REPORT

OF THE

AMERICAN MISSION

AMONG THE MARATHAS.

FOR

1865.

BOMBAY:

PRINTED AT THE "ORIENTAL PRESS."

1866.

Yale Divinity Library
New Haven, Conn.
MT80
CB
Am35
A
1865-72
It is fitting that we express our thankfulness to the Giver of all good for the restoration of peace to our Fatherland. For four years the voices of mourning loaded every breeze, and the undertone of sorrow is still heard amid the chorus of thanksgiving. There is joy over the Union preserved and over all the millions of freedmen. But the echoes of those voices of mourning still reverberate in myriads of desolate homes where the tears of widows and orphans will long continue to fall. And the sorrow as well as the joy reaches unto us.

And we have our special griefs also. The last four years have been years of bereavement to our mission. From the beginning of 1862, when sister Farrar was called away, till the close of 1865, we have not ceased to mourn for those who have from time to time been removed from our little circle. The Lord has taken our children. He has taken our parents. He has taken our brethren and sisters. The poor health of some has required them to leave us as we hope for a time only. But the others have gone to the Better Land, and we “shall go to them, but they shall not return to us.” Of these bereavements it is now our sad task to record those belonging to the year 1865. At its beginning our circle consisted of eleven missionaries, ten of whom were assisted by their wives, and of one long a widow. For we had been reinforced as well as depleted in 1863 and 1864.

On the 7th of March Br. H. W. Ballantine and wife embarked for the United States, her long continued and increasing illness requiring it. And, on their arrival at New York, the advice of physicians was so imperative that their connection with the American Board has been dissolved, and he has become the pastor of a church in Marietta, Ohio. The Bombay station remained vacant till the close of the year.

Br. Barker also, after twelve years residence in this country, with shattered health and having been sorely bereaved, reluctantly gave over charge of the Pimplas station to Br. Chapin, and started for America. Before he sailed from Bombay the news of the sudden
death of Br. Chapin reached him, and he would fain have at once returned to his vacant station. But frequent returns of fever forbade. He embarked on the 3rd of April, and reached New York on the 15th of August. Br. Chapin was cut down as in a moment, while the fragrance and beauty of his early blossoming were giving us joy and hope. He died on the 22nd of March. An account of his short but matured missionary life, is appended to this report.

In March Br. Henry Ballantine with his family visited Bombay. He then thought himself in usual health, but wished to give Mrs. B. a change, and to be present at the embarkation of his son W. who accompanied Br. Barker, and also at the embarkation of his nephew, which has been referred to above. He was prostrated by a low fever on the first of May, the day when he returned to Ahmednuggur. The fever left him before the end of May, but he did not recover his strength, and took various changes in hope of invigoration. As the weeks wore on and he rather grew worse, he reluctantly acquiesced in the opinions of his physicians and friends, and on the 4th of September he, with his family and Mrs. Chapin, left Bombay for America by the overland route. He died on the 9th of November while off the coast of Portugal. A brief sketch of his long and eminently successful missionary life and of his peaceful death is appended to this report.

The mail that brought us the news of our loss also announced to us the death of Rev. Ozro French, who joined this mission in 1839, and commenced the station at Seroor in 1841. He labored there till 1849, when his impaired health required him to leave the foreign mission work. He died at Blairstown, Iowa, U. S. A., on the 28th of September, 1865.

The day before Br. B. reached Bombay on his last journey, Br. W. Wood and his wife arrived, after a prosperous voyage of ninety-one days from Boston. He returned to our mission after three years' absence, and was stationed at Ahmednuggur, occupying the house vacated by Br. Ballantine.

So at the close of 1865 there were eight missionaries and their wives, and one widow, at the stations of our mission. The stations they occupy, and the out-stations, churches, native helpers, &c, are noted in the following:

STATISTICS OF THE MISSION.

Bombay.—Station at Byculla: Rev. H. W. and Mrs. Ballantine (first


MAHABALESHWAR.—Mrs. Graves.

BHUNJ.—Rev. S. C. and Mrs. Dean, (occupying it near the close of the year). Two Native Helpers.


The detailed statistics of the twenty-three churches, in which there were at the close of the year 622 members and 482 baptized children, in all 1104, are given in the following table:—
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bombay ................</td>
<td>27</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>26</td>
<td>14</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>2 Ahmednuggur 1st.</td>
<td>127</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>130</td>
<td>83</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>83</td>
</tr>
<tr>
<td>3 Ahmednuggur 2nd.</td>
<td>37</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>39</td>
<td>17</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>4 Seroor ................</td>
<td>35</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>35</td>
<td>36</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>5 Khokar ................</td>
<td>46</td>
<td></td>
<td></td>
<td>5</td>
<td>1</td>
<td>39</td>
<td>90</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>85</td>
</tr>
<tr>
<td>6 Shingave Naik</td>
<td>22</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>21</td>
<td>17</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>7 Chünde ................</td>
<td>44</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>48</td>
<td>34</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>8 Levi ..................</td>
<td>10</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>6</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>9 Kolgaw ....</td>
<td>20</td>
<td></td>
<td></td>
<td>3</td>
<td>1</td>
<td>17</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>10 Dedgaw ..............</td>
<td>35</td>
<td></td>
<td></td>
<td>2</td>
<td>1</td>
<td>21</td>
<td>11</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>11 Gawáh ................</td>
<td>22</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>12 Pánchégaw ...........</td>
<td>17</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>13 Kendal ..............</td>
<td>22</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>14 Wambof ..............</td>
<td>35</td>
<td></td>
<td></td>
<td>2</td>
<td>1</td>
<td>21</td>
<td>11</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>15 Shingawe Tilkil ......</td>
<td>22</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>16 Wadgaw ..............</td>
<td>6</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>17 Sotral ..............</td>
<td>19</td>
<td></td>
<td></td>
<td>2</td>
<td>1</td>
<td>18</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>18 Rähário .............</td>
<td>11</td>
<td></td>
<td></td>
<td>2</td>
<td>1</td>
<td>18</td>
<td>13</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>19 Newásed .............</td>
<td>18</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>18</td>
<td>13</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>20 Sonaf ..............</td>
<td>26</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>25</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>21 Pavabágw ............</td>
<td>15</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>10</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>22 Satari ..............</td>
<td>9</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>11</td>
<td>8</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>23 Shekárpur ...........</td>
<td>14</td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
<td>17</td>
<td>4</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Totals ................</td>
<td>632</td>
<td>29</td>
<td>3</td>
<td>16</td>
<td>24</td>
<td>622</td>
<td>474</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>482</td>
</tr>
</tbody>
</table>
These churches received during the year 29 members on the profession of their faith, and 38 children were baptized. 16 members were excommunicated and 24 died.

The organization of "the Union" (Marathi, Aikya) or Assembly of the Native Pastors and Delegates from the Churches, was completed at Ahmednuggur during the fourth week of October. Its annual meetings will be held near the time of the Anniversary Meetings, of which indeed they will form a part. The constitution of the Union will be found in the Appendix.

There are some other matters of general interest that should be noticed in this place, and for this purpose we will make some extracts from the review of the past year, which was read (in Marathi) at the anniversary meeting by the pastor of the Seroor church.

Pastors.—"Four of our churches have pastors. Nineteen are without pastors, and it is desirable that there should be earnestness and solicitude respecting obtaining them. There are four licentiates. Let these be ordained and efforts made for selecting others. The days of leaning on the Missionaries have gone. And let not the licentiates hesitate to accept the calls they may receive, assuredly gathering that God has thus opened the door for their doing this work.

Marriages.—"During the year twelve marriages have been solemnized by the rites of the Christian religion. Of these three brides joined husbands who are in the connection of other missionary societies. The rest, both husbands and wives, are in our connection. We have still to lament that some Christians have been enticed into alliances with heathen parties, and have been married by heathen rites. Four such cases have occurred.

Common Schools.—"There are more than thirty schools. But few of these schools prosper for a long time continuously. This must be owing in some degree to inefficiency on the part of the teachers. I would beg the teachers to do their work faithfully and earnestly. The missionaries have so many things to attend to that they cannot give as much time to the schools as would be desirable. But now the new society, the Christian Vernacular Education Society, has undertaken the work of training teachers for their work, and will at length establish new schools. Mr. Haig, specially educated for this work, is with us, and we should pray that the school may speedily go into operation, and praise God for it.
High Schools.—"There are forty-nine students in the Catechists' school and forty-two in the Girls' School. And their progress in study this year has been very encouraging. Some of the scholars have been received to the communion of the Church and others are inquirers. So we gather that the teachers have been faithful in giving religious instruction. The examinations too were highly creditable. And yet we hope that both teachers and scholars will feel that they have not done as well as they might, and that they will put forth still greater efforts.

"The Dnyanodaya has been issued somewhat irregularly, but then it has always at last come to hand, and we owe our best thanks to all who help to sustain it, for the excellent articles and important intelligence they have supplied.

Giving.—"On counting up the contributions of the Christians in our connection made at the anniversary meetings, the monthly concerts, &c., I find that nearly Rs. 750 were contributed the last year. It is matter of congratulation that so large a sum was contributed.

"The American Board has especially befriended us; and when we feared it would be obliged to curtail its supplies for the support of our institutions, it received such aid that it was able to fulfil all its arrangements, and to close its financial year in August with a balance on hand of more than Rs. 6,000. Now that the American war has ceased, the fear that our work would be hindered has vanished. So we thank the Board and we praise God. We are also thankful to God that the means have been supplied for increasing the allowances of many Helpers who were obliged to think of leaving the service of the mission, because their allowances were insufficient. And we praise God that, instead of the great scarcity of food that was feared last year, by sending abundant rains, He has given us plenty, so that we do not have to take so much thought and devise so many expedients as we did last year, but may give ourselves fully to our work."

REPORTS OF THE STATIONS AND CHURCHES.

THE BOMBAY CHURCH.

At the beginning of this year there were twenty-seven communicants in the church. Of these one was excommunicated and one died.
One person was admitted to the church, so that at the close of the year there were twenty-six communicants. The number of baptized children connected with the church at the beginning of the year was fourteen. Three children have been baptized and two have died during the year, so that there were fifteen at the close. We are much grieved in regard to the one who was excommunicated, for he not only fails to repent, but is becoming still more corrupt. The name of the one who died was Satwāji Dhondibā. He was received to this church July 3rd, 1859. Though of the Mahar caste, he was not, like some others, altogether uninstructed; for when young he had studied in a Marāthi school of this Mission. He was married before his conversion. His wife was a self-willed and vain person: and though he bore with her annoyances, she at length left him, and went to live with her parents, and never after was willing to return to him. The law prohibited his being married again, and there was therefore great danger of his being ensnared by the passions of youth; but through the grace of God he was enabled to control himself. He was a colporteur, under my direction, of the Bombay Book and Tract Society. As he travelled about in this work he was greatly tried. Some evil men would revile him, others would push him or scatter his books around, or snatch them away. Although he was thus greatly annoyed, he performed this work with great pleasure, and though his pay was in proportion to the books he sold, yet when he met those who would listen willingly, he would disregard his own interest and spend the time in reading to them, or discussing with them, and if he found any one interested he would bring them to me. Basāpa who united with the church last year and Hanamanta this year were both brought to us by Satwāji. Though able to earn more money in other employments, he would say, “This is good work, and I will not leave it for a little more pay.” He had great delight in reading the Bible, and as he was obliged to go about selling books during the day and had not time, he would sometimes sit up reading till eleven or twelve o’clock at night, and if there was anything he did not understand he would make a note of it, and bring it to me to learn the meaning. He was naturally irritable, and from this cause would sometimes err; and what Christian is there that does not err? Yet the true mark of a Christian was found in Satwāji, viz., a hearty endeavour to reform his errors. In short, this brother was so useful that his loss to the
church was like losing a hand or foot from the body. Nevertheless, we praise God in the assurance that death was only gain to him.

The name of the one who joined the church this year is Hanamanta. It was through Satwāji’s influence that he first came to the chapel and afterwards to me for instruction. He was of the Mahar caste and was in the service of a gentleman, but is now in Satwāji’s place a colporteur of the Tract Society. As a new shoot springs up from a decayed tree, so has God given him to us in the place of Satwāji. May God cause that the mantle of Satwāji may fall upon him. The business of this country, and especially of Bombay, for the past five years has been extremely prosperous; but this year the close of the American war has quelled the excitement, and, like the ebb tide, the flow of wealth has abated, and so it seems like the ebb tide in regard to the growth of the church. Not only have few joined us from without, but the devotion and love of some within the church have diminished. Some not enduring the pure teachings of the Gospel, have hindered both their own improvement and that of others. But though we thus mourn over those who have caused sorrow to the pastor, we are persuaded better things of others and things that accompany salvation. Therefore we will praise the Lord, and with courage continue to do our duty.

Every year many are accustomed to come to converse upon Christianity, or to study the Bible in a regular manner for the purpose of understanding the Christian religion. This year there seems to have come a blight over these also. Of those who began to come last year one, Hanamanta, joined the church. All the rest turned back. This year there are only three or four inquirers, and only one comes regularly to study the Bible; all the others have dropped off. This year I have done but very little preaching upon the street by reason of an affection of the throat. After preaching a month or a month and a half, my throat became so painful that, to say nothing of street preaching, I was quite exhausted by the ordinary duties of the church. On consulting a physician, he told me the pain was caused by a weakness of the throat brought on by constant speaking, and that I must at least give up for the present my out door preaching, otherwise I might lose my voice entirely. This was according to my own opinion, and so at present the street preaching is discontinued.

This year, like every other, my family have suffered much from sickness; once on account of the fever of a child we were obliged to go
to Poona for a change. After that my wife and three children having fever, I was obliged to take them to Nuggur. After staying there four months, their health being restored, I brought them back to Bombay. Not only was great expense incurred in taking them back and forth, but I was absent from my work nearly two months. I am greatly obliged to Rev. Mr. Bowen, who preached for me during my absence. With the exception of these two months, I have performed all my regular duties as formerly. It is not necessary that I speak of these at length.

There was a missionary at this station only two or three months of the year; therefore I was obliged to attend to many things besides the work connected with my church. But now the Rev. Mr. Munger is appointed here, and as the above duties will devolve upon him, I shall not only be permitted to devote all the time to my regular work, but I hope he will render great assistance in the work of training and building up the church.

From the principal events of this year it is impressed upon my mind that without the special influences of the Holy Spirit all our work will be in vain. We and our people greatly need a blessing from above, therefore we were greatly rejoiced when the week of prayer came, and we hope that God will give us in greater measure a spirit of grace and supplication, and that hearing the united prayers offered to him he may pour upon us, and upon all other churches, a great blessing. Amen.

R. V. Modak, Pastor.

AHMEDNUGGUR STATION.

It is a trial to take up the work which has been for so many years so well done by our Br. Ballantine—who has written most of the reports that have been made of this station—and attempt to give an account of our operations for another year.

The missionary life and character of Br. Ballantine need not be dwelt upon in this place. A fitting record will constitute another portion of this report. I need only refer to his connection with us during the past year. For the first two months, he was with us as usual. He spent a part of January in labors in the villages. In February he was preparing in part, for the speedy departure of his son to America.
On the 17th of that month he was permitted the joyful privilege of receiving his two sons to the communion of the church, and to sit at the table of our Lord with the four of his children who were in this country. On the 5th of March, the day he entered upon his *fifty-third* year—also the birth-day of one of his daughters—he preached from Josh. 24:15. It was a sermon of great interest to us all, though no one thought it would be his last in this church. The next morning he started very early for Bombay, hastening that he might see his nephew once more, who was to leave the country on the 7th. He returned from Bombay April 29th, having been occupied while there with important duties relating to our missionary operations. But he had fever upon him. He was unable to resume his labors. He still hoped, and so did we all, that he would soon be about his ordinary duties. Gradually the truth forced itself upon our notice, that nothing short of a decided change of climate would ever enable him to resume his labors. But how could he be spared? How could he go? How could those duties which had so long devolved upon him and Mrs. B. be transferred to others? The case was too plain to admit of hesitation, and simply saying “the Lord will provide” and trusting that He who had done so much for us in the past, would provide for us as the need should arise, we bade him good-bye.

He left us, not to return, on the 27th July. The remark was made by one of our little circle, as we came back from saying good-bye to him as he started, “It seems just as if we never shall see him again.” Mrs. Ballantine, with her daughter and son, and the deeply afflicted widow of our Br. Chapin, left us on the 22nd of August, and the party sailed from Bombay on the 4th of September. Mr. B. died at sea, November 9th. The news reached us the evening of December 16th. The mourning was deep and universal. Few were the dry eyes when reference was made to him during the services of the next day.

The grave-yard at Ahmednuggur holds not his dust. It has opened to receive the ashes of an ordained missionary but twice in the history of this mission. One was the Rev. Wm. Hervey, buried here in June 1832. And now after the lapse of a whole generation of men, in March 1865, we lay away our youngest brother to sleep “in sure and certain hope.”

Br. Chapin was assigned to the Pimplas Station at our annual meeting in 1864. He took charge from the 1st January 1865, though Dr.
Barker remained with him till some time in February. In March Mrs. Chapin had an attack of diphtheria, from which she recovered. At midnight of the 21st March we were aroused from sleep by her voice asking admission. "Are you sick?" was the first question. "I am not," was the emphatic reply that aroused fear for our brother. Soon he was quietly resting on a couch, but how changed from what he was but a few weeks before! That dread disease, diphtheria, was on him and had already accomplished its work. The physician was summoned. We watched a bare twelve hours, and he went to be with his Lord. The angels came for him. They were about him as he lay on the bed. The Saviour welcomed him. Our eyes were holden that we should not see them. It seemed impossible that he, the young, the strong one, should thus be taken from us in a moment. The next morning at sunrise, a weeping company followed his mortal remains to their last resting place. For the first time in the history of this mission, two ordained missionaries have been taken from our number by death in one year.

On the 14th of September the Rev. W. Wood, formerly stationed at Satara, and who had been absent for three years on a visit to America, joined the station. He arrived at Bombay August 4th. Since his arrival here he has taken charge of a part of the duties of the station, occupying the house vacated by Br. Ballantine. "The Duties of the Station" have been attended to as usual, the schools have gone on. There has been preaching upon the Sabbath, and occasionally during the week. Visits have been made to other places for preaching and the examination of schools, according as strength and opportunity offered. When there have been two missionaries at the station, there has usually been preaching on the Sabbath at some place away from the chapels.

"The First Church" still remains without a pastor. Some effort has been made in the direction of securing one, but nothing has been accomplished. It has not been a year of ingathering. One member has been excommunicated. Three have died and six persons have been received on profession of faith. One of these was baptized in infancy at Seroor. Two were of Musalman parentage and three were Hindus from the Mahar caste. Of the baptized children of the Church one was received to the fellowship of the Free Church at Poona, one to the S. P. G. Society, Bombay, and one died. Three others have been bapti-
zed. At the close of the year, the number of communicants is 130, and of baptized children, 83. Of those received to the Church, I may report that Gyanoba is supporting himself by his work as a tailor. He formerly lived in this city and made the acquaintance of Christians, but was not apparently interested in the truth. He went back to his village a few years since to recover his inheritance. But his "soul was vexed with the filthy conversation" of the heathen. He had heard enough of Christianity to know that there is a "better way" than that of lying. He longed to return to this city and to the acquaintance of Christians. But he feared his relatives and friends—even the members of his own family,—and so for a time kept silent. At length he made known his feelings to his wife and mother, and to his great joy, they agreed with him. They too could not live in a place where lying was necessary to secure a living. The determination was soon made and they came back to this place. They immediately sought the acquaintance and instruction of Christians, and in due time, the faith of the father appearing to be genuine, he was received to the Church. The wife and mother are candidates for the same privilege.

One of the young men of Musalman parentage is from Seroor. He has long been acquainted with the pastor of the Seroor Church and has read Christian books with him, specially Dr. Pfander's books—the Misan-ul-Hak, &c. His confidence in Mahomedanism gave way gradually. He was brought to perceive the truth of Christianity. But he had no intention of professing that faith himself. He could not bring his mind to endure the reproach which would come upon him, if he left the faith of his fathers and became a despised Nazarene. He came to this place in July and joined the school. He was at length convinced of his hopeless condition as a sinner, and of the salvation provided by Christ, and he gladly gave up all to make a profession of faith in his Saviour. His examination for admission to the Church took place on the 24th of October in the presence of most of the members of the mission. Rev. Sidoba being with us took the lead in his examination. It was conducted partly in the Hindustani language, the language native to him, and understood by most of those present. He was baptized and received to the fellowship of the Church on the following Sabbath.

The brother who was removed by death had been a member of the Church for many years, and for some years past has been an invalid,
confined to his room and suffering very much at times. We doubt not death was a happy release for him.

The Theological Class. The studies of this class were interrupted by the sickness of Br. Ballantine, and the ill health of two members of the class interfered somewhat with their progress. Their scientific studies however were regularly pursued as heretofore in connection with the catechists' school. And they attended lectures on Theology, studied Church History and the travels of Paul, and carefully attended to the Epistle to the Hebrews and the Epistle of James. They also prepared plans of sermons, and essays on the subjects presented in the lectures. In view of their interruptions, the mission decided that this class shall have another term of study previous to examination for licensure.

The Catechists' School. The number of scholars the past year has been less than it was in the preceding. We have not had the means of providing for so many. When the selection was made from the whole number who had been present in 1864, of those who should come in 1865, the attempt was made to secure the best scholars. These were found in most cases to be those who had been in school from early days. Consequently there were fewer adults in the school during the year, and of course fewer persons fitted for the position of teacher or catechist at the close of the year. The usual studies were pursued. The year was a quiet one, nothing disorderly having occurred. The scholars gave good attendance to their studies, to their Bible lessons, and to their general conduct. A good degree of religious interest was apparent at times. Four persons connected with the school were received to Church fellowship. There were present at the examination of the school in October, thirty eight pupils, and two were detained by sickness. In the primary department the number was about the same at the examination, but it varied much more during the year. Many boys from the city attend this preparatory school. Half of the pupils of the catechists' school are members of the Church.

The Catechists' School Fund. A "Friend of the Mission" has given at different times a sum now amounting to (Rs. 3000) three thousand Rupees, the interest to be used for the support of this school—to aid in providing food and clothing for the scholars, and thus extend the influence of the school and its system of training. The plan of such a fund seems to be one every way desirable, and I refer to it here to draw
There may be other friends who would be glad to contribute to enlarge this Fund, and to thus add to the usefulness of the school. The successful Christian teacher in a village is an evangelist. Our best trained men from the schools become our most valued helpers. The men who are now making proof of their fitness in more subordinate positions are the ones whom we hope the Lord will call into the more permanent ministry of the word. Our school thus becomes a nursery for the Church, and the scholars fit for the most important places in the infant church in this land. We shall be happy to receive contributions to this special Fund.

In this connection, it gives me special pleasure to acknowledge a donation of Rs. 300 for the past year by another friend of the mission, which has enabled us to support several scholars in both the catechists' and the girls' school.

The Girls' School has continued on its course the past year, much as in former years. It has had about fifty pupils, on the average. It was under the efficient, the invaluable direction of Mrs. Ballantine, until she left the station in August. One of the more advanced scholars was married in September to a young man connected with the Free Church in Poona. Five of the girls are members of the Church.

At the annual examination of these schools we were favored with the presence of the Director of Public Instruction, Sir A. Grant, and also the Inspector of Schools in this Division, Capt. Waddington, and of the Collector of Ahmednuggur, Mr. D'Oyly, and others. These gentlemen expressed themselves as much gratified with the appearance of the schools and with the course of study attended to.

The Ballantine Scholarships. On the last day of the anniversary meetings, October 28th, a plan was started by the native brethren, to raise money for a scholarship in both the catechists' and the Girls' schools, to be called "the Ballantine Scholarships," in commemoration of those who had so long been connected with these schools, and who had so recently left us. A sum of Rs. 190 was pledged on the spot, and a committee was appointed to take charge of the Fund, and it is expected that persons will be chosen upon examination, to hold these scholarships from the first of the year 1866. This fund is entirely under the care of native brethren. The proceedings of the committee appointed to administer it will be found in the appendix to this report.

Common Schools. A girls' school was kept up for a few months in
the Store Lascar lines, in the room so long occupied by Miss. Farrar for a girls' school. This was superintended by Mrs. Chapin while she remained at the station. It was apparently a means of doing good to many in that vicinity. Soon after Mrs. C.'s departure, the school was discontinued from the impossibility of giving it suitable care and oversight.

Two boys' schools have been kept up in the City, and two more in villages, away from the City, during the year.

A. Hazen.

THE AHMEDNUGGUR SECOND CHURCH.

(Translated from the Marathi Report of the Pastor.)

At the beginning of the year there thirty-seven members of the church, eighteen men and nineteen women; and two persons, one man and one woman, have been received, so that at the end of the year there are thirty-nine members. Of these one is suspended from communion. There were seventeen baptized children at the beginning of the year and one has been baptized. Our whole number, adults and children together, is fifty-seven.

Of the two persons received to the Church, Sazabai, called by the Hindus a Mahar, has lived for a year or two in the family of one of our church members. Many of her relatives are Christians, so that she has known something of the truth. But after coming here she attended church regularly, and also Mrs. Ballantine's meetings for the women. As she had much concern for the salvation of her soul, and as it appeared that she had received the seal of the Spirit, she was baptized on the 22nd of October. The other was Ramji, called by the Hindus a Mang. This young man belongs to Wambori and had heard the Gospel from Mr. Abbott and others, and determined to be a Christian. He came to Ahmednuggur to attend school, having a strong desire to learn. Believing that we are all of one blood and are renewed by the same Spirit, he was baptized on the 22nd of October.

My work has been the same as in former years, but I have not been able to do as much as needed to be done. I have often been sick, and the fearful disease which is called leprosy seems to have attacked me. I have spent much time in trying remedies for it. Then what shall I say of my work? It would be proper to say that for the most part I
could not do it. It is painful to have this disease, looking at it with this world as the stand-point, yet by thinking that God has sent it for some good end, I am able to regard it with composure. Why should I mourn when the outer man fails for the sake of the inner man? When a loving father holds a naked sword in his hand, should the child understand that his father means to destroy, or to defend him. Such thoughts keep me calm. And more than this, the Lord is near me. No one is able to snatch me from his hand. With such thoughts I am happier than before. In the language of Ps. 94:12, “Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.” I count myself blessed for this is the work of His mercy. I would ask that those who feel for me in this distress will pray that such thoughts may remain with me and increase in their power. I cannot refrain from thanks for the help and comfort, I have received from my parents, the missionaries, and from such kind physicians as Dr. Nicholson, and from my dear native brethren. May Christ Jesus, my Lord, give them ever the same disposition, and give them also its precious fruit.

My dear, most beloved Mr. Ballantine,—in whose house I was born and grew, as a child of God, to be thirteen years old—who bore with me in every way and bestowed on me a father’s love,—I cannot describe the exceeding pain that his removal from this life, has given me. I am stunned. Like one who has fallen from a precipice, and who is in doubt whether he has fallen or not, I cannot believe the report that he is dead—I am so bewildered that as yet I can think of nothing to write that is fit for the occasion. So I will conclude, asking only that the Lord of all might may be with my mother in Christ and my brothers and sisters, and bring us all to that happy land where there is no more weeping, no more separation, so that where he is, we may be also.

But I must add a few words concerning the feelings shown by others respecting dear Mr. Ballantine. Those connected with my church lament his death greatly and weep bitterly for him. They say “How dear a missionary he was, and how excellent a preacher and counsellor! And now where shall we find such a one? The Lord console and bless his family, and may those who enter on his labors do as he did and perfect his work.”

And outsiders, that is those of other religions, tell of his inoffensive and kind disposition and say, “He was really an excellent nobleman.” “Such a man is seldom found.” “He has doubtless gone to heaven.” “He
lived with us many a year. Will his family return? We hope they will come back, for his lady was of a very humble and gentle disposition.” &c. &c. On reviewing all these things it is evident that the Holy Spirit dwelt in his family. How earnestly then should we pray that we may be like him and also receive the Holy Spirit!

Vishnu Bhaskar.

THE SEROOR CHURCH.

[Translated from the Marathi Report of the Pastor, Rev. S. B. Misal.]

Through the mercy of God all the families connected with this church have been kept from the visitations of death. There were 35 communicants in the church at the beginning of the year. Two persons, a man and his wife, found guilty of wrong conduct, were excommunicated. In the month of December two persons were received, one at Baburdi and the other at Seroor, so that our number remains the same, viz. 35. There were 36 children at the beginning of the year and four have been added to the number, so that there are now 40, and the whole number of adults and children is 75.

The aid of the missionary in charge during the past year has been given by means of letters and advice. It has not been in his power to visit the station. Other missionaries have passed through the place on their journeys. It has been my hope that some one would yet be stationed here, but the great deficiency of missionaries at present renders this out of the question, and from this I would learn the lesson of depending upon God, rather than upon a missionary: and casting all my care upon Him, would do His work, knowing that the Lord Jesus will render His help; for He says (2 Cor. 12:9) “My strength is made perfect in weakness.” With Paul then I would say, “Most gladly will I glory in my infirmities that the power of Christ may rest upon me.” By the aid of the Lord Jesus I shall be strong though weak. And when my work goes on successfully, I know that the Lord is helping me, and He can bear with my weakness and cause great things to be done, even by me. The Lord has removed great difficulties that were drawing my mind away from my work, and now I would devote myself with new delight and skill to this work, and that I may be able to do this, will the brethren remember me in their prayers.
Schools. At the beginning of the year there were two schools, one at this place, and the other at the village of Sirül, two miles away. But the people who sent to the school at the latter place went away to Bombay and other places for employment, and hence the school was given up. The teacher is now at Bābūrdi. But here the children of the Mahārs and Māngs are employed in the day-time. A few however come for an hour or two each evening. At the recent examination there were 12 present. But the scholars had not made good progress. A new school has been opened at Aligāw, in connection with the government farm. There are 10 or 12 scholars in this school who attend at evening principally. The school is partially supported by the gentleman in charge of the farm, whose wife takes a great interest in it. The present teacher was sent there in August. An effort was made to open a school in the village of Aligāw under the same teacher, but it failed through the fears of the people. They thought there was danger of the pupils becoming Christians if they went to school to a Christian teacher. Let us ask at the throne of grace that the eyes of this people who are in such ignorance may be opened, and that they may love knowledge and forsake such foolish prejudices.

Helpers. Two of those who have long been employed as helpers, are now advanced in years and consequently unable to labor as formerly. The third is a man of energy and much respected in the village where he resides. Through his instructions one young man has been led to embrace the truth, and he was baptized in December.

The helper is faithful in visiting other villages in this region. But how much need there is that other helpers be employed in preaching in this region.

My own work has been much the same as in past years, preaching upon the Sabbath and during the week. The number of hearers is less than it has been in former years. The Sabbath audience has varied from 20 to 40; but the Friday service is attended by less than 20. I have visited from house to house at stated times. When I have been absent from home these duties have been attended to by the deacon of the church who resides here. The portion of scripture which has been read in the daily exercise in reading and instruction, is the Gospels. It is an exercise by which the scholars in the school learn much of truth, and we may hope for the blessing of God. Will the brethren
aid us by their prayers in this and our other duties? I have examined 
the school at this place regularly, and, also the one at Babûrdi, and 
the one at Aligâw frequently. In many places people ask for schools, 
but it is difficult to find Christian teachers. The people moreover 
have little earnestness in desiring a teacher. At first they may mani­
ifest much delight, but they soon think that the children have learned 
enough. When they are asked to build a school house, or to aid in 
building a teacher's house, they find some excuse ready. There is 
great need of readers, that the Christian Scriptures may be read, and 
so the knowledge of Christianity be extended. The support of the 
poor has been as in former years, by the donations of gentlemen at 
the station and of a native official, who was educated in the Mission 
school at this place.

Sale of Books. The Bombay Tract and Book Society has granted 
me books, and I have sold many at my house. For the last two 
months two book hawkers have been employed and they have 
met with much success. I have also prepared a tract both in Marathi 
and Hindustani which I have sent to this Society to be printed when 
their funds will permit. I have in preparation another tract on "The 
Evils of Polygamy."

Persons received to the Church. 1.—Mainâbâi, my mother has gene­
raly lived near me, and I have endeavoured to give her a good know­
ledge of Christian truth. But she has always cherished her caste 
feelings. At length she fell sick, and at that time could get no one to 
assist her, of her caste. I helped her as I was able, and to do this 
better I brought her to my house. From that time she began to 
desire to be received to the Church, and asked to be baptized while 
still sick. I waited hoping that she would recover and receive baptism 
in the presence of the Church. My brother came from Pûnâ and took 
her there with him, where after instruction she was baptized by Mr. 
Mitchell.

2.—Shek Umar learned Marâtî in the Mission School when a boy, 
and there learned a little Christian truth. He afterwards attended a 
Mussalman School, and the Government English School. He would 
ocasionally attend the Sabbath services, and often would ask for and 
read Christian books, both in Urdu and Marâtî. Thus he obtained 
a general knowledge of Christianity, though his confidence in 
Mahomedanism was unshaken. At length I employed him to teach
It seemed important for me to know that language as there are so many Mussalmen in this place. We read together the *Mizan-ul-haq* and other books. He at length became convinced that Christianity is true, and began to desire to profess the faith. He did not openly express the desire to me; but it was manifest from his conduct, and from his eagerness to learn. In order that he might learn more fully, he joined the school at Ahmednuggur in July, and was there received to the church and baptized on the 29th October.

3. — Gopal Tukaram resides at Bābūrdi. He has been asking baptism for a year or two, but has been postponed because of his youth. The church met at Bābūrdi on the 13th December. Several members of other churches were present from Ahmednuggur and Kolgáw. It was thought the young man gave evidence of sincerity and of a firm purpose, and also that he had sufficient knowledge of the truth, that his faith in Christ was true. He was baptized the next morning by Mr. Hazen. May he abound in the work of the Lord and be a good example to his relatives in that place.

4. — Mukinda Bapúji Misal is my youngest brother. He has long been under instruction but he has always disbelieved the truth of Christianity, and been occupied with sensual pleasures. But a great change has taken place within a few months. He has gone about with me part of the time. He now manifests much delight in prayer and in the Bible. He has been earnest in efforts to sell books. The change being manifest, his faith appearing to be sufficient, he was received to the church, and baptized on the last day of the year. May God give him strength to keep all His commands and to spend his life in His service. These four persons have been instructed and received the knowledge of the truth at this place, but only two of them have been received to the fellowship of this church.

*Preaching in the villages.* — At this place there are but few who listen with interest to the word. I have gone into the market-place as opportunity offered. Some listen for the sake of disputing. The Mussalmen generally ask, "how is it right to call Christ the Son of God?" I answer this in several ways, but they have no wish to know the truth, and hence do not accept the proofs. I have visited Aligáw frequently to preach to the people connected with the sheep farm, and Bābūrdi where a number of Christians are living, and Wadégawhán.
Since October I have spent most of my time in preaching in the villages in this region. I find the people of the villages more ready to listen and assent to our words than formerly. Few disputers are found. May God send His Spirit and turn the minds of the people to His gospel.

The church has given the past year toward the support of the pastor seven and a half rupees, and at the monthly concert of prayer four rupees and five annas. It has been a year of distress to our people and hence so little has been given. But we praise God that they delight in giving for His cause.

Sidoba B. Misal.

The Kolgaw District.—(to the south of Ahmednuggur).

Four catechists and two school teachers have been employed in this district. But little has been accomplished in the schools. Much preaching of the word has been done, and many persons are reported in different places as favorable to the truth. Of some we hear that they have given up idolatry. The church however has diminished. Three members have died and no one has been added to its fellowship. A brother in the church long afflicted with asthma died in January. He was resting on Jesus and rejoiced at the thought of leaving his suffering body and going to be with the Lord. It was my privilege to administer the sacrament to him but a few days before he died. Another was the wife of a catechist; she died in July, leaving a family of five little ones to mourn for her. The third was the oldest member of the church—a mother and grandmother and great-grandmother to members of the church. Her son and his wife, five of their children, and the son of one daughter, are members of the church. She had been feeble herself and blind for years, but seemed to be resting upon Jesus and waiting for her release.

Although we have no accessions to the church to speak of, yet there are tokens of good. Several persons have declared their purpose to serve God, and some have renounced caste and idolatry. One man who had often heard the truth in years gone by, but who had chosen the way of the world seemed to be much softened as death drew near him. He sent for his Christian brother and wished him to
stay by him till the end. He had listened to the exhortations of his brother with new interest of late and near the close of life expressed his conviction that Jesus is the only Saviour. "The Lord knoweth them that are His." 

A. Hazen.

Rahuri Station.— (24 miles N. N. W. of Ahmednuggur.)

The villages in this district have been frequently visited during the year as usual, and recently a more careful survey was made and statistics obtained, some of which are here introduced to show the character of the field and its wants.

This district contains five large towns, fifty-seven villages, and twenty hamlets. The number of houses roughly estimated is about 7,600. In the towns there are a number of shops and many of the villages have one or more. About forty-five of the villages and hamlets have no shops. At two of the towns there is a weekly bazar.

The number of Government Schools in this district is four. There are five schools supported by the people, and five Mission schools. All of these schools are in ten different towns and villages, consequently seventy-two villages and hamlets are destitute of any school. The people manifest some desire for schools, but generally feel too poor to support them, and Government require at least thirty scholars, otherwise a school is discontinued. Government also demand a monthly fee of two annas from each scholar, so that the number of Government schools must be very limited. The number of Christian school-teachers is very small, and these originally from the Mahár caste, so the mass of the people must grow up in ignorance.

A school has recently been started in Rahuri, the religious instruction and superintendence of which is under the charge of the Missionary. The teacher is a Hindu. The school is supported entirely by Lieutenant G. A. Jacob, Inspector of Army Schools. His main object is to secure to the Hindu youth here regular Christian instruction. A school-house is now being built at his expense. This school contains at present forty-five scholars, all of caste boys, and opens a promising field of Missionary labour.

The Mission Schools are small and the attendance very irregular, but as these are the only schools which provide for the education of
Christian children, it has been thought expedient to continue them. In this district there are Christians living in nineteen different villages. Of course only a portion of them have the opportunity of sending their children to a school. The people have taken greater pains and expended more money for their religious than for their secular education. There are temples in every village, and in twenty-eight different villages there are stated pilgrimages, some of them take place weekly, and some annually.

Chapels. The Mission has five small chapels, and two other places where divine service is regularly held. A very pleasant chapel has been built the past year at Rahuri. It was consecrated to the worship of the true God on the 29th of June. Rev. A. Hazen and Rev. Vishnú Bhāskar were present and took a part in the interesting exercises. The house was well filled by the respectable inhabitants of the place, and apparently a good impression was made upon them.

Notwithstanding the opposition manifested at first against the chapel being built in the town, and the efforts made to prevent any from attending worship there, the congregation has averaged more than fifty. They listen with attention and usually remain till the services are ended. Three more chapels in this district are much needed at the present time, and funds have been appropriated for building one chapel in the coming year.

Native Assistants. The native agency in this district consists of four catechists, one of whom is a licentiate, three Scripture-readers, and five school Teachers. Two other catechists, students of the theological class at Ahmednuggur were employed here during their vacation of a few months. Four of these catechists and one teacher have each the charge of a church. Their time for visiting other villages is therefore limited. The Scripture-readers are constantly visiting from village to village, usually spending one day in a place. The teachers, besides attending to the duties of their schools, conduct public worship on the sabbath, when no catechist is present, and they have a daily religious exercise at the opening of the school, or in the evening, at which parents and others attend. The native assistants have generally met one day in the week for instruction. Their lessons are given out the previous week. Particular attention has been given to reading, church history, theology, and homiletics. Considering the time devoted
to study, their progress has been commendable, particularly in the manner of presenting the truth in their sermons, a plan of which the catechists are required to present. It was a long time before they could conceive the idea of order and progress of thought in a discourse, consequently their discourses were rambling and less efficient than they otherwise would be. The instruction of these young men has been one of the most pleasant duties of the Missionary.

Native Churches. It will be seen from the statistical table at the end of this report that few have been added to the church. Half of these are persons who had been excommunicated on account of caste feeling which had led them to observe some idolatrous rite. It is to be hoped that these persons having seen and felt the error of their ways, will henceforth be more steadfast and will influence others to persevere in their Christian course. The churches have been careful not to admit any to their membership without the most positive evidence that caste has been renounced.

There have been five deaths among the church members, three of whom manifested unwavering faith in Christ in their last hours. Of the other two little or nothing is known at the time of death.

A little girl of eleven years, the daughter of a Christian, died giving evidence of her faith in Christ. When thought to be dying her older sister with whom she was living began to cry bitterly. The little girl with perfect calmness, rebuked her for crying, telling her that she should put her trust in Christ and not weep for her. There may be others around us whom the Lord knows as His own, who have not yet been gathered into His visible church.

One church in this district has almost been rent asunder mainly through the influence of one man. He had been a deacon in the church, and was excommunicated for marrying according to heathen rites. His influence over more than half of the church has been bad, and the church is still in a very unsatisfactory state. The condition of the other churches is more hopeful than it was the previous year.

In the community generally much Christian knowledge has been diffused by the stated preaching of the Gospel and by means of the Scripture readers. There is evidently more willingness to listen to the truth and less opposition manifested on the part of the people generally, and we wait and pray for the Spirit's influence to come and
show that the truth is still the power of God unto salvation to everyone that believeth.

A. Abbott.

Pimplus station.

The Rev. W. P. Barker being compelled by ill health to visit his native land, this district was placed under the charge of the late Rev. W. W. Chapin from the 1st January. But in less than three months, by a mysterious Providence he was removed by death, and Mrs. Chapin subsequently returned to America.

These excellent Missionaries had already acquired such a knowledge of the language and their heart was so much in their work that they made an impression upon the people, that will not soon be effaced. Not only Christians but Hindus speak of their kindness and faithfulness to them. Who will come to take their places? This district is temporarily placed under my charge.

The native agency employed in this field consists of three catechists or scripture readers, and four school teachers. Two of these schools are in a flourishing condition. The Mahars in many of the villages are clamorous for schools, but when a school is granted them they do not value it enough to send their children regularly. One of the catechists is in charge of the only church yet gathered in this district. The other catechists are employed in visiting from village to village, reading the scriptures and other religious books, and engaging in religious conversation; and although no persons have been gathered into the church and no conversions reported, they find encouragement in this kind of labor.

In one of the recent tours they met with a Mussalman who had many years ago been educated in the "Boys' Seminary" in Ahmednagar, but who was obliged to leave because he had expressed his belief in Christianity. He now declares his intention of becoming a Christian.

While giving instruction in another village, the people told the catechist that there was a man living in the village who talked and believed as he did. The catechist went to his house and waited for his return from a near village. On making his acquaintance he found that some time ago this man had been presented with a Testa-
ment, and he professes to believe this to be the word of God, and to have received Christ as his Saviour. He has had no instruction in Christianity except what he has learned from this Testament. He has a wife and children whom he is endeavoring to instruct in the way of life.

In another village nearly the same story was told of a man "who prayed to Christ and does not worship idols." Upon inquiring they found that this man was formerly a teacher in a Mission School in Bombay.

In one village they met a man whom they formerly knew. He had been a bad man and had been in jail. He expresses deep sorrow for his sins, he hoped God would forgive his sins but he had been so wicked that he could not show his face to the Missionaries.

Another man was found who declares that "he believes on Christ" and has become a true Christian, but most unfortunately he has two wives. He says that with two wives he cannot be received to the church, but he cannot give up either of his wives, neither can he give up Christ.

Again I would ask, who will come to gather these scattered and straying ones into the fold of Christ, and to instruct and guide them in the way of life.

A. Abbott.

Khokar Station.—(40 miles N. of Ahmednuggur.)

Another year has passed quickly away. It has been a year full of mercies to us and to the people around us. The harvests have been abundant, and many temporal blessings have given occasion for gratitude to God the Giver: but the minds of the people, and, even of many of the Christians, have been so absorbed in worldliness, that they have forgotten the source of all their mercies. It has therefore been a year of great spiritual coldness and dearth in our churches. There are among the Christians a few praying ones, who we feel, are growing in grace and in knowledge. Their enlightened judgment in reference to Christian duty, and their disposition to do all they can for the Saviour, indicate the presence of the Holy Spirit in their hearts, and their conduct generally gives us great satisfaction. But we lament that they are so weak in Christian faith, and have so little strength to withstand
the temptations of the world. We bespeak the prayers of the people of God that these weak and failing souls may be rescued from the tide of worldliness in which they are in danger of being overwhelmed to their everlasting destruction.

There has been an unusual number of deaths among the Christians during the past year in this district. Eight members of the four churches have finished their course, and been called away. Prominent among these was Jamnabai, the wife of Rev. Kasambhai, the native pastor of the church at Khokar. Though young she possessed many traits of character which endeared her to us all, and she gave great promise of usefulness in the church. Her death, so sudden and unexpected, made a marked impression upon the Christians and the people; and we fondly hoped that it would lead them to see the frailty of life, and to feel their need of preparation for death. We were however deeply grieved, soon after, to learn that the people were saying among themselves, like those of old, over whom the prophet lamented with "bitter weeping," "Let us eat and drink, for to-morrow we die."

In the Report of last year mention was made of a serious evil which had sprung up in our churches; viz. the marriage of children by the idolatrous rites of Hinduism; and the hope was then expressed that this difficulty had reached its climax. I am happy to state that no such marriages have taken place during the past year among the members of our churches. In one or two instances such marriage alliances have been contemplated by Christian parents, but the efforts of the brethren of the church and their timely warnings have prevented the consummation of these purposes.

The new Marriage Act of 1864 has proved to be a wholesome check upon this growing evil. By it, the marriage of parties, one or both of whom are Christians, is prohibited, except in accordance with its own provisions. Few are so devoid of respect for themselves, and of regard for the welfare of their children, as to be willing to meet the consequences of a violation of this law. It is thought that it was the anticipation of this law which led so many to contract marriage alliances for their children, during the two months before it came into operation in 1864.

Statistics of the Churches. Three of the four churches in this district are without native pastors. They are situated at Panchegaw,
Wadgaw, and Padhegaw, at a distance of nine, four, and eight miles, respectively, from the central station. The number of members of these three churches, at the beginning of the year was 38. One person, who was several years ago excommunicated from the Khokar church for improper conduct, having given satisfactory evidence of repentance and of faith in Christ, has been received to the Padhegaw church. One from the Padhegaw church has died, and also one each, from the churches at Panchegaw and Wadgaw. The number of members at the close of the year is therefore 36, viz. Panchegaw 16, Wadgaw 5, and Padhegaw 15.

The number of baptized children in these three churches at the beginning of the year was 32. One child has been baptized at Panchegaw during the year, and one from the same church has died. Three have been baptized in the Padhegaw church, making the whole number at the close of the year 35, viz. Panchegaw 15, Wadgaw 7, and Padhegaw 13.

Schools. Four schools have been continued through the year, while a fifth was commenced in July, and has been continued since to the present time. The number of pupils however has not been large; most of the children being required by their parents to watch the cattle in the fields. The people generally have so slight an appreciation of an education, that the difficulty of gathering the children into schools is apparently increasing, with the continuance of high prices of provisions and labor. The opportunity to earn a few annas during the month will generally outweigh the advantages of a school education in the minds of the parents, who are themselves so ignorant, that they do not appreciate the value of knowledge.

But while this has generally been found to be the case, I have been pleased with the interest which the people of the higher classes have manifested in our school at Khokar. During the first half of the year no teacher was employed here, and two or three children only came daily to Mrs. Bruce for instruction. In May and June, the people of the village, made an attempt to sustain a school for themselves, which from the incapacity of the heathen teacher, quickly proved a failure. They then came to me, and asked for a Christian teacher, which, on assuring myself of their sincerity, I was very happy to grant them. The school was established at once, and has been
continued under pleasing auspices until the present time. Fifteen children are in regular attendance, one of whom, the son of a Patel, comes daily from a neighbouring village, two and a half miles away. A public examination of this school was held at the close of the year, in which the parents and others from the village manifested much interest and satisfaction.

The school at Takli has continued its daily sessions, under the shade of a large tree, for more than two years. Repeated efforts were made to secure the necessary timber for building a chapel and school-house, but all were unsuccessful, until the middle of the past year; since then the work of building has been in progress, and the house has just been completed at an expense of Rs. 226. The new Chapel was dedicated with appropriate services on the 20th of December. This was a joyous occasion to Sakharamji, the teacher, who, while he has patiently continued his labors so long under such discouraging circumstances has been praying to God to give him shelter for his little flock.

Native Assistants. There have been twelve catechists and teachers employed under my care during the entire year, and two additional ones, during the months of November and December. The teachers, as well as the catechists, have been employed in preaching in the villages as much as circumstances would allow. Regular services have been held on the Sabbath in nine villages, in different parts of this district.

The Khokar district comprises seventy-three villages, situated between the Pera and Godavari rivers, and is supposed to contain from twenty-five to thirty thousand inhabitants. This district has been subdivided and each village assigned to one of the native helpers, and it has been their aim to visit every village in the district at least once a month for the purpose of giving instruction. In regard to some of the more distant villages this object has not been fully attained; while many of those more convenient of access have been visited several times every month. According to the monthly reports of the Assistants which have been received, they have preached 2,149 times during the year to audiences numbering in the aggregate 26,186 persons 4,756 of whom were women. It is worthy of observation, that while the Gospel has been preached by the native helpers about
200 times more than during the previous year, yet the average size of the audiences is very nearly the same, being 12½ in 1864 and 12½ in 1865. It is also noticeable that the attendance of women was considerably less than in the previous year.

These labors of the native assistants have not been unattended with trials. With one exception all our helpers were originally from the Mahrár caste; and many of them by their entire renunciation of caste-prejudice have incurred the displeasure of all their former associates. One in particular is not allowed to enter the Maharwadás of certain villages, though he is listened to with respect by the higher classes. The inconveniences which arise from this state of feeling can only be appreciated by those who understand the abominations of the caste system. When away from home, it is often with great difficulty that they can get water to drink, fire with which to cook their food, even a shelter for the night. As two of our older catechists were returning from the annual meeting in Ahmednuggur they had occasion to spend the night in a village where they were known only by reputation. They went to the Maharwada and entered the chaudi. In answer to the usual inquiries they told who they were, when the people becoming excited endeavored to drive them away. They replied that they had been travelling all day and were weary, and they could not therefore go away. The people finding them firm in their determination to remain, and fearing to use violence, finally became quiet and they were allowed to stay: but it was with the greatest difficulty that they could obtain a little fodder for their horses. Such facts, while they indicate the feeling of many of the opposers of Christianity, also show what it costs to profess Christ in this heathen land. The native brethren however, speak cheerfully of their trials, and seem willing to endure them for Christ's sake.

**Personal Labors.** Early in the month of February, we were obliged of go to Ahmednuggur on account of a sick child, and we were detained there for a full month. Again, when about to return from the Mission meeting in July we were prevented, first by my own sickness, and afterwards by the dangerous illness of our child, so that we were unable to return to our field of labor, until after the annual Mission meeting in October. Twice however during this interval, I came out alone to Khokar, and spent a few days each time, in making preaching
tours in the outskirts of the District. Thus we have been permitted to be at our Khokar home for only seven months during the year. While much of this time has been spent in gaining a more familiar knowledge of the language, I have endeavored to go about among the people, as opportunity has been afforded. Thus I have visited during the year, for the purpose of giving instruction, every village and hamlet in the District, with the exception of a few at a distance which were visited at the very close of last year. Nearly six weeks have been spent in tents in the villages, during which time 58 audiences were addressed, numbering in the aggregate 2516 persons, in 84 different villages. Some use has been made of the Magic Lantern to collect the people, and interest them in the truths of the Gospel. In this way I have been allowed to enter the Hindu temples, and there preach salvation through Jesus Christ, to audiences of two, three, and five hundred persons, most of whom I could not have otherwise reached. On these occasions no discussion has been attempted by any of the hearers, and so the influence of the truth has been unbroken by the objections and sophistries of the ill-disposed.

Another very simple object has given us opportunity to preach to a great many people from far and near. It is a child’s plaything, a toy carriage, which runs by means of a spring. For several weeks after its arrival, large numbers of people came daily to see the “steam engine,” as it is universally called, often filling our room uncomfortably full. These companies have generally been instructed concerning the way of eternal life either by Mrs. Bruce or myself.

Besides the direct preaching of the Gospel, one day of each week has been devoted to giving instruction to our native assistants, to prepare them for greater usefulness in their work. On Friday of each week all the helpers in the District are required to meet at Khokar for this purpose. A public service, in which a sermon is preached, generally by the native pastor, is the first exercise of the day, after which an hour is spent in giving the exegesis of Scripture in course, and in familiar discussions of Bible truth. The remainder of the day is occupied with lessons, which have been previously assigned, in Systematic Theology, in Arithmetic, in Writing from dictation &c. and occasionally in the elements of Sacred Song. Particular directions in regard to their work are given to each as may be re-
quired, and they then return to their homes and to their labors. It is encouraging to see the improvement that has been made by many by a regular attendance upon these exercises.

Pimplus Station. After the death of Bro. Chapin in March, the care of the Pimplus station devolved upon me until the meeting of the Mission in July, when it was transferred to Mr. Abbott. Its distance from Khokar, in connexion with the unusually hot weather of the season, rendered it impossible for me to do more than superintend the labors of the native assistants, of whom eight were employed in different parts of the field. My frequent intercourse with them however, and with the native Christians, showed me how deeply they felt the loss which they had sustained in the death of Bro. Chapin. Although his residence among them had been brief, scarcely more than three months, yet they had learned to love him and to confide in him. His ready sympathy for those in sorrow, found its way to the hearts of the people, and led them to look to him for advice and for consolation. When therefore he was so suddenly and unexpectedly called away they were overwhelmed with grief. A few days before his death Bro. C. went to a neighbouring village to visit the family of a catechist who had just buried a child. His heart was greatly moved at witnessing their sorrow and he could not refrain from weeping with them. The father on relating this incident some weeks afterwards remarked, "When my child died then I wept but little; but when Saheb died I wept a great deal." No tribute to the memory of the departed could be more touching than this, coming as it did from one of those with whom and for whom our brother was laboring.

While I was in charge of the Pimplus station, the church at Satral was further afflicted by the death of one of its members, Sakhúbái, the widow of Arzúna, whose death is mentioned in the Report for 1863. She was universally spoken of as a "perfect Christian," and she died in the triumphs of Christian faith. Another death which occurred soon after finds no place upon the records of the church, but is nevertheless an illustration of the power of the Gospel to remove the sting of death. The son of Sakhúbái was attacked with cholera soon after the death of his mother. He had received the instructions of his pious father and mother, and in the dying hour
he manifested great peace of mind, and professed his hope in Jesus Christ.

Benevolent Contributions. The "Khokar Home Missionary Society" is composed of members of the four churches in this district. It is the custom of its members to contribute a certain amount every month for the support of a Home Missionary. The whole amount contributed during the year is Rs. 48-8-0, which has enabled them to keep their Home Missionary in the field during the greater part of the year. He has faithfully labored as a catechist, mostly among the people of the Mang caste from which he originally came. These reports were included in making the summary of the catechists' reports for the district.

For several months during the early part of the year contributions of grain were regularly received from a number of persons who are still heathen. These contributions, though small, indicate the growing favor with which many of the people look upon our work. May the Spirit of God incline these donors to give their hearts to the Saviour as the only contribution which will render them acceptable to him.

January 8th, 1866.

Henry J. Bruce.

The Khokar Church.

At the beginning of the year the number of members of this church was forty-six. While there have been no additions to the church during the past year, two have been excommunicated for continued neglect of Christian duty, and five have died, leaving thirty-nine members at the close of the year. We thank God that during the past year there have been no cases of marriages according to heathen rites, for which so many were disciplined in 1864.

The two inquirers who were spoken of in my last report as being not far from the kingdom of God have been deterred through the fear of caste influence from openly professing the Saviour. The institution of caste is indeed one of the greatest barriers to the spread of the Gospel. Hindus shrink back with great horror from the violation of any caste rules, which have a stronger hold on their minds than all the other requirements of their religion. We often hear people expressing their conviction of the truth of Christianity, but the
thought of associating with those whom they have been taught to regard as much lower than themselves in the scale of society prevents them from acting up to their conviction. We need very much the influence of the Spirit to overthrow such formidable obstacles.

**Personal Labors.**—Bereavement and sickness in my own and other Christian families have very much interrupted my labors for the past year. The Lord was pleased to remove my wife from earthly scenes, and I myself was twice attacked with serious illness. But I have experienced the love of the Lord so much during these afflictions that I feel an increased desire to devote my life to His work. My own work has been the same as heretofore, preaching twice on the Sabbath and once on Friday. I had formed a plan at the beginning of the year, of making pastoral visits on certain days of the week to church-members residing at a distance; but I have been prevented from fully carrying it out on account of the reasons which I have stated above. The growing friendliness of the people of this village, and the readiness with which they listen to the truth show that the leaven of the Gospel is spreading surely, though slowly. A few months ago Lakshuman, the deacon of the church, and I met the people in this village, and made a proposition to them to send their children to the Mission school. Contrary to our expectation, they so far showed their willingness that they made application to Rev. Mr. Bruce for a teacher, consenting to have their children sit side by side with those of the lowest castes and be instructed under a Christian teacher (a convert from the Mahar caste). The Kulkarni and some other Brahmans, who were at first much opposed to this school, have recently begun to take some interest in it. Ever since the opening of this school I have had frequent opportunities of meeting the parents of the scholars and conversing with them on the subject of religion. A great change has also taken place in many other villages where the people were formerly much opposed to the truth. About four miles from this lies the village of Wadgaw, where in 1861 I and my wife were attacked and severely beaten by the people. I have visited this village several times during the last year, and to my surprise some of the people gave me a cordial reception, admitting me into their houses and listening to the truth for hours, with much attention. It was here that I met a Patel from one of the villages on the banks of the Godavari river, who was so much interested in the
truth that he insisted on my going with him to his village and teaching him more about Christ. He also offered to provide me with food and other necessary things. I have not been able to meet him since, but hope to do so soon.

The Khokar Home Missionary Society collected during the last year Rs. 48-8-0, a large part of which was contributed by this church.

In conclusion, I beg to ask the prayers of all who love the Saviour, that God may bless this small and feeble church.

Kasam Mahammad.

Wadale Station. (26 miles N. E. of Ahmednuggur.)

The hot season was temporarily trying to my health; otherwise myself and family enjoyed good health through the year 1865. And with the exception of a month's absence when I was directed by the Mission to accompany Mr Ballantine, who was too feeble to go alone, to Sholapur and Bombay, and the time required to attend the Anniversary and business meetings of the Mission, we were allowed to give the year to work in our district. It was a good year for work. Though rain enough fell to give fair crops in both the rainy and the cold seasons, the days were few when I was kept at home by bad roads and wet weather. But many days that I would gladly have given to preaching were given to work in the study, which, though less congenial, was laid upon me providentially by the removal of one whose facile pen had done it better.

Itineracy. We spent the months of January and February in tents, itinerating on the outskirts of our district, excepting a few days in February, when a heavy, unusual rain fell just as we were removing from Sonai, that compelled us to go home and wait till our camping ground at Shingawe became dry. We also spent the last six weeks of the year on a tour partly among the villages in the neighbourhood of Tisgūw to the S. E. of our district. We had heard from the agents of our Home Missionary Society that they found unusually large and attentive audiences there, and we had long been seeking an opportunity for going there. In several villages we found the Malāhrs urgent for schools and for religious instruction. And the cultivators assembled in companies of thirty to a hundred, and showed by their demeanor and apt questions that they were intellectually interested in the
truths presented. But I was disappointed in respect to inquirers. Many were eager to hear and ready to assent to my remarks, and begged for continuous instruction. Four or five said they wished to profess Christianity. But there was so little heart-work apparent, that I was ready to say “Who hath believed our report, and to whom hath the arm of the Lord been revealed?” There is, however, an open door in that direction, and would we had the force for entering in and occupying those waiting villages.

While on these tours I have visited every Government school that came in my way, and have been welcomed by both teachers and scholars in every case but one; and there only the school was small and the teacher inefficient. Perhaps the coldness of his manner arose from the consciousness of his failure. There is evidently an increasing desire for education on the part of the people generally. Of the seven schools I have lately visited four were commenced in 1865, and three of these are flourishing. Other villages are eager for establishing schools. But I was sorry to find that the school which was flourishing last year at the market town of Kukānē is now extinct.

Schools. Of the schools under my care, that at Wadalē of thirty-two boys and girls, that at Karazgāw of thirteen boys, and that at Shingawe of seven boys (but efficient), hold on the even tenor of their way. That at K. appeared weakly for a time, but has revived. The school at Sonāi had for three months eight regular boys, for six months from five to two regulars, and for three months none. In Sonāi there are at least fifty Mahār and Māng children, besides the three Christian children who ought to attend school, and more than twenty agreed to come when the teacher was stationed there. In the middle of November the school at Chāndē was resuscitated on a new basis. I refused to hear any of their requests, till the parents agreed to pay an anna a month fee for each child, and to keep up the number to at least a dozen. I then gave them a teacher, assuring them that I would remove him just as soon as they became irregular in attendance, or failed to pay the fees. There were sixteen in attendance the first month, and eighteen at the close of the year, four of whom are girls. Not one of the scholars had staid away for a half day. Six of the scholars are children of Christians who were Māngs, and who still to some extent do work as Māngs. Three are of Christian parents who were Mahārs. The rest are Mahārs. There is an effort
in progress to resuscitate the school at Hiware on the same plan. Twenty-two scholars are pledged to attend regularly and pay their fees. With their unstable character, and habits of living from hand to mouth, it is not strange that these poor people fail in their endeavors to give their children an education.

The Churches. The report we must give is not very cheering. Two of the communicants connected with the five churches under my care, a widower and a widow, married heathen by heathen rites, and were excommunicated. Another had allowed his family to marry his daughter by heathen rites before this year began, but it was this year investigated and he was cut off. A fourth was cut off because of unchristian conduct and for persistent neglect of Christian ordinances. Two died. On the other hand five were received on profession of their faith. So there were 145 church members at the close of 1865.

Eight children were baptized. Five baptized children died. Two were received to church membership. So there were at the end of this year 102 baptized children in connection with these churches.

