REPORT OF THE
AMERICAN MISSION
AMONG THE MARATHAS.
FOR
1866.

BOMBAY:
PRINTED AT THE "ORIENTAL PRESS."
1867.
AMERICAN MISSION

AMONG THE MARATHAS FOR 1866.

In greeting our friends at the commencement of another year, we praise God for the mercies of the past. He has permitted our brother Bissell to resume his work in this land. He arrived at Bombay, with his family, on the 11th October, after an absence of nearly three years. No one has been obliged to return home during the year, though one family is now absent at a health station in Southern India.

We have been called to follow our sister Graves to her last resting place. The link that connected us with the founders of the mission is broken. She was one of the second company of missionaries that came to this field. Long has she been spared to testify of the grace of God. Many bear witness to her faithfulness to Him. She died on the 23rd March.

The mission, at its meeting in July, adopted the following resolutions:

"Whereas it hath pleased our Heavenly Father since the last meeting of the mission, to remove by death the Rev. Henry Ballantine of Ahmednuggur, and Mrs. Mary Graves of Mahableshwar, resolved—

1. That in the death of Br. Ballantine we, as a mission, have lost a most efficient co-worker, a man eminently fitted by natural endowments and by the grace of God for the responsible position he occupied; and that, as individuals, we have lost a beloved and faithful friend.

2. That in view of his distinguished services continued for thirty years, we give thanks to God for the legacy of such a life,—for the remembrance of his fidelity, his charity and forbearance, his warm sympathy with the native Christians, and his unfaltering devotion to the cause of Christ."
3. That we tender to the bereaved family our heartfelt sympathy, and pledge to them a constant and affectionate remembrance in our prayers. We also rejoice with them in the assurance that one so honored of Christ and so dear to Him on earth has now "passed into the heavens" to "be forever with the Lord."

4. That we record with gratitude the goodness of God to our aged sister, Mrs. Graves, in allowing her to labor nearly fifty years in this portion of His vineyard; and that, full of days, and honored and revered by a large circle of friends, she "hath entered into rest;" for so "He giveth His beloved sleep."

We desire to express our gratitude to our friends for the very important and timely aid they have given us. The donations acknowledged in this report amount to more than three thousand rupees. These tokens of interest in our work are very gratifying; and we pray that these friends may be richly rewarded themselves, for what they have done in the service of our Master.

We have also been encouraged by letters received from friends who no longer reside in this country, expressive of their continued interest in our work and aiding us by their sympathies, though at present more directly acting in other portions of the vineyard.

There were, at the close of the year, nine missionaries and their wives in the mission.

The stations, outstations, Churches and helpers are noted in the following statistics.

STATISTICS OF THE MISSION.

BOMBAY.—Station at Byculla: Rev. S. B. and Mrs. Munger.

Church in Bhendi Bazar: Rev. R. V. Modak, Pastor (first part of the year), and one Native Helper.

AHMEDNUGGUR.—Rev. A. and Mrs. Hazen, Rev. W. and Mrs. Wood, Rev. L. and Mrs. Bissell (last part of the year).

Churches.—Ahmednuggur first, Ahmednuggur second, Rev. Vishnû Bhâskar Karmarkar, Pastor; Loni; Seroor, Rev. Siдобâ B. Misâl, Pastor;
and Kolgaw. **Outstations**: Shendi, Agadgaw, Jeur, Nagapur Wadgaw, Loni, Puri, Mr. Dhondiba Waghchaure, Seroor, Babhrudi, Alégaw, Rut, Kolgaw, and Shirasgaw. Mr. Gangaram Waghoure, Mr. Vithal Macasare, **Licentiates**, and twenty other Native Helpers.

**Rahuri**.—Rev. A. and Mrs. Abbott, (first part of the year), Rev. H. J. and Mrs. Bruce (last part of the year). **Churches**: Rähuri, Gawhi, Shingawê Naikâché, Wâmbori, Rev. R. V. Modak, **Acting Pastor** (last part of the year) and Kendal. **Outstations**: Gawhi, Shingawê, Wâmbori, Kendal, Tändêlwâdi, and Dewalâri. Mr. Wanují Ohol, Mr. Vithu Bhambal, Mr. Jayaram Barse, **Licentiates**, and twelve other Native Helpers.


**Pimplas**.—(In charge of Mr. Bruce.) **Church**, Sâtral. **Outstations**, Sâtral, Shirdi, Sâwalyâ-Vihir. Five Native Helpers.

**Wadale**.—Rev. S. B. and Mrs. Fairbank. **Churches**: Chândê, Dedgaw, Shingawê Tûkâi, Newase and Sonai. **Outstations**: Newase, Mr. Mârûti R. Sângalê, **Licentiate**; Chândê, Mr. Lakshman M. Sâlavê, **Licentiate**; Dedgaw, Mr. Mahipatî Pagâr, **Licentiate**; Bhendê, Sûrègaw, Karazgaw, Khedlê, Kharawandt, Sonai, Shingawê, Khospûrî, Mîrî and Hîware. Mr. Hariba Gayakkawad **Licentiate**, and fourteen other Native Helpers.

**Satara**.—Rev. A. and Mrs. Abbott, (last part of the year). **Church**: Sâtârâ. Mr. Shewak Gayakkawad **Licentiate**; and one Native Helper.

**Bhuinj**.—Rev. S. C. and Mrs. Dean. Three Native Helpers.

**Sholapur**.—Rev. C. and Mrs. Harding. **Church**: Sholâpur. **Outstation**, Kûmbbârî. Mr. Lakshman Râwji, **Licentiate**, and one other Native Helper.

The detailed statistics of the twenty-three churches, in which there were at the close of the year 611 members and 523 baptized children, in all 1134, are given in the following table :—
## Names of the Churches.

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<th>No. of Members</th>
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**Total:** 620 6 9 24 15 611 480 52 4 3 6 523
REPORT OF S. B. MUNGER.

In this beginning of the report of our work for the year 1866 we find occasion to speak of the loving-kindnesses of our gracious Father continued to us throughout the year. "Gracious is the Lord, and righteous; yea, our God is merciful. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

It is the aim of our work to set up the kingdom of God in the hearts of the people of this land. This kingdom is the whole economy of Christianity. It offers to mankind its divine revelations, instructions, consolations; its light and love, its purity and blessings. It has its beginning in the heart in regeneration, in making sinful man a new creature; in causing him to pass from death unto life, and so making the child of the devil to be the child of God; the heir to endless woe to be heir to eternal blessedness. This wondrous change in the nature and destiny of man is wrought by the Spirit of God through the truth, and yet with the fullest choice and concurrence of the believing mind. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the Gospel is preached unto you." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

The subjects of this kingdom of God thus indicated and defined by inspired men, are Christians. They bear the name and the character of Christ, their Saviour and King. His love energizes and impels them. They live for him. They toil for him. They suffer for him. They die for him. His glory is their glory. His reproaches are their reproaches. "None but Christ. All for Christ," is the sentiment which stirs all the affections of their loving hearts—is their inspiring shout of acclamation in their onset upon the kingdom of darkness. And inasmuch as "for this purpose the Son of God was manifested, that he might destroy the works of the devil," so the progress of the kingdom of God in the hearts of believers is indicated by the measure of their heedful regard of the teachings of the Bible—"that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be
renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Such is briefly our missionary creed. By this we judge of all missionary work. And in this view of the nature and purpose of our work we have no great satisfaction in reporting our labors for the past year. The Rev. Mr. Modak has supplied information regarding our church. Subsequently to his departure from Bombay, Mr. Bowen has very generously labored with me in supplying the church and congregation on the Sabbath. My audiences in the morning have always been painfully small. The attendance is better in the evening. And yet there is always need to press upon the attention of our people the exhortation, "and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is." In a city like Bombay where opportunities are readily afforded for worshipping with other congregations, it is difficult to enforce that thorough discipline which the welfare of a church demands, and to which the covenant of our church pledges its members. The prayer meetings on the first Monday of the month, and on Friday evenings, have been pretty well sustained. We aregrieved by the lack of a disposition to make sacrifices for the sake of helping in this work of setting up the kingdom of light in this dark land; to practice self denial for the sake of giving money in aid of the Gospel, which is an evidence of healthy growth in the Christian life. The loving disciple will prove the sincerity of his love of the Master by abounding in this grace of giving. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

We have preached throughout the year, on Sabbath evenings, on the steps of our chapel in the city, and on Monday, Wednesday and Saturday evenings on the steps of our home-chapel. The deacons of our church, Mr. D. J. B. and Mr. N. B. P., have rendered essential aid in these labors. Mr. D. J. B. is our catechist. He has been earnest and constant in this work. His long continuance in this business of setting forth the salvation of sinners by Christ has served to render him peculiarly well qualified for it. He handles the objections to Christianity with much cleverness. The insolence and vituperation of Mussulmen, or Parsees, or Brahmans, seldom discompose him. He replies calmly and aptly. Beside these labors he preaches daily in different parts of the city. Sabbath mornings he speaks the word to the servants of two or three households. Who properly consider how much grace is needed to keep one up steadily to the work of daily telling this story of redemption where it is hated and reviled? And who pray as they should for those who do this work?

Mrs. Munger has labored assiduously in the use of various instrumentalities, such as prayer-meetings, singing-meetings, Scripture-readings
Sabbath-School instructions, for the profiting of the women and children of the church; but these labors were not appreciated, and so have been discontinued. She has found an open door for labor among the Eurasian and European population in our part of the city. She has a large Sabbath-School in our parlor on Sabbath morning, and she visits the homes of the scholars during the week. She labors in the interests of temperance and moral reform. She and Mrs. D., of the C. M. S., seek opportunities to make themselves useful in the Hospitals and in the Pensioners' Homes. They together visit the abodes of fallen women, who have left Christian homes and have come to pagan India to sell their bodies to baptized heathen, whose father-land is Christian Britain and Christian Europe. They endeavor to persuade them to consider the end of their ways and abandon them. They tell them of the Mary who washed the feet of the Saviour with tears and wiped them with the hair of her head. They read to them the Bible and the Tract.

Our church has given one of her daughters, the beautiful Yamuna, to go and live with her loving Saviour and Lord in the Home of the saved; and another, the graceful Venu to go with our brother, the Rev. Titus Costa, to Dharwar, to be his consort and helper in the work of evangelization in the German Mission. They were the daughters of our brother, the late pastor of the church. We rejoice in this disposal of them both, for such is the will of God our Father.

Let those who read this report and measure our church by our creed measure themselves by the same standard, or, what is better, by the Bible.

Bombay, January 29th 1867.

S. B. MUNGER.

REPORT OF R. V. MODAK.

I labored as Pastor of the church in Bombay until the end of the month of July 1866, and therefore make this report of my work there. At the beginning of the year there were twenty-six communicants in the church, and fourteen baptized children. One member of the church has died, and one person was received into the church during the period here reported. And two children were baptized. The person who died was my daughter Yamuna. She came into the church in the year 1863. From that time her Christian behaviour was very satisfactory. She had the best constitution of all my family and her health was the least injured by the climate of Bombay. Nevertheless on the seventh of June she was taken with a severe fever which on the eleventh day terminated her life. We had taken her to Poona before her death; and when we were about to start on this journey she said, Why do you remove me? this is my last sickness.
But as the air of the Deccan had proved beneficial to our other children when taken there sick, we hoped that she too would be profited by the change. But it was not so. On the seventeenth June she fell asleep in Jesus. As I saw death approaching I spoke to her freely in regard to dying. She said to me, "I am willing to die and go to be with Christ." In reply to my question, What assurance have you that you will go and be with Christ? she said, "All my reliance is upon the merit of Jesus Christ, and I am sure he will receive me unto himself." She could not converse much, and her tongue was so parched with fever that it was difficult to understand what she tried to say. On this account I did not converse much with her; but I read portions of Scripture and spoke words of instruction and comfort. She seemed to listen with joy. When I had prayed and commended her to the Lord, she rejoiced in spirit and began to sing verses of hymns, such as "I want to be an angel," and others which relate to the world of blessedness. She was a very intelligent and affectionate child, and on account of her peculiarly loveable disposition she was specially dear to us and to her acquaintances. And therefore we are very much afflicted by her departure from us; but we are comforted by the consideration that her death is very great gain to her.

The person who came into the church, as I mentioned, is very aged. She has been blind for a long time. She lives in the family of a distant relative, who is a member of the church, and has attended our services with him. She has been taught by him and her Christian neighbors, and in this way her spiritual eyes were opened, and she believed in the Saviour, the Lord Jesus Christ.

I had for several months under my instruction two young men who were asking for admission to the church. They were from Ahmednuggur and came here to find employment. Their father was baptized at Ahmednuggur, and they were taught in the mission-school there. They seemed interested in the truth and I took special pains in teaching them and preparing them for the fellowship of the church which they were repeatedly asking. We had made arrangements for their examination by the church with a view to their admission to membership in case of their being accepted, when we learned with surprise that they had fallen into the embraces of another pastor who could promise them better food with his flock. We can afford to let them go.

As in former years, so during the present year, my family having suffered severely from sickness, and having found that when they were taken into the Deccan they very soon recovered, and when brought back again to Bombay they soon became sick, I was forced to believe that the climate of the Konkau is so far uncongenial to my family that it is not my duty to continue to abide longer here—the providence of God is calling me to go hence. Having most reluctantly come to this conclusion, in the month of
March, I brought the subject before the mission, and asked to be allowed to return to Ahmednuggur. They deferred the consideration of the question until their meeting in July, when they acceded to my request, and at their meeting in October they located me in this place. About twenty-five years ago I was employed here in teaching a mission-school, and here I became a Christian. This town is the place of my spiritual birth. Here I opposed the truth. Here I withstood and grieved in many ways those who were laboring in the interests of the Christian religion. Here is now a small Christian church, the pastoral duties of which I am performing, and I preach the Gospel in the villages in this vicinity. My prayer is that the Lord may give me much opportunity for this work and make me useful in his service.

Wambori, January 1867.

R. V. Modak.

AHMEDNUGGUR.—(160 Miles E. of Bombay.)

REPORT OF A. HAZEN.

The year has passed quietly away bringing with it few such incidents as may go to make up a readable Report.

We were permitted to welcome Mr. and Mrs. Bissel on their return to the station, October 19th. They come from a sojourn in their native land with renewed health, and we trust the Master has many years of service for them in this land.

The First Church. The oldest deacon of this church, one of those elected at the time the church was organized in 1854, has entered into his rest. Bhagobas was baptized May 30, 1841; he died August 29th. At the time of his death there were but two persons living in connection with us who had joined the church before he did. He was about 80 years of age. He had been a faithful laborer for many years, as he had strength. His labors were much blessed. He had the satisfaction of seeing large numbers of his friends and relatives received to church fellowship. A notice of his conversion appeared in the account of Mr. Ballantine, appended to our Report for 1865; and an account of him as a Christian was published in the Dnyanodaya of October 15th. He will be long remembered here.

Three aged sisters in the church have also died during the year.

One who was with this mission at its commencement in 1831, Dajiba, died at Seroor, and is spoken of in the Report of that church. An account of him appeared in the Dnyanodaya of May 15th.

Five members of this church have received letters of dismission and recommendation to other churches, viz., two to the second church in this city, one to the church in Sholapur, one to the church in Bombay and one to the Free Church in Bombay. Thus nine persons have gone from us during the year.
Fourteen persons have been received on profession of faith, and one by letter from the church in Satara. Thus the increase in our number is six.

Thirteen children have been baptized, from families in this church, and three of parents belonging to other churches; two came with the member received from Satara, by letter. One baptized child has been received to the communion of the church, and one has died. The increase is thirteen.

Of the fourteen persons received on profession, five were from Christian families and had been baptized as infants, and three of these were members of the schools here. Two others from the schools were baptized. Of the nine, three were of one family, the wife, mother and daughter of Gyanoba who was received in 1865. One Hariba is a leading man from the Mahar community near the Maliwada gate. He was brought to embrace the truth, very much through the influence of Bhagoba. Once he was a defender of Hinduism, but his conscience could not resist the appeals of his faithful friend, and he found no rest till he found it in trusting in Christ. He was formerly in the school here, and afterward for a time, a teacher in connection with the Baptist mission at Poona. His account of Christian experience was clear and emphatic.

Another is a young man of the gardener caste, from Seroor, who has been in the school here for two years past. Two were young men who had been taught in our school at Jeur, 10 miles N. from here. They were baptized at that place by Rev. Mr. Wood. They afterward joined the school here. The other two were from the Poor Asylum.

The Lord's Supper has been celebrated six times during the year, and at four of these we have been permitted to welcome new members.

Eight marriages were solemnized during the year.

The Theological Class.

The members came together the first of June as appointed. They continued their studies till the annual meeting in October. In study, they attended to the History of the Jews from Moses until Christ, and the Epistles in the New Test. The Lectures were mainly upon the positive Institutions of the church. They wrote sermons, and preached each in turn, before the class daily, in addition to preaching in various places upon the Sabbath and conducting other meetings. At the meeting of the Union of the churches these men presented themselves as candidates for licence to preach the Gospel. After an examination by the clerical members of the Union, they were approved as preachers and candidates for the Pastoral office.

The school for Catechists and Teachers has had an attendance of forty, and the primary school, in connection with it, about the same number.
At the examinations in October, it was apparent that the scholars had made satisfactory progress in study.

The Catechists' School Fund remains as it was last year. The interest has been appropriated to the support of young men in the school. We again commend this fund to the attention of our friends. The Ballantine Scholarship has supported a young man of promise in the Catechists' school, and two members of the Girls' school have at different times received the bounty.

The two departments of the Girls' school showed an attendance of sixty pupils.

Three young men and two girls, from these schools, were received to the communion of the church during the year.

Five members of the Girls' school were married, three to teachers, one to a candidate for the work, and one to a young man connected with the Free Church in Bombay.

Teachers' Class.—During the recess of the schools in November and December, a class of our common school teachers was formed to be under the instruction of Mr. Haig, the Master of the Christian Vernacular Education Society's Training School. We expect the good effects of this course of study, particularly in the art of teaching, will be manifest in the general improvement of the schools whose masters were thus favored. There were sixteen teachers in this class. The Mission are under great obligations to Mr. Haig for this important and timely aid in our work.

Tours.—In November, I went in company with Mr. Bissell through a portion of the Southern field. In December I spent twenty-two days with my family among the villages in the Western district. We had favorable opportunities for the word in nearly all the places we visited, but few incidents occurred which need be recorded. The Lord's Supper was celebrated in the chapel at Loui, on the 9th December. There were fourteen communicants. On the 16th the Lord's Supper was again celebrated in the tent for the benefit of an aged member of the church residing at the village of Wadagaw where we were. Many of the villagers were present on the occasion.

Ahmednuggur, January 9th 1867. A. Hazen.

REPORT OF VISHNU KARKAR.

[Translated from the Marathi.]

At the beginning of the year there were 39 communicants in this church, 19 males, and 20 females. Two brethren have died, and two sisters have been received by letter from the first church. Our number thus remains the same, 39.
There were 18 baptized children at the beginning of the year. Five have been baptized, so that there are now 23. Through the mercy of God no death has occurred among these children. The whole number in our church, adult and children, is 62.

Of the two brethren who died, one was Laluba. He died on the 12th February in great peace. He was an industrious man and a faithful, humble Christian. He was an ornament to our church, and to us his loss is great.

The other, Bhuzaji, was under the discipline of the church. But he gave such evidences of penitence before his death that we trust he was truly the Lord's. We would judge no man, for the Lord knoweth them that are His. Blessed are the dead who die in the Lord.

The report of my personal labors is much the same as it was in the previous year, yet I have not been kept from my work by sickness the past year. I have preached in the church upon the Sabbath, have met and instructed candidates for admission, both to this, and the first church, on Fridays. I taught the members of the Theological class in Marathi Arithmetic and Marathi Poetry. I have frequently visited other places for the sake of preaching. I praise God for the strength to oversee the church, and to do these other duties. I pray that He will preserve this vessel, though it be an earthen one; for the "treasure" that is in it is "precious."

I cannot refrain from expressing my thanks to those who have assisted the family of our dear departed Mr. Ballantine. Early in the year a meeting was held in the Court House under the direction of Mr. Richardson, the Judge, and of General Malcolm, the Brigadier commanding the station. Beside these gentlemen, the Rev. Mr. Watson, Rao Bahadur Bhaskar Damodhar, and the Editor of the Vrit Vaibhaw made addresses. They shewed how the labors of the missionaries and the effect of the mission is for the good of the natives and that much good has resulted.

I would record for the praise of the Lord who gave the spirit of benevolence and of pity, that our Christians have given liberally during the year, for various objects;—for the Ballantine scholarships; for the aid of those suffering from famine in Orissa;—for the general work of the mission at its annual meeting; and for rebuilding the Christian church at Wambori.

We were permitted to welcome our beloved Mr. Bissell, at the annual meeting in October. His tender and affecting address respecting the things of God, delivered on that occasion, was of great spiritual benefit to us. One of our brethren who was present on that last day, wrote to an absent brother that same day, "that if ten thousand rupees had been offered him on condition that he should leave the meeting he should not have left it."
The fall of rain this year has been deficient. In consequence of this, not only the fields are dried up so as to yield no fruit, but the rivers and streams are all vanishing. Much distress already exists. Trade is also inactive. It is as though God would teach us that all is in vain without His blessing.

And so it is emphatically with our church. No new members have been received—there are but few candidates—these few do not give evidence of faith by their fruits. They seem parched and withered like the fields. We beseech all our brethren in Christ to pray earnestly for the outpouring of the Spirit upon us. Without these showers from above our church will remain dry and parched as the desert.

Ahmednuggur, January 16th 1867.

REPORT OF W. WOOD.

On my return to India in August 1865, I came to this place in accordance with the wishes of the mission. At our annual meeting in October following, the Loni district and the out-stations connected with the central district and city, viz., Wadagaw, Shendi, Jeur and Agadgaw, together with the catechists at Ahmednuggur, and the primary schools in the city and vicinity were placed in my charge. These two districts lying to the north and west of the city extend forty miles east and west, and from ten to twenty miles north and south. In this field have been employed during the whole or a part of the year six catechists, two theological students, two teachers, and two female Scripture readers. In the Loni district is a church of nine members. The Christians in the central district are members of the churches in Ahmednuggur.

In September last, brother Fairbank left us to spend a year on the Palani hills in Southern India, when the Wadale district was made over to me, and in October the Loni district was placed in charge of brother Hazen. In the Wadale district are five churches containing 144 communicants, four licensed preachers, five catechists and nine teachers.

Personal labors. It is not an easy matter to take up and carry on another man's work, or any portion of it. I have found it so especially in coming to Ahmednuggur. It is but a fragment of the work brother Ballantine so long and so successfully prosecuted that I have undertaken to do. This even I have not been able to perform at all satisfactorily to myself. My strong attachment to Satara where I have spent most of my missionary life drew me thither and I confidently expected to remove there at the end of the year. In view of a temporary residence here I did not form any definite plan of labor, but simply took up such work as came to hand. In the city we have two chapels in each of which are held two services on the Sabbath and in one of which is a Friday afternoon lecture. In these services I
have taken a part during the year; but had there been another place of worship in the city, I am sure our labors in this direction would have turned to better account. We need such a place very much which would answer the double purpose of chapel and school-room. We have an interesting school in the city composed of boys, mostly from the Weaver caste, taught by a Christian teacher. The school-room is a small, close, ill-ventilated concern, an altogether unfit place to crowd in twenty or thirty boys for six hours a day. The health of the teacher has suffered the past year from this cause. I could not visit the school as often as I wished for the same reason. We should have such a place with as little delay as possible. I am looking out for a piece of ground, and I would ask our friends and patrons to send us donations to the amount of a thousand rupees for erecting the building.

Besides the regular attendance on the Sabbath services I have had a Bible class of from twenty to thirty Christian women in my house directly after morning meeting. They repeat the verses in the Bible they have committed to memory during the week; tell me what they remember of the morning sermon, and recite a part of the little catechism they are learning. In the afternoon I have heard the Bible lessons of the larger girls in school. I have had no regular preaching service during the week for the want of a chapel, but have frequently met small companies in heathen temples, chawadis, and by the way side, and pointed them to Jesus. I have also frequently preached the word in the villages near the city. Five weeks we were in tents, visiting the out-stations of Wadagaw, Shendi and Jeër; and a dozen villages in the Loni district. In all these places the truth is widely known, especially among the Mahars. Many of these affirm that they have given up idolatry.

Native helpers. These have done good service. Of some of them I can speak in the highest praise. By their life and by their teaching they have won the confidence and respect of the people. We feel sorry to give up such to go into other fields, and could not consent to do so only on the ground of the greater demand for them elsewhere. In the early part of the year two lads from the school at the out-station of Jeër were received into the church on profession of their faith. A year or two before, their father in his dying hour called the catechist to his side and solemnly entrusted these lads to him to train up in the Christian faith. One of these is a poor lame boy and is dependent on charity for his support.

Churches. The church in Loni is small, only ten members at the beginning of the year, and nine at the close, one man having died. A much larger number of Christians from this district are members of other churches. Among them are some of our most efficient helpers. Last October two of the young men from this district received license to preach the Gos-
pel. One of these has been stationed at Parner. The other has gone into
the Southern district in charge of brother Bissell.

**Wadale District.** It has been little that I could do for this district in the
period under review. Bro. Hazen visited Wadale once to meet the helpers,
hear their reports and give direction to their labors. I have visited them
twice, preached to the few who gathered in Wadale on the Sabbath, and
held monthly concert with the helpers and others who came together on
Monday. I also met most of the helpers at our annual meeting in October,
and had an opportunity of becoming acquainted with them. Eight teachers
from this district were in Ahmednuggur for two months under the tuition
of Mr. Haig, the training master of the C. V. E. Society. Three of these
have remained for another four months' training, and five have returned
to re-open their village schools.

With the language to learn Mrs. Wood has not been able to do much
active service, but with the aid of the Bible readers when on tours in the
villages she could speak a few words to the women and tell them of the
love of Jesus. She has also commenced her favorite work of teaching in
the Girls' school; and often has she gathered the little ones around her
and given a kind word to them, which has greatly won their hearts toward
her.

Ahmednuggur, February 1867.

Wm. Wood.

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**REPORT OF L. BISSELL.**

*The Kolgaw District.*

[Kolgaw is 24 miles S. of Ahmednuggur.]

Our Reports are designed to present a view of our work among the peo­
ple for the year just closed. As we only reached the country in October
last, I have little to say of labors in this good cause. But I record with
gratitude the goodness of God in permitting us to resume our work here
after an absence of nearly three years. He has tenderly watched over us
in our journeys of many thousand miles by sea and land, and brought us
with renewed health again to take part in the labors of this missionary
field. Especially do we look back with gratitude upon the rich spiritual
privileges enjoyed in our native land, when brought into connection with
churches blessed with revivals, and permitted to share in the gracious in­
fluences then bestowed.

The Seroor and Kolgaw Districts of which I formerly had charge have
again been assigned to me. During the last two months of the year I
visited many of the villages in one of these districts. There is a great
advantage in continuing one's labors where he is already acquainted with
the people. The welcome I received in many of these villages was very
cordial—far different from what would have been given to a stranger, or
to myself in a place which I had not before visited.
The severe drought and consequent failure of crops in this part of the country, which almost threaten to repeat the calamity of Eastern India, are often the first subjects introduced by the people. They are always ready to talk of these things, and ask the reason of this visitation. The history of God's dealing with different nations recorded in the Bible, furnishes the Christian a ready answer to their inquiries. On the part of many there is a readiness to admit that their sins, especially idolatry, have brought upon them this judgment. But few manifest any disposition to forsake their idols and seek by repentance to avert further chastisements. Such apathy can hardly fail to awaken in the minds of believers the apprehension that still heavier judgments await this nation. Meanwhile our duty seems clear, to proclaim faithfully the danger of hardening the heart against the truth, and the readiness of a merciful God to pardon the returning penitent. "A remnant shall be saved."

The little church at Kolgaw has received two new members in the past year. One of them, Râghu, I baptized and received to the church in Seroor more than ten years ago. He was then a young man and seemed firm. But he had not counted the cost, and when persecution arose because of the word he was offended. He never came to the Communion table; and after some months of probation his name was erased from the church record. For some years after this he kept away from us. But a short time before our return to America, he again began to attend church and show some interest in the truth. In conversation he confessed that shame led him to draw back, but he had never lost his convictions of the truth of Christianity. After having given satisfactory evidence of repentance, he was received to the church in March by Mr. Hazen, who had charge of this district until our return. A woman was baptized at the same time who has since become Râghu's wife. His mother and sister are now showing interest in the truth. Thus is fruit sometimes gathered after many long years of waiting.

This district containing more than a hundred villages has been very imperfectly supplied with native helpers. Two catechists and one teacher have been employed here; to these are now added two young men from the class of licentiates. There has been much seed sown here, and we confidently believe there is a harvest to be gathered in the Lord's good time.

LEMUEL BISSELL.

SEROOR.—(32 miles S. W. of Ahmednuggar.

Translated from the Mahratta report of the Pastor.

The Report of the Seroor church for the past year contains little of interest, as it exhibits no increase, rather a diminished number of members,
and the work done is not such as to be easily reported. But a yearly report is looked for, and I have therefore only to represent the real condition of the church. And I ask all my friends to help me with their prayers in seeking to build up this church.

There have been no additions either by letter or profession to the number of church members. One has been excommunicated, and one transferred to the invisible church of our Lord above—leaving thirty three as the present number. Three children were baptized, one of whom died. The present number is forty-two—in all, adults and children, seventy-five, the same as at the close of last year.

But though none have been admitted to this church the past year, one who received his first impressions here has been received elsewhere. Some eight or nine years ago, a lady then residing here had a mali boy in her service whom she taught to read. She also bought a Marathi Bible and gave it to him. Some years later he lived with me and received religious instruction, and becoming interested in the truth he was placed in the school at Ahmednuggur. There he made a profession of Christianity last September. This is the fruit of efforts made years ago, and suggests this Scriptural promise, “Cast thy bread upon the waters, for thou shalt find it after many days.”

Several members of this church have for years resided in distant places, but have retained their nominal connection with this church. According to the decision of the “Union” such persons should transfer their relation to the church where they reside. This will make the number of our members appear still less in the coming year, as only about half of them live near here.

Schools. There have been two schools kept up this year, one at Aligaw, where a few come to study an hour or two in the evening, the other at this place. The school here has fifteen or twenty scholars. About half of these can read well, and some have studied as far as fractions in Arithmetic. These children attend both services on the Sabbath, and also daily prayers in the school. When at home I conduct this worship. The reading the past year has been in the Epistles, and some of the children have considerable knowledge of the Bible.

Assistants. There were two Assistants in this district at the commencement of the year, but in April one of them was called to receive the crown of life. Dajiba Nilkanth was the oldest Assistant in the Mission, having been baptized in 1830. And he has been employed in the Mission from that time. He witnessed more of the first beginnings of the work at Ahmednuggur than any one now living. He died trusting in the Saviour whom he had preached to his countrymen thirty-six years.
The only catechist now employed in this district is Dhonduba who is stationed at Baburdi. But his family living at Nuggur, where his children are in school, and he being away on tours much of the time, only about one week in a month has been spent at his own village. But his conduct is exemplary, and his way of giving instruction acceptable to the people, who often speak of him as a true Christian. And though so much away from his village he seems to have exerted a good influence there.

I would also thankfully acknowledge the assistance of Mr. Vishnupant of Ahmednuggur, who has been here several times to aid me in my preaching duties, and two students of the catechists' school who helped me on my tours in November and December.

With the earnest wish that some of the Kunabis might become interested and embrace the truth, I solicited donations for the support of one or two in school, asking those who gave the funds to give also their prayers. Several gentlemen and ladies contributed to this object and in all I received sixty rupees. By this means one young man has been studying at Ahmednuggur, and I have also employed a Brahman as teacher at Wade-gawhau several months. The people would not accept a Christian teacher, and no other could be employed with the funds of the Mission. For all these favors I return my sincere thanks.

Personal labors. I wish to say on this subject only what is right. But I am conscious of so much imperfection, that at times I feel unworthy of the office of pastor of a church. Especially at the annual meeting in Ahmednuggur I was oppressed with a sense of my sins, and the great responsibility of the pastoral office. This feeling was increased by the receipt of several donations through Mr. Bissell from friends in America, for the payment of my debts. One of these was given by a Sabbath School. Another was a box of American coins given by a little girl to the missionary cause just before she died, and which her mother sent to me. Another item was a sum contributed by the ladies of a Seminary for the education of my eldest daughter. I pray God to bless and reward all these friends in that far off land for their kindness to me and my family. But though I sometimes have felt that I must give up this work, the promises of God came to my mind, and I found peace. He has said, "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble. For I am a father to Israel." These promises strengthened me so that I again resumed the work of my church and district.

SIDORA B. MISAL.
AMERICAN MISSION REPORT FOR 1866.

REPORT OF H. J. BRUCE.

Rahuri, Khokar and Pimplas.

[Rahuri is 23 miles and Pimplas 48 miles N. W. of Ahmednuggur. Khokar is 40 miles N.]

It has pleased our Divine Master during the past year to remove from these Northern districts two of our missionary brethren, with their families; one for a temporary residence at a sanitarium in Southern India, and the other for a location in another part of our field. The four stations which have been occupied in the valley of the Godavery, are therefore at present left with a single resident missionary; and while the work of one of these stations has been superintended from Ahmednuggur, the care and labor of the remaining three have, since the first of July, devolved upon me. With a field extending more than fifty miles in a single direction, between villages where native Christians reside; with ten churches, only two of which are cared for by native pastor or acting pastor; with thirty native assistants and teachers regularly employed, and six more during a portion of the time; with one hundred seventy-five native Christians and Christian families requiring constant watch and care, I have not been able to perform the work that has devolved upon me in a manner at all satisfactory to myself. I could do scarcely more than superintend and direct the labors of our native helpers, and care to some extent, for the churches, hoping thus to continue the evangelizing agencies which are already at work, until others shall come and relieve me of a part of the burden. It is hoped that these inviting fields, which give promise of yielding early and abundant fruit, may not long be left without additional laborers. “Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.”

Churches.—There are ten churches in the three districts; one has a native pastor, and another has been in charge of an acting pastor for the last two months. The whole number of members at the beginning of the year was 190. Five have been received on profession of faith, two by letter from other churches; three have been dismissed and recommended to other churches; sixteen have been excommunicated and three have died. The whole number at the end of the year is 175; viz., Khokar 34, Panchegaw 16, Wadgaw 4, Padhegaw 11, Satral 15, Gahu 18, Rahuri 10, Kendal 22, Shingave Naik 23, Wambori 22.—The number of baptized children January 1st was 188. Eleven have been baptized; two have been received with their parents from other churches; two have been transferred to other churches; one has been received to the communion; two have died. The whole number at the close of the year is 196.
The last six weeks of the year were spent in a systematic visitation of churches. Pitching our tents in the central village we endeavored to reach as many of the Christians as possible. Meetings for prayer were held; the Lord's Supper was administered on successive Sabbaths, to each of the six churches which were visited. It is proposed to visit the remaining churches in the same way soon after the "week of prayer." I have found cause both for joy and for grief in the condition of the various churches. While many of the Christians are leading consistent lives, and are prompt in the discharge of duty, many others are careless in regard to their duties and their privileges. The great distance at which many of them reside from the church prevents their regular enjoyment of Sabbath services. The members of the Satral church, in particular, are very widely scattered. Two of them are living 30 miles away and several others from 12 to 18 miles. The members of the ten churches occupy at the present time 54 different villages, eight of which are beyond the territorial limits of my field. In these circumstances we can only commend them to Him who never leaves nor forsakes His chosen ones.

Schools.—Ten schools have been sustained in these districts during the greater part of the year. The attendance, however, has been small. Neither parents nor children have manifested that interest which is desirable. The increasingly high prices of provisions have been a great obstacle to the success of our common schools. Parents who are not really poor think that they are, and so all find sufficient reason for keeping their children at home whenever there is an opportunity for them to earn a few pice.

During the months of November and December most of the teachers left their schools for the sake of receiving instruction from Mr. Haig, the Training Master of the C. V. E. Society at Ahmednuggur. The course of instruction was thorough and admirably adapted to fit them for greater usefulness; and they have returned to their work with increased interest and enthusiasm.

A school was established in the village of Rahuri nearly a year ago, for boys of the higher castes. It was founded and has been generously supported by donations from an English gentleman, G. A. Jacob Esq. The number of pupils at present is upwards of fifty. The teacher is not a Christian; yet Scripture lessons are regularly given, and the text books used are all of a religious character. The missionary has free access to the school at all times for the purpose of giving religious instruction, and the pupils are required to attend public worship once on the Sabbath. It is hoped that the seed thus sown in these youthful minds may bring forth much fruit in years to come.
Native Assistants.—These have been employed as heretofore, in preaching the gospel from village to village. The teachers also have been employed to some extent in the same way. Certain villages are assigned to each one, and he is expected to visit them as often as possible, preaching and teaching the word to all who will listen to him. According to the monthly reports of the assistants they have, during the year, preached 6,428 times, to audiences amounting in the aggregate to 76,343 persons, of whom 14,640 were women. The average of the audiences is a little less than 12 persons. In the Khokar district the average is about 13, which is a slight increase upon the average of the two preceding years.

Through the kindness of F. R. Griffith Esq. C. E., an excellent opportunity for making known the truth has been afforded at the Lakh Irrigation works. During the latter months of the year from 1,500 to 2,000 persons have been employed there. Many of these are from distant places where they have seldom heard the Gospel. Every facility has been afforded by the Engineer in charge and by his subordinates, for preaching to these people on the Sabbath, when they are at leisure from their work. I have endeavoured to send three or four men each Sabbath, to teach them the way of life. The seed here sown will be widely scattered when these people shall return to their homes.

Benevolent Contributions. The "Khokar Home Missionary Society," composed of Christians of the four churches in that district, has contributed for the support of a Home Missionary 21 rupees; for a Christian kirttan 10 rupees; for the relief of sufferers by famine in Orissa 18½ rupees; and for the "Morning Star," a Missionary vessel recently built by the Sabbath school children in America, 15 rupees, in all rupees 67, which is a large increase upon the contributions of former years.

The Rahuri and Pimplas Benevolent Association has now in its Treasury 36 rupees, most of which has been collected during the past year.

Rahuri, January 1867. (Signed) Henry J. Bruce.

Report of the Khokar Church.

Some of the families in this church have been visited with much sickness during the year, yet we thank God that He has spared them all to work in His field.

The number of church-members at the beginning of the year was thirty-nine. One man who had been excommunicated has been re-admitted, and two have been received by letter, while seven were excommunicated, most of whom were guilty of continued neglect of the Sabbath. One member who has gone to reside at Poona received a letter of dismission to join
the Free Church there. Thus at the end of the year there were 34 members connected with the church, so that as far as accessions to the church are concerned there has been a retrograde movement. But progress is not to be measured by the increase of numbers only. Although there have not been any cases of conversion yet we have strong reasons to think that the false systems of religion around us are gradually undermined.

Personal Labors. My own work has been the same as in past years, preaching on the Sabbath and during the week. I have also had frequent opportunities to visit the surrounding villages, and almost every where I have found the people more willing and interested to hear the Gospel, than in any previous year. As the people are very fond of native music, I prepared a kirtan, with the assistance of the teacher and two other Christians here. Rev. Mr. Bruce has been so kind as to present us with the necessary musical instruments. We had opportunity to proclaim the Gospel by means of the kirtan in several villages, to audiences numbering from 150 to 300 men and women, who listened for hours, with attention, from beginning to end. Many people who could not have been otherwise reached came and listened on these occasions. Had it not been for want of money to defray expenses, we would have visited many more villages, and presented the truth by this method. We want at least five or six rupees a month to keep up the kirtan.

The contributions of this church toward the salary of a Home Missionary and other benevolent purposes, amounted to more than 35 rupees, which is more than was given in the previous year. May the Lord prosper the members of this church and give them a willing heart to devote their all to His work.

Surrounded as we are with many difficulties and temptations, we ask our Christian brethren to join us in praying for the influences of the Holy Spirit, which we so much need.

CASSIM MOHAMMED.

REPORT OF S. B. FAIRBANK.

[Wadole, 26 miles N. E. of Ahmednuggur.]

The close of the year 1866, finds us at the sanitarium on the Pulney Hills, freed from the cares and labors and climatic influences that had so worn upon my health as to require taking a vacation. A kind Providence guided us to this valley on the mountains, 7500 feet above the level of the ocean, where rest and pure cool air and communion with nature in her grandest and most beautiful forms, have already conquered active disease and, it is to be hoped, will impart a vigor to returning health that shall
endure during a long time of active service among the villages of Ahmednuggur. We left our Wadale home on the 11th of September, reluctantly giving over charge to Br. Wood. And to his report I must refer the reader for the statistics of the station and the churches, and for a view of the state of the Christian community at the close of the year. The poor Christians are sorely tried by the scarcity, not to say famine, caused by the failure of this year's crops after several years of scanty harvests. May the want of this world's good, lead them to think more of "an inheritance incorruptible and undefiled and that fadeth not away, reserved for them in heaven."

**Itineracy.**—We spent the cold season, in the beginning of the year in tents—visiting the outskirts of our district. We completed the circuit of the district which we had begun in the last months of 1865. We continued our custom of spending a week or more at each encampment, visiting the near villages in the morning and having daily services in the evening at the school house or chapel in the village near us. We visited all the Christians at their homes, and had opportunity for prolonged interviews with such church members and inquirers as needed special instruction, as well as excellent opportunities for preaching to the heathen. There is more familiarity and freedom attained after a few days stay with the Christians of a remote village, as well as a truer understanding of their religious condition and needs, than can be attained by visits that are limited at the farthest to a few hours, and often to the hour of religious services.

**State of the Churches.**—I was much tried by the apathetic style of religious life that too many of the communicants seemed satisfied with, and still more by the lack of earnest inquiry among those, concerning whom I had had hopes that they were not far from the kingdom. I was privileged however to receive six young men and women to the communion table, who witnessed a good profession. One young man with his wife was received to church-membership, who has since shown a true missionary spirit by going to a distant city. He tore himself away from his weeping unreconciled parents and friends, that he might engage in the service of Christ where others were unwilling to go. May his future fulfill the hopes that his course so far leads us to cherish. Another young couple just after they were married accompanied him; but they went with encouragement from their friends. May such instances become so frequent as to call for no remark respecting them.

The epidemic that has seized so many Christian parents in our mission, who had children that were marriageable according to Hindu customs, at last crossed our borders and invaded the churches under my care. We had to exclude four from our churches for the sin of marrying their children
by heathen idolatrous rites; or I should say of allowing their children to be thus married. Especially were we cast down by the marriage of a boy from one of our schools, whose father had been one of the pillars of the Newasê church.

It was this marriage in part, though other things had weight in the decision, that led me to decline to assist in carrying out the plan that had been arranged for ordaining Mr. M. R. Salave, as pastor of the Newasê church: Some members had left their villages for a time in order to get employment. Some who were expected to join the church at the beginning of the year had turned back. And when this stablest of all gave way to the pressure of heathen relatives, and allowed his baptized son to be taken from the school and married as a heathen, I thought the foundations of the church were not well enough laid to sustain a pastor.

At the last meeting of the Ecclesiastical Union two more of our young men received licensure. Now there are four licentiates in the N. E. District. I hope that the way may soon be opened for them to be ordained as pastors.

Schools.—The schools in my district have shewed more vitality this year than heretofore. The school at Wadale, though it has graduated some of the older pupils, was replenished and still retained an average attendance of more than thirty till we left it. That at Chande, vivified by the payment of fees, had a regular attendance of eighteen, the scholars never missing a day except when kept at home by sickness. The new school at Khedle had a regular attendance of eleven, all paying fees. Two were high caste (Kunabi) boys. The schools at Sonai and Karazgaw also averaged an attendance of ten or twelve. For a time there was an attendance of nine at Suregaw, but afterwards only four or five came regularly. The houses built at Hiware and Khospuri for schools and religious services, were at last completed about the time of our coming away. I am rejoiced to hear that the school at Hiware opened with twenty fee-paying scholars. The failure of crops must affect unfavorably the attendance at school for the next nine months. But I think that the education of their children has a stronger hold on the minds of Christian parents than it had, and that our schools are growing larger and better and will continue to grow.

The Wadale Poor Fund had a balance on hand of Rs. 3-12-0 and collected during the nine months under review Rs. 38-0-9; and expended Rs. 38-12-0.

The Wadale Home Mission Society had a balance in January 1st of Rs. 4-5-6 and collected Rs. 16-6-6. Of this Rs. 14-8-0 were paid for three months' service.

Church Sustentation.—The Christians also contributed Rs. 19-11-9 for the support of Church ordinances among themselves.

S. B. Fairbank.
SATARA.

REPORT OF A. ABBOTT.

[Satara is in Lat. 17° 40' and Long. 74° 02', and contains about 28,000 inhabitants. The Satara district contains 1,324,000 inhabitants.]

This Mission station was under the charge of Mr. Dean till the first of September.

On our removal to this station we found few native acquaintances to welcome us, but new acquaintances are now formed and a friendly intercourse maintained, and it is hoped that this intercourse will be greatly extended, and that the people will soon more fully appreciate our motives in coming to labor among them.

There are two Chapels in the city where services are held regularly on the Sabbath. In the large one occupied by the Missionary there are two services held with a congregation of forty or fifty persons. In the smaller chapel, occupied by the native Assistant once on the Sabbath there is a congregation of twenty or thirty. At the commencement of these services twice that number often come in, apparently out of curiosity and after stopping ten or fifteen minutes retire.

There is preaching in one of these chapels three times a week.

The people manifest little interest in coming to hear the Gospel, but those who do come, listen with attention.

On the Sabbath particularly, the congregations are quiet and respectful with very few exceptions.

On week-days greater latitude is allowed the hearers, to make inquiries, and state their doubts, and sometimes there is a disposition to treat the subject of religion with contempt.

On Saturday morning a company of some eighty poor people come together to receive alms, the contributions of the European residents in this place. Religious instruction is first given, and then the alms are distributed. Although they are drawn together by a worldly motive, we may hope that some of them will receive the Bread of Life. At any rate it is a pleasure to point out to these poor miserable creatures, the true source of all consolation. Probably there never was a congregation more regular and constant in attendance.

The native Assistant laboring here is from the Rahuri District. He is well received by all classes and I trust will make an acceptable laborer in this place. His father is employed here as a Bible reader. He is old and infirm, but has a strong desire to do what he can for Christ, the remaining few years of his pilgrimage.
There is one Mission school here. The children of Christians and low caste children are gathered here. The school is small, containing an average twenty scholars. The condition of the school shows that it has been most efficiently superintended. The school has lately been supplied with a Christian teacher from the Rahuri District and we hope it may continue to give satisfaction. The girls of this school, beside the usual studies, are taught sewing. It is proposed to open another similar school in this city. A Christian teacher has been secured for this purpose, school of a higher order, and for the benefit of the caste people is still desideratum. There is some prospect that such a school may be established and thus an influence exerted where all other means seem to fail.

The church at the beginning of the year consisted of eleven members. In January two were received on profession of their faith. One has received a letter of dismission and united with the first church at Ahmednuggur. The present number is twelve. There are also under the care of the church nine baptized children.

The Catechists now laboring in connection with another station have heretofore made their home at Satara, but they have been sent out to the villages with their families to make their home among the people for whom they labor. The church therefore is much scattered and cannot come together. But it is thought that this evil will be more than compensated by the increased usefulness of these native Assistants in their new situations.

The church members and their families residing in the city, together with those who have lately come to labor with us, not only enjoy the means of grace furnished by the services on the Sabbath, but they have two weekly prayer meetings, one by themselves and one with the Missionary and family. There is also a weekly prayer meeting among the females connected with the church.

A Sabbath School gathers the children of the Christians and other children from the day school.

A Sabbath School for Eurasian children, formerly under the charge of Mrs. Munger, is continued, and gives promise of usefulness.

Christians and others are taught singing twice a week, with the object of preparing a choir for sustaining the singing on the Sabbath. A melodeon or harmonium would be of great service in the chapel. It might also prove sufficiently attractive to draw in those who are not charmed by the sound of the Gospel.

There is a sewing society among the Christian females. They meet once a week to make garments for the poor.

These humble means persisted in, with the blessing of God, we hope ma
AMERICAN MISSION REPORT FOR 1866.

develope and mature these native Christians and fit them for a higher service.

In view of the work to be done in this district we most painfully feel our insufficiency. The failing health of Mr. Dean makes it apparent that the new and most interesting station of Bhuinj will soon be left vacant. A missionary will at once be very much needed for that place.

In this city and the surrounding villages, a large native force is needed, and we pray the Lord of the harvest that he will raise up among this people many faithful laborers to gather in those whom he has elected to everlasting life.

A. ABBOTT.

REPORT OF S. C. DEAN.

(Bhuinj, 16 miles N. of Satara.)

The dwelling house, out houses, and school house, which were erecting here last year, were completed during the early part of the present year.

We find the house with all its surroundings most comfortable and pleasant for us.

The people are very friendly, ready to supply us with every thing we require, and seem rejoiced to have us among them. The circle of our acquaintance, and the influence we exert over them, is daily becoming enlarged.

Preaching has been regularly maintained on the Sabbath for six months of the year, when we have been present at the station. We have also had a daily service for prayer and the expounding of the Scriptures in a familiar way, which has been attended on an average by about fifteen persons. We have many opportunities to point out the way of salvation to those who come about us from the surrounding villages.

We had hoped to have spent much time during the year that has passed and in years to come, in visiting the people in the numerous villages around us; but my own feeble health has greatly diminished the visits to these villages and renders it imperative that I should return to my native country very soon.

Two catechists have been laboring in these villages during the year and we hope their labors will not be in vain.

Kawathe, four miles north of Bhuinj, has been occupied as an out station the past month. Rawaji the native assistant there has commenced to build a house for himself, and there is a prospect that his wife will be able to collect a good school.

Satara was in our charge during the first part of the year, and we resided there for three months.
The girls school at Mahableshwar has been in operation throughout the year, with an average attendance of twenty.

Mrs. Graves, who came out to this country with her husband nearly fifty years ago, and who has resided at Mahableshwar for more than thirty years, died on the 23rd of March. For many years she has been too feeble for much active missionary labor, but she always had a word to say for her Saviour to the many friends, both European and native, who called to see her. She has now gone to be with her Saviour, and has entered upon the rest of heaven, to which she has been looking forward with joy for many years.

S. C. Dean.

SHOLAPUR.

REPORT OF C. HARDING.

(250 miles S. E. from Bombay.)

We were obliged to be absent from Sholapur during the hot season, and our native assistants have been interrupted more than usual in their work; but we have seen many tokens of God's presence and approval, and we would again with devout gratitude record our thanksgiving to Him whom we are still permitted to serve in the Gospel.

We have continued our work as in former years,—itinerating a part of the cold season, preaching in the bazar on week days when at the station, superintending the school and teaching a part of each day, conducting the regular services of the Sabbath and the weekly lecture, and the ordinary pastoral duties of the native church.

The congregation is steadily increasing, and I have reason to believe that a permanent effect is being produced by the stated means of grace, connected with the church.

A few scholars were under instruction at Kumbhari in the early part of the year, but the teacher was obliged to leave in July, owing to severe affliction in his family, and he has not yet returned.

We have long wished for a better school at Sholapur; and this year we have commenced one which is likely to be permanent, and of great service to us. An excellent site near the Mission house was kindly given for this purpose, by Government. I am under great obligations also to friends at Sholapur and elsewhere, for their generous contributions, as well as for assistance in obtaining materials for the school buildings. The aggregate attendance since July has been 25. Three Christian young men in the school are preparing to be teachers; one of these is soon to begin his work at a near village.
We had expected to receive several persons to the church during this year, but only one man has joined us from Hinduism. He is by caste a Brahman. He first heard the gospel in Ahmednuggur more than twelve years ago. The preacher was Lakhiram, a converted gosavi of the Mahar caste, who used in those days to take his stand near the Dehli gate and speak to the passers by.

The truth thus casually heard made a deep impression on the mind of this man, and he afterwards went often to the house of the preacher for private conversation. He apparently made up his mind then to become a Christian.

But soon after this Lakhiram died suddenly, and as the case of this inquirer was not known to many others, he was lost sight of. Not long after he removed to Baroda, where he engaged in the study of medicine as practised by the Hindus. Having there no Christian society he soon lost his good impressions and conformed to the idolatrous world about him. Nearly eight years after this he came back, and went to live in a village near Pandharpur. Here he supported himself and family as a native doctor and as a village school teacher. He came to Sholapur to prescribe for a sick man, and having heard that there were Christians in the town, he sought them out. Soon his former impressions revived with great power and he determined to become a Christian at once. He applied himself earnestly to the study of Christian truth, and after a suitable time of probation, he was baptized and received to the church. We have had no reason to doubt his sincerity, and he is now living a consistent Christian life. We trust he will be instrumental of doing much good to others.

In this somewhat remarkable conversion we have again repeated the injunction of Holy Writ; “In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.”

C. HARDING.

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