REPORT OF THE AMERICAN MISSION AMONG THE MARATHAS

FOR 1874.

Bombay:
Printed at the Education Society's Press, Byculla.

1875.
REPORT
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AMERICAN MISSION
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As the missionary work rightly carried on is the Lord's work, and any real success in winning souls, or in preparing the way for this, is from Him, it is fitting that in our Report of another year's labours we should first acknowledge His goodness and help. With thankfulness we state that He has spared us all to complete another year; those prostrated by severe illness have been restored to health, and three new labourers have been added to our number. In October we were permitted to welcome back to the land of their birth, and now their chosen sphere for the service of Christ, Rev. Robert A. Hume and Mrs. Hume, both children of former Missionaries of our Society in the Maratha Country. Their parents are still remembered with respect and affection by some of us, as well as by the Native Christians and European friends still in the country. In November Miss Martha A. Anderson arrived, another representative of the "Women's Board," which, as an auxiliary of the American Board, is now sending so many missionary ladies to labour for the salvation of the women of India.

At the urgent request of the Bombay Tract and Book Society, Mr. Park, with the consent of the Mission, left the Bārsī district in March to become Secretary of that Society and superintend its operations. Although there was no one whom we could send to take Mr. Park's place in the Bārsī field, yet it was thought that the efficient working of the Tract Society was of such vital im-
importance to the interests of all the Missions in Western India that it would be right to spare one of our number to take charge of that work.

In consequence of a serious debt of the Home Society, the appropriations for the work in our Mission for 1875 have been cut down Rs. 4,000. We simply state this fact here as one which with others forms a part of the history of our operations. Some friends of our work in this country, having learned our need, have, unsolicited, sent generous donations to help supply the deficiency. Help coming at such a time and in such a way has a double value. It enables us to continue our work, and also encourages and strengthens our hearts.

From the reports of the different stations and districts we learn that 18 of the 22 churches have received accessions by profession of their faith during the year, amounting in all to 126. The net increase in membership is 86, and the present number of church members 793. These churches contributed for the support of their pastors and other religious purposes the past year the sum of Rs. 2,267.

The operations of the S. P. G. Society in the Ahmednuggur districts are still continued. They are of the same nature as described in our Reports of the last two years. In addition to other of our outstations, they have sent their agents to Ráhúrí and Khedle, where ordained pastors of our churches have resided and laboured for years. The evil results of such a course are manifest in many places. If we could believe that the Gospel in its purity is preached by these agents, and that the men who are hurried to the baptismal font are in any true sense renewed in heart and life, we might overlook the discourtesy of this intrusion, and say with Paul, "Nevertheless, in every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice." But when ritualism and the sacraments are made to take the place of Christ and his salvation, we feel there is more cause for sadness than rejoicing. Further reference to this subject will be found in the reports of the districts.
The synopsis of the Mission and statistical tables of the churches follow in order. New outstations were occupied in the course of the year, and a few of the old ones dropped. The synopsis gives the status at the close of the year. At the commencement of 1875 there were in connection with the Mission eight missionaries, their wives and three other missionary ladies, sixteen native pastors, five preachers (two licensed), one editor, twenty-four Bible-readers, forty-one teachers, fourteen Bible-women, and five female teachers. In all nineteen foreign and one hundred and six native labourers.

SYNOPSIS OF THE MISSION.

BOMBAY.

Station at Byculla.—Rev. C. Harding, Mrs. Harding; Rev. C. W. Park, Mrs. Park; Miss Sarah F. Norris, M.D. Church in Bhendy Bazar: Rev. Vishnu Bháskar Karmarkar, Pastor; Mr. Krishna R. Sángalé, Preacher; Mr. Sháhú Dáji Kukadé, Editor of the Dnyándoya; one Teacher.

AHMEDNUGGUR COLLECTORATE.

Station at Ahmednuggur.—Rev. S. B. Fairbank, Mrs. Fairbank; Rev. L. Bissell, Mrs. Bissell; Rev. R. A. Hume, Mrs. Hume; Miss H. S. Ashley, Miss M. A. Anderson. Church, Ahmednuggur: Rev. Rámkrishna V. Modak, Pastor; Mr. Dáji Jagannáth, Preacher; two Bible-readers, three Teachers, three Bible-women, and four female Teachers.

The Northern Districts (in charge of Mr. Fairbank).—32 Outstations: Ráhúr, Gahú, Wámborí, Shingave (Náyak’s), Sátrál, Dewalálí, Shilegáv, Pimplas, Kokamthán, Shirdí, Nándur, Khokar, Pánchegáv, Belápur, Wádgáv, Tákílí, A’stegáv, Wadále, Chánde, Dedