setting of Pleiades.
On the 17th of June he went home to attend upon a relative who was dangerously ill with cholera, but who recovered. Krishnajee was attacked with the same disease early the next morning, and before night he died rejoicing in his Saviour, and recommending him to his heathen neighbors. He had broken caste, and was "defiled" in the eyes of his relatives, and consequently his wife was not allowed to bury him in the family burial ground near the house. Accordingly late at night, his remains were laid in a lone place by the bank of the river, and thus in death as well as in life he was "separate from the world." His memory will long live in the hearts of all who knew him as a follower of the meek and lowly Saviour.

Schools.—There are schools at Satral, Astagaw, and Sawali Vihir. The whole number of scholars is 47, and the average attendance is 37. Near the close of the year a fourth school was established at Pimplus. It is a part of the duties of each teacher to conduct religious exercises on the Sabbath, and once at least every week-day. Several large villages are asking for schools, but the want of teachers, and of funds to enlarge our training school in Ahmednuggur, have compelled me to reply that we cannot accede to their request for some time to come. It is painful thus to turn away those who desire instruction for themselves and their children.

The importance of self-support has been urged upon the church repeatedly, and each member and each inquirer has been called upon monthly to contribute for this purpose. The amount of contributions the past year has been Rs. 7-4, a small sum it is true, but it has been given for the most part out of deep poverty. The Christians are learning that it is blessed to give, and many are willing to deny themselves that they may do so.

After eleven years of labor in India, I am compelled by failing health to visit my native land for a season, and accordingly this district has been placed in charge of Rev. W. W. Chapin from the commencement of 1865. It is a matter for sincere thankfulness that the Lord of the vineyard has not suffered this new but inviting field to be left at this juncture, without the needful oversight and care.

W. P. BARKER.

WAPALE STATION.

The state of health of myself and family had rendered a visit to a health station necessary, and the beginning of the year found us at Mahabaleshwar. It is not allowed us to reside continuously at our station. "The spirit is willing, but the flesh is weak." We returned in March refreshed and invigorated.
In the course of the year we had to leave our station to attend the anniversary and business meetings of the Mission, and to take charge of the central station for six weeks. So it resulted, that we were at our regular duties only a little more than half the year.

The rainy season was unusually open. And there were only a few days when rain or mud hindered me from visiting the villages around us. The sky was usually overcast and the heat was not oppressive in the middle of the day. I improved the favorable opportunity as far as I had strength and time.

Itineracy.—The above may be considered a kind of itineracy, or rather it is a kind of efforts intended to secure the same ends. The unusual but most beneficent fall of rain in the last week of November prevented us from beginning our cold season tour till the middle of December. Now, living in tents, we give ourselves exclusively to the evangelization of the outskirts of our district, and hope to be allowed to continue this most congenial employment till the hot season shall have so far advanced that tent life will be unhealthy. To close the year we are at Jikel, devoting a part of our time to visiting villages in the vicinity for proclaiming Christianity among the heathen, and a part to instructing several inquirers more fully in regard to those grand truths of our religion in which they profess to believe. Five of them wish to be received into the church. But of these three belong to one family, being a husband and his two wives. He says that he will put away one of them, giving her an allowance for her support. He rents land from Government besides that which belongs to him as a Mahar, and lives by farming. One who professes to trust in Christ, but does not ask to be received into the church, is hindered because he has engaged to marry his children, and he thinks he is bound to fulfill his promises. Neither of these inquirers can read, and I am desirous to give them a catechist or a teacher. But every one of my assistants is needed at his present post, and all I can do, is to send one now and then to spend an evening in reading and explaining the Scriptures to them.

I find my audiences by daylight smaller than usual. The people seem to be all employed in watching the ripening grain and scaring away the clouds of birds. Even at daybreak, when there used always to be a circle seated around the village fire, they hurry away to the fields. The high

* There were six rainy days in June in which 6\(\frac{1}{2}\) in. of rain fell.

\[
\begin{array}{ccc}
\text{"six"} & \text{"July"} & \text{"4\(\frac{1}{2}\)"} \\
\text{"seven"} & \text{"Aug."} & \text{"4\(\frac{1}{2}\)"} \\
\text{"three"} & \text{"Sept."} & \text{"0\(\frac{1}{2}\)"} \\
\text{"no"} & \text{"Oct."} & \text{"0"} \\
\text{"three"} & \text{"Nov."} & \text{"3\(\frac{1}{2}\)"} \\
\end{array}
\]

This supply of 19\(\frac{1}{2}\) inches of rain, though scant, fell so opportune ly, that the crops this year are unusually fine and abundant.
prices of grain induce this unusual activity. My pleasantest hour is in the evening meeting, with the Christians and enquirers as a nucleus around which others gather.

Statistics of the Churches.—The communicants, connected with the five churches under my care, numbered at the beginning of the year 145. Eight were added on profession of their faith. Five died, and one having removed to another district received a letter, and joined the Shingvay-Nayakache church. One man was excommunicated. His wife, married in childhood, was living but refused to join him. The law requires him as a Christian to regard her as his wife, though it allow her to marry another husband. He was so desirous to live in the marriage state that he went into the Nizam's territory, and married another by Hindu rites, and for this he was excommunicated.

Of the five who died, Dewaji and Ahilabai were aged, and died after long sickness. Two others, Ekanath and Malharba, were young men. E. was the eldest son of Dea. Yesuba, of whom a biographical notice was printed in our Mission report for 1859. They both lived by farming—were in the prime of life, universally respected—the pride of their families, and pillars in the church of God. They were both characterized by energy of character, combined with unusual sweetness of disposition. They were both cut down by cholera in the full vigor of health. In them the churches have lost two of their highest ornaments and we all mourn our loss.

There were 99 baptized children at the beginning of the year connected with these churches. Eleven were baptized during the year. Four were received into the communion of the church, and five died, thus leaving an aggregate of 101 baptized children at the close of the year. A man at K., who was long regarded as an inquirer, but who had relapsed apparently into heathenism, came to me again and again with a strange request. His boy had been very sick, and he had vowed that if he recovered he would give him to Christ. The boy had recovered, and he wishing to fulfil his vow, came to me to baptize the boy. I explained the matter fully to him, telling him that I could baptize his boy only when brought forward by himself as a member of the church, or when the boy should grow up on his own profession of faith. He and his family prefer to profess themselves unconvinced, and urge me whenever I meet them to baptize the boy. They feel that the vow is unfulfilled.

The Newase church has extended a call to Mr. Marute R. Sangale, offering to pay a regular sum towards his support. The sum is small, but is perhaps as much as they can afford to give, and I hope arrangements may be made early in the present year, to ordain him. A principal difficulty in training these churches to the duty of choosing a pastor and giving for his support, arises from the members being so
widely scattered. The Newase church is composed of 18 members. They live, four in Newase, one near by in old Newase, one at Suregaw and four at Borgaw, which are six miles to the North, five at Toke, eight miles to the North-east, and one at Narayanwadi, four miles to the South of Newase. Two have removed to Chande, and will probably receive letters to that church. The candidates now asking to be received reside one at Newase, two at Toke, and five at Jalke, which is six miles to the North-east of N. These are too scattered to assemble regularly at one place for service on the Sabbath, and services are held at Borgaw and sometimes at Toke as well as at Newase. So there is little to excite an interest for the N. church as our church, and almost no help in kindling the flame of love by mutual influence and contact. This is a serious drawback from the advantages of having the Christians live in their own villages.

One of those received into the Newase church this year was from the Mang caste. He was received with unanimity, and the church seemed to delight that it had an opportunity to show that it had really abjured caste distinctions.

Schools.—The school at Wadale continues to flourish, having an attendance of 30 to 33. Some of the girls from distant villages have been supported, as last year, by a donation for the purpose from Mrs. Sheppard of Malegaw. The school at Shingave was supplied with a teacher trained at Wadale, who has, so far, fulfilled our sanguine hopes that he would prove a valuable teacher. This school had been started anew under two teachers, but had soon run out, only two or three remaining in each case of those most determined to secure an education. T. has carried on the school with thirteen day scholars and increasing interest through the year. Several of the boys from my schools were sent to Ahmednuggur on the foundation established for the last year by the generosity of Mr. Stearns. Most of them have now returned to their homes, being too poor to continue their studies at Ahmednuggur, and we having no foundation on which to place them. I am sorry to say that two or three seem unworthy to be continued. Others have done well, and I hope Providence will open the way for them to keep on with their studies. One of them now in his own village, while supporting himself and his family by his daily labor, manages to teach a part of the day, and the people are so much interested that all castes have joined in asking the mission to help them build a school-house on a spot between the town and the Maharwada, promising to send their children without regarding the distinctions of caste, to be instructed by the Christian teacher. Beside those referred to above there are others very desirous to leave the village school and go where they may have better advantages. These too bide their time.
The Wadale Home Missionary Society had a balance on hand at the beginning of the year of Rs. 15-9-0. This was increased by collections to Rs. 45-12-0. The Society sent its agents to evangelize in the country to the North-east and East of the district occupied by the Mission, at times when good opportunities for preaching seemed most likely to offer, paying them at two annas and two-thirds a day. It all amounted to the service of one man for more than seven months. The Society thus expended Rs. 36-1-0, and had on hand at the close of the year a balance of Rs. 9-11-0.

The Poor Fund is also sustained by the collections of the churches. This fund was in debt Rs. 2-12-0 at the beginning of the year, and paid out, principally for the support of two blind men, members of the church and with no resources, Rs. 46-0-0. It had a balance on hand at the end of the year of Rs. 3-9-3.

The churches also contributed Rs. 13-7-0 for the support of catechists and preachers. We regard these voluntary benevolent Societies with great favour, for they are controlled by those who contribute to their funds, and they have monthly meetings and reports, and so we are training schools of beneficence.

S. B. FAIRBANK.

10th January 1865.

SEEROOR STATION.

The church at Kolgaum has remained unchanged in its membership. On the last day of the year, one member, whose conduct had been wrong, was suspended. He had disregarded the Sabbath for some time. There are inquirers in several places. One man was examined for reception and approved by the church, his baptism being deferred till the Pastor may be able to visit the village where he resides, so that it may take place among his friends and acquaintances. Three children have been baptized. The whole number of members is 20, and of baptized children 18.

Schools.—The school at Kolgaum has been in an unsettled condition. The teacher left in May, and has not returned. In July the wife of the Catechist gathered the children, and began teaching them herself. She has since kept up the school. The number on the roll is 16, and usually 8 to 12 attend. Several of these are girls. They learn to read, commit to memory the Lord's Prayer and the Commandments and Catechisms; the tables for addition, multiplication, and the like.

The teacher at Limpangaum has not found it possible to get together children to study, and has been employed as a Catechist. He has visited with some regularity the villages in that vicinity. At the close of the year he was transferred to Loni, 5 miles from his former village, and
10 miles from Kolgaun. The Mahars at Loni have been very urgent for a school. There are some who are asking to be instructed in Christianity. There is a large number of children, and the teacher was directed to make the experiment. A roll of 25 names was made out at first. Some of these are young men who would attend an evening school. The duty of providing a place for the school and of aiding the teacher, in reference to a place for him to live in, has been urged upon the people. They seem ready to do what they can.

The Assistants have continued their labors as heretofore. An effort has been made to concentrate their labor, by assigning districts to each person. They visit those who show any special interest in the truth, and preach, as far as may be, at regular intervals in the villages within a certain distance. They can do this at all seasons of the year. In the cold season they can go to places somewhat more distant, and carry the light of the Gospel to the more darkened ones. I hope the time may come when Bible Readers may in this way reach every village in our large field.

Itinerary Labors.—In November and December I spent six weeks among the villages, mostly in the Southern field. I have twice visited Seroor. I spent the Sabbath, Christmas day, there, and was present at the reception to the church of one whom I baptized as an infant more than 12 years before.

In all I visited 30 villages, preaching a number of times in some of them. The assistants who were with me went to 61 places besides those that I visited, and the aggregate congregations were about 3,000. Mrs. Hazen went with me to ten villages. She had large and attentive audiences of women in nearly every place visited. She generally met several companies at each place. Many times she was invited to the houses of natives of the highest classes, and the women listened with great apparent interest.

I visited several places where I had preached many years ago, while residing at Seroor. There seemed to be a general increase of light. In every place we found people ready to listen to our messages. Very few were found who took up the defence of the old faith, or who undertook to disparage Christianity. In one place, where we were greeted with words of blasphemy at our first attempt at preaching, we had the pleasure of seeing the blasphemer himself, a quiet and attentive listener, at our meeting the evening before we left.

At Rui, November 11, I baptized a child at the house of the Catechist. A few Christians were present, and more than 80 heathen. The head man, the village accountant, and some ten other persons of the higher classes were there. They came to witness the ceremony and to hear the word spoken. After the services the Christians sang several hymns in praise of
Christ, and inculcating Christian duties, mostly to native tunes. The whole company remained quiet and interested.

At Limpangaum, December 6th, I baptized a child at the house of the teacher. The persons present were mostly women, who had just before been listening to Mrs. Hazen at their homes, and who came at her invitation.

At Ghogargaum, December 12th, we had the sacrament in the house of the brother who resides there, on account of his mother, who is aged, blind, and almost helpless. She was glad to have the privilege of communing once more.

In several places I found copies of the Scriptures which had been distributed formerly, and was gratified to find some evidence that they were read and to some extent appreciated.

[I give below a translation of the Marathi report of the Pastor of the church at Seroor.]

A. HAZEN.

REPORT OF REV. SIDOBA B. MISSAL, PASTOR AT SEROOR.

Not one of the families of our little church has been without its afflictions the past year. All have had sickness; in some cases the disease was cholera. Yet we praise God that in most cases the sickness was not unto death; and the one brother who was removed from us the Lord took to Himself in faith and peace.

There were 33 adults in our church at the beginning of the year. From among the heathen none have been received to our communion. Three girls who had been baptized in infancy, were received on profession of their faith, and one brother was admitted by letter from the first church at Ahmednuggur. One of the deacons, Bhaguba Kalokhe, died of cholera, April 11th. For an account of this brother see Appendix. One sister has taken a letter to the First Church at Ahmednuggur. Thus at the close of the year we number 35 members.

There were 37 children at the beginning of the year. Four have been baptized. Two have been received to church-fellowship, two were transferred with their mother to the First Church at Ahmednuggur. One very shortly finished its earthly course, and went to be with the Lamb "that taketh away the sin of the world." Thus we have at the close of the year 36 baptized children, and the entire community is 71, an increase of only one during the year.

The Rev. L. Bissell who lived here and taught us both by precept and example for nine years, and who three years since went to Ahmednuggur, yet from there often came to give us advice and help, has gone to America. In his departure it seemed to me as if I had lost one of my
arms. One of the deacons was removed by death: the other fell under the censure of the church for a time. These men had helped me much; and in their removal it seemed as though my other arm was taken away. But I praise God that he has not left me in this crippled state. Mr. Hazen, who formerly resided here, and who instructed and also baptized some who are now members of the church, has returned to this country, and occasionally comes to give us counsel. Since his return to India he has twice visited us, and on one occasion spent the Sabbath here. In this way one arm has been restored to me. While Mr. Hazen was here, the church made choice of two other persons as deacons. One of these is Dhondiba, the son-in-law of the former deacon who died; the other is Abaji, the teacher of the school here. If these shall faithfully serve in this capacity the other arm will have been restored, and I think they will do all that is in their power, and be even more earnest than they have been in prayer and striving for the growth of the church. I pray that this may be so.

Schools.—Two brethren of this church are teachers. One of these is here, the other was at Baburdi. But the school there was very small, and he was transferred to the village of old Seroor, two miles from this place. But in neither of these schools has the number and the attendance been what it was in the previous year. On account of the cost of living, parents have found it impossible to support their families with all their toil, and hence their attention has been taken from learning, to getting a living. The children have been employed as they could find work. Still, the school here has had from 8 to 15 scholars, and the one at Seroor village from 6 to 18. But this must be called a dearth of scholars.

Assistants.—Three assistants connected with this church have been living in three villages, one at Wadegawhan, one at Baburdi, one here. Two of these are aged, and somewhat infirm, and consequently cannot go about to give instruction. The other is a young man who has great delight in going about to tell the story of the Cross. But in consequence of repeated sickness in his family he has not been able to do as much this year as heretofore. He has done a good work at Baburdi. There are inquirers there, and the villagers often invite him to speak to them. Thus, although there is a great abundance of hearers in the villages about, there is a great dearth of preachers.

My own duties have been much the same as heretofore, preaching in the chapel twice on the Sabbath and once on Friday. While work on the bridge at this place was going on, my Sabbath audience was upwards of 50; but since that work has been stopped, and since the servants of gentlemen at the station for one cause and another have ceased attending, there are usually only about 25 present. On Friday not more than 15 attend. There are meetings for prayer on Tuesday, Thursday, and Saturday eve-
nings. The Saturday meeting is held in the Maharwada. But the people have many of them moved away from that neighbourhood, seeking the means of living in other places, and those who remain are not inclined to attend; hence my attendance there has not been regular. I have gone as there has been occasion. If the people would attend I should go regularly. The brother who lives there gives instruction to such as come.

The children of the school, and the families of the Christians living near, meet for daily worship each morning. Those who are able, read each a verse. In this way we have read the Acts of the Apostles the past year, explaining each verse, and enforcing the lessons; about half an hour is spent in this exercise.

I have gone three or four times each month to the village of Seroor, to inspect the school, and encourage the scholars. The teacher there has taken much pains. When the number of scholars is large he is encouraged, when it is small he is downcast.

The Poor Asylum has been supported by the contributions of the gentlemen at the station, and of the native official who has been mentioned in previous reports. This gentleman has continued his subscription, even in circumstances which led me to think he would wish to discontinue it. He has even paid for half the coming year in advance. He has also sent a donation of Rs. 38 in aid of the school at Ahmednuggur.

The Collector of Ahmednuggur, who was here at the time, gave a generous donation for clothing for the poor. We are grateful for the aid thus afforded us. We praise God that in this way sufficient food and clothing has been provided for these poor. Two persons from the Asylum are desirous of being received to the church.

I have not been able to go about to other villages for the sake of preaching the past year, as much as usual. There was sickness in my family, and the sickness in other families called for my presence and help. There has been no one but myself to attend to the chapel services. Still, I have spent 38 days in labours in the villages. On one occasion I visited Alegaum, where the Superintendent of the Government Sheep Farm resides. He is desirous that some one should come to that place, and preach to the shepherds, and other persons employed under his direction, and he offered to aid in the support of such a catechist. It is painful to announce that no proper person could be spared to attempt this service. I have visited Baburdee three times, and twice have been to Kolgaum and vicinity. The people in these villages are ready to hear the truth now. They do not revile the preachers as they used to do ten years ago. But there are so few preachers, that it is not strange that generally there are no inquirers in these villages.

Contributions.—This church has contributed for the spread of the gospel,
at the monthly concerts, Rs. 3. In addition four families have given towards the support of the pastor Rs. 9. This is less than in the year preceding. But those who can give are few. Others live at a distance, and as they do not meet in our place of worship, nor listen to my instructions regularly, they do not think of the importance of giving to the support of the pastor and for other objects. But it is my prayer to God that these persons may ever remember that it is their duty to cherish affection for the church, and to contribute to its support so long as they are permitted to remain in its connection.

SIDOBA B. MISSAL,  
Pastor of the Seroor Church.

12th January 1865.

SATARA STATION.

No report has been received from the brethren at Satara of their operations the past year. The statistics of the Satara station and church will be seen with other statistics near the beginning of this Report.

SHOLAPUR STATION.

On the 9th of January 1864 the native Christians who had been living for some months at Sholapur and vicinity, met at the Mission House for the purpose of forming themselves into a church. The letters which they had previously obtained from their respective churches were read, and after some remarks regarding the propriety of the step they were about to take, and the duties that would devolve upon them, it was voted that they do now form themselves into a church of Christ, and in his name and trusting in his strength, assume the responsibilities of this relation. Prayer was then offered for a blessing upon this vine, planted as we trust by the great husbandman; and after this, a deacon was elected and ordained by the laying on of hands. Until a native Pastor could be secured, it was understood that the resident Missionary would act as Pastor of the church. The next day being the Sabbath, the Lord's Supper was celebrated, and one person was admitted to the communion for the first time.

Three others were baptized and received to the church during the year. They were mentioned in our last Report, as inquirers from Barsee. Two of these, Dhondiba and his wife Radhabai, are of the Kunabi caste, and the third, Kondiba, is by caste a Wani. Both these men are masons by trade, and are about 30 years old. They continue their employment as before. During half of the year a catechist from the Theological class at Ahmednuggur was stationed at Barsee, and for several months, our native preacher, Mr. Luxunoon Rawajee, labored there, so that preaching has been regularly maintained on the Sabbath and at other times.
Our Vernacular Schools, three in number, are not yet what we hope to make them. The fear of Christianity and the opportunities for making money have kept the numbers in attendance very small. The teacher at Koombhari deserves much credit for his exertions in keeping up an evening school. Most of the boys though laboring hard during the day, are regular at their studies in the evening, and considering the time spent, they have made excellent progress. I am happy to say, that the example of this school, and the exemplary conduct of the teacher, are having a good effect, not only in that place but in the surrounding villages.

Two months of the year were spent in itinerating. I find this part of our labor more interesting year by year. The people are beginning to regard us as friends, and though there are many opposers, there are not a few who hear the word with gladness.

Among our opposers, I regret to say that we find no class more active than the Government School Teachers. This arises not from any zeal for Hinduism, for they are generally deists or atheists. It is greatly to be deplored that the education of the best youth of the land should be committed to men of such character.

At the close of the year we could number about a dozen inquirers, who have lost confidence in their ancestral gods and who regard Christianity as the true religion. I would especially ask the prayers of God's people in behalf of these persons. Living as they do among the heathen they often meet with great opposition. One instance of cruel persecution has come to my knowledge. A young woman had providentially met some of the native converts, and from the first she seemed greatly interested in the story of Christ. For nearly a month she met one or more of our Christian women almost daily. After this her husband and other relatives were alarmed, lest she might become a Christian, and they forbid her seeing our people at all, and watched her daily. Some time after at a Hindu festival, because she refused to pay homage to an idol, her husband became greatly enraged, and at once with a club struck her senseless to the ground, inflicting a fearful wound upon her head. For many days she was ill, and unable to leave the house: but at length she went to see the Christians again, and related to them this story of her sufferings.

At this time, fearing still greater cruelties, she desired to take refuge at the Mission House, but in view of all the circumstances, it seemed to me better for her to remain in her own home, in the hope that God would in some way make her duty plain, and overrule these trials for her good and for his own glory. St. Paul in exhorting the early Christians to continue in the faith, told them plainly, that they must through much tribulation enter into the kingdom of heaven; and we, centuries later, though sympathizing deeply with these suffering ones, are often obliged to repeat the same truth.
Our work in Sholapur, which includes, besides the regular services of the Sabbath, almost daily preaching in the bazaar and frequent conversations in private, is much the same as in the previous year. There is however less of opposition, and the number of those who hear the word regularly, and who read our books, is apparently increasing. In reviewing the labors of the year as a whole we have much reason for encouragement, while at the same time, the vast work yet to be done,—the ignorance, the vice, and the debasing superstitions prevailing all around us, urge us on to more earnest efforts for this perishing people.

C. HARDING.

Bombay Station.

There has been nothing especial to mark our work in Bombay the past year. The harvest time not coming, we have endeavoured to keep on with sowing the seed. On account of severe and protracted illness and deaths in his family, the Pastor of the Church was kept from his duties more or less for five or six weeks in the months of September and October. About the same time I was myself laid aside by sickness for a month. With these exceptions we have suffered no unusual interruption in our labor.

Church.—Of the native church and labors in connection with it the report of the Pastor annexed will be sufficient.

Schools.—The school referred to in my last report, among the Mangs, was kept up from the beginning of the year until April. At that time an opportunity to work upon embankments for the Baroda Railway in the neighborhood, drew away nearly all the scholars, and the school had to be abandoned. I regretted it the more, because I had used the school as a nucleus for a weekly religious meeting, which was well attended by the parents of the scholars. I endeavored to carry this on afterwards, but without success. After two months' trial, during which I employed the former teacher of the school to labor as a catechist among the same individuals, we were compelled to give it up for lack of interest. Mrs. Ballantine had begun in 1863 to teach a few children living in the mission yard. Early in January she got a Christian woman to assist her, and succeeded in adding several to the number of scholars from outside. This little school has gone on quietly, but we hope usefully. It now numbers twelve, of whom five are from Christian and seven from heathen families.

In the month of August I opened a school for caste boys in the front of the Chapel, under a Hindoo teacher. It grew rapidly to 60 or more scholars, when an assistant was engaged. This school is still going on
with numbers well maintained, and the classes making very satisfactory progress. A month since I dismissed one of the Hindoo teachers, and employed a Christian in his place. At the same time I commenced taking a small weekly fee from the scholars, sufficient to pay the incidental expenses of the school. There has appeared no falling off in consequence. Either myself or Dajiba catechist has spent two hours every day in the school to give religious instruction and to ensure faithfulness in the teaching. The average attendance has been 57, and the number on the roll at present is 79.

Street Preaching.—We have been greatly encouraged the past year in this department of work. It has heretofore, as now, been easy to get an audience, but within the past three or four months there has been a marked improvement in their attention and quietness. There has been far less disposition to controvert, and often we have heard, on concluding, expressions of hearty approval of the truth preached. We doubt not many favorable impressions of Christianity have been given the past year by this means. The Pastor preaches regularly four evenings each week from the steps of the Chapel. Dajiba, one of the deacons of the church, has preached with scarcely the omission of a day, both morning and evening, to audiences numbering from 50 to 100. Three evenings he preaches in company with myself at Byculla, and two evenings with the Rev. George Bowen on the Esplanade. In the mornings and at other times he has preached in various places, the Grant Road, Mazagon, Be assis Road, at the Railway Station, &c. Besides this there is always preaching by one or more of us from the steps of the Chapel, Sunday afternoons, on the close of our regular service.

In November I commenced a meeting on Sabbath mornings at 7 o'clock among some Mahars on the Byculla Flats. They gather about the door of one of our church members who lives near, where I sit and read and speak for an hour. Thus far the average attendance has been about 25, and their interest and attention have given me great encouragement. Besides this, in many places of resort, near temples, and wherever a quiet opportunity offered, I have endeavored to draw the natives into conversation on religious subjects. Many individuals have also come at different times to the Pastor, the catechist and myself, for inquiry in reference to Christianity. Often they have followed us home from our street-preaching, wishing to continue the conversation. Therefore, though we are unable to point to much fruit in the way of baptized converts, we have not been without encouragement to persevere.

In the early part of the year I used to receive frequent calls from educated young men. At the request of some I commenced for them a class in Butler's Analogy, but they soon tired of it, doubtless finding it more difficult than they had anticipated. But this was not a solitary
case in Bombay the past year. In March there appeared a great movement in the Reform party. Under the appeals of the Baboo Chunder Sen from Calcutta many of the best young men of Bombay seemed on the point of breaking away for ever from Hindooism. Everywhere there were clubs and debating societies and discussions on moral and social and religious reform, and all betokening life and thought. But soon after, this great storm-wave of speculation that has rolled over Bombay came upon us, and all these better things were drowned. At the end of the year I am unable to learn of even a single society or club of the kind above alluded to, and for several months I have received scarcely a dozen visits from the young men who used to call so frequently.

I cannot close without referring to the great kindness we have received as a Mission from our friends in this city the past year. Being informed of our difficulty in obtaining funds from America on account of the high rate of exchange, more than sixteen hundred rupees were sent to myself directly. And shortly after, through our friends, Alexander Stewart, Esq., and W. F. Stearns, Esq., we were apprised of a subscription among the merchants, both European and Native, amounting to over Rs. 10,000. With such evidences of interest and approval from those about us, we cannot fail to be doubly grateful, and I trust doubly diligent and faithful in the future.

H. W. BALLANTINE.

Report of the Church at Bombay.

[Translated from the Marathi prepared by the Pastor.]

At the beginning of the year there were 29 adult members in this church. Two of them had been suspended from the privileges of church membership for a season; of these one exhibited evidences of penitence, and was restored to church privileges, while the other who appeared to give no evidence of repentance, but rather grew worse, was cut off from the church altogether. Another member, that joined this church by letter from one of the churches in the Ahmednuggur Collectorate, cast off his wife while she was yet alive and took a Hindoo wife, whom he married by heathen rites, and still continues to live with her in adultery, and was excommunicated from the church.

On the 27th of March Bhusapa Lingapa united with the church here. Some account was published of him in the Annual Report of the Bombay Tract and Book Society for 1863, and also in the Dnyanodaya of the 15th of April 1864, and it is unnecessary to repeat all the particulars given there. Suffice it to say that he was of the Lingait Jungum caste, from which I know not that any one has ever before become a Christian. He lived near Hoobly Dharwar, and came to Bombay to obtain his living.
being about twenty-five years old. Falling sick here he went to the hospital at Byculla, and there found a little book in Marathi, "First Book for Children," which he began to study in order to learn to read Marathi. He could read Canarese before. He soon learned to read Marathi well, and from the lessons in the book he received his first knowledge of Christianity. Afterwards he met with a member of this church, who had Marathi books for sale, from whom he obtained other books to read. After reading these he purchased others also, and was then brought to me by the person who sold him the books, and from that time he began to read the Scriptures with great interest, and to learn the great doctrines of the Gospel. As fast as he learned his duty, he seemed anxious to do it. He gave up idolatry and everything connected with it, its feasts, and its observances, and began to pray to God in the name of Jesus Christ. He gave up his caste and began to live with Christians. He had to perform daily labor to procure a subsistence, but he rested on the Sabbath even though it was attended with loss. From his whole conduct there appeared good evidence that he was a Christian indeed for some time before he was received to the church, but his baptism was deferred to give him time to furnish more evidence of his sincerity. From his admission to the church until his death his conduct was consistent with his profession. Soon after his baptism he was taken sick, and had to go to the Hospital again—and there on the 11th of July he died. His disease was one which caused him great pain, and he was completely wasted away, but still he never complained, he felt that his Heavenly Father had sent this illness upon him for his best good. When he was just about to die I said to him, "There seems no prospect that you will live long. Are you ready to die?" He replied, I am very willing to die, and be with Christ. And although none of my relatives are here with me, yet I am very happy that my Christian brethren take the same care of me as near relatives would. I was with him only a few hours before he died, and he was then perfectly calm and composed, and steadfast in faith. He was an ornament to this Church, and we therefore mourn his death, but it was gain for him to die, and on this account we would praise the Lord.

On the 27th December Tatya Ramjee Barse and Luxumeebae Kama-thee were examined, and the church decided to receive them, and they were received on the following Sabbath. The parents of the first were formerly members of the church, and he had been baptized in infancy. But his training had not been calculated to make him a good man, and we had very little hope that he would become a Christian indeed. For a few months past he has appeared very much changed, his conduct being apparently such as a Christian's should be. His age is about 22 years. The other person, Luxumeebae, is about 46 years old. She was formerly
in the service of Mrs. Hazen of this Mission, as an ayah, who taught her the truths of the Word of God. For a long time she has desired to be admitted to the church, but in consequence of her living so far off we had no opportunity of becoming acquainted with her. For two or three months she was without employment, and took this opportunity to see more of the Christians by living among them, and to hear more of the truth by attending the exercises of the house of God. She has not much knowledge of the doctrines of the Bible, and what knowledge she has she finds it difficult to show on account of her ignorance of the Marathi, still she seems to have true faith such as is required for salvation, and the church therefore determined to receive her.

There are others who though not received into this church, have been received into other churches or into the church of the firstborn in heaven, of whom I would say a few words. Kulyan, a son of Rev. Haripunt, the Pastor of the First Church in Ahmednuggur, was a member of my class of inquirers while pursuing his studies in Bombay, and was about to be received to the church, but went with his mother to Poona, where in less than a month after his arrival he was received to the Free Church. Maina my daughter was about ten years old when she died, and for three years she had desired to be received to the church, and in the class of inquirers she seemed to excel all in her knowledge of the Scriptures. It was only because she was so young that we deferred receiving her, but we had confidence that she was indeed changed and had true faith in Christ. When she had become very ill, I asked her whether, if it pleased God not to raise her up from this illness, she was willing to die. She replied, If it is his will to take me away at once to be near him, I am willing to go. I asked her again what made her think she would go and dwell with Christ if she should die now. She replied, "My faith is on the Lord Jesus Christ. I am confident in view of his promises that he has forgiven my sins." She died in faith on the 19th of September. Although she has not been received to the visible church on earth, we have an assurance that she has joined the church in heaven. Bapoo Shimpee, a young man, was employed several months by this Mission as teacher of a school, and afterwards I employed him as teacher of my children. After awhile he obtained employment on the Railway, and being sent to Mulkapore to supply a temporary vacancy while there he was attacked with the cholera and died. A Christian sister belonging to this church and living there at the time with her husband, waited upon him when he was sick and gave him medicine; and she asked him on whom he believed. He replied "my faith is in Jesus Christ, I trust he will take me to himself." He too, we have reason to believe, has gone to join the church above. When in Bombay he used often to come to the religious services in the chapel on the Sabbath and also on other days,
and he declared his confidence in the truth of Christianity. Such this year have been the fruits of the instruction given in this church.

In the beginning of the year there were 16 baptized children in this church. Two removed with their parent to the Sholapoor church and two died. Two children have been baptized the past year, making the number at the close of the year 14.

About 20 persons have come to me regularly for instruction in the Scriptures or as candidates for admission to the church. Some of these desired admission from worldly motives, and when they saw that they could not accomplish their objects by connecting themselves with us, they immediately ceased to come. All those who come to me professing a desire to embrace Christianity, I am accustomed to instruct in the principal doctrines of the Christian Scriptures, and this year as in former years I instructed a class of such persons for several months. Of this class three have joined this church, one went to Poona and joined the Free Church there, and one has joined the church above. Some have removed to other places, and some again have given up all concern on these subjects and have ceased coming to me for instruction. Five or six yet continue to visit me, and some of these may join the church the coming year.

I have preached twice on the Sabbath in the Chapel, and conducted the Friday afternoon church meeting and the prayer meeting on the first Monday of the month. Up to July I had a companion to go with me to preach on the streets, but when he engaged in Government service I was under the necessity of going alone. On such occasions from 20 to 100 persons usually meet together, and amidst all the noise of the streets to address such a crowd continuously for any length of time is very hard work indeed, and a companion who can assist on such occasions is very desirable. From 20 to 40 persons regularly attend the Sabbath services in the Chapel, and from 10 to 20 attend the meetings on other days.

As in the year before the last, so last year also, illness in my family and other causes rendered it necessary to leave my work here for a time. In consequence of my own severe illness in December 1863 at Ahmednuggur, I returned to Bombay in a very weak state in January, and was unable to resume my street preaching till March, though my other duties I was able to perform. In September fever attacked five of my children, two of whom speedily recovered, two were removed by death on two successive days, and one was brought to death's door, but a removal to Poona, for a time restored her to health. While my family were at Poona I was directed by the Mission to go to Ahmednuggur to be present at the meeting of the Mission in October, and on this account I was absent a month. In all I have been absent from Bombay about two months the past year.

My work has been the same as in past years, performing pastoral duties, teaching inquirers, examining books and tracts and portions of the Scrip-
tures for the Tract and Bible Societies, and doing other things as I had opportunity, to promote the cause of Christ.

Contributions.—Notwithstanding prices have risen in an unprecedented manner, and our Christians in Bombay have fixed salaries, and those very small, still the church has done more this year in the way of benevolence than ever before. They have given more to the Mission and more on the first Monday of the month for the spread of the gospel, and more also for the support of the Pastor, than usual. There have been various other private objects to which they have contributed very liberally, such as for entertainments on particular occasions for rejoicing, and for the support of the poor of the church, and for the funeral expenses of church members who have died. Indeed this church has never given so much in any former year as they have during the past year, and this too in the very height of the distress from high prices. We would therefore thank God for his grace to this church.

In conclusion, I would praise God for his mercy in sparing me, his unworthy servant, and allowing me to labor another year in his vineyard.

R. V. MODAK,

Pastor of the American Mission Church in Bombay.
APPENDIX.

Biographical Sketch of Mrs. Barker.

It has pleased God to remove from us the past year one of the most devoted and gifted of our number. After a laborious service of a little more than ten years, Mrs. Lucelia T. Barker died on the morning of January 27th at Pimplus, a village station nearly 50 miles from Ahmednuggur. She had peculiar qualifications for the work to which the Master had called her in this land, and she shared in an eminent degree the love and esteem of her Missionary associates, and of the people for whose good she labored.

Mrs. B. was born at Avon, Conn. U. S. A., December 21st, 1829, and was early dedicated to God by a pious mother, who endeavored to train her for his service. At the age of seven years she was dangerously ill, and for many days her life was despaired of. At this critical juncture, her mother called upon God in deep distress, and made a vow that if the child would be restored, she would give her unreservedly to the Missionary work. This prayer was heard. From that hour the child began to recover, and her fond parents still live to rejoice that they were permitted to give a beloved daughter to the work of Christ in a heathen land. We have the following testimony of one who had long known her well.

"While yet a child, she seemed very conscientious, and habitually inclined to seek after God; but not till the age of seventeen or eighteen was her new life so clearly developed to herself, that she ventured to make a public profession of her faith in Christ. She was then an assistant pupil in a boarding school in New Haven, Conn., and united with the Centre Church in that city, of which Dr. Bacon is pastor. From that day forward, her thoughts ran much upon the work of foreign Missions. Her symmetrical piety, and her native ability for acquiring knowledge, were remarkable; and these being associated with winning manners and an aptness at teaching, seemed to indicate that she was destined to fill some important sphere."

She expected at one time to go and labor among the Choctaw Indians; but was afterwards solicited to take an appointment as teacher in a school on Mt. Lebanon. After giving her consent to go to the latter place she recorded the following touching petition in her journal:—"My Father, wilt thou accept the sacrifice, unworthy as it is, and make me an instrument in thy hands of much good. I know that without Thee I can do nothing. Lead me, for I am blind; guide me in the right way; make me holy and fit me for whatever service Thou mayest call me to. In Thee do I put my trust."

A few days later, finding the obstacles in the way of her going to Syria insurmountable, she made the following record:—"Resolved, that one-tenth of the money I receive until my debt is cancelled, shall be devoted to missionary purposes, and after that is paid, one-seventh shall be devoted to the same purpose."

A few months after, when considering the question whether it was not her duty to go to India, she wrote as follows:—"The veil which conceals the future from my view seems drawn more closely to me, until I do not even imagine that I see one step before me, but Thou God knowest where I can best glorify Thee, and I come to trust in Thy guidance. Shine upon me from on high, for the way is dark; support and strengthen me for I am weak, and help me to live to Thy praise!" She loved prayer, and such was the spirit of her petitions as long as she lived.
The long voyage to India was peculiarly trying, since she was the only female passenger on the ship, yet not a word of complaint escaped her lips. With characteristic zeal she engaged in the work of teaching the sailors to read, and of imparting to them instruction from the Bible. The following extract from her Journal under date of December 2nd, 1853, shows what were her feelings on approaching the "home of her adoption." "Land, land! clearly, distinctly lies in view this morning. As I saw it when I first went on deck, I ran back to tell what was already known, land having been seen at two o'clock A.M. I returned to gaze upon the shore with many conflicting emotions. The first joy of a glad surprise, gratitude to Him who has brought us thus safely on our way, and the thought of soon hearing from our friends in America, called me to rejoice; but as I thought of our leaving the ship, it seemed as though the last link binding us to our native land was breaking, and this threw a feeling of sadness over my joy. And this is India; these are her 'spicy breezes,' these her mountains and plains, these are the far-famed palms and cocoanut trees which cover the sloping sides of her hills! This is the home of our adoption. Here we are to labor, here to pray for those who dwell amid these groves of palms. Precious, very precious seemed the promise, 'Lo, I am with you always, even unto the end of the world,' as I folded it to my heart this morning. As I was in my room making my toilet,—came and told me a canoe with natives was approaching. Before I was ready to go out, they were alongside with bananas, cocoanuts, &c. &c., to sell. How my heart beat, as I listened to their chattering tongues, and, peeping out, saw one of the half naked fellows walking the deck! I almost feared to venture on deck, however I went out, being very careful to keep near some one, and suddenly turning away when any of them looked as though they would speak to me. As I looked around on the dozen or so swarthy fellows with nothing but a cloth around their waists, and another wrapped around their heads, I could scarcely feel that it was a reality. I seemed in some strange vision to see a number of bronze statues suddenly animated. I looked around unconsciously quite a number of times, to convince myself that I was still on the Arabella, and that this was no vision. After I was convinced that it was no illusion, I asked myself if I could love them, and spend my life for them, for the sake of Christ, and I trust I can answer, Yes. I feel no repugnance to them, but can think with pleasure of trying to lead them to the Saviour." This ardent love, for the souls of the heathen she manifested in all her missionary life, even though she found much in them to offend a refined and sensitive nature. She was ready to deny herself for the lowest and most degraded, some of whom, there is reason to believe, were brought to a saving knowledge of the truth through her instrumentality. Her uniform cheerfulness and unusual vivacity gave her great influence among a people who are particularly averse to anything like unfeeling stolidity, or a sour taciturnity.

The favorable impression which Mrs. Barker made upon our Mission circle is well represented by an intimate acquaintance who wrote thus in the Dayanodaya. "I well remember my first impressions, when allowed to welcome her to India in the autumn of 1853. I learned afterwards that the voyage had had its unpleasantnesses, but they had left no ripple on the surface of her placid temper. Nor did any of the strange scenes and circumstances, into which she was then introduced, seem to take her at unawares or to disturb her equanimity. Her quick perception and readiness in adapting herself to the occasion, with unusual suavity of man-
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ner, enabled her to be and to appear at ease in every situation and emergency. She seemed so much at ease from the first, that we were ready to forget that she had not been in India and one of our mission circle before. This ease was partly natural to her and partly the result of an experience wider than is usual for one of her age. She had known affliction, adversity, and the abrasion of a rough world, but these had not marred, only polished her manner. She had spent a busy life, partly in the country home of her childhood, partly under the classic elms of New Haven and the catalpas of New York, and then again amid the shadows of "Shady Side," where she and her friend Mary H. with other two kindred spirits read "In Memoriam" together, and cemented their lifelong friendship. Her Mary went home before her, and the world has her biography. It might well be accompanied by a volume portraying the life of Leila.

"Mrs. Barker was well fitted to grace either a polite or an intellectual circle, but she chose to pass her mature life among uneducated rustics and dark faced idolaters, and she cheerfully went forth and made her home in a village forty miles away from "society" and eighteen miles from her nearest missionary neighbours. Her health was never strong, but was better after she went to Khokar. She never regretted that she went to her "dear Khokar home." Nor should we consider it a sacrifice. Not even her light was too bright to place amid that thick darkness. If those villagers did not fairly appreciate her excellences, they were affected by them. Nor will she now say, in reviewing her life-work, "to what purpose was this waste."

Another intimate friend of the deceased wrote thus of her in the Bombay Guardian soon after her death.

"All who knew Mrs. Barker will testify that she has done what she could, giving her best energies to the cause she had at heart. Her health of late has been such as would have justified her in revisiting her native land; but she was loth to leave the station of Khokar until there should be another mission family to take the place; and when such a family arrived, Mr. Barker and herself were led, by providential circumstances, to plant a mission centre at Pimplus. Her remains have been laid beside the Pimplus church; and the hearts of many are made desolate, in that and in the neighboring villages.

"There was noticeable in Mrs. Barker the unusual combination of an elevated, poetical habit of mind, with excellent common sense and practical benevolence; a love of the beautiful, with a hearty devotedness to the welfare of her fellow men. She was willing to spend her days in relieving the common wants of common men; in revealing to them the highest wants of their natures, and leading them to the fountain of living waters. She was truly a helpmeet to her husband, whom, with her two children, we commend to the prayers of Christian friends."

The following extracts from letters written by native Christians will indicate what an impression she made upon the people around her. The first is from one who was her pupil for a season in Ahmeduuggur:

"Oh, I shall never forget her lovely and cheerful face, or her kind and gentle ways; what pains she took for me and my sisters; how she explained the Word of God to us, and bore patiently with our slowness in learning, and our wavering attention. And not only that, but she made herself so familiar in joining us in our plays, and advising and directing us. And then we used to delight to hear her sweet and beautiful voice. Really it is heart-rending to feel that such a being has
left this world, but I am afraid the world was not worthy of her, and so
He whom her soul delighted has taken her to Himself."

A young woman who had long been under Mrs. Barker's instruction and care at Khokar, thus wrote from a full heart, and with true oriental feeling; (we translate from the Marathi):—

"I am in very great sorrow because God has taken away my dear mother, Mrs. Barker. I feel as though my own mother had died. Like my mother she loved me, and I used to tell her my joys and sorrows. Words fail me in attempting to describe the love she bore to me, and when I think of her I cannot refrain from tears. She is before my eyes by day and by night. Though I shall not meet my dear mother again in this world, I hope that I shall see her in heaven. I cannot write because I cannot refrain from crying, and my sorrow is so great that my hand refuses to move."

A Brahman convert, who had occasionally assisted Mr. and Mrs. Barker on preaching tours, gives expression to his feelings in the following touching strain:— "I was very much pained to hear the news of dear Mrs. Barker's death. Oh, how kind she was to every one of us. How sweetly and kindly she used to speak to us. She was indeed a mother to us native Christians...... I feel as though I have personally sustained a heavy loss—a loss which will equally be felt by the whole body of native Christians, and by those in connection with our Mission in particular. This loss will be felt by dear loving friends in America, and by not a few in England. My eyes are filled with tears as I write these words, and how many an eye will pay this tribute to the memory of the departed one. Her work being finished, God her Father in heaven has called her away to rest from her labors, and her works do follow her."

Similar extracts from the letters of many warmly attached friends of the deceased might be made, but we will hasten to the closing scenes of a life of uncommon usefulness. She had an unusually hopeful spirit, but her physical strength was never great, and during the later years of her life, she had frequent experience of sickness, languor, and pain. It pleased God by the discipline of suffering to wean her from the world, and prepare her for an inheritance with the blest.

Alluding to this, a much loved Missionary sister writes. "It has been very evident, since dear little Bessie's death especially, that her thoughts have been much in heaven. She has been becoming more and more fitted for the society of the holy ones, and I have sometimes seen her face shine with a more than earthly light, which made me feel a sinking in my heart lest she was about to be taken from us."

For many months before her decease, she suffered from paroxysms of irregular and very violent beating of heart, which were followed by extreme prostration, and during the last few weeks her breathing was attended by the same painful, and exhausting irregularity. Neither she, nor any of her friends supposed she was so near her end, and hence it was that her husband was the only European present with her during those last trying hours. Extracts from his letters to her relatives will furnish the best account of the fearful conflict with the king of terrors, in which the weaker one came off "more than conqueror."

"She remarked once or twice after those violent paroxysms of difficult breathing, that she thought she could not live through many such attacks. Yet neither she nor I thought she was in immediate danger until
Tuesday, the 26th, the day before that on which we had planned to go to Ahmednuggur. Monday night had been a restless one, and the next morning my fears were for the first time aroused, and my heart sank within me, as I saw in her countenance and movements evidences of extreme prostration. With my assistance, however, she prepared to go into the parlor, and meet a dear friend who was our guest for a few hours that day. She could speak only in a whisper, and soon retired to her room for the last time. She gave me directions as to our preparations for going to Ahmednuggur, and then rested for a time. At three P. M. she called me to her side, and said, 'I think all our preparations are in vain, I feel that I shall die here. This she said with perfect composure, adding, 'My hands and feet are numb, and a feeling of extreme prostration has come over me.' Death had indeed seized upon her, and I then thought she could not survive more than three or four hours. Though her suffering was very great, she at once began calmly to send messages to relatives and friends, far and near, and also to the Native churches, the Helpers, and the Christian women. Before she had proceeded far, she called Mary and Georgie to her side, and gave them a parting blessing and a last kiss. After they had left the room she said, 'I have often prayed that my departure might be such as not to give the children unpleasant thoughts of death.' Her petition seems to have been answered, for they both spoke of her with great cheerfulness as having gone to heaven, and both have said, 'I want to go to heaven and see Mama.' As the daylight was fading, I asked if I should read to her from the Bible. 'Yes,' she said, 'read to me, and talk to me of Jesus. I shall soon be with Him. How precious, how comforting, to have such a friend now.' Soon she asked me to sing "Jesus, lover of my soul," which I tried to do, but my emotions prevented my proceeding far, when she said, 'Do not weep for me, my dear, I shall soon be free from sorrow and care.' Near midnight her breathing was exceedingly difficult and painful. Seeing her sufferings, I asked if I should not administer some powerful stimulants, to which she replied, 'O, no, don't call me back. It is the Saviour's will that I should go.'

Oh in that world where can come no sin,
Where the fountain of joy ever rills within,
Where peace like a river flows through the breast,
And the long bright ages bring sweetest rest,
Where we with those we have loved may meet,
With our songs of praise, at the Saviour's feet,
How much deeper and sweeter each joy will be,
For the storms that broke o'er us on life's dark sea,
Oh, how full the joy in that world of bliss,
Compared with the brightest hours of this!

No parting,
No smarting
Beneath the rod,
But loving
And praising
Our Saviour God.
The following are some of the farewell messages of our departed sister.

"Tell mother, I have been an unprofitable servant of the Lord, but have not for one moment regretted coming to India.

Tell Mr. and Mrs. T., I hoped to be able to live and labor here, but the Lord hath called me here to die.

I leave my children with the Lord, praying he will make them useful, and keep them unspotted from the world.

Say farewell to the people at Khokar, and tell Kassambhai (the native pastor) to be faithful. I loved him and his wife. Tell the native helpers to be faithful, and bring as many as they can to Christ, that they may have the support He alone can give, when they come to such a place as this.

Tell the Christian mothers to be faithful and not to be contented to go to heaven without their children.

Tell— he has been a faithful servant to us, and that I trust he will become a faithful servant of Christ.

Say to the heathen that they will want a support in such an hour as this, and that Christ is the only support they can find.

Tell them at home not to mourn because they could not see me once more in the flesh. I feel it is not the Lord's will, and that it is all well."

ACCOUNT OF BHAGAJI KALOKHE.

(Furnished by his Pastor.)

This excellent man died of cholera on the 11th of April, leaving this world for the enjoyment of that everlasting happiness with Christ in heaven, to which he was made heir. In his death we have lost a dear brother and fellow laborer. His wife is now left a widow, and his sons and daughters fatherless. He belonged to what the Hindus call the Mang caste. Some on hearing this will think of him as low and contemptible, but we, who knew him well, feel that he was higher and more noble in character and conduct than many persons belonging to what are called high castes. After he became a Christian, he was so thoroughly changed and renewed, that it is proper to reckon him among the most sincere and distinguished Christians.

When he was a Hindu he was very religious according to his understanding of religion. He worshipped his family god Khandoba with great zeal, performing all the rites, such as spending the whole night in worship, going to Jejuri and expending his substance freely for such objects. He also like other Hindus took a guru or sacred teacher to teach him religious things, and he used to give him a yearly present, and to make a great entertainment yearly for the gosavis. He thought it not right to live without a god and without a guru, only on account of his ignorance he chose false gods and a false teacher.

He honored and loved his mother greatly, and was careful never to disobey her commands. She consequently had great confidence in him, and entrusted him with all her savings although she had other sons. She lived with him till her death, receiving from him even in old age all that care and attention which her circumstances required.

He was very industrious, and whatever he undertook to do he would do with energy. Men of the Mang caste generally go about from field to field of their villages, at the time of harvest, begging for a portion of the produce of the field; or if a great feast occurs anywhere,
they go and beg for the leavings of the feast. But this did not suit the character of Bhagaji. He used to say, that it was well for a man to obtain his food by his own labor, and then eat like a king. On this account, even in his own caste, he was treated with unusual regard. And as another consequence of his industrious habits he was strong in body. He cared not for such light illnesses as fever and headache. His income derived from his own labor was sufficient for his expenses, and he did not become a Christian for the sake of a support or from covetousness.

Bhagaji received his instruction in Christianity principally from Rev. Mr. French, the first American Missionary stationed at Seroor. Our late brother, Rev. Hurrpunt, also conversed with him frequently, and removed his doubts, and convinced him that Christianity is from God. He was satisfied that Hinduism is false, and having lost all confidence in it he determined to profess Christ before the world. When he asked to be admitted to the church, it was determined in view of his excellent conduct to admit him without delay, and he was baptized by Rev. Mr. French on the 10th August 1845. From that time till his death, almost nineteen years, his walk was always consistent, and he never needed even a reprimand from the church for unchristian conduct.

For some time after he became a Christian, Bhagaji did the work of a day labourer as before, and at that very time he commenced learning to read. He was anxious to read the Scriptures, and he studied with such assiduity and interest that he was soon able to read without difficulty. He was afterwards employed as a servant by Rev. Mr. French and the Missionaries who succeeded him at Seroor, and always proved himself faithful, and rendered himself most acceptable to all whom he served. If Christian servants will uniformly perform their work with such faithfulness, gentlemen will delight in having Christians for servants. The last three or four years of his life Bhagaji took care of the Mission Chapel at Seroor, and also performed the work of a tract colporteur.

Nine or ten years after he became a Christian, the church chose him for a deacon. This office he filled with honor to himself, performing its duties with faithfulness. He would often visit his brethren of the church, and give them good counsel. Especially if a brother were sick he would go and visit him, he would bring medicine for him, and assist him in other ways as he was able, and he did all with the greatest cheerfulness.

He was very anxious to instruct his family, and he labored to have his children taught in early childhood. He took so much interest in their studies that afterwards they themselves took great interest in study. Though this required considerable expenditure on his part, still he did not draw back. He used to say to me, “I am not anxious that my sons and daughters should become learned, but I feel very anxious that they should become virtuous.” For this he often prayed, and he also gave them good counsel, and presented the example of his own conduct. In this way he exerted great influence over his wife and children. Bhagaji was much in prayer. He had prayers twice a day in his family, and had two seasons for secret prayer daily. He felt that he could not live without these seasons of secret prayer. He never had any difficulty in finding a place for prayer. He was determined to pray in secret, and God always gave him facilities for doing so.
Bhagaji was beloved by all because he felt a kind interest in all. In his dealings with native merchants he always maintained the highest character for honesty. He had no desire to cheat any one. He used to say to the native merchants that he did not understand how to make calculations, and he begged they would take care and not allow him to lose anything in their transactions together, at the same time that they took care that he should not receive too much. The merchants now remember these things, and they express great regret on account of his death. On the day when he died, he made arrangements that no debt should remain unpaid.

He was very dear to all his Hindu relatives and to his Christian brethren. Whenever they came to Seroor, he did all in his power to entertain them. Just as he brought food for their bodies, so he brought food for their souls, and placed it before them. He showed both by his word and by his actions that he loved them. When Bhagaji was attacked with the cholera, his relatives left their work, and came and waited on him as though they were members of his family, and did everything in their power to relieve his pain, and wept when they saw his sufferings. And when he died, they assisted the few Christians who were here in the funeral services. And though none of the members of Bhagaji's family were present at his death, those friends who were here did all that his own family could have done for him. A Christian sister asked him if he had any message for his wife and children, and he immediately pointed towards heaven, and said, "God will take care of them."

When any contribution was taken up for any matter connected with the church, Bhagaji was never deficient in his duty. On the contrary, he would go forward himself, and would urge on those who were not disposed to give or who gave very little. What he gave on the first Monday of the month for the spread of the gospel was not much, but at the Anniversaries in Ahmednuggur he would give more. After all he would say, "I give very little, I should be glad if I were able to give now to the true God as much as I used to expend in the service of false gods."

Besides these more public acts of beneficence, he did many deeds of charity more privately. If he saw any person really in difficulty or pinched by want, he would give whatever he had by him, money, articles of clothing, or anything else;—and if he had nothing suitable for giving, he would get others who were under some obligation to him to give something. These works of mercy which he performed will not allow his memory soon to pass from our minds.

Bhagaji was acquainted with the medicines for several diseases common here, and he cured many. His name was known far and near. People came from distant parts of the country to get his medicines. He would take from them in the first instance a few pice only, sufficient to procure the medicine required. But he would tell the sick man, that after he got well he must get one rupee and a quarter's worth of cloth in the bazaar, and in his (Bhagaji's) presence must put it on some poor person with his own hand. He asked nothing more even of the richest, who were cured by him,—and the poor he supplied with medicine without charge. He cured at least two hundred persons in all,—and all that he received in payment for his services was given to the poor. He had good opportunities of preaching the Gospel to those who came to him for medicine, and these opportunities he did not allow to pass unimproved. He would tell his patients of Jesus Christ the Great Physician, who could heal the more dangerous diseases of the soul.
He was very humble. All knew that this was true of him, not only Christians, but Hindus. People used to speak very highly of him on this account. He always treated others with due respect, and because of this, people from all parts liked him and liked to have him come to them. He was always careful to praise God for his mercies. On returning to his family after a short absence, he would praise God, with his wife and children, for having allowed them to meet each other again. If he had a new garment, he would first ask God's blessing, and then put it on. And he would urge his children to do the same.

Christians above all others he delighted to meet. They were, by a peculiar tie, his own kin and very dear to him. He was an ornament to our church, and through him the church received great blessings. Through his influence many of his family and of his relatives have received the bread of life, and joined the church, and thus the church has been increased. God was indeed gracious to him, and blessed the work of his hands, and caused his instructions to result in good.
DONATIONS RECEIVED IN 1864.

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| A Friend | 25 0 0 | Dr. Dick | 50 0 0 |
| Major Margesson | 5 0 0 | A Friend | 5 0 0 |
| Mr. Bhawanee Vashwanath | 10 0 0 | A Friend through Rev. G. Broadley | 10 0 0 |
| Mr. Tookaram Powar | 105 0 0 | Major W. C. Parr | 25 0 0 |
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| A. C. Moore, Esq. | 50 0 0 | Lieut. W. Manson | 100 0 0 |
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| H. Miles, Esq. | 15 0 0 | Col. H. Phayre | 200 0 0 |
| Friends in America through | | Native Church at Satara. | 5 1 1 |
| H. W. B | 94 11 6 | Native Armenian Church in Antab, Turkey, through Dr. Schneider | 35 3 10 |
| Native Church in Bombay for Pastor | 5 12 0 | Donations in America through Rev. W. Wood | 7 11 4 |
| Collections at monthly concert in Bombay | 15 2 3 | | |
Received at Sholapoor.

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Donations received in Bombay through Messrs. Stearns, Hobart & Co. and Messrs. Finlay, Scott & Co. ............................................ 8,283 0 0

Donation for the Catechists' School Fund at Ahmednuggur.

A Friend .............................................................. 10 0 0
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Rev. A. Hazen............... Ahmednuggur.
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Rev. A. Abbott ............. Rahooree,Ahmednuggur.
Rev. S. B. Munger ........ Satara.
Rev. S. C. Dean ............ Satara.
Rev. C. Harding .......... Sholapore.

NOTE.—Donations are respectfully requested, and may be sent to either of the
above mentioned Missionaries or to Messrs. Stearns, Hobart, & Co.,
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V. Modak, Bombay, who will attend to all the business connected
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