The Christians of these five churches assembled at Wadalé in July for a communion season, and they all partook of a dinner together. This was known on all sides, but was followed by no such persecution as that referred to in my report for 1863. Public sentiment is gradually improving. The persecution that is now practiced is usually of a sly and underhanded character—harder to bear perhaps than more overt acts of violence. When I get a sight of some of the details of this sneaking persecution, and picture to myself the condition of a Christian who is exposed to it in his secluded village, and I remember that he is unable to read his Bible and too far away to attend preaching regularly on the Sabbath, and cut off from other Christianizing influences, unless the slight intercourse he may have with some fellow Christians now and then passing, or of a market day, be so called, lured by old habits, tempted by Satan, taken aback by the defection or fall of brother Christians in whom he placed confidence, I wonder how his Christian vitality is retained. Such village Christians are like the bushes on the arid fields of their villages in the hot season, withering for lack of moisture, nibbled by goats, and rudely hacked and torn by those passing by. The wonder is not that many die, but that some grow to maturity. Those who seem the most promising and
who are loudest in their professions are not always those who abide in the day of trial. One day at church meeting a man old in years, but young in the Christian life, came meekly forward, and told the church that he had been overtaken in a grievous fault. It was at the funeral of a near relative. The chief mourner, a boy, was acting his part of giving water to the corpse, &c, so unskilfully that he took pity on him, and without a thought of the character of the service, he helped the boy to perform those heathen ceremonies. Some of the church were for punishing and some for excusing his fault. At last it was agreed that what had been said should be considered sufficient reproof, and that he should be subjected to no further discipline. The church was of opinion that he had been overtaken, and that he would not do so again. One brother, however, was stronger in his apprehension of the offence than the rest, and seemed dissatisfied with the decision. A few weeks had passed, and the heathen mother of this censorious man sickened and died. He was overwhelmed with grief, and in the face of remonstrances from his brother Christians, he went on and performed the usual heathen ceremonies both at the funeral and on the twelfth day afterwards. The Sonai church will have this case to deal with when it comes together next month.

When tried by the occurrence of heathen marriages at the beginning of the year, it was refreshing to me to celebrate six marriages of young Christians, nearly all of whom can read. Some of the brides and one of the grooms had received a good common school education at Wadâlé.

The practice of giving systematically is growing into a habit with a good many of our Christians. The amount is small, but it increases by littles. The objects are regularly presented, and in 1865 an aggregate of Rs. 84 was collected, as follows:—

The Home Missionary Society added Rs. 22-9-9 to the Rs. 9-11-0 it had on hand at the beginning of the year; and after supporting its missionaries for a time equal to eight months for one, had a balance of Rs. 4-5-6 on hand at the close of the year.

The Poor Fund began the year with Rs. 5-5-0, collected Rs. 50-11-0, fed and partially clothed two blind men and one leper, and had on hand at the close of the year a balance of Rs. 3-12-0. The Church Sustentation Fund collected and paid over Rs. 10-12-9 to the Funds of the Mission.

S. B. Fairbank.
SATARA STATION.

Preaching Christ crucified for sinners has been my main work for the period here reported. And here I have occasion to speak with thanksgiving to God for the measure of health and strength vouchsafed unto me for this work, and of the many opportunities which have been afforded me for setting forth the great salvation both among Natives and Europeans. My Sabbath congregations have always been small. They are composed chiefly of our converts and their families. My chapel in the city is located in the midst of a dense population, and many people are frequently passing within distinct hearing of the voice of the preacher, and yet very few ever turn aside, or stop upon the way, to listen to our message. Perhaps we can hardly think it strange that it should be so when we consider the unbelief and blindness of the human heart, the self-satisfaction and apathy which Hinduism induces, and the hostility which is arrayed against Christianity in this place of Brahmical domination. However, we can but think that something has been gained for the cause of Christian truth by the fact that Christ has been preached in this pagan city on the Sabbath day.

In accordance with previous usage, the members of the church and their families have convened in our home-chapel on Monday afternoon for prayer and conference. On these occasions the catechists are expected to report their labors in the way of visiting the region assigned them for the purpose of making known the truth, and by the word of exhortation to stir up each other in the service of our loving Saviour and Master. We believe that this meeting has been promotive of the well-being of the church.

I have had meetings Tuesdays and Thursdays in my chapel in the city. These meetings were opened with singing the praises of God, reading the Scriptures, and prayer. The opportunity has thus been afforded the people for becoming acquainted with the manner of Christian worship. The novelty of our manner is illustrated by the remark of a person who saw me in prayer. "Well, Sāheb, do you think you can see God any better by shutting your eyes?" These meetings were occasions of interest to many. Oftentimes the people who came into the city for business made it convenient to turn aside here to hear some new thing. Both the old men of the city and the young men of the city came here to display their marvellous powers for
the vituperation and abuse of Christianity and its adherents. Some few, seemingly honest inquirers, have come here to ask for the solution of their difficulties. And so we have had—along with expressions of sober thought and honest doubts, flouting exhibitions of all the aspects of infidelity which are now current in this part of India. We cannot safely say what is and what is not the result of preaching in this city; but we can say that very great changes in Hindu belief are in progress here. It is seldom that we hear those who are familiar with the facts of Christianity undertake the advocacy of Hinduism. The one special want of our work here in Satara is the putting forth of the convincing and converting power of the Holy Spirit.

I have had a meeting on Friday evenings in my own house for the benefit of the subordinate grades of the Service, and for the soldiers. Special pains have been taken to interest this portion of our community in spiritual religion. Mrs. Munger has conducted a Sabbath school for the instruction of their children. She convened them in her parlor every week to teach them singing, and in this way they became familiar with many sweet hymns which are well fitted to draw away the young mind and heart to Jesus and the home of the saved in heaven. She frequently visited them in their homes, and urged upon them and their parents the consideration of their duties and obligations. These services of the Conference and the Sabbath School have yielded gratifying fruits.

The catechists who were in my charge were expected to go daily into some village or into the city, and read and speak the words of this salvation to few and many, as the Lord should open the way. They have not always gratified this expectation. It is hard to be always speaking words which none care to hear, which many nauseate. Nevertheless these brethren are useful. They have accompanied me into the city and earnestly contended for the truth. They have been diligent in their studies.

The Mission Church in Sātārā has shared the watch, prayers and instructions, of Mr. Dean and myself. One person has been added to it on profession of faith, and one who had been excommunicated has been readmitted. We had a school for the instruction of the children of the church. Mrs. Munger has labored with great constancy in their behalf. She has conducted a weekly prayer meeting for the
women and children, and a sewing and singing school for the children. The growth of the persons enjoying these advantages has not certainly equalled our desires. Progress in overcoming the corruptions of nature and the deformities of paganism can hardly be otherwise than painfully slow. Here too we need the continual co-working of the Almighty Spirit. We plant, we water, but the increase is of God.

S. B. Munger.

BHUINJ STATION.

Bhuinj is situated on the bank of the Krishna river, about fifteen miles north of Sâtârâ, and on the new road from Sâtârâ. It is in the midst of a densely populated farming community, surrounded on all sides by high hills or mountains. The mountain ranges projecting down into the valleys, and the valleys extending up among the hills and mountains, with their great variety of form and size, present a most picturesque scene. I do not know whether it is the beauty of the scenery, or the richness of the soil, or the sacredness the Hindus attach to the Krishna river, or the healthiness of the climate, that has led the people so thickly to populate this valley. Perhaps it is all these things combined. Whatever the cause may be, it is a fact that it is one of the most densely populated parts of the country I have seen. Within a circuit of ten miles radius from Bhuinj there are two hundred villages, varying in size from fifty or a hundred inhabitants to fifteen thousand.

With two catechists, I have spent much time for more than two years in making preaching tours in this district, and have visited nearly every village, some of them many times. We found the people so ready to turn out and listen to our message, that it was decided by the Mission in October 1864 to occupy this district. A committee was appointed to select a site for Mission premises, and make arrangements for putting up a Mission house with out-houses, and a school-house, which for the present should answer the purpose of a chapel. Bhuinj was selected as being more central and affording more easy access to all parts of the district than any other village. By the census just taken, Bhuinj contains two thousand inhabitants.

In the early part of 1865, through the kind assistance of Major Parr, First Assistant Collector, an eligible site for Mission premises
was procured for eighty rupees, which F. S. Chapman Esquire, then Collector at Sâtârâ, generously presented to the Mission. Prepara­
tions for building were made during the rains, and since the close of
the rains the work has progressed rapidly, so that the prospect is that
the work will be completed by the middle of March. The house includ­
ing the veranda is fifty-eight feet by fifty-four. The walls are built of
sunburnt bricks, and the house is to be covered with a thatched roof.
We find the people at Bhuinj and the surrounding villages very
friendly, and ready to help us in every way they can. They appear
to be rejoiced that we have come among them. May the Lord incline
their hearts to receive the truths which they hear.

Excepting two months when we were at Mahabaleshwar, our time
has been about equally divided between the Bhuinj district and
Sâtârâ. How our time has been spent here has already been in­
dicated. At Sâtârâ our time has been occupied much, as in years
past, in preaching and discussing on religious subjects in the city, and
in private conversation with individuals who came to our house. I
will not speak of the church or school at Sâtârâ, as that can be better
done by Mr. Munger, under whose special care they have been. The
two catechists under my direction have labored with their usual
fidelity at Sâtârâ and in the Bhuinj district.

On the first of April a girls’ school was started at Mahabaleshwar,
which is still in operation. The school was suspended for three and
a half months during the rainy season; aside from which it has been
kept up to the end of the year with an average attendance of thirty­
five scholars. The school is composed entirely of girls who are con­
sidered by the Hindus to be of good caste. It is supported by the
contributions of visitors at the Hills, and we hope it may be of much
value to the girls who attend.

S. C. DEAN.

SHOLAPUR STATION.

We have laboured steadily at Sholapur during the whole year, and
have been permitted to see a steady progress in our work. This pro­
gress is seen not so much in accession to the Church as in the more
friendly disposition of the Natives towards us, a greater willingness to
hear of Christianity, and a gradual forsaking of idolatry. Not a few
are intellectually convinced of the truth, and some have been struggling for months between their convictions of duty and their worldly interests. As in the previous years, we have been chiefly engaged in direct evangelistic labors. Nearly every day, either in Sholapur or in the surrounding villages, the gospel has been preached. Thus the ground is being prepared, and the good seed sown. Yet through the blessing of the Divine Spirit a few sheaves have also been gathered in.

Three persons have joined us from heathenism during the year, and one baptised in infancy was admitted to the communion. Of the former, two were young men from Kumbhāri. They met with great opposition from their relatives. Every possible means was used to dissuade them from their purpose; but they endured the temptation, and have come out all the stronger for it. Both these young men have given us great satisfaction by their consistent walk, and they give promise of much usefulness in the future. A third convert was the aged father of Dhondiba, who joined us last year. He was for many months an inquirer, and found it very hard to conform his heart and life to the law of Christ; but he yielded at last, and has given good evidence of being a child of God.

We have had two schools in operation a part of the year, though the number of scholars in both has hardly exceeded twenty, and several times the schools have been quite broken up through fear of Christianity. But this is not necessarily discouraging. It is the old experience, and is preparing the way for something more permanent and more valuable in the line of education.

We still find an extensive demand for Christian books and tracts; and more New Testaments were sold the last year than during any previous year. Most of the cold season was spent in touring; and this, though always laborious, has been my most delightful work.

Our regular services on the Sabbath are attended by about twenty adults. Others from all classes of the community are occasionally present.

The benevolent contributions of the church amounted to about Rs. 35, averaging more than two rupees to each member.

C. HARDING.
APPENDIX.

A BRIEF MEMORIAL OF THE LATE REV. HENRY BALLANTINE.

This account of our much lamented fellow-labourer must be brief—a mere outline sketch. Were it to be measured by the broad place he held in our affection and esteem, or by the varied work he was enabled, in the providence of God, to plan and to execute, it would be greatly extended. Whatever we undertake we are reminded of him. It was his duty to arrange the materials, and prepare the statistical tables, and edit our annual report. Now this must be done by other hands, and among the rest the story must be told of his departure. Sadly we meditate on our loss, and think of what he did for us, and that he will do for us no more.

Mr. Ballantine was appointed a missionary of the American Board in 1833, when he was twenty years of age, and while he was still a student at the Andover Theological Seminary. He entered on the active service of the Board in 1835, embarking from Boston 16th of May and reaching Bombay 11th October 1835. He was stationed for one year at Bombay, and after that till the end of his life at Ahmednuggur, except while away on a visit to America for the restoration of his shattered health in 1850-52, or for short vacations that he spent in Mahabaleshwar or Bombay, or on tours among the villages near Ahmednuggur. He ever made these vacations as short as he could, and hurried back to his regular duties at Nuggur. His house was in the centre of the city, and consisted of a suite of rooms built on the top of an old Musalman palace, the solid-four feet stone walls of which, with the massive arched ceilings of the five rooms that composed it, formed an admirable foundation for the slighter bungalow above. The rooms below were used for a chapel, the Mission library, spare rooms for guests, and store room, as the rather limited space above was enough for only the daily necessities of the family. The long flight of stone stairs that were built in its western wall for ascending to the roof formed the entrance to his house, or, as his friends often playfully called it, his castle. And there above the filth and smells, but not beyond the noise of the city, he lived the higher life, ever ready to descend and mingle with the crowd below, and ever ready to be all things to all men, if by any means he might save some. His house, easily seen from the surrounding country, was as a watch-tower to many a poor sinner who looked to him for
care and guidance, and for whom he watched with untiring vigilance.

He was born on the 5th March 1813 at Schodack, a town in the eastern part of New York State, near Albany. He passed his childhood there in the valley of the Hudson river. His childhood's sun rose from beyond the magnificent hills of Berkshire, and set behind the heights of the Kaatskill mountains. Amid the charming scenery of that region, with its noble river and crystal lakes, its fertile valleys and precipitous mountains, the authors and poets of America have loved to fix their habitation, and thither every summer the busy city is wont to retire for a few weeks of coolness and repose. It was a choice spot for childhood's home, and amid its scenes his poetic taste was formed and grew and became the nucleus, around which beautiful thoughts and memories were ever growing and crystallizing through his after life. Afterwards his father removed to Central Ohio, and he lived for a time among the broad prairies and the primeval forests of the West. Early sorrow from the loss of his parents imparted delicacy and depth to his feelings, while the tender care of his elder sisters sheltered him from the abrasion of a world that had then proved too rough, and perhaps fostered that love of home and the dear ones there, which but for his whole souled devotion to his work had proved excessive. Thus did Providence begin the training that fitted him to prepare for us the Marathi Hymn Book, and that made him as a pastor almost the father and brother of the members of his flock, and gave his conversation and sermons so warm a tone. His emotional nature was highly developed, and ever in varied exercise, and being under his watchful control was a powerful instrument for good in his life work.

He was a quick and thorough scholar, and was early fitted for college. He entered on the collegiate course of study at the University of Ohio, as a Junior, when he was fourteen years old, and there he took the degree of B. A., with honor, when he was seventeen years old. He had a passion for mathematical studies, and to the end of life he enjoyed nothing better than to get hold of some new work and solve the questions. And if he was temporarily puzzled by a problem involving some new principle that he had not mastered he would pursue it in his walks, in his leisure moments and in his dreams, till he had appropriated it, and then he would hand it over as a choice morsel for his children. This was one of his recreations.

He was also a proficient in the classics and in history; having a very retentive memory for words and grammatical forms, and the dates and items of Chronology. He preferred, both in English and in other languages, short words and simple sentences. And he cultivated a style that was perspicuous and exact rather than ornate. It is rare to find such facility of acquisition combined with such exactness. His voluminous correspondence was always thrown off
with extreme rapidity, his quick hand proving a fit instrument for his rush of thought and feeling.

He began his Theological studies at Princeton, and completed the course at Andover when he was twenty-one years of age. Then he took the degree of M. A. and received licensure. He was ordained to become an Evangelist by the Presbytery of Salem, Indiana, in connection with that portion of the Presbyterian Church which is known as the Old School. Though a missionary of the American Board, he retained this connection through life.

His choice of the pulpit for his profession was in accordance with the antecedents of his family. His father, indeed, was a physician; his uncle, his grandfather, and his great-grandfather, were pastors of churches in the valley of the Connecticut. He had some pride of ancestry. The life of Governor John Winthrop of Massachusetts, of whom he was a lineal descendant, and whose name is borne by his youngest son, lay on his parlour table, and in a drawer of his study table was a manuscript volume giving the genealogy of his ancestry and the affiliated families. His wife was a daughter of Judge Darling of New Hampshire. But all indications of this feeling were confined to the privacy of his own family, and the references he would there make were intended only to incite his children to live worthily and to draw them away from everything mean or degrading.

He entered on the mission work with characteristic ardour, and that ardour never cooled. His purpose to live for the heathen as the messenger of Christ never wavered. His reading was varied, and his information full and exact on all subjects of common interest. But the most casual observer could see that the Bible was his chosen book, and that in whatever else he felt an interest he had a higher interest in his work. He entered on that work when he was twenty three years old, while his organs of speech were still pliable for the articulation of new sounds, and while his mind was still plastic to the impression of Hindu idioms and modes of thought. He soon acquired correctness in the use of the Marathi language, and constant conversational use in connection with extended reading of both the later Marathi and the Prakrit authors, and with exercises in writing out his thoughts in the language, gave him in due time complete facility in the expression of feeling and of the most delicate shades of thought. He studied Sanskrit as a classic, and translated from it Muir’s Matapariksha into the Marathi. He also taught a class at one time in Sanskrit. But the principal use he made of it was to perfect his Marathi. So far was he, however, from spoiling his Marathi by interlarding high and uncommon words, that one would think he studied the Sanskrit in order to avoid mixing its words with those of indigenous origin. He wished to speak so that every unlettered Kunabi or Mahar and every child might understand, and appropriate his every word. Hence his elocution was always effec-
tive, attracting no attention to itself, but finding its way as a polished shaft to the minds and hearts of his hearers.

He regularly delivered two carefully studied sermons upon the Sabbath, and occasionally discourses and addresses during the week. Perhaps these formal efforts were not more impressive than the talks, as he would call them, that he made in the bazaar, or in the villages, when he could get away from Nuggur for a short tour. His remarks at his morning Marathi prayers, and during the years it was continued, at the noon prayer meeting, were often full and impressive. These were all in Marathi. The only social religious meeting in which English was used was the Wednesday evening prayer meeting. This he regularly attended, and conducted when it was held at his house. His rare acquaintance with the Scriptures and his exegetical ability made his remarks ever interesting and instructive.

In a private letter called forth by the news of his death an educated Native Christian expresses the following estimate of his Marathi sermons: "How sweet his sermons were! Selecting some subject specially adapted to the audience, what valuable instruction he would give! He had an admirable knowledge of the Marathi; such a knowledge that by his means my own knowledge of my native tongue was improved. While composing under his direction I learned what real correctness and purity are, and he corrected the bad habit I had contracted of confusedly mixing up Sanskrit and other high words with those of my own language. In this respect his knowledge of our language was very good. He was so thoroughly conversant with our country's customs, opinions, religions, and especially our moral condition, and had attained such power of expressing himself in our language, that his preaching was exceedingly savoury. Sometimes when deprived of his preaching for many days, I would long for it, and ask when shall I hear him again; and when again that privilege was allowed the joy was greater even than that received from eating the most delicious viands. And now where shall we find such sermons? He preached with great effect on the 19th February last, when William and John were received to the church, and there was a communion season. Again, a fortnight after, when on the 5th March, the birth-day of both himself and Miss Julia, when his fifty-third year began, he preached from Joshua 24:15—'But as for me and my house we will serve the Lord.' Mr. Ballantine surely did not think that would be his last sermon in Ahmednuggur. But the next morning at 2 a.m. he started for Bombay to meet once more with Mr. H. W. Ballantine before his departure, and then on his return after his sickness and partial recovery, he had to go off again suddenly after the mission meeting without preaching to us. And so we lost his instructions."

After using the Marathi language for some years, he began to take an active part in the revision of the Scriptures as a member of the Translation Committee of the Bombay Bible Society. This resulted
in his becoming greatly dissatisfied with the translation of the New Testament then published by that Society; and as his efforts to secure a thorough revision were not successful, he, with the other members of the Ahmednuggur Mission, who shared in his dissatisfaction, undertook a thorough revision of the New Testament. They printed what is known as the Nuggur New Testament. In this Mr. Ballantine was the principal worker and the editor, the others assisting as revisors. This work was thorough as far as to the end of Acts. After being used by a large part of the Missionaries in the Marathi country for ten years, it was taken as the basis of the revision now printed by the Bombay Bible Society. To this work of translating the Scriptures Mr. Ballantine gave himself with the utmost enthusiasm for several hours of each day that he could devote to it. He had for years before studied the Bible critically in the originals.

He prepared the plans for his Sabbath sermons on Saturday, the studies of the week having furnished him with suitable matter and rendered such preparations easy. To the end of his life he gave much time to the critical study of the Scriptures. And when the mission determined last year to print a Reference New Testament in Marathi, and appointed him Editor and Chairman of the Committee for revision, he girded his loins again, and entered on the work with his old enthusiasm. He revised the four Gospels anew for this edition, and the printing had proceeded as far as to the 12th chapter of Matthew, when he was called to leave the rest to other hands.

For the five years before the last he gave a large part of his strength during the half of each year, to the instruction of students in Theology. One class completed the course prescribed by the mission under his teaching, and a part of them received licensure. His sickness deprived the second class of his instruction during the third year of study. In his weakness, while the disease that resulted in his death was in progress, he delivered some lectures, but found he must forego the privilege, and he sadly made over the class to another. He gave the first class a full series of lectures on the Christian Doctrines and the Life of Christ, and expositions of Acts, Romans and first Corinthians, and lessons in Scripture History and Chronology. He also attended to their secular studies and to the revision of their essays and plans for sermons.

Mr. B. was one of the four missionaries then at Ahmednuggur and Seroor who in the year 1842 began the publication of the Dnyanodaya. It was afterwards removed to Bombay, and for ten years was most ably edited by Mr. Hume. In 1858 Mr. B. again became the responsible editor, and with short intervals continued to be so till his last sickness obliged him to give the work into other hands. This was not Mr. B.'s principal work but only one of the many he undertook and satisfactorily accomplished. He was the author of some, and the editor of other, religious tracts and school books. His
"Hymns and Sacred Songs" has passed through several editions and come into use in all the mission churches in the Marathi country, and is now adopted by the Bombay Tract and Book Society. He prepared also the volume of "Hymns for Children" first published separately by the American Mission and now added as an appendix to the other. The variety and excellence of these hymns, most of which he translated from the best hymns in the English, preserving to a remarkable degree the tone as well as the sentiment of the original, and their large number, furnish a fair index to the versatile capabilities of the earnest missionary who did so many things so well.

He was for about twenty years the Secretary and Treasurer of the Mission at Ahmednuggur. His full official and demi-official correspondence made him as widely known as the Mission he represented. But amid all his study he found time for the thorough performance of his duties as pastor, and as Superintendent of his Native Assistants. He found time, too, for a voluminous correspondence with many friends; for the exercise of a broad hospitality; for the study of Botany and other branches of Natural Science and varied reading; for a half hour's reading from some favorite book to his children after dinner, and for conducting the education of his children till they were ready to enter college.

In the beginning of 1839, by removals and changes in the Mission, Mr. Ballantine became the senior missionary at Ahmednuggur, and so the pastor of the Native Church. There were then fourteen communicants and five baptized children. Some of these were living in the poor-house, and the more prominent members and others had come from Bombay. As yet the people at Nuggur had not learned the power of Christ over the hearts of his people. But in 1839 Haripant and his brother Narayan were baptized and received into the church. They belonged to a highly respectable family, and were connected with the principal Brahmanic families in the city. There was great excitement in the city when first Haripant decided that he would give up the Hindu religion. Fearing the consequences of staying at home, he took refuge in the house of Mr. Ballantine. A crowd of Brahmans assembled in the chapel in the lower story of the house, and were arranging to carry him off by force, when his mother having expressed a wish to speak with him privately, he took the opportunity to pass through the crowd, and ran up the long stairs, and so escaped their violence. Mr. Ballantine wrote a circumstantial account of the matters attending their conversion, which may be found in the *Missionary Herald* for 1840. Full of joy he wrote—"Thus were these two young men gathered into the fold of Christ. We feel happy in being able to call them brethren. The way in which they were led, and the grace and strength given them in the difficulties they were called to encounter, all show plainly the hand of God." These conversions made an impression on the whole commu-
nity; and the impression made and the knowledge of Christianity then imparted to the people have never been lost. Similar scenes of excitement and violence were again and again witnessed in Nuggur, when in 1842 three high caste girls of the boarding school taught by Mrs. Ballantine were baptized, and when in 1846 Mr. Ballantine had the privilege of baptizing Rāmji Bhor, who belonged to the family of the Patels of Akulner, for then the Kunabi caste was invaded. And again the mob assembled in 1856, when Sāwalyārām and Lakshaman- rāw of the weaver caste embraced Christianity, and afterwards the same year when Shāhurāw and Kāsambhāi became Christians. Of these things we have not space for particulars. They will be found at length in the Drayanodaya for 1856. I will only say that those who thus entered the church through great tribulation found that while in the furnace their pastor was with them, shielding them, praying for them, counselling them, and rejoicing over their constancy with inexpressible tenderness and sympathy. And in the fire their hearts were welded to his, and thereafter they were his children.

But who shall describe his anguish when some of these fell into sin and dishonored our holy religion, and it became his duty to call together the church, and with a breaking heart arraign them and discipline them? At such times sleepless nights were appointed to him despite his efforts to trust and give himself fully to his work, in hope that God would restore them repentant and humble; the deepest gloom would settle on his spirit, and it would seem as if he would never smile again. But God when he sent him forth to endure such things gave him a help-meet for just such times of depression, and He also gave him more grace.

But amid all his joy and sorrow on account of the conversions and trials alluded to he had a hope, and almost an expectation, that by their means many others from their relatives and castes would be brought to Christ. In this he was disappointed. Others were brought in, as Ramkrishnapant, Ramchandra and Vishnu pant from the Brahman, Marawatrow from the Wanzaris, and Shekh Daud from the Mahommadans, but the cases were sporadic. They excited public attention and held up the truth before the community, but their example was not imitated. The design of God was to fill the church from another class of the population.

One day a stranger attended Mr. Ballantine's Marathi prayers who attracted his attention. He was a Mahar who earned a scanty support as a singer. He had come to Nuggur to contest for an inheritance with his brother. Providence ordered that the subject presented that morning should be the heavenly inheritance. The discourse just suited him, and the stranger was strangely affected by it. He stopped and conversed with Mr. B. He went to his brother, and told him to take the inheritance, for he had learned of a better, even a heavenly inheritance, and was going to strive for it. His brother thought him
crazy, but Bhāgobā was never more in his right mind or more in earnest. He was received into the church in May 1841, and in 1843 was employed as a catechist by the mission, and still continues to help us in that relation. Seven Mahars had joined the church in 1832-7, but from the baptism of Bhagoba that influx began which has continued to the present time. He seemed a kind of first fruits of the harvest that was just ready to ripen. The next year at the pilgrimage of Kolhar, and in the many villages along the Pera River Mr. Ballantine and Mr. Abbott were rejoiced to find a great preparedness among the Mahars for receiving the gospel, and by the end of 1845 fifty-eight of them had been received to the church. Several of these converts were relatives of Bhagoba, and it was stated a few months ago by one of the family, that 143 of those who bear the name of Christians as members or children of the church are related by blood or marriage to Bhagoba. This would give more than a ninth of the whole. But some of the ties have been formed by marriage with those who were Christians before. Among those first converted from the Mahars were also Gazabai and her brother Parashuram, and Khandoba, and Sakāharam Bhārshankar, and Lakshman Shelake and Ramji of Khokar, and Lakhiram. It would be interesting to trace the ties of consanguinity, and find now how many of the church belong to their relationship. But though there were circles of relationship among the converts, they are from villages widely scattered among the hills to the west of Nuggur, and over the prairie lands of the valley of the Godawari. His duties as pastor became an onerous part of Mr. Ballantine’s employment. Some of the church members resided forty miles away.

Mr. B.’s health failed in 1849, and he was compelled to seek its restoration by a visit to America. After frequent ill turns during the rains he was prostrated by a bilious fever in October, and when he left us in November, having recovered sufficiently to bear the journey, we lifted him into the palanquin in which he was carried on the way to Bombay. Sea air proved an excellent restorative, and when he reached Boston he had recovered his usual vigor, and was prepared to go among the American churches and tell of what the Lord had done in India. This experience led us to hope much from his voyage in 1865, so that when the news came that the Lord had taken him while still at sea, it was a shock for which we were not prepared.

When he left his pastorate in 1849 one hundred and fifty members had been received to the Ahmednuggur mission church, and of these he had himself baptized 120. Thirty-two more had been added when he returned to Nuggur at the close of 1852. He then resumed his duties as pastor, and continued in that relation till December 1854. Then some changes were inaugurated at the general meeting of the missionaries of the American Board among the Marathis, with the Rev. R. Anderson, D. D., and the Rev. A. C. Thompson, the depu-
APPENDIX TO THE AMERICAN MISSION REPORT FOR 1865.

The deputation assisted at the formation of the first and second churches in Ahmednuggur, and at the ordination of Rev. Haripant R. Khipte and Rev. Ramkrisnapant V. Modak, and their installation as pastors over these churches respectively. Churches were also constituted at Seroor and Shingawe and Khokar in the beginning of 1853, and the process of organizing churches at convenient centres has gone on, till now there are twenty in the region that was before embraced in the parish of the Ahmednuggur Mission Church.

But though he had resigned the pastoral charge to the Native pastors, he continued to preach once on the Sabbath to each of the Ahmednuggur congregations, and when near the close of 1862 Rev. Haripant removed to Satara, he again became the acting pastor of the first church; and as Rev. Haripant's health failed at Satara, and was not restored by being at Bombay, he being unable to preach when he returned to Nuggur in 1863, and so continued until his death in January 1864, Mr. Ballantine continued to act as pastor till he was called away from Nuggur in 1865. Entering as he did into his preaching and pastoral duties with especial fitness, and the most intense desire for the welfare of his flock, it is not wonderful that the Native Christians weep for his loss, and say "When shall we hear his like again?"

We will not endeavor to portray farther the life of the devoted whole-souled missionary who has gone from among us. May his mantle fall on some one who shall prove worthy to become his successor. And why on one when there is urgent need of many? "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest."

We have referred to Mr. Ballantine's visit to Bombay in March of last year. He remained there with his family till the end of April, hoping it would be beneficial to their health. While there his nephew, Rev. H. W. Ballantine, sailed for America. The long continued sickness of his wife rendered this necessary, and made it improbable that he would return. And soon after, Mr. Barker embarked, hoping that the change would renovate his shattered health, and that he would be allowed to return speedily to his vacant post, made vacant by the death of Mr. Chapin, for it had pleased the Lord to call him away to the higher service. He was taken as in a moment just when our love for him was linked with admiration for the quick maturity he had attained in the use of the Marathi language, and for the fitness he had in various respects, and when our hopes were settling into confidence that he would prove a most successful missionary. None mourned his loss and all our losses more deeply than Mr. Ballantine.

He sent his second son to America in company with Mr. Barker, sorely grieving to part with him just as the boy had become his manly associate, and while his character as a child of God was
The greatest trial he had as a missionary was from the enforced absence of his children. The senior Secretary of the American Board had seen the heart of many a missionary wrung as he gave up his children to the care of others, perhaps of strangers; but when in 1852 he witnessed the anguish with which Mr. Ballantine tore himself from the three children he left in America, as he went forth again to his work in India, he said that he "never saw a man with a more maternal heart." A brother missionary who had often spent a week in his family writes thus—"Not often are children bereaved of such a father; not often are children under equal obligations to a parent. I have known his earnestly affectionate interest in his children. His ambition was to make them worthy of the regard of those who do justly, love mercy, and walk humbly with God, and thus to prepare them for places of respectability and usefulness in life, and for the home of the saved in heaven. He was preeminently a good father." His love for his family was exceeded only by his love for the mission work. For this he gave up all things.

On his return to Nuggur the first of May he was at once prostrated by a fever that continued for three weeks. Afterwards he did not recover strength. His pulse remained high. He was weakened by night sweats. He had a pain in his right side, and the various symptoms of hepatic disease. Had it not been for his intense desire to carry his theological class through their course, which was to be completed in October, he would have been more ready to accede to the advice of his physician, Dr. Mackenzie, and the wishes of his friends, and have earlier started on his way to a temperate clime. As it was he tried the effect of a visit to Wadale. He felt better for it, and on his return tried to give lectures to his class. He could not give them continuously, but was daily hoping to become able to do so. On the 17th July, the business meeting of the mission began, and continued till the 28th. He attended all its sessions, though unable to take the active part he had ever done. Yielding at last to our wishes, he started on the day the meeting closed to try the effect of a journey to Sholapur and Bombay. The preparations were hurried, and he went accompanied by a brother missionary; neither of them dreaming that then he bid a final adieu to the people and the scenes amid which he had so long preached the Gospel of Salvation. He was fatigued by the journey, and found the heat at Sholapur still more oppressive than at Nuggur. So after stopping three days to rest he went to Poona. There he consulted Dr. Leith, who soon convinced him that his liver was enlarged. He insisted that he should proceed at once to the coast, and give up all thoughts of returning to Nuggur till recovered, and advised a thorough change of climate. He proceeded to Bombay, and there Dr. Nicholson advised him to proceed to England by the overland route, and secure the effect of a cold climate as soon as possible. In this arrangement he reluctantly acquies-
ced, and sent for his family to join him in Bombay. They did so after hurried preparations for the voyage. Mrs. Chapin accompanied them; and on the 4th of September they embarked for Suez.

On hearing of this arrangement several of the Christians, feeling that they must at least bid good bye to him they had so long venerated and loved as a spiritual father, obtained leave of absence from their duties in the mission and elsewhere, and went from Nuggur to Bombay to see him once more. The Christians in connection with the American Mission Church in Bombay provided an entertainment at which a splendidly bound Bible, a valuable writing desk, &c., were presented to Mr. and Mrs. Ballantine with a valedictory address by the Rev. Mr. Modak, their Pastor. Mr. Ballantine replied both in English and Marathi, and afterwards wrote that the effort exhausted him less than he thought it would. But those last days in Bombay were very wearing. Those who had known and honored him so long must each take his hand and say a few words, and as they looked on his wasted countenance they would turn away to weep, thinking while they refused so to think, that they should see his face no more. Mr. Ballantine's last letters were written from Aden. One of them addressed to the Christians at Nuggur is as follows:

"My dear V., S., R., S., K., N., and all other dear Christian friends,

"I feel anxious to let you know how I am getting on since leaving Bombay. Those of you who came on board the vessel with me know what pain I suffered in my side that evening from almost every change of position in my body. After I had once lain down in my berth I became very quiet, and when the vessel started I enjoyed the motion of the sea, and when Mrs. Ballantine and Julia and Johnnie were all sea-sick I was as quiet and happy as you could wish. I had no more return of that severe pain in my side, and have been growing stronger ever since, I think. Still I have frequent drawbacks, and now and then feel very weak. But the officers of the vessel think that I appear a great deal better than when I came on board. They treat us all with a great deal of kindness. Johnnie is a very great favorite with them. Now in view of all these things you see how much reason we have to praise God for His goodness. We know you have been praying for us, and we know you will all join in thanksgiving to God for what He has done for us. It is all His rich mercy.

"And now one word of counsel to you all. Love the Lord Jesus Christ and love one another. Have this always in mind, 'I am not ashamed of the Gospel of Christ.' It is my crown and my glory. Christ died for me. Oh how He loved me: how He loves me still! How He bears with my sins! Shall I not love Him with all my heart?

"Let every one appropriate this language to himself. Let every one feel that even those things which come upon us which we dislike are sent by Him. It is His will that we should suffer them, and therefore
They are manifestations of His love. Learn to submit your will to His, and to do so cheerfully, feeling that His will is better than yours.

"Give our salams to your wives and children. I should like to mention the names of many of them, but I dare not begin. Give our salams to all the Christian families, to all the people in the Poor House, to all the children in the schools, both boys and girls' schools, and to our servants particularly. I cannot write to different persons at this time, and so have addressed you altogether. May grace, mercy and peace be with you all.

"Yours very affectionately,

"H. Ballantine."

They met with head-winds in the Red Sea and got on slower than was expected, and at last their coals failed before they had reached Suez, and the steamer had to put into the harbour of Wedj, and then they lay at anchor for nineteen days before they could obtain coal and go on. We cannot at all understand why this was ordered in God's providence; we can only say with Job, "Lo, these are parts of His ways; but the thunder of His power who can understand?" He was very sick while at Wedj, and Mrs. Ballantine wrote after he was more comfortable that at one time she "feared he would find a grave in the sands of Arabia." And after his death, she referred to their stay there as follows. "He had been ripening fast for heaven. That stay at Wedj bore much spiritual fruit for him. His thoughts ran much upon the glory of God as manifested in that very region to the children of Israel, and still more plainly manifested in heaven, and often did he pray that we might all behold that glory."

While in Egypt he seemed better, but on the voyage thence to Liverpool he wasted and became weaker till he found it necessary to recline most of the time. But "he was still able to walk from our room to the saloon, quite a distance, and to lie on the settee all day." On Thursday morning the 9th of November he said to Mrs. Ballantine—"I feel stronger and better, and I hope that will encourage you." But he added, "I have a new feeling in my side, and it goes to my lungs in a way I do not like." In the middle of the day "he sat up two hours. Mrs. Ballantine, who was sea sick all that day, sat by him, and they ate their dinner together, looking so happy and contented. At about four he was suddenly taken with a dreadful feeling in his lungs as of pins pricking." He said to Mrs. Ballantine—"I shall soon be at rest." He asked for a full dose of chlorodyne, and said that the doctor had ordered it at such times. This relieved him, but caused him to wander a little. He called it sleeping. When he was natural he called Mrs. Ballantine to him and said, "I, I think I may get over this, and be spared to you; but if not, the will of the Lord be done." Of the last scene Mrs. Chapin writes as follows; "November 9, 1865, S. S. Tripoli off Portugal. At half past nine o'clock this evening Mr. Ballantine fell asleep, 'blessed sleep from
which none ever wake to weep.' For two hours he had been unconscious, or nearly so. But his wanderings were pure and beautiful. The first thing that I noticed was this. I was sitting by him to keep on the blanket when he grasped my hand, and cried 'Come, come with me;' and then looking up into my face he added, 'Oh! I thought it was sister Ann.' Soon after he began to pray aloud—' My heavenly Father, into Thy care I commit my children; care for them; watch over them; guide them into the truth, every one of them. Let not one fail for Jesus' sake.' Again he seemed to be praying for one of them in particular; 'Bless him and sanctify to him'—he murmured something about worldly cares; then added, 'but why need I trouble myself, the Lord will provide.' Some of his broken sentences were as follows; 'L—, I leave them all with you. I am tired, tired L.—.' 'Let me rest, my dear wife.' Then he would exclaim, 'Marvellous are Thy works O Lord, and that my soul knoweth right well.' 'Wonderful—wonderful—wonderful. Oh that men would praise the Lord for His wonderful works—love and adore Him.' 'A little child shall lead them, even a little child.' 'How sweet it is to leave all with Jesus. On Him is all my trust. He will not forsake me.' 'Heavenly Father, thou art my Protector, my Guide, even unto death.' 'Lord God, I commit myself unto Thee.' 'Come, come Christ, Oh take me, I have waited for Thy salvation.' 'Lord, bless every one here, and make them all faithful to serve and glorify Thee.' 'Poor fellow, poor fellow, but Jesus can save him.' Mrs. Ballantine wet his lips, when he sweetly returned 'thank you.' When we undertook to undress him, he seemed to rally for an instant, and answered our questions quite rationally. But the effort was too much. While Mrs. Ballantine turned for the flannels, remarking 'Mrs. Chapin will help you,' he repeated, 'Yes, Mrs. Chapin will help me,' and then his head drooped, and I laid him back upon the pillow, and I heard no more.'

Another writes.—"The night was a sad, sad one. The next day we shall none of us ever forget. Oh, so sad, so long, so dreary. Toward sunset they draped the coffin with the American flag. Capt. Bell read the burial service and they committed the body to the deep." And the deep shall keep the deposit till "the dead, small and great, stand before God" and "the sea shall give up the dead which were in it."

That little company he left wept, though they thought of him as having entered into his rest where he will weep no more. They wept not for him, but for themselves. And they still weep, mingling their tears with others left behind who were not allowed the mournful privilege of hearing his last prayers for them. We weep—every member of our churches weeps—for we shall see his face and hear his familiar words no more. Many of the inhabitants of Nuggur who honored him, though they were not ready to follow his instructions,
mourn his loss, saying "a diamond has gone from Nuggur. There will never be so excellent a saheb again." An aged heathen woman filled with emotion said, "We should live in readiness that our death may be happy, and particularly that then we may trust in God as he did." With one more extract we will close this notice, leaving those who knew the lamented subject of it to fill up this outline from their own memories. A brother missionary writes thus—

"I shall not attempt to tell you of my sorrow for the death of my dear Br. Ballantine. I preceded him by one year in our coming to this country. And since that time we have known each other pretty fully. I shall not attempt to delineate his missionary character. I only say he was thoroughly a good missionary. He was a model of diligence, economy and devotedness in the missionary work. His labors were untiring and uncommonly successful. God blessed him—and now that He has taken him up into the realms of purity and love, I will sorrow for our loss, will rejoice in his gain, and pray that his mantle may fall upon others whom the Lord shall send into this missionary work. And may we all whom the Lord has so sorely bereaved in this mission hear the voice which is saying to us, 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.'"

ACCOUNT OF REV. WILLIAM WILBERFORCE CHAPIN.

Seldom have brighter hopes been blasted than in the death of this young Missionary. Our readers will expect some account of his life. Mr. Chapin was born in Somers, Connecticut, 2nd December 1836. His parents were both devotedly pious, and his ancestors for many generations were godly men and women. His training from a child was in the "nurture and admonition of the Lord."

He was early interested in the Missionary work. When he was ten years old, a beloved sister of his (Mrs. Hazen) left her home as the wife of a Missionary to this country. After he had experienced the love of Christ in his heart, he remarked that he could now understand how she was willing to go on a Mission. It is probable that he had the work in view from about this time.

When he was sixteen years of age his father died very suddenly. The event was fitted to make a strong impression upon his mind. From that time he was more seriously inclined; and in the course of a year expressed a hope that his sins had been forgiven through the merits of Christ's blood. For two years after this he continued in connection with his brother in active business, and then began a course of study in preparation for the ministry.

He took a high rank as a scholar. He was faithful and diligent in study. He had a purpose, and that was to serve Jesus worthily. To this he bent all his energies. He was graduated at Williams
College in Massachusetts, in 1860, and took rank as one of the first scholars of his class. He was especially interested in all natural science. In the year of his graduation, 1860, an expedition was formed for the purpose of procuring specimens of natural history from the coasts of Labrador and Greenland. Mr. Chapin had charge of that portion of the company that visited Labrador. To him was specially assigned the department of Botany. He was absent upon this service about four months.

On his return he commenced the study of Theology at the Seminary of Andover, Mass., where he remained three years. He maintained the same high rank as a scholar here. He was ordained a Missionary at Somers, on the 24th September 1863.

He was married on the 26th September, and sailed from Boston for Bombay on the 7th January 1864. He landed at Bombay May 19th and arrived at Ahmednuggur June 4th.

On the voyage he was diligent in the study of the Marathi language, and after his arrival in the country he entered upon the more particular study of it with characteristic ardor. At the annual meeting in October, the audience were most agreeably surprised by a short speech from Mr. Chapin. He spoke so easily and intelligibly that much astonishment was expressed and much delight was manifested by the Christians assembled.

Soon after this meeting he accompanied a Missionary on a preaching tour. He did not attempt to address the people, but he improved the opportunity he had for conversation in the language with different persons, and for learning about the country and the people.

On the 26th December he reached Pimplas, and from the 1st January he took charge of this station. Shortly after his arrival he made an address to the Christians. Writing of this he said, I was gratified to find how much more easily I could prepare for such an exercise than I did three months ago, After the departure of Mr. Barker, who left the station early in February, he twice preached formal sermons much to the gratification of the people.

On the 14th March he attended the funeral of a little child, at a village six miles from the station, and comforted the bereaved parents. He was ill at that time with a sore throat and some fever. He hoped soon to be better of it but rather grew worse. On the Monday after, he started to come into Ahmednuggur, and reached here at midnight on Tuesday. It was manifest that the disease was the diptheria. It was too late for any remedy. The throat was closed, so that he could not swallow. He was calm and cheerful, hoping for good to result from the means used, but ready "to depart and be with Christ, which is far better."

At noon it became manifest that he was dying. He then proceeded to send messages to friends in America,—to his mother, brothers and sisters and their children, to other friends and correspondents, to
the students of the Seminary he had so recently left,—to the mem-
bers of the Mission, to the native Christians and specially those resid­ing at Pimplas and vicinity. To the native Christians he sent his
love, and the exhortation to let their light shine. To those at Pim-
plas in addition he said, “work hard for Jesus, and try to convert all
the heathen about Pimplas.” To the Missionaries, with his love, he
sent the word, “Be faithful unto death.” To an individual, “he
must try to do more for Jesus.” To a friend in America, “I do not
regret coming to India.” To another, “I did not think the mes­senger
would come for me so soon.”

To the question, “can you trust in Christ?” he replied, “I have
always trusted Him, and He will not leave me now.” At the close
of a prayer he asked that the hymn, “There is a land of pure delight”
might be sung, and he sang the first line himself.

The heavens were opened to his vision. He said, “I am among
the angels. Do I look like other men?” “Oh how beautiful all is.”
Pointing upward, he said, “There is Jesus, I want to praise Him.
The mansions are prepared, the door is open, they are waiting for me.”
The words “Jesus, lover of my soul” were sung. He exclaimed “they
are singing too.” “Jesus has a crown, I want to take it.” He knew
those who were about him till the last, and with words of endearment
for his wife “he fell asleep.”

His countenance wore a peaceful smile in death. It attracted the
gaze of those who came to look upon him. It was as though heaven
was reflected upon his face. He was buried the next morning at sun­
rise in the grave yard at the station. A generation had passed since
that grave yard had received the remains of a Missionary.

Mr. Chapin was a man of excellent judgment. He was clear in
his perceptions, calm and cool at all times. He understood the cha­
acter of the natives very well, for one who had been among them for
so short a time. He has never been known to utter a hasty word in
regard to any of them. He knew how to make allowances for defects
in the character of the native Christians, and was ready to aid them
as far as he was able. He was much beloved by them all. They now
mourn the loss of a sincere friend. He gave promise of abundant
usefulness in the Master’s service. He had uniformly good health.
We can all use his own words; we did not think the messenger would
come for him so soon. Referring to his experience in charge of a
Missionary station, he remarked that it had been the happiest period
of his life.

But the Saviour had “need” of him. We would praise that grace
which first made him fit for the service of the upper temple, and then
transferred him thither. We would heed his messages. We would
hear the voice of our Saviour telling us, “Be ye also ready.” “Do
with thy might what thy hand findeth to do.” May our native breth­
ren also heed the lesson. Is not the Saviour saying to them
"Work hard for Jesus"? He takes away those from whom we expected much. Is it not in order that fruit may more "abound" in connection with their labors?

AN ENGLISH TRANSLATION OF THE PROCEEDINGS OF THE "BALLANTINE SCHOLARSHIPS' FUND" COMMITTEE.

The Committee was constituted on the 31st October 1865, as follows:—
Chairman, Rev. Cassim Mohammed.
Secretary, Mr. Babā Padmanji.
Treasurer, Mr. Ramjlì Gangāji Bhor.
Committee Members, Mr. Sadoba Powār, Mr. Dāji Jagannath, Mr. Sudāmjī Raghoa Powār, Mr. Fakirbā Yemājī, Rev. Vishnu Bhaskar, Rev. Sidoba Bāpūjī Misāl, Rev. Ramkrishna V. Modak, Mr. Mārūt-rāw R. Sālawē.

1. It was decided that the name of the Fund this Committee is appointed to collect, conserve and administer be the "Ballantine Scholarships' Fund."

2. That the following rules be observed:—
   (1.) One boy and one girl shall be chosen from the boys and girls in the schools at Ahmednuggur and placed on the foundation of this Fund. Both the boy and the girl shall be communicants of the Church.
   (2.) They may remain on this foundation for three years and then others shall be chosen.
   (3.) Candidates for these scholarships shall be examined in the studies of their respective classes and those chosen who appear of the best ability and who are likely to make the best progress. The teachers of the schools, one of the missionaries, and some members of the Committee will be requested to conduct the examination.
   (4.) The Committee for examination will be requested to report once in three months to the General Committee concerning the progress of those on this foundation.
   (5.) The scholars chosen will receive the stipend in vacation as well as in term time.
   (6.) The stipends allowed monthly on this scholarship shall be five rupees to the boy and five rupees to the girl.

3. If more than Rs. 120 are collected in one year the excess shall be deposited in the Government Savings' Bank and of such sums a fund shall be formed continuing the scholarship. This shall be called the Perpetual Fund.

4. Five members of the Committee shall constitute a quorum for the transaction of business.

5. The meetings shall be opened and closed with prayer.
APPENDIX TO THE AMERICAN MISSION REPORT FOR 1865. 61

6. The examination of scholars for 1866 shall be held in January.

(Signed) BABA PADMANJi,
Ahmednuggur, 31st October 1865.

Secretary.

SUBSCRIPTIONS TO THE BALLANTINE SCHOLARSHIPS' FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Subscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Vishnû Bhaskar</td>
<td>Rs. 35</td>
</tr>
<tr>
<td>Mr. Shâhû Dâji</td>
<td>Rs. 5</td>
</tr>
<tr>
<td>&quot; Nâmâji Powar</td>
<td>Rs. 50</td>
</tr>
<tr>
<td>&quot; Râmji Bhor</td>
<td>Rs. 10</td>
</tr>
<tr>
<td>Mrs. Martha Bhor</td>
<td>Rs. 10</td>
</tr>
<tr>
<td>&quot; Jayâ Powar</td>
<td>Rs. 10</td>
</tr>
<tr>
<td>Mr. Sudamji Powar</td>
<td>Rs. 3</td>
</tr>
<tr>
<td>Mr. Sadoba Powar</td>
<td>Rs. 5</td>
</tr>
<tr>
<td>Baba Padmanji</td>
<td>Rs. 5</td>
</tr>
<tr>
<td>Fakirba Yemaji</td>
<td>Rs. 30</td>
</tr>
<tr>
<td>Marûtrâw Sangali</td>
<td>Rs. 2</td>
</tr>
<tr>
<td>S. B. F.</td>
<td>Rs. 25</td>
</tr>
<tr>
<td>Total</td>
<td>Rs. 190</td>
</tr>
</tbody>
</table>

THE UNION OF THE CHURCHES.

On the 1st of November 1864 the Missionaries and Pastors in connection with the American Mission assembled at Ahmednuggur in order to make arrangements for the formation of an Ecclesiastical Union of the Churches in our connection. After careful deliberation, the following resolutions were passed.

1. We are of opinion that there should be a Union of the Churches of this Mission.

2. We propose the following constitution for the formation and guidance of the Union—

   (1) In order that the form of doctrine may remain in accordance with the Scriptures, that the polity of the churches may be carried on after a common plan, and that the means used for promoting knowledge and religion may be alike, there is need that a mutual connection should be formed between all the churches of this Mission.

   (2) By this connection it is not meant in any way to take away the authority now exercised by each church, or to lessen its responsibility to Christ its head.

   (3) The business of this Union shall be carried on by an assembly formed of the pastors and a delegate from each church in the above mentioned connection; to be called the "Wadilwargâchi Sabha" (i.e., Assembly of the Elders). The Missionaries may sit with this assembly and give their opinions and advice, but shall not vote on the questions decided.

   (4) The business of this assembly shall be to advise the churches that come into the Union respecting the principles of religious doctrine and moral conduct, and to give its opinion on questions submitted by the said churches; to examine and license candidates for the work of
the ministry, or to take away such licenses; to ordain licentiates as pastors over the churches, or as evangelists to the heathen, and to instal ordained ministers as pastors of churches in this connection, or to try such ordained ministers, and, if found guilty, to deprive them of their authority; to disallow heretical opinions by which the peace and purity of the church are destroyed; to divide or unite churches on the request of their members, and to form new churches and to receive churches into this Union; and to take such other action as may be found necessary for the conservation and increase of the churches associated with this Union.

(5) This assembly shall not receive appeals from those who think themselves aggrieved by the discipline of the churches, or make any changes in the decisions of the churches. But when a church asks advice respecting its internal matters, it is proper for this assembly to give its opinion on the principles involved.

(6) There shall be a yearly meeting of this assembly at Ahmednuggur, beginning on the fourth Wednesday of October, and at that time the regular business of the Union shall be transacted.

(7) The officers of this assembly shall be a Moderator and Clerk, who shall be yearly elected by ballot, and shall continue in office till others are elected.

3. That copies of the above be sent to all the churches, and that such churches as approve and inform the Clerk of this assembly that they have decided to join the Union shall be regarded as belonging to it.

4. That Mr. Shâhû Dâjî Kükadé be appointed Clerk, to remain in office till the appointment of officers at the yearly meeting.

5. That in case any necessity shall arise for calling a meeting before the first annual meeting of the Union, any three churches may unite in sending a requisition to the Clerk, and he shall send letters to all the churches of the Union inviting their attendance by their pastors and delegates at the place and time appointed.

6. That two pastors and three delegates shall be required to form a quorum for the transaction of business, and all questions shall be decided by the vote of the majority, when necessary the Chairman being allowed a casting vote in addition to his vote as a Member.

7. That the travelling expenses of the pastors and delegates be defrayed by the churches sending them, and that expenses for stationery, postages, and other such contingent expenses, shall be borne by the church of the place where the assembly shall meet.

In the course of the year, twelve of the churches notified the Clerk of their adherence to the Union. And on the 24th of October 1865 the assembly met at Ahmednuggur. There were three pastors and the delegates from nine churches present, as well as eight missionaries, who sat as corresponding members. Rev. Kâsam Mahammadji, pastor of the Khokar church, was appointed Chairman. After prayer and reading the first chapter of First Corinthians by the Chairman, and
enrolling the members, the assembly proceeded to the consideration, article by article, and sentence by sentence, of the draft constitution of which we have given a translation above.

The first resolution was approved, and the first and second rules under the second resolution were adopted after some explanations.

As to the third rule, some thought that those churches who have no pastors should each be allowed to send two delegates—others argued that such churches ought to settle pastors, and if they do not, should not complain of their lack of representation in this assembly; and this argument prevailed. The clause excluding the missionaries from voting excited a very animated discussion. It was argued that they should be members, if for no other reason, because they are the acting pastors of most of the churches. And that the mother teaches her child to walk by leading him, and not merely by telling him how. The other side argued that though in such delicate matters as the guidance of the churches the teaching of the missionaries is a necessity, yet they have carried us and led us for a long time, and now we must use our feet and learn to go alone. It is best that they stand a little way off. They will catch us if we are like to fall. So long as they remain responsible, we shall not give our minds thoroughly to the work, and then if in some difficulty they are not present we shall be unable to get out of it. It is sufficient if they will give us their advice and inform us of the practice in Christian lands. At last the third rule was adopted without a dissenting vote.

The first clause of the fourth rule passed unanimously. But the second clause called up a strong opposition, on the ground that this body is composed partly of uneducated delegates, and so is not fit to judge of the scholarship of candidates for licensure. This discussion was prolonged till the proper time for closing the session arrived, and then it was laid on the table.

The assembly then appointed Rev. A. Hazen, Mr. Mårätå R. Sångalë, and Mr. Shåhå Dåji Kåkådå, as committee of arrangements for the anniversary meetings, and after prayer adjourned.

On Thursday the anniversary meetings occupied the whole day, and this assembly had a session in the evening. The question of licensure by this body was still further discussed, and in connection with the question whether it shall ordain. It was argued that the church is the principal party in ordination, as no one would be ordained till after the church had approved and called him, and so the argument of one's being appointed by his peers falls to the ground. And if this body being called by a church may ordain its pastor, why should it not undertake the less important duty of licensing those who are to become pastors? The discussion, into the details of which we will not enter, resulted in the adoption of the third and fourth clauses of this rule. There were strong objections made to this assembly's undertaking the duty of depriving unworthy
persons of their licences. But as cases may occur of heresy or immorality that call for deprivation, and this is the body conferring licensure it seems obligatory on it to try unworthy licentiates, and if they are found guilty to deprive them of the licenses it had conferred. There must be some body having this authority of discipline, and who shall have it if not the assembly of the churches? So the clause assuming this duty was carried. The remaining clauses were sifted, and at last approved, and the whole of the fourth rule was adopted. It was, however, with the understanding that the examination of candidates for licensure would be by a competent committee that the assembly should appoint.

Rev. Kassam Mahammadji, Rev. Sidoba Misal, and Mr. Sudamji Pawar were appointed a committee to make arrangements for Kirttans for the remaining evenings of the anniversaries, and this assembly adjourned after prayer till Monday.

The Wadilwarg assembled for its last session on Monday, 31st October, and as the Moderator was prevented by sickness from attending, Rev. Vishnupunt, pastor of the Ahmednuggur Second Church, was appointed Chairman. The fifth rule was discussed but passed without amendment.

The experience of this year having shown that the time selected for meeting is inopportune, the sixth rule was amended to read "there shall be a yearly meeting of this assembly at Ahmednuggur, beginning on the Monday following the anniversary, &c." and it was passed as thus amended. The seventh rule was passed without amendment.

The subject matter of the fifth, sixth, and seventh resolutions was also added in the form of additional rules.

It was then voted to request the churches to send their records by the hand of their next year's delegates that they may be compared, and the best style of keeping church records be chosen and adopted by all.

With reference to applications from candidates for licensure, it was arranged that such an application shall be supported by a certificate of his fitness from the church to which the applicant belongs, and by a certificate concerning his progress in study, and his usual capability as a preacher, from the missionary under whose direction he has studied and labored.

It was resolved that each session of this assembly shall be opened with prayer and reading a portion of the Scriptures, and closed with prayer.

The following officers were chosen for the next year, viz:—
*For Moderator—Rev. Vishnu Bhaskar Karmakar.*
*Clerk—Mr. Sudamji Ragunath Pawar.*
*For Committee of arrangements for the Anniversary Meetings of 1866—*
Rev. Vishnu B. Karmakar,
Mr. Sudamji R. Pawar,
.. Shahu Daji Kukade,
.. Krishna Ratnuji Salawe.

And this committee was instructed to prepare a list of the subjects it is desirable to present at the next anniversary, and to send it to the churches a month beforehand, so that those who undertake to prepare addresses may show them to their pastors, or to the missionaries, and obtain their written approval; and without this approval the committee will not accept of the addresses.

It was then resolved that, whereas the Union of our churches would not have been formed but for the exertions of the Mission, this assembly present its best thanks to the Mission for inaugurating this excellent arrangement, in accordance with the practice of Christian lands, though new to us, and for their personal attendance at our meetings, and for their giving advice as well as information concerning the modes of procedure in the churches and deliberative assemblies of America, and that the Clerk forward this resolution by letter to the Mission.

Then with thanksgiving to God and prayer, the assembly adjourned.

(Signed) SHAHOO DAJEE,
Clerk.

---

DONATIONS RECEIVED IN 1865.

We thankfully acknowledge the receipt of the following Donations and Subscriptions:

<table>
<thead>
<tr>
<th>Name</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gavin Steele, Esq</td>
<td>500</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>C. E. Fraser Tytler, Esq</td>
<td>500</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>The Hon. G. A. Hobart, (dona. and subs.)</td>
<td>700</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Dr. Leith</td>
<td>250</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>W. D'Oyly, Esq</td>
<td>200</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>J. A. Gordon Duff, Esq</td>
<td>150</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>W. H. Newnham, Esq</td>
<td>125</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Capt. Drummond, (donation and subscription)</td>
<td>150</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Col. R. Shaw</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>C. Shaw, Esq</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Brig.-Genl. Heyland</td>
<td>75</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Brig.-Genl. Malcolm</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lieut.-Col. Eden</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Major Candy</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>W. A. Russell, Esq</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mr. Thomas Graham</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>J. F. Armstrong, Esq</td>
<td>30</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mrs. Burn</td>
<td>30</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Capt. Waddington</td>
<td>25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ven. Archdeacon Leigh Lye</td>
<td>25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Name</td>
<td>Rs. A. P.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. D. P.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mrs. Green</td>
<td>25 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. Brown, (subscription)</td>
<td>20 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. Patey</td>
<td>10 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major James</td>
<td>10 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Capt. Hobbs</td>
<td>10 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major B. 7, A. C. S</td>
<td>10 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. R. Mackinlay</td>
<td>5 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jayabai</td>
<td>5 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandmull</td>
<td>3 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown</td>
<td>2 10 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Through H. W. B. (Bombay)</td>
<td>44 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Through Dr. Barnett (Deesa)</td>
<td>25 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Through C. H.</td>
<td>5 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Native Christians</td>
<td>243 4 8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*For Catechists' School Fund.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Friend of the Mission</td>
<td>500 0 0</td>
</tr>
</tbody>
</table>

*For Schools, Special.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Bosanquet, Esq.</td>
<td>300 0 0</td>
</tr>
<tr>
<td>N. Yenall</td>
<td>38 0 0</td>
</tr>
</tbody>
</table>

*For Building at Bhuinj.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. S. Chapman, Esq., (for site)</td>
<td>80 0 0</td>
</tr>
<tr>
<td>Mrs. Graves</td>
<td>20 0 0</td>
</tr>
</tbody>
</table>

*For School at Satara.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. A. Jacob, Esq.</td>
<td>15 0 0</td>
</tr>
<tr>
<td>Contributions for Girl's School at Mahableshewar</td>
<td>330 0 0</td>
</tr>
<tr>
<td>Mrs. G. F. Sheppard, (for support of a Widow and children at Wadale)</td>
<td>116 0 0</td>
</tr>
</tbody>
</table>
POST OFFICE ADDRESS OF THE MISSIONARIES OF THE AMERICAN MISSION.

Rev. S. B. Munger......... Bombay.
Rev. S. B. Fairbank ...... Ahmednuggur.
Rev. W. Wood ........... Ahmednuggur.
Rev. S. C. Dean .......... Satara.
Rev. C. Harding .......... Sholapore.

Note.—Donations are respectfully requested, and may be sent to either of the abovementioned Missionaries or to Messrs. Stearns, Hobart & Co., Bombay. Remittances for the Dnyanodaya may be sent to Rev. S. B. Munger, Bombay, who will attend to all the business connected with that paper.