



REPORT

OF THE

AMERICAN MISSION

AMONG THE MARATHAS.

FOR

1867.



BOMBAY:
PRINTED AT THE "ORIENTAL PRESS."

1868.



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IN the beginning of the year 1867, we were called to mourn the loss of Mrs. Harding. She died on the 11th of February. The event was sudden and unexpected by us; but the Lord had prepared her for it. For a year before, her quiet trustful remarks about death and the home beyond had foreshadowed her departure, and "but a few moments before her death she said, 'Jesus is with me.' It was her very last assurance and given with great emphasis." Her missionary life measured a little more than ten years, and was divided between Bombay and Sholāpūr. "She had that meek and quiet spirit which is in the sight of God of great price," and the gentle radiance shed during her life still lingers around the home and church and friends, she was called to leave. The fruit of her unostentatious efforts will continue to appear.

Br. Dean and family also, constrained by the failure of his health, left us in the beginning of the year. They sailed from Bombay on the 19th of March, were in great distress and danger from a hurricane when off the Cape, that lasted from the 18th to the 22nd of May, but arrived in safety at New York in August. We are sorry to hear that his health was not much benefited by the voyage.

The Rev. William H. and Mrs. Atkinson left Boston on the 13th of August in the ship Rutland, hoping to join us in three or four months. But at the close of the year the Rutland had not arrived at Bombay.

The others who were away a part of the year for the benefit of their health have returned to their stations, excepting Br. and Sr. Wood who are still detained at Bombay.

At the close of 1867 we numbered eight mission families. Their stations and other matters of interest to those who help us by their prayers and subscriptions are noted in the following

SYNOPSIS OF THE MISSION.

BOMBAY.

Station at Byculla, Rev. S. B. and Mrs. Munger, Rev. W. and Mrs. Wood (for the last part of the year). *Church* in Bhendy Bazar. Mr. Dáji Jagannáth *Catechist*. Mr. Sháhú Dáji Kúkade, *Ed. of the Dnyānodaya*.

AHMEDNUGGUR COLLECTORATE.

Station at Ahmednuggur, Rev. A. and Mrs. Hazen, Rev. W. and Mrs. Wood (for the first part of the year), Rev. L. and Mrs. Bissell. *Churches* Ahmednuggur First and Loni (under the pastoral care of the Missionaries); Ahmednuggur Second, Rev. Vishnú Bhāskar Karmarkar, *Pastor*; Seroor, Rev. Sidobá B. Misal, *Pastor*; Kolgáw, Rev. Gangarám Wághchawaré, *Pastor*. *Outstations*: Shéndí, Jéúr, Nágápúr Wadgáw, Loni, Párnér, Bábhúrdí, Kolgáw and Shirasgáw. Twenty other Native Helpers.

Station at Rahuri, Rev. H. J. and Mrs. Bruce. *Churches*: Ráhhúrí, Rev. Wanúráw Ohol, *Pastor*; Gahú, Rev. Vithu Bhámbar, *Pastor*; Kendal, Rev. Jayarám Barasé, *Pastor*; Wámborí, Rev. R. V. Modak, *Acting Pastor*; Shingawè Nákkáchè, (under the pastoral care of the missionary). *Outstations*, Shingawè, Wámborí, Kendal, Tándúlwádí, Digaras, Dewalálí, Shilégáw and Gahú. Eight other Native Helpers.

Station at Khokar, (in charge of Mr. Bruce.) *Churches*: Khokar, Rev. Kásam Mahammadji, *Pastor*; Pánchégáw, Rev. Sayájí Sawairátwad, *Pastor*; Wádgáw and Padhegáw (under pastoral care of missionary.) *Outstations*: Wádgáw, Tákli, Panchégáw, Bèlápúr and Gondhawani. Eleven other Native Helpers.

Station at Pimplas, (in charge of Mr. Bruce.) *Church*, Satral (under pastoral care of missionary.) *Outstations*, Satral, Shírdí and Pimpári. Five Native Helpers.

Station at Wadale, (in charge of Mr. Wood for the first part of the year,) Rev. S. B. and Mrs. Fairbank (for the last part of the year.) *Churches*: Chándè, Rev. Lakshman M. Sálawè, *Pastor*; Dedgáw, Rev. Mahipatí Anakápagár, *Pastor*; Shingawè-Túkál, Nèwásè and Sonái (under pastoral care of missionary.) *Outstations*: Nèwásè, Mr. Márútté R. Sāngalè *Licentiate*, Súregáw, Bhèndè, Hiwarè, Dedgáw, Chándè, Mírí, Khospúrí, Shingawè, Sonái, Khedlè, Karazgáw and Kharawandí. Fifteen other Native Helpers.

SATARA COLLECTORATE.

Station at Satara, Rev. A. and Mrs. Abbott. *Church*, Sátára. *Outstation*, Udatè, Five Native Helpers.

Station at Bhuinj, Rev. S. C. and Mrs. Dean (at the beginning of the year.) In charge of Mr. Abbott for most of the year. *Outstations*: Kaúthè and Mahābaleshwar. Two Native Helpers.

SHOLAPUR COLLECTORATE.

Station at Sholapur, Rev. C. Harding. Church, Sholapur. Outstations; Kumbhari and Pimpari. Mr. Lakshaman Rawji Licentiate, and three other Native Helpers

STATISTICS OF THE CHURCHES.

Names of the Churches.	No. of Members	Rec'd. on Profes-	Rec'd. from other	Dis'd to other	Names rem'd from	Died in 1867.	No. of Members	Baptized Children	Jan. 1st.	Children baptized	Came from other	Went to other	Rec'd. to Commu-	Died.	No. of baptized
	Jan. 1st.	tion in 1867.	Churches.	Churches.	list.	Dec. 31st.	Jan. 1st.	in 1867.	Churches.	Churches.	nion.	Dec. 31st.			
Bombay	27		3			30	17		12						19
Ahmednuggar 1st	136	10	2	3		2143	96	6							102
Ahmednuggar 2nd	39			2	1	35	23	2							23
Saroor	33	1		3	1	30	42	4							38
Khokar	34	1	2	4	1	32	88	3	3						88
Shingawé Na.	23			2	2	19	19	1							18
Chánde	51	2	1	7		45	48	2							41
Loni	9					9	6	1							7
Kolgaw	19	3	2		4	19	19	1							19
Deágaw	26			1	1	27	27	2							28
Gahu	18			2	1	19	12		7	3					16
Pánchégaw	16			2		16	16	1	1	3					14
Kendal	22	1		2	2	19	16	5							21
Wámbari	22	2		5	2	16	16	3		5					12
Shingawé Tuká	25			1		24	17	1							16
Wadagaw	4					4	7								7
Satral	15			1	1	16	7	1		2					10
Rázhurí	10	1	9	1	1	18	4	3		7					14
Newásé	18	1				18	13	1							13
Soná	24	1				25	8	1							9
Padhégaw	11					9	10								10
Satará	12	11	3	1	1	24	9	5					3		11
Sholapur	16	4	1			21	4	4							8
Total	610	38	34	36	18	618	524	47	23	28	14	8	544		

The above table contains twenty three churches in which there were at the close of the year 618 members and 544 baptized children, in all 1162. Eleven of these churches are under the care of Native Pastors. The rest are still under the pastoral care of the Missionaries. Four of these, however, have tried to secure Native Pastors, and all agree with us in thinking the Native Pastorate more desirable. We expect that gradually they will all settle Native Pastors. A sufficient number of Candidates must first be trained and licensed and mutual appetencies between them and the churches must be developed. The churches which have settled Pastors have done so after long acquaintance, when both the candidate and the people had come to desire the settlement.

PUBLICATIONS.

We have for many years used the Maráthí Bible and the parts of the same, that are published by the Bombay Branch of the British and Foreign Bible Society, and the publications of the Bombay Tract and Book Society, and of the Christian Vernacular Education Society. We have taken part in the revision of the Scriptures and the preparation of Tracts and Books; and have done our part in putting them into circulation. But we have found occasion to supplement the efforts of these societies by issuing some works of which we especially feel the need. All these publications have been in the Maráthí excepting our Annual Report and a part of the Dnyánodaya.

During the year 1867 we have published new editions of the following, that belong to the American Mission Series;—viz.

Old Testament Selections.....	230 pp. 12mo.
Maratthi Primer	52 pp. 16mo.
Catechism	40 pp. 32mo.

We have also published a new Geography, illustrated, 168 pp. 12mo., and a small book of devotional songs in Hindú Metres and adapted to favorite native Melodies. It is entitled *Gāyanāmrit* or "the Nectar of Song," and contains 52 pp. 16mo. It consists of selections from the compositions of Mr. Krishna R. Sálawè. It is very popular and already is in extensive use. A much larger work of a similar character, containing hymns suited for all the occasions of song in connection with church ordinances and private devotion, is a desideratum.

A part of the *Maratthi New Testament with Marginal References*, in the preparation of which we have been engaged for some years, was published in the beginning of the year. Five hundred copies of the Gospels and Acts were bound and issued for present use. The printing of the rest is in progress, but of necessity it progresses very slowly.

We still publish the *Dnyánodaya*, that has now completed its 26th volume. Each year makes a volume of 400 pp. Royal Octavo. It is ably edited by Mr. Sháhú Dájí Kúkadè, and deserves a wider circulation than it attains. No effort has been made for some years to increase the list of subscribers. We would commend it to the Christian public. Those gentlemen who wish to furnish their employès with a first rate Maráthí periodical, that gives the news as well as articles of permanent value, or who have an opportunity for introducing it into Libraries and Reading Rooms, or for promoting its circulation in any way, can satisfy themselves of its excellence by examining a file of the paper.

EDUCATION.

The *Normal School*, formed by the union of the Training School of the Christian Vernacular Education Society with the Catechists' School of the

American Mission, has prospered under the able direction and tuition of J. S. Haig Esq., the Training Master of the C. V. E. Society. The school was very carefully examined in October, near the close of the school-year. The Committee "do not hesitate to say that the examination showed such thoroughness in the system of training and such progress in their studies by the students, as are rarely met with in this country." The full report of the committee will be found in the appendix.

The *Girls' School* has been carried on with the same efficiency and benefit to our Christian families as in former years. It has had about sixty pupils the last year. The ladies of the mission resident at Ahmednuggur have given the girls daily instruction in their studies as well as in sewing. Mrs Hazen and Miss Hazen, especially, have given much time and attention to the care and instruction of the school. The ladies and gentlemen present at the public examination in October, and particularly the Native gentlemen present,—being better able to appreciate excellence in the use of their own language—showed great interest and gratification. The girls are taught to sing both English and Hindú melodies, and sing with much sweetness and taste. In connection with the movement in the Native Christian community for ordaining Native Pastors and undertaking its own institutions we cannot too highly estimate the instruction of these girls. They will become the wives of the pastors and teachers and the other leaders of that community. Their ability to lead in singing, to read and explain the Scriptures, and to impart useful knowledge, will enable them to give interest to Sabbath Schools and female prayer meetings, and to set an example by teaching their children, and to give a higher tone to home, as well as to social life.

We have other *Station Schools*, and the same considerations make us take particular interest in the girls that are taught in them. For farther particulars regarding the station schools and the common *Village Schools*, the reader is referred to the reports that follow.

The *Ballantine Scholarships' Fund* has received contributions sufficient to enable its committee to continue the support of a boy and a girl in the Ahmednuggur high schools, according to its rules.

REPORT OF THE STATIONS, &c.

BY THE MISSIONARIES AND THE PASTORS.

BOMBAY.

We have occasion to speak of the continued loving kindness of our Heavenly Father. Mercies have abounded unto us during the past year. Health has waned—and yet strength has been granted by which we have

been enabled to prosecute our work with little interruption. Our Christian families have been greatly blessed with health. Only one family is an exception. That death has invaded, and taken the infant of a few days, and then the mother. Sakubai had enjoyed great Christian privileges. She was for several years in the family of our sister Farrar. Subsequently, she was in some connection with the Mission families at Nassik, where she was baptized. Her probation is now ended. The bereaved husband, Dádobá, has our sympathy.

We praise God for his forbearance towards this great city. Wickedness abounds, and yet judgment is withheld. Pestilence has not been suffered, during the past year, to execute its work of death in the habitations of this people. But who regard aright this long-suffering of God? We gain thereby longer opportunity to beseech them, to be reconciled to God—to lay hold of eternal life.

The American Mission Church is still without a pastor. The members of the church greatly need the pastoral watch and instructions of the man whose experiences fit him to appreciate the real wants and trials, which are incident to their circumstances as converts from the idolatries and abominations of this pagan land. Their condition and relations are such that the missionary cannot properly supply their needs. Aside from the pastoral care of the church, the man who is properly qualified for the work of the Gospel in Bombay, would find here opportunity for great usefulness. Mr. D. J. B. one of the deacons of the church, and our able catechist, has done what he could to supply the place of a pastor. He has made monthly visits to the families and prayed with them, and has cared for the sick and the poor. The church has been much profited by the membership of Mr. S. D. K. the editor of the *Dnyanodaya*, who has been received with his wife, by letter from Ahmednuggur. He and Mr. D. J. B. together with Mr. N. P. the second deacon, have done good service in the monthly concert of Prayer, the weekly prayer meetings, and the meetings for the study of the Bible. There has been gratifying interest on the part of the members of the church in these means of christian improvement. Some, however, are greatly remiss.

There are 28 communicants on the records of the church—only 22 of these are living in Bombay. There are 17 baptized children. There have been no admissions on profession of faith during the year. Four persons have been admitted to fellowship by letter, and by covenanting with this church. The contributions of the members have amounted to Rs. 24-12, and added to this sum is the expense of their meetings. It is believed that they will come into the measure of giving one-tenth of their income, when they are properly disciplined under the instructions of a pastor.

Preaching on the steps of the chapel on Sabbath evenings has been

conducted as heretofore. The brethren before mentioned have had this ministration under their particular charge. Others have occasionally taken part in it. We have continued throughout the year to publish the glad tidings of redemption, at our chapel, in Byculla, on three evenings of the week. The congregations assembling at both these places vary considerably in numbers, but not much in character. They are made up of persons of the laboring classes. There is much variety in costumes indicating differences of nationalities, of castes and of condition. They come into the crowd with the implements of their crafts in their hands, and with the bundles of vegetables and merchandize which they are departing from the market. They come to hear some new thing and to hear the old story repeated. Some come to say some smart thing and get up a laugh. Some come to entangle the speaker in his words—to incite his anger, and display their cunning. Some come because there is a crowd. Some come to hear. They present a spectacle which is fitted greatly to move the heart of the man who believes that sin incurs the penalty of eternal death, and that Jesus Christ has paid that penalty with his own blood for all who make him their Saviour—of the man who tremblingly believes the testimony of the Bible and reads—“And these shall go away into everlasting punishment: but the righteous into life eternal.” Mr. D. J. B. is specially devoted to this business of setting forth Christ as the way, the truth and the life. His constancy and earnestness in this work are praiseworthy. He endures hardness. He seldom fails to go morning and evening into the streets to speak to all who will hear, and to tell them of the Lamb of God who taketh away the sin of the world. On the Sabbath he speaks to the servants in several households. He makes a mouthly report of his work, and makes returns of estimated numbers of persons who have come into his assemblies in the morning and evening of each day. The sum of the numbers for eleven months of the past year is 23,449.

Mrs M. has continued her labors in the departments reported in 1866, save that she has discontinued her visits to the abodes of fallen women. The decease of the precious woman who was her companion in that labor, and who was admirably fitted for it by her gentleness and glowing love for the Saviour, and by her knowledge of the European languages spoken in those abodes, has caused her to relinquish with much sorrow, the labor by which alone those wretched women had an opportunity to hear of that loving Jesus, who said to one who had followed their wicked occupation, “thy sins are forgiven thee.” Who now care for these women, who pray for them? Mrs. M still pursues other labors of love in which that same friend was engaged with her—those of visiting the hospitals, the almshouses, and the pensioners homes, and of ministering to the sick in their

own houses. Other friends with loving hearts take part with her in these visitations. Her Sabbath School is a sphere of interesting labor, The children and their friends are always glad to see her in their homes, and they afford opportunities for faithful instruction and earnest entreaty. Precious seed is sown. The fruits will ripen for eternity.

It is a privilege to live for the Saviour in Bombay—in India. It is a privilege to have part in the work which is destined to bring India under the dominion of Christ—the Prince of the Kings of the earth. The little we do is very little indeed by itself—but who will say it is little as a part of that work which is to issue in these triumphs of redemption?—The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

S. B. MUNGER.

AHMEDNUGGUR.

REPORT OF A. HAZEN.

In February I went to the Mahableshtar Hills with my family. We returned in June, much invigorated by the change of air.

From the time of our return till the close of the school year, Mrs. Hazen and our daughter had the principal care of the girls' school.

Preaching services in the chapels, and at the māliwādā gate have been kept up regularly.

For a few weeks we had a lecture in English, on Saturday evenings, for the benefit of those natives who understand the language. This was at the chapel of the Second Church. Some of the audiences were large and very attentive. Owing to the pressure of other duties, and to necessary absence from the station, it was not possible to continue the service regularly. As a consequence the attendance became very small. We hope to go on with the lecture, as opportunity and strength may be granted. A wide range of subjects is before us, which may be profitably presented and discussed, in such a meeting.

During the time when I have been at the station, I have attended the daily devotional exercises of the *Normal School* and also a weekly evening meeting for the students. The spiritual state of the school has been good. Marked interest in the truth has been manifested by those who are not members of the church. Three of the students were received to the communion in May.

I have spent a good deal of time on the *Revision of the Marāthī Transla-*

tion of the Epistles for the new edition of the New Testament with references, now passing through the press. The printing has proceeded as far as II Corinthians. Five hundred copies of the Gospels and Acts of this edition have been bound for separate circulation. It is hoped that the whole book will be ready soon. I have carried through the press a new edition of Old Testament Selections and have read the proofs of the new Geography published by the Mission.

The *Annual Meeting* in October was an occasion of special interest. The thoughts of many of our native brethren had been turned to the matter of self-support in our churches. Several interesting and powerful addresses were made on this subject, in its various aspects, during the meeting. The impression left was deep, and we trust it will be an abiding one. On the last day of the meeting, when it has been customary in past years to present offerings, pledges were made by individuals, to pay the tenth of their income toward the support of the gospel. The money contributed on that day was less than usual, amounting to Rs. 80 only, with a few articles which were to be sold. But about forty pledged themselves to pay the tenth of income in the future.

The meeting of "*the Union*," that is, of the pastors and delegates of the churches, followed in the week after the annual meeting. The principal interest of this meeting was in the fact that papers were presented from *seven* churches, giving calls to as many licentiates to become pastors, and the answers of the licentiates accepting these calls. The "*Union*" appointed committees to attend to the ordination of these individuals. The pastors and churches nearest the places where the services were to be held, were named to attend. It was expected that two missionaries would be present and assist, at each place.

The question of the support of these pastors came up for consideration. It was the general opinion of the members of the Union that the churches should contribute the *tenth* of their income, toward the support of their pastor. When the several committees met, such a pledge was made by the various churches, and the committee then proceeded to the examination and setting apart of the candidate.

As these tenths would not amount to enough for the support of the pastors, it was proposed to make up the deficiency by a "*Sustentation fund*." This would be raised from the tenths of the pastors themselves, who would thus be relieved from the inconsistency of contributing to their own support, and from having their tenth reckoned with the income of the church by paying into a common fund—the contributions of other churches that have not yet pastors, and of any persons who may be disposed to aid the project. Grants would be made from such a fund to the churches as should seem necessary.

As this giving a tenth is a new thing in our churches, the "Union" felt that they had not sufficient ground to warrant their attempting the management of such a fund at present. They could not judge how large a fund would be needed. It was uncertain how far the churches would come into the plan of paying the tenth; and also how much would be given in any event. They feared lest the undertaking should prove too much for them, and then that some important interests might suffer in consequence. They requested the mission to arrange for the present year; that is, that the mission should assume the support of the pastors, and that the churches should pay their *tenths* to the mission. This decision is not an entirely satisfactory one; for the churches should take more responsibility than this, and be brought into a closer relation with their pastors than this implies; but yet it seemed best on the whole to accede to the arrangement. The matter will come up for consideration at the next annual meeting, and it is confidently expected that the giving of the *tenth* will produce such a sum that the Union can easily undertake to raise any deficit by some well considered plan for a "fund."

The last weeks of the year, from November 15th to December 25th, I spent in attendance upon these ordinations, and the meetings held in connection with them, and in the necessary journeying from place to place. It was my privilege to be present at the ordination of five of these pastors. Two of these had pursued their studies partly under my direction. I also attended one evening at another place, where I was not able to stay for the services of ordination.

The Ahmednuggur First Church has given a call to a brother in the church to become its pastor; but he has not as yet felt it his duty to accept the call.

The year has not witnessed a large accession to the members of the church, but I think there has been a decided growth in spirituality.

Eight persons, four males and four females have been received on profession of their faith. Three of them were from the heathen, though connected with Christian families, and five had been baptized in infancy. Two men were received by letter from another church. Two men who had been excommunicated, one from this church and one from another, were received again, on giving very satisfactory evidence of penitence. Three, two men and a woman have been dismissed by letter to other churches, and two, a man and a woman, have died. Both these were great sufferers, but died resting upon Jesus, and at peace. The increase in our number is thus seven, and the whole number on our record is 143. Of these, however, 30 are absent. Some are employed at places where there are no churches. Others, who are living near other churches, have yet neglected to remove their relation from this church. We have reason to

think that the great majority of them are faithful to their vows of consecration to the Master, while of some we doubt whether they have even the "name that they live," in the places where they reside.

Seven children have been baptized. Two have been received to the communion. At the close of the year, we see signs for good, especially among the members of the church. Our meetings for prayer are well attended. Earnest heed is given to the preaching. Our Sabbath audiences, often large, are still and solemn. We see pleasing signs of spiritual growth in individuals, and we hope to see much fruit-bearing from them.

We would ask all who love Zion to join us in prayer, that the blessing of the Lord, which we so much need, may come upon us, even according to the "promise of the Father."

A. HAZEN.

REPORT OF THE SECOND CHURCH.

At the beginning of the year there were 39 members of this church. Two of these received letters of dismissal and joined the Bombay Church. One died, and one was excommunicated. None were received. So there were 35 members at the close of the year. Of the 23 children, two went to Bombay, but two others were baptized, so that there were 23 at the end of the year. And the whole number connected with the church at the end of the year was 58.

My work this year was somewhat different from that of last year. In January I went with dear Mr. Hazen to preach at the pilgrimage of Korthàn. And for March and April I went with my family to Wadálé to act for a time as pastor of the five churches in that region. In November and December I went to aid in the ordinations at five places. The rest of the year I ministered to my own church as in years past. In my absence, dear Messrs. Hazen, Wood and Bissell ministered to my church, as indeed they are always doing, and both myself and church are grateful for it.

This year while engaged in the Lord's work in distant villages, the instructions, rebukes and suggestions I received from brethren, and the spiritual profit I thus obtained will never be forgotten, and I beg the brethren to pray that I may not lose it. Before ordaining the pastors elect, during the meetings for making addresses to the people of the villages, it was particularly manifest that, rather than proving to people that bad things are bad, it is far more useful and profitable to show that true things are true. In other words we should preach that true and holy Bible which "maketh wise the simple," and pierces "to the dividing asunder the joints and marrow, and is a discerner of the thoughts and intents of the heart," and which evidently sets forth the Lord Christ crucified; for by it we have eternal life.

Some of our church members have begun to give the tenth of their incomes, and I hope that all will soon give it. This current began from the annual meetings, and it is flowing through all our churches, so that there is great hope that the blessing promised in the Scriptures will be received. May this river "be parted and become into four heads," and water all the garden of the second Adam. Such is my prayer.

Rev. Mr. Hazen and Rev. Mr. Bissell have given lectures in English on Saturday evenings for the benefit of the educated part of the community. These were begun before the anniversaries, and have been delivered in our place of worship. They are attractive and profitable. It is the work of the Spirit to bring the desired results to perfection. So my request is that supplication be made to Him in this regard.

I have often written about the hymns in new metres that the deacon of our church, Mr. Krishna SÁngalè, has composed. But now the mission has printed a nice book called "*Gayanamrit*," that consists of selections from his poems. The Native Christians are greatly pleased with it, and I am sure it will be very useful.

Now, for similar reasons, a volume of Maráthí sermons would be a great acquisition. I would incite the Mission and the churches to give their careful attention to this request.

VISHNU BHASKAR.

THE SOUTHERN DISTRICT.

I have often thought I would rather *do* my work than write a report of it. Not that the work of the missionary is especially easy, but the results are of a kind better understood and appreciated in another world than in this, (Luke 15. 10). We can state the number of miles travelled on tours, the number of villages visited, and how many thousands of people have been addressed. But these are a small part of the data needed to compute the amount of good accomplished. Indeed, there are no data within the reach of the missionary that will enable him to compute it. This can only be known hereafter. Yet we believe that the frequent and earnest protest against idolatry will redound to the glory of the one living God; and that the gospel faithfully preached will become the source of salvation to many who shall be led to believe. It is well, therefore, for the information of the churches which send us here, and which cherish a deep and abiding interest in the work, that we give some account of our labors annually. And if we simply report that these divinely appointed instrumentalities have been continued another year those accustomed to estimate values by the Bible standard will not think that little is accomplished.

We began the year by a tour in the Southern District, and had there been a bungalow which we could occupy, we should with great pleasure have removed there, and spent the year among its villages. This method of labor (residing at some central point in the district) brings the missionary into closer connection with the people, and affords greater facilities for reaching them with gospel truth than any other. We went through the district in tents during the cold season, visiting many important villages, and spending from one or two days to a week in each place. Occasional visits have been made to some of the villages at other times. There is a large pilgrimage annually at Mándogan, where several thousand people come together. Good opportunities for preaching the word were enjoyed here.

The absence of the other missionaries from Ahmeduuggur on account of ill health has devolved a part of the duties at the central station upon us most of the year; and at the close of the year the charge of this station is committed to us. The duties here are such as will leave little time for labor in the distant villages. We hope a missionary, soon to arrive, may be able to devote his whole time and attention to the Southern District.

The statistics of the *Kolgaw Church* will appear in the table. Five persons have been added to the little flock within the year—the school teacher and his wife by letter, the other three by profession. These last are a woman and her daughter living at Kolgáw, and a woman of Shirasgáw twelve miles south. The wife of the catechist residing in the latter place died near the close of the year. She had been a member of the church four years. Though feeble in body, and often a great sufferer, she was uniformly cheerful, and strong in faith. She met death with composure, sending a farewell message to the missionary and his wife, to her pastor—ordained a few days before—and to other friends. She spoke words of comfort to her husband and children, saying that the Lord called her, and she was going to be with him.

Under excommunications four are noted, but it should be remarked that these are not all cases of discipline which have come up within the past year. Two of them were suspended from church privileges several years ago, and their names are now erased from our record.

The event of greatest interest in connection with this church the past year is the ordination of a Pastor. One of the licentiates in connection with the mission was stationed at Kolgáw in April, and after several months of labor there, he received a call to become their pastor, which he accepted. The ordination services took place the second week in December. To the village of Kolgáw and the church there assembled, the 12th of December is a day to be remembered. Many of the town's people were present at the services, and seemed impressed with their solemnity. We hope the impressions on some hearts will be lasting.

The Rev Dr. McLeod and Rev Dr. Watson, the Deputation of the General Assembly of the Church of Scotland, met us by appointment at Kolgaw during the week of the ordination, and their presence added much to the interest of the occasion. Four of our native Pastors, and other delegates from the churches, were present, forming a goodly company of Native Christians. The members of the Deputation expressed themselves as much gratified at meeting with these Native brethren, assembled in an ecclesiastical capacity, and carrying on the work of the churches with only an occasional suggestion from the missionaries. They addressed them with words of encouragement and hearty sympathy, assured them of the deep interest felt by Christians at home in the progress of Christianity in India, and promising a remembrance in their prayers bade them God-speed in their good work. They also urged the Hindoos present to throw off the shackles of a debasing idolatry, and embrace the purer system of truth in the Bible.

We spent the week of prayer in the first month of the year at this village, and now in the last month we are permitted to take part in these solemn services, and see this little church supplied with a pastor able to instruct them from the word of God, and conduct religious worship on the Sabbath and other occasions to edification. May the good Shepherd watch over both the pastor and his flock, and gather them at last with his own, where "there shall be one fold, one Shepherd."

L. BISSELL.

SEROOR.

The Seroor Church. At the beginning of the last year there were thirty-three persons in the Seroor church, and one has been added on profession. But this number has been diminished by two, who were dismissed for unchristian conduct, and three others have removed to other churches. Only eight of the members reside at Seroor—the rest reside partly at Ahmednuggur, and partly in the villages around this place.

Of baptized children there were forty-two names on our list, and four have been added in the past year. Two have died, and if we deduct those whose parents apostatized years ago, and those whose parents have united with the churches of other missions, it will leave only about twenty-six.

Of the two schools which were formerly under my care, only one is now kept up by the Mission, though the other is still continued by a friend at Aligaw, and I often visit it still. Both these schools have been diminished of late by several of the children having been withdrawn by their parents.

Seroor District. There is one catechist employed in the north-eastern part of this district, and he visits some of the villages in that vicinity. I feel much the need of other helpers to assist me on my tours to the villages, and my earnest prayer is, "that the Lord of the harvest would send forth laborers into his harvest."

My work has been much the same as in former years, the services at the chapel on the Sabbath, preaching at other places during the week. I cannot report much that is encouraging in the fruits of the year's labor. But I ask the prayers of all God's people that I may be earnest and faithful, and that I may find greater joy in my work and see more fruit—and especially that I may become free from debt, for I fear that this indebtedness is an obstacle to my usefulness.

SIDOBA B. MISAL.

REPORT OF W. WOOD.

The first six months of the year under review we spent in Ahmednuggur; the last six in Bombay. In addition to the duties assigned us at Ahmednuggur and in the villages lying to the north of the city, we continued to superintend the work in the Wadālē district, in the absence of Br. Fairbank.

Wadālē District. I met the catechists and teachers of this district once a month at Wadālē; heard their reports, gave direction to their labors, exhorted them to diligence and faithfulness in their work, and examined the Station School. On a tour of ten days I visited most of these helpers at their homes, and had good opportunities of preaching the word in their villages. I also made arrangements with the Rev. V. Karmarkar, pastor of the second church in Ahmednuggur, to spend two months in this district, visit the churches, converse with all the members, so far as he could preach to them, and administer to them the Lord's Supper.

Catechists. Eight are employed in this district. These have prosecuted their labors with commendable zeal; six of these have given in monthly written reports of their labors; mentioning the villages visited, the number of hearers, men and women, and sometimes the subject of discourse. The other two gave verbal reports. From ten to fifteen thousand have heard the word. We hope the truth has found a place in some of these minds, but no conversions have been reported.

Schools. The attendance upon the schools has been very small. The drought throughout all this region was severe; and many families left their homes for employment on the public works or elsewhere, to obtain the means of subsistence. To keep up these schools properly there must be

frequent visitation. One is soon made painfully aware that things do not go on very well if he is long absent from his work.

The *Station School* at Wadâlê has been well sustained in numbers and in interest. The average attendance has been nineteen. The teacher, Mr. Haribâ Gàyakawad, was licensed to preach a year ago. He has been faithful and efficient in the duties of the school; and the scholars have made good progress in their studies.

Churches. It has not been my privilege to réceive any persons into the church in this district; and I have been pained to learn that two or three members of the church have broken their covenant vows, and turned aside to the vanities of paganism. Br. Fairbank has now returned to his labors in this district, and two of the churches have had pastors settled over them. We hope the wandering and erring ones will be brought back, that new life will be imparted to all true believers, and that sinners will be converted.

Ahmednuggur. Some years ago the Mission built a *Chawadi* in the Maharwada, outside of the Malewada gate, which was used as a preaching place, and also for a school. How long the school continued I do not know; but for a long time there had been none there. The Chawadi had fallen down, and preaching was only occasional. One man among them, however, had become interested in the truth, and two years ago was received to the church. He had been educated in our school, and had had some experience as a teacher. We repaired the Chawadi, and opened a school for the children there in January, with this convert for a teacher. Twenty boys have been in attendance. We have also had a preaching service in this Chawadi Sabbath mornings, which has been attended not only by the children, but by the parents, and by travellers who stop there for the night. Fifty or more persons are often present at these meetings.

Our day school in the city is attended chiefly by boys from the Weaver Caste. The teacher does his best to bring forward these boys in their studies, and he is very faithful in giving them a knowledge of the Bible. A few christian children are in this school.

The number of scholars in the Wadagáw school has been less than in former years. This is owing to the change of teachers. The former teacher had greatly won the confidence and esteem of the whole village, and by his personal influence he gathered in scholars and kept them. It is not easy for another man to fill his place, but we hope by persevering effort the present teacher will succeed.

Catechists. We have had but three in our employ this year, and one of these has been dismissed for want of interest in his work.

The *Girls' School* was placed in our charge in January last. The number of pupils has been sixty, the same as last year. The primary

department has had a separate teacher, which is a great advantage to the whole school. This department has been in Mrs. Bissell's care. Mrs. Hazen has continued her labors in the school as in previous years, excepting during her absence for the hot season at Mahábaleshwar. The deportment of the girls has been uniformly good. A few have manifested considerable interest in religious things, and one has been received to the church. One who was supported by the Ballantine scholarship Fund has been married, and another has been appointed to receive the bounty.

Our Bible classes have been kept up as usual, and our weekly prayer meeting with the native brethren has been well attended.

An old man in our yard in the early part of the year expressed his wish to become a christian. He was too feeble to come out to meetings, or to converse much with those who visited him. His disease, which was asthma, increased in violence, and he felt that he had not long to live. It was his wish to make a public profession of his faith in Christ. A few christians met at his house, and examined him as to his fitness to be received to the church. He was accepted, and on the following Sabbath, January 6th, was baptized and received the Lord's Supper. His three children were baptized at the same time. It gave him much joy to be numbered among the people of God, and to dedicate his children to Him in the ordinance of baptism. He did not live long after this. He died in peace on the 15th of April, and we hope he is with the Saviour.

Zenānā work. One woman has been employed all the year, and another a part of the year. They have visited a good many families, and read to them portions of the Scriptures, especially the narratives and parables of the New Testament. They often read from tracts, and always talk about what they read. They sing too some of the sweet little hymns we have recently published, which are very pleasing to all who hear them. The narrative of their labors, as given in their monthly reports, has been very interesting. I look upon this as a most important department of our work. These reports have been translated by Mrs. Fairbank, and sent to the home committee of the Zenana work in England.

Bombay. My principal missionary work in Bombay has been street preaching. Since the rains I have been in the habit of going out in the morning with our catechist. We have half a dozen or more places which we visit in successiou. The catechist collects the audience by reading a little while from a tract. I then address them. The catechist follows, and I often speak a second time. Our audiences vary from one to two hundred. Few of the higher and educated classes are present. Sometimes objections are raised, but generally we are listened to with attention.

WADALE.

Vacation. We returned in October from the Pulney Hills in vigorous health, and hope it will prove elastic, and endure the climate of the Dakhan. Our experience leads us to advocate the use of the Pulney Sanitarium by those whose health fails on the plains of the Dakhan. There are doubtless diseases that require the patient to leave India. But a six months' residence at Kodai Kānal will cure more of "the ills that flesh is heir to" than those who have not tried its soft yet cold and invigorating climate may be ready to admit. Mahābaleshwar has been the best sanitarium that was accessible to us, but it is uninhabitable for four months of the year, from June to September, on account of the excessive fall of rain. And Nēhèr is not quite a mile above the sea-level, not high enough to ensure such coolness in April and May as will allow an invalid to ramble all day and grow strong. Often, too, the benefits derived from a stay there are dissipated and lost during the journey home over the arid plains, after rain has begun to fall at M. and before it has burst on the plains. Kodai Kānal is two thousand feet higher than Nēhèr, and during the ten months we were there, there was not a day when the heat was a hindrance to one's walking all day.

The Pulneys, too, may claim superiority to the Nilagiris. There are seasons when no rain falls at Ooty for several successive months. During our stay at Kodai Kanal, the rain fell every month; in no month less than three, nor more than eight, inches. Some would dislike the clouds and mists that envelop the Sanitarium usually in the afternoon and often all day during the months of Oct—Dec, but the same style prevails at Ooty during those months, and also from May to August.

When the railroad from Bombay to Madras shall have been completed—and it is promised in two years—we shall be able to reach the Pulneys in three or four days, and at a moderate expense.

Preparation of Books. While at K. I prepared the Marāthi Geography that was published this year by the Mission, and also the copy for a Tune book that has been sent to America for printing. It is a revision of the one we printed in 1855, a number of new tunes being added, and some of the old ones omitted. I also spent much time in verifying and writing off the lists of marginal references for our Marāthi Reference New Testament, and had the pleasure of completing this work before we started on our return journey.

Thanksgiving. We return thankful for having been allowed to visit the Pulneys, thankful for renewed health, thankful for the opportunity of meeting so many of the Missionaries of Southern India, and of observing their modes of operation, of sharing their generous

hospitality, and learning to regard them as personal friends. We returned just in time to share in the anniversary and other Oct. meetings at Ahmednuggur. Attending these meetings, and taking part in the ordinations that followed, was a fitting prelude to prepare us for entering again on our work among these villages—a work that sometimes encourages, but oftener tries our faith. It was good to listen to the able advocacy by our native brethren of the tenth as the minimum required by God from His people for special religious uses, while the whole should be devoted to Him and used as in His service. It was good to be there on Saturday, “the great day of the feast,” when the interest awakened resulted in a determination on the part of many and perhaps most of those present to act up to their duty on this point, and when more than forty pledged themselves hereafter to give the “tenth.” It was good to attend the sessions of the *Aikya*, and see the pastors and delegates of the churches “trying on the harness,” settling important questions proposed by the churches, and arranging for the ordination of seven more pastors. And we heartily thank Him “who worketh all things after the counsel of His own will” for what we have seen and heard and felt during the ordinations and the meetings held in connection with them.

Ordination of Native Pastors. There were five churches of which I had the pastoral care besides the duties more appropriate to a missionary. These last were often neglected, and I could overtake only the most imperative of a pastor’s duties. And notwithstanding my efforts to enter into those duties with true sympathy and appreciation I must, as a foreigner, have often failed to do it. With every effort I could only effect what a native pastor, from his familiarity with the habits, thoughts and feelings of his flock, could have done instinctively, and without effort. I rejoice that two of these churches now enjoy the care of Native pastors, and that a third is arranging to settle one. But in this matter “there are last which shall be first, and there are first which shall be last.”

The Newāse Church moved first, and called Mr. Sāngalé to be its pastor. That was two years ago. But this church has not flourished. Much of the seed sown there “fell upon stony places, and because they had not much deepness of earth they sprang up forthwith,” and for the same reason, “when the sun was up they were scorched, and because they had no root they withered away.” This church now numbers 18 communicants, but several of them have removed to a distance, and should take letters to other churches. The *Newāse* church was first to call, but has not yet settled a pastor.

Next the *Shingawe Tukai Church* made an effort to secure Mr. L. M. Sālavé for its pastor, and asked my help. That was fifteen months ago; but the formal presentation of the call was delayed till after my return from

the Pulneys. On its presentation the Chānde Church awoke to the danger of losing Mr. S. and made a determined effort to retain him, which was successful. The Shingawè church then voted to call Mr. Haribā Gāyakawād, one of her own sons, but was induced to give up the plan by arguments founded on Mat. 13 : 57. This is a vigorous church, numbering 24 communicants and 16 baptized children, and offers an inviting field for the pastor who shall enter into it.

The Chānde Church is larger than either of the others under my care, and larger than either of the others over whom pastors have lately been placed, but it can still appropriate the words of Jesus when he said "Fear not, little flock." It was organized on the 2nd of March 1856, with eight members, six more being received the same day. In all one hundred and and thirteen have been received to its membership. But it has sent out four colonies, and has had to excommunicate some members, and lose others by death or removal. There are now forty-five members, of whom twenty are women. Some of these being suspended from church privileges, or living at a distance, were not counted in making arrangements for the ordination. The list of the men in good standing, who reside in the six villages that unite to form this church, comprises only twenty. These eagerly united in asking the Union to ordain Mr. Lakshman M. Sālave as their pastor, and agreed to give a tenth of their income for his support. His salary is to be Rs. 14 a month, the same he received as a catechist of the mission. The poverty of the church appeared, when in making up an estimate of the promised tenths it was found that the aggregate would furnish not quite half of his salary.

I was delighted to see a small list of subscriptions toward his salary by Hindūs who are not professing Christians. This indicates the beginning of a *Congregation*. I use the word somewhat as it is used in Southern India, to describe the company of nominal Christians who adhere to a church, attending on and helping to support its ordinances. It is an institution that I hope may yet flourish in this region. We may reasonably expect that those who help to sustain the pastorate will in the end hear the call of the Chief Shepherd, and follow him into eternal life.

The school-house at Chāndí that is used for a chapel seats only about fifty when the floor is covered. So it was far too small for the audiences that attended the examination of the pastor elect and his ordination. And the meetings through the week were held under the top of a tent that was pitched in the centre of the village, many of the audience sitting in the shade of the trees around. At some meetings there were more than two hundred present ; and on Sabbath afternoon sixty communicants partook of the sacramental emblems. Among them were

three of the pastors who had been lately ordained. These took part in the examination and meetings with especial zest and acceptance.

The church chose for its deacons two men who are not employed by the mission. They both have fields that they cultivate, but one finds it necessary to eke out a scanty support by engaging sometimes as a day laborer. I note this because we have been ready to think that the Native Christians are too desirous of mission employ.

Mr. Sálave is not a novice. He was employed by the mission as a common school teacher at Chánde, and then as a catechist. He was a member of the first class that studied theology under the instructions of Mr. Ballantine. He received licensure five years ago. The Chánde church appointed him as one of its first deacons, and has long regarded him as its leader.

The Dedgaw Church now rejoices in the pastorate of Mr. Mahipati Ana-káipagár; but his health is poor, and I fear it will prove unequal to the demands of his extended and difficult parish. The Dedgaw church was formed in 1858 with 17 members, of whom 13 were men; but it has grown very slowly. There are now 27 members and 28 baptized children. A list was presented that contained seven outside subscriptions (the nucleus of another congregation), as well as the pledged tenths of the fourteen resident male members. Its aggregate will furnish nearly half of the Rs. 14 he is to receive per month. The enthusiasm with which the whole church entered into the arrangements for ordaining and supporting him surprised me. The ordination was the first occasion for years when I have seen the whole church together. There seem to be but few common interests between the five villages that contribute members. At one time there were members from two villages farther East, but these drew back when a Mang was admitted to the Chandè church, and ceased to attend on the ordinances, though they claim still to be Christians. At length their names were erased from the list of members.

The two deacons appointed by the Dedgaw church are neither of them in the employ of the mission. One is a farmer, and one a day-laborer.

Dedgaw is now on our Eastern border. Aurungabad, 50 miles to the North, is occupied by the Church Mission, and Jalna, 80 miles Northeast, is occupied by the Free Kirk. Sholapúr is farther East, but is 120 miles to the South. To the East from Dedgaw for hundreds of miles, even to the Bay of Bengal, there is not a mission station, or an out station.

The Sonai Church has called Mr. Hariba Gáyakawád to be its pastor, and arrangements are being made for his ordination two months hence. This church has now 25 members and 9 baptized children.

Judging from the difficulty heretofore experienced in maintaining any thing like *systematic* beneficence, I fear these pastors will often have to

preach from such texts as II Cor. 8,11, that their flocks "perform the doing" of what they have pledged, and, Mal. 3, 10, that they "bring the tithes into the storehouse." But our weak faith with regard to their pledging themselves was rebuked. And as to paying, they have begun well. Though most of those who live by farming put off paying till their grain has been threshed, twenty-one rupees were collected for December.

Tours. We have been in tents most of the time since the close of the October meetings ; but our usual itineracy has given place to the ordinations. The impressions made on audiences that came together through an ordination week were far deeper than those made by *occasional* preaching. It is not easy to collect several speakers and some independent singers, and to hold meetings that will ensure the attendance of the same audience for several successive days. But there is a "moral force of numbers," and a power in successive strokes in India as well as elsewhere. We have endeavoured to scatter our forces to the greatest practicable extent, and so reach as many villages and individuals as possible. The experience of these meetings indicates that we should sometimes mass our forces.

With regard to the schools and other matters that I have usually reported, I must refer to Brother Wood's report, as he was in charge for most of the year.

S. B. FAIRBANK.

RAHURI.

Although the past year has not been one of great in-gathering in the churches, yet it has been a year of peculiar blessings. The fears that were entertained a year ago of famine and starvation among the people have been removed, the harvests are plenteous, and the people are rejoicing in an abundance of food. But it is the spiritual blessings that have been received that will cause the past year to be remembered as the beginning of a new era in the history of these churches. After several years of spiritual decline, in which the churches have been depleted by many sad cases of defection and excommunication, we feel that they are yet stronger, and that they possess more vital piety among their members than it has been our privilege before to see. Many seem to have made a more intelligent consecration of themselves and their possessions to the service of the Lord, and to feel more than ever before their responsibility as members of the church of Christ. We hope that the movement which has commenced within the churches will increase in power until its influence shall be felt by the multitude without.

Ordinations of Native Pastors. As an evidence of the movement above mentioned, many of the churches have been led to call and settle native

pastors. For two or three years past we have been pained to see the indifference manifested by the churches in regard to this subject. A number of young men were prepared by a special course of training for becoming pastors, but they received no calls from the churches, and were consequently employed by the mission as catechists. The churches were quite content to have the missionary for their acting pastor, and to receive the ordinances at his hands, when he was able to pay them an occasional visit. The cause of this seemed to be partly the low spiritual condition of the churches, and partly a fear that if they should call a native pastor, they would be required to give more liberally than they had been accustomed to do for his support. About six months ago, however, the church at Kendal began to consider the expediency of settling a pastor, and after much deliberation, and some contention among its members, they united upon their candidate, and extended a call to him. Influenced by their example, other churches began to consider the subject, and the result is that nearly all the young men who were prepared for the work are called to the pastorate of particular churches. Some of the candidates have received two and three different calls, and one church, after having extended calls to two different men, remains unprovided for, because its chosen candidates received calls from other churches where it seemed best that they should go. Of the churches under my care four have secured their candidates, and during the past few weeks a committee of the "Ecclesiastical Union" has met at their respective places, and after a thorough examination of the pastors elect, they were ordained to the ministry of the Gospel. The names of these churches and their pastors are as follows :

Rahúrí, Rev. Wanirám Ohol ; Gahú, Rev. Vithú Bhàmbal ; Kendal, Rev. Jayarám Bársè ; Panchegaw, Rev. Sayaji Rátwad. .

Self support of Churches. As a natural result of the movement to obtain pastors, the question of self-support has been brought before the churches, and a wonderful advance has been made in this direction. For several months past this subject has been discussed on all public occasions, more especially at the annual meeting at Ahmednuggur in October. When, therefore, the Committee of the "Ecclesiastical Union" met for the ordination of pastors, it was prepared to take a high stand in regard to this question. It resolved that unless the church would pledge itself to raise monthly, for the support of the pastor, a sum equal to one-tenth of the income of its members, it could not proceed to the ordination of the candidate. At the first place of meeting considerable time was required by the church for the consideration of this question ; some of its members were slow to give their pledge, but at length they yielded ;—every

male member of the church, who was present, promising to give a tenth of his income for the support of his pastor. The other churches did the same, with the exception of a single individual in one of them, thus adopting the Jewish system of "tithes" as their standard of giving for life.

The Committee of the Union also insisted that the churches should become responsible to their pastors for the whole amount of their salaries. They were made to feel that the pastor was their own, and that he was to be paid by their funds, and not that he was a Mission servant placed over them. Hence although for the present, owing to the small numbers in the churches, the greater part of the pastors' salaries will come from the Mission treasury, yet it is given as a grant to the churches, rather than in the form of salaries to the pastors. It is hoped that this arrangement will form a strong bond of union between the pastor and his people, and that it will tend to develop the full strength of the church.

Statistics of the Churches. Of the ten churches in the three districts under my charge, one has been under the care of a native pastor, and another under the care of an acting pastor during the entire year. The remaining eight churches have been under my care until the recent settlement of pastors relieved me of the care of four of them. The aggregate membership of these eight churches at the beginning of the year was 119. During the year two have been received on profession of faith, and seventeen by letter from other churches. Nine have received letters of dismission and recommendation to other churches, seven have been excommunicated, and two have died, leaving the whole number at the end of the year 120; viz. Rahuri, 18; Shingave, 19; Kendal, 19; Gahu, 19; Satral, 16; Panchegaw, 16; Wadgaw, 4; Padhegaw 9.

The whole number of baptized children in these churches at the beginning of the year was 91. Ten have been baptized during the year, and seventeen received from other churches. Eight have removed with their parents to other churches, and one has died, leaving an aggregate at the end of the year of 109. The statistics of the churches at Khokar and Wamburi will be reported by the pastor and acting pastor of those churches.

Schools. There have been eight schools under my charge during the greater part of the year. As in former years, however, they have generally been small in numbers, and the parents of the scholars have taken less interest in them than we could desire. Yet we regard them as an interesting feature in our work, and we are gratified to see from year to year an increasing interest in the subject of education, especially among the higher classes of the people.

A new feature in our educational work during the past year has been the establishment of a station school, under the immediate supervision of the missionary, and allowing the children of Christians from other villages to attend and receive a part of their support from mission funds. As only a limited number are allowed to attend, the most promising candidates are selected, and it is designed by a course of one or two years training to fit them to become more intelligent hearers of the word in their own villages, and if they shall receive the truth in sincerity,* that they may become more intelligent and consistent Christian villagers. A few will doubtless be selected as candidates for admission to the Ahmednuggur Normal School. The station school at Rahuri has been in successful operation for about eight months during the year, and eight children have received aid from the mission. The whole number of scholars in the school has been about twenty. The teacher has been very faithful and persevering in his labors, and on five days of the week Mrs. Bruce has met the school for one or two hours, for examination in their studies, for a prayer meeting, or for instruction in sewing. The boarding scholars have also been required to perform some manual labor for an hour each day. We have been gratified to observe the religious interest in this school during the latter part of the year. Three of the older boys expressed a hope that they had met with a change of heart, and requested to be received to the church. After a trial of several weeks, and a thorough examination by the church, one of them was received, while the other two were deferred for further trial.

Another case which occurred in this school was less gratifying in its results. Nirái and Bhágú, two girls about thirteen years of age, had previously attended the mission school, and had become very well acquainted with Christian truth. They had enjoyed the special instructions of Mrs. Abbott and her daughters previous to their removal to Satara, and they gave promise that those instructions had not been in vain. Early in the year these girls began to ask to be received to the church. We deferred them for several months that we might observe their conduct, and witness the evidences of a change of heart. Their conduct was in general consistent, and they appeared to love to pray, and to study the word of God. On one occasion when Bhagu yielded to the solicitation of her friends, and joined them in some idolatrous rites, she was afterwards deeply affected by it. We felt that her repentance was sincere, and that her fall, like Peter's, would be the means of showing her her own weakness, and teaching her to trust more implicitly in Christ. From that time both declared openly their purpose to become Christians, and in consequence of this they were greatly persecuted by their friends. Bhágú was driven from her parents' house, and she spent several days in the Mission compound, but she was finally received again to her home. During this

persecution they remained firm, and when they renewed their request to be received to the church we could no longer refuse our consent, lest, in excessive caution, we might prevent Jesus' lambs from coming within the fold. They were examined by the church, and it was voted to receive them. The following Sabbath was appointed for their baptism, and in preparation for that solemn occasion Mrs. B. spent much time with them, daily, in prayer and the study of the Bible. On the morning of the Sabbath we went to the chapel, joyfully anticipating the services of the day. The baptismal font was filled and placed upon the altar, but Nirái and Bhágd were not there. We waited for them, but they did not come. After the services we sent for them, and then learned that they had at last yielded to the entreaties of their friends, and had determined to wait for a more "convenient season" before confessing Christ. We felt that it was a turning point with them, and that their prospects for eternity depended upon the decisions of that day; but no words of ours could move them from their determination to wait. Many prayers were offered by the church for their recovery, but they soon left the school, have since seldom attended church, and have held no intercourse with the Christians. May this example of the deceitfulness of the human heart lead us all to examine carefully the evidences of our own acceptance with Christ, lest we also be found wanting in the day of trial.

The "Jacob School" at Rahuri, designed for high caste boys, has been in successful operation through the entire year. The number of pupils has varied from 40 to 55, and their progress in their studies, including the catechism and other Christian books, has been very satisfactory. After a personal examination of the school in October, its founder and patron Lieut. G. A. Jacob, of Poona, determined to increase its facilities for imparting instruction, and he has provided an assistant teacher, who now renders efficient service. This school is an interesting means of communication with the people, and forms a bond of union between them and the resident missionary.

Native Assistants.—There have been 21 catechists and eight teachers employed under my direction during the year in the three districts of Rahuri, Khokar and Pimplas. Each of these helpers has a number of villages assigned to him, which it is his duty to visit as often as possible for the purpose of preaching the Gospel. In the village and by the wayside, in the field and in the threshing floor, wherever they can find a few to listen, they are ready to make known the glad tidings of salvation.

According to the monthly reports of the assistants, they have preached during the year 7362 times to audiences amounting in the aggregate to 96373 persons, of whom 16363 were women. The average of the audiences is about 13 $\frac{1}{4}$. Last year the average in the three districts was less than

12. The helpers have preached during the year 934 times more than was reported last year, and the aggregate of the audiences shows an increase of more than twenty thousand upon the whole number last year.

One aged catechist, a veteran in the service of the Lord, has been called to his rest during the past year. Khandobā Bhingārdivé of Padhegaw was formerly a gosāvi of considerable renown throughout this region, having many disciples whom he instructed in the doctrines of Kabir. In the year 1842, or early in 1843, he first met a missionary, and he was at once impressed with the doctrine of the atonement by Jesus Christ. He saw the necessity for, and the reasonableness of this doctrine, and he was convinced that there was no salvation in the system which he had been accustomed to teach. After a few months of instruction from the missionary, he was baptized and received to the church in Ahmednuggur, May 14th, 1843. He was soon after employed as a catechist, and continued in the service of the mission until his death. For many months previous to his death he was very feeble, and able only occasionally to go to other villages to preach the Gospel. I saw much of him one year ago while spending a few days in tents in his village. He was unable at that time to perform his customary duties, and he told me that it was his wish to continue in the Lord's work until his death, but if it were not the Lord's will he would be resigned. His end was peace. On the morning of the day of his death his friends asked him if he thought he should die soon, and he replied, "Whenever the Lord shall call me I am ready to go." On that Sabbath day the call of the Master came, and we trust that it was to him the beginning of an eternal Sabbath of glory.

Benevolent Contributions.—The "Khokar Home Missionary Society" has contributed during the year Rupees 38-12-0 for the support of a Home Missionary. The Rahuri and Pimplas Benevolent Association has collected Rs. 48-10-9, most of which is to be expended for Chapel furniture for those churches which have recently settled pastors. The "tithes," which have been paid during the last three months in the Rahuri and Pimplas districts amount to Rs. 43-14-9.

The Khokar District.—For four years the Khokar district has been under my care, and for nearly three years it was the place of my residence. It was my first field of missionary labour, and many and strong attachments were formed among the people. From this time the charge of that district is assumed by Br. Fairbank, while I with my family seek a few months of needed rest and recreation at a mountain sanitarium. With many regrets I close my official connection with the helpers and Christians of the four churches in that district. My earnest prayer is that they all may grow in grace, and in the knowledge of our Lord Jesus Christ, and that they may be found ready at last to appear "before the presence of His glory with exceeding joy."

HENRY J. BRUCE.

WAMBORI.

Wambori Church.—There were 22 communicants in the Church at the beginning of the year ; one who had been excommunicated was restored, and one has been baptized and received on profession of faith. One has died, and five have been dismissed by letter to join other churches, and two have been excommunicated. There were thus 16 communicants at the close of the year. There were 16 children at the beginning of the year. Three have been baptized, and five have gone with their parents to other churches. Two have been received to the communion. There are thus 12 at the close.

It is matter of rejoicing that one who had been suspended and another who had been excommunicated have been restored to the privileges of the church ; for this our brother was lost and is found, and he who was dead is alive again. So it is a joy that one more has escaped the bonds of Satan, has come into the kingdom of Christ, and become an heir of everlasting life. He is an old man and has been sick for some months past. Two of his sons are Christians. He has heard the Gospel for some eight or ten years, but until this year has paid little attention to it. About eight months ago one of his Christian sons fell sick. I often went to read the Bible and pray with him. The father heard what was said, and the truth was impressed upon his mind. Afterwards he himself fell sick, and I went to read and pray with him. After some time he expressed his desire to be received to the church, and at length was baptized on giving evidence of faith. He is now joyful in hope of everlasting life, and is comforted in all his pain. The woman who died was at work on the irrigation works at Lákh. A great stone fell on her, and she was instantly killed. I was not acquainted with her ; in fact had not seen her from the time I came here, so that I have no knowledge of what her state of mind was.

The five persons who have been dismissed to join other churches are four men, and the wife of one of them. Two of these are teachers, one is a licensed preacher now employed at Satara, and one has been set apart as pastor of the church at Gahú. So, although they are no longer numbered with us, yet it is a cause for thankfulness that this church had so many persons fitted to be employed in such important labors, and that they now are in places where they can do so much more for the Lord.

It is painful to refer to the case of one who has been excommunicated. He was a deacon of the church, and had been employed here as a Catechist, and was last year licensed to preach by the "Union." But it having been proved that he had been guilty of unchristian conduct the church excommunicated him. * * May he be brought to repentance and to true faith in Christ.

When I came here I found that the members of the church were very deficient in the knowledge of the Bible, and also very careless in regard to Christian conduct. Some were not in the habit of attending the services of the Sabbath, to say nothing of meetings on other days. They would even spend the Sabbath in work, or in idleness. There has been an improvement in this respect. Some could not read the Bible for themselves. An effort has been made to teach these and their wives also, but with no great success, for they show little desire to learn. None of the wives of the present members are in the church; and so some have not yet presented their children for baptism, a duty which is so much for the profit of all. They have not made the effort they ought to bring their families to the Sabbath services. In this respect also we see an improvement. The wife of one man is a candidate for baptism, and it is hoped she may be received before long.

As the former deacon had fallen under the discipline of the church, another man was chosen and set apart to the office.

The chapel here, which was very much out of repair, has been rebuilt, partly by the aid of Christian brethren in other places, but mainly from funds of the mission. The members of the church did not aid at all in this work as they ought to have done. They had the strange notion that the mission should do all, and they themselves should do nothing. In this regard also there is improvement. Those who reside here have all agreed to give "the tenth" for the support of the Gospel according to the opinion expressed by the "Union." But there are six members of this church who do not live here, and cannot receive the care and the instruction of this church, nor aid in its work.

There are some candidates for baptism. It is hoped that these and others also may be admitted to the church in the course of the coming year. The attendance upon the two Sabbath services in the chapel varies from ten to thirty and more. I have visited the families of the Christians as occasion offered.

Bazar Preaching.—I have preached often in the Mahar quarter and in the Mang quarter of the town. In the market place I preach twice a week, and occasionally in other places where men assemble. Many come to see me, and I try to speak on the things of religion as much as possible.

Schools.—A school was kept up for four months, and about three months an evening school for young men also. In both these there were religious services. A school was kept for two months among the Mangs, eight or ten attended. Then it was decided that these should come to the school near the chapel, and the separate school ceased. From eight to fifteen have attended this school, but of late some of these have left. The teacher, in addition to his work in school, goes to various places in the town to

preach to the people. We hope that after the harvest more scholars will attend. I have a class of scholars from the so-called high castes who come to study English five days in the week. A lesson from the Bible forms a part of each exercise. Often our conversations are most interesting.

A *Colporteur* of the Tract and Book Society was employed for about four months. He made known the Gospel according to his ability, as well as sold what books he could. But the proceeds of sales were not sufficient for his support, and he was discharged.

We ask the prayers of all who may read this report that the efforts thus put forth may result in much fruit to the glory of God.

R. V. MODAK.

SATARA.

The Editor of a native paper published in Poona, in an English article, endeavors to enlighten his readers as to why missionary labors have proved a failure in this country.

Taking it for granted that their work is a failure, he goes on to say "What is the hidden cause? We fear not in any capacity of the Hindoos, but in the fault of the missionaries. They try to do something impossible, and very necessarily therefore fail signally in their attempt. They first make the mind of the Hindoos averse to one superstition, and then try to make them receive another." And after giving several illustrations, he closes thus: "We wish therefore that such admirable qualities as the zeal, energy and perseverance of the missionaries were directed to a better purpose."

During the year others, and among them Europeans, also have volunteered their advice as to how the work should be conducted in order to be successful.

It is a discouraging circumstance that, after so many years of missionary labor in India, natives and others should show such ignorance of what our work is and what are its real obstacles.

If that native Editor only knew the numbers of Hindoos who really think that the Christian religion is the true religion, he would doubtless be quite astonished. If the great difficulty was, as he supposes, to convince the Hindoos of the truth of Christianity, we might reasonably hope that the great mass of Hindoos would soon become Christians. Or if, as some seem to think, the great work to be accomplished were to make people willing to be baptized, missionaries might soon fill their churches.

"Devils believe and tremble," and so do many Hindoos, who still remain slaves to sin, and there are many who neither believe nor tremble

who would willingly be baptized and come into our churches for a little worldly consideration, but we do not wish to fill our churches with believing devils, nor with unbelieving worldlings.

The real state of the case is, that God has made men free agents, and He does not and will not deprive them of their free agency. He commands His servants to preach the Gospel, offering to all free salvation. Missionaries preach this gospel, men hear the message, believe it, but of their own free will they reject it.

While we agree with the native Editor that the want of success is not from any *incapacity* of the Hindoos, we fully believe it is from their *depravity*. They are unwilling to give up the pleasures and honors of this life for an eternal life of blessedness.

Conversion we believe to be the work of God. He can make men willing in the day of His power. The missionary presents the truth, which God in his sovereignty uses in the conversion of men. When the missionary, in love for the souls of the heathen, proclaims this truth, and relies not on himself, nor on this mode and that mode of instruction, but looks to God for His blessing, a blessing will come, although he who rejects the message of love will not receive the blessing. It will come upon the missionary, and it will come upon the church who co-operate with him, and who unite in earnest supplications for the conversion of the heathen, and it will come upon every Hindoo who receives the message, who is willing to be saved from his sins, who is willing to give up all for Christ.

We do not ignore the obstacles in the way of *convincing* the Hindoos. Their minds are not only preoccupied with error, but such is their prejudice towards foreigners, and may I not say such are *our* prejudices towards them, that it is with great difficulty we can get near to them. We can indeed bring them within the sound of our voice, but they must be brought within the sympathy of our hearts, before they will be willing to be convinced by us of the truth. So far as convincing men of the truth of Christianity is concerned, may not this have been *the* great obstacle, while the *non-reception* of the truth must be referred to the depravity of the human heart.

But missionaries do not look upon their work as hopeless, nor do they look upon the conversions taking place here and there as all that the Gospel is now accomplishing. In the cities and villages where the Gospel is made known important changes are perceptible among the people generally, which encourage the hope that we may soon see greater things. People entertain a much greater respect for the missionary than formerly. They listen with more respect than formerly when the truth is presented by native Christians. While they cling outwardly to idolatry, there is a growing conviction that it cannot be defended, and here and there one and another are led to embrace Christianity.

But while we are encouraged by the increasing readiness of the people to listen to the truth, we are filled with concern that there are so few to engage in this work, missionaries few in number, and this number for several years past constantly diminishing.

In the early part of this year, owing to failure of health, Rev. Mr. Dean and family, who had recently commenced a station at Bhuinj, sixteen miles from Satara, were compelled to relinquish that promising field of labor and return to their native country. The impression left upon the people of Bhuinj and the surrounding villages during their short stay there is note-worthy. People from these villages frequently call as they come to Satara to inquire if we have any tidings from them. Several persons scarcely ever speak of them without tears coming to their eyes. "They were to us more than father and mother," "we shall never see the like of them again." "when will they return." These and similar expressions we are constantly hearing as we visit that station. I trust this inviting station will not long be left unoccupied.

Other changes have taken place during the year. Three native assistants and a school teacher have retired from this field, and their places have been supplied by a native assistant from the Nuggur station.

Native Assistants.—There are at present connected with the Satara station three native assistants, one colporteur, one male teacher, and two Christian female teachers. One assistant occupies the village of Kowta, distant from Satara twenty miles; one at Oodata, distant six miles; and one labors in Satara and its suburbs; one assistant has been at Bhuinj till near the close of the year.

The assistants laboring in the villages bring cheering reports, but no conversions are reported. They almost daily visit the near villages, and usually find some ten, fifteen or twenty, persons who are willing to listen to them.

The average number addressed by one of these assistants per month was 400, of whom 55 were women. Another assistant reports the average number addressed per month to be 509, of whom 135 were women. There has been more religious interest manifested in the city. The colporteur, in disposing of Christian books, is engaged a good part of the day in religious conversation with those who come around him.

The Schools during the busy months of the year are small, but are exerting a good influence through the truths contained in the Christian books read at home and the instruction given directly by the teacher.

The people at Kowta are very desirous that a school-house should be built, and have offered to assist in building it. Three enterprising young men who attend the evening school offered to steal each one rafter as their part towards the building!

There is a school of caste boys at Bhtinj, taught by a Christian who is not supported by the funds of the mission. Most of the boys pay a fee of one anna. The school has been in operation three months. The people show a good deal of interest in the school.

One school taught by one of the female teachers was very small, and the teacher finding encouragement to labor among the women in the village, the school was dismissed till the busy season is over. Although originally of low caste, she is an excellent reader, she is listened to with pleasure by the caste people. The head man of the village invites her to come and read to his family. She sometimes goes with her husband to other villages, and has great success in gathering attentive hearers of all castes.

There is a girls' school under our care at Mahableswar, but it is supported entirely by those residing there during the hot season.

The teacher is not a Christian, but Christian books are used in the school, and during three months in the year much religious instruction is given.

The Station School has been under more careful superintendence than the other schools. The attendance has been somewhat fluctuating, those who have been regular in their attendance have made commendable progress: at times there has been an unusual religious interest in this school. Five scholars have this year been received to the church on profession of their faith.

Preaching. There has been preaching in the two chapels during most of the year. In the small chapel one service on the Sabbath, and three or four times in the week; the attendance about twenty-five or thirty. In the large chapel, two services are held on the Sabbath and a Sabbath school, and for two months an evening weekly lecture. The attendance on the Sabbath is from 50 to 75, besides a large number who come in for a few moments.

There are besides two weekly prayer meetings for the church held at the station school-house.

The Native Church, though small, has increased in number, and I think they have increased in spirituality. There have been no cases of discipline during the year. The number of communicants at the beginning of the year was twelve. One who had been for some time under discipline, and who was absent from the place, had his name struck off from the church roll, one took a letter of dismission to unite with another church. Three have been received by letter from other churches, and eleven have been added on profession of their faith, making the present number of communicants twenty-four.

The number of baptized children connected with the church at the beginning of the year was nine. Five have been baptized during the year,

and three have united with the church by covenant. The present number under the instruction of the church is eleven.

To carry on the necessary work of this mission efficiently, another missionary is urgently needed, and also a few more devoted Native assistants. I trust that the great Head of the Church will soon supply this necessity.

A. ABBOTT.

SHOLAPUR.

Sore affliction met us at the threshold of this year, when the dear wife and mother was summoned to the home above.

It has thus been a year of peculiar trial, yet in the midst of thwarted plans and a desolate home, we have still occasion to speak of the loving kindness of our God.

We have the memory of a pure, devoted life, and of a triumphant faith, when death came suddenly. We have the rich experience of God's faithfulness in times of deepest sorrow; and we mention also, with devout gratitude, the tender and considerate sympathy of many Christian friends, at this station and elsewhere. "The Lord deal kindly with them, as they have dealt with the dead and with me."

Conversions. We give thanks to God also for the success that has attended our labors during the year. By the conversion of several men from this region, the subject of Christianity has been brought much more prominently before the people, and a deeper interest has been awakened than ever before. In the month of May four men, from a village west of Sholapur, where a teacher is stationed, came to us asking for baptism. Two of these were afterwards received to the church. The other two, though fully convinced of the truth, are still deterred from confessing Christ by the opposition of friends.

In August two Brahmins, natives of Sholapur, decided to embrace Christianity. Soon after they had broken caste, and commenced living with the Christians, an effort was made by the Brahmins of Sholapur to intimidate them by a resort to violence. The house where they were living was broken open, and they were seized and dragged away. At the same time three of the Christians were severely beaten.

The elder of the two men, about 25 years old, has since been baptized. The younger one, at the time of the riot was so far persuaded and intimidated, that for a time he chose to remain with his Hindu relatives. But his mind was not at rest. He had no wish to return to the worship of idols, and after a couple of months he came to us again and has since been living with the Christians. He seems fully determined to conform

his heart and life to the principles of the gospel, and I have no reason to doubt his sincerity.

Another man of the Marāthā caste connected himself with us near the close of the year, and though not yet baptized, he has, I trust, begun the Christian life. He was first induced to attend our Sabbath service, by a private member of the church, who, though engaged in secular work is ever fervent in spirit serving the Lord.

The Church. The number of communicants now connected with this church is 21, and there are 9 baptized children. There is a good degree of Christian activity on the part of the church. During the whole year, a few of the Christians, and sometimes several parties, have been out to the near villages to preach every Sabbath morning; and the obligation of giving for the support of the gospel is practically acknowledged.

Our Schools have been more satisfactory than during any previous year, yet the conversions in this vicinity have excited so much fear and opposition, that the attendance has been very irregular. Forty or fifty scholars have been under instruction for a longer or shorter time in our three schools during the year.

Colportage. We still find a large demand for books and tracts. For several years past we have sold about 4,000 copies annually, of the publications of the Bombay Tract and Bible Societies. The sales by our Colporteur this year amount to about Rs. 180. These books and tracts are invaluable in our missionary work. They exert an important influence in nearly every case of conversion among this people.

Daily Preaching in the Bazar has been maintained during the year, and we find increasing encouragement in this work.

A few *Evening Lectures* were also given, and interesting meetings for discussion were held at our chapel.

As a whole the year has been one of progress. We have success enough in every department of labor, to give us constant encouragement that no honest, earnest effort will be in vain.

While at the same time there is so much of imperfection in ourselves and those who labor with us; and there are so many and so great obstacles to the progress of truth in every human heart, and in all the customs of this idolatrous people, that we often wonder at the amount of success witnessed, and that any are turned from the power of Satan unto God.

C. HARDING.

APPENDIX.

Extracts from the Report of the Ahmednuggur Normal School.

“Report of the Committee appointed to conduct the examination of the Ahmednuggur Normal School in October 1867.

“There are three classes in this Institution, and each of them was examined in the studies pursued during the year.

“*The Senior Class* was examined in Reading, Writing, Grammar, Mapping, Teaching, History of India, Religious Knowledge, Algebra, Mechanics, Geometry (three books), and Astronomy.

“*The Junior Class* was examined in Reading, Writing, Grammar, Geography, Arithmetic, History of the Mahratta Country, Bible, School management, and Algebra to simple Equations.

“*The Preparatory Class* was examined in Reading, Writing, Geography Arithmetic, and the Bible.

“A full week was devoted to this examination which was conducted by written questions and answers, in a manner to test effectually each one's knowledge of the different studies. The answers handed in by the students were carefully examined, and marked according to their merit, on a scale in which 100 indicates a perfect paper. Lists of questions and the results of each examination in a tabulated form, are submitted with this Report.

“We note with special pleasure, the familiarity with the Mahratta country and with the Bible, shown by the students of the Junior Class. The average of the class of sixteen was 73 in the Bible and 85 in History. The papers generally were neatly executed and there was a marked improvement in penmanship.

“The highest average reached by any one in the Senior Class for all the studies of the year is 79. The highest in the Junior Class is 83. Those of the Juniors whose average is below 50 are not allowed to enter the Senior Class in the coming year. There are four who failed to reach the required standard.

“We hesitate not to say that the examination showed such thoroughness in the system of training, and such progress in their studies by the students, as are rarely met with in this country. The Institution should be at once provided with a suitable building, and furnished with whatever will increase its efficiency. Thus endorsed, under its present energetic Principal, Mr. Haig, it would turn out a class of trained Teachers who would soon raise the character of the village schools in this Presidency, both morally and intellectually, far above their present standard.”

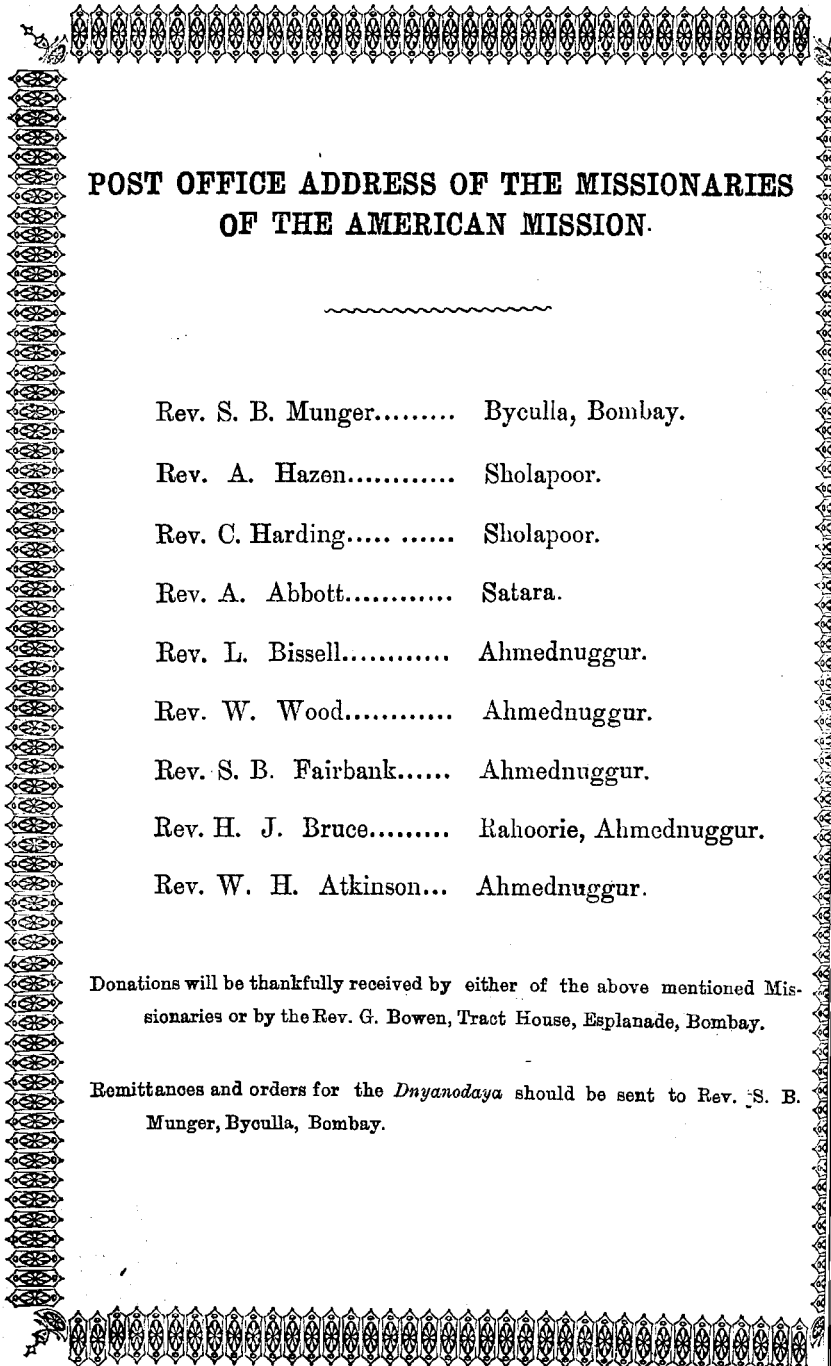
S. B. FAIRBANK,	}	Examining Committee.
LEMUEL BISSELL,		
H. J. BRUCE,		

Ahmednuggur Dec. 1867.

DONATIONS RECEIVED IN 1867.

The American Mission gratefully acknowledges the following DONATIONS, received in 1867.

	Rs.
The Hon. G. A. Hobart (subscription).. .. .	600.....
Less loss in transmission through mail <u>90</u>	510
Do. for school at Sholapur	200
A. Bosanquet Esq	200
Capt. Drummond (subscription)	130
Capt. Davidson.....	100
G. A. Jacob Esq.....	100
Mr. T. Graham.....	50
Dr. Cook.....	50
Maj. James.....	34
Col. Montgomery	25
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Capt. Griffith, R. E.....	20
Mr. J. Williamson.....	20
Col. Westropp	10
J. M. (two dona.) 15 + 10.....	25
Capt. Smith	12
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Mr. J. Lodge.....	10
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Ibrahim	10
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Donations will be thankfully received by either of the above mentioned Missionaries or by the Rev. G. Bowen, Tract House, Esplanade, Bombay.

Remittances and orders for the *Dnyanodaya* should be sent to Rev. S. B. Munger, Byculla, Bombay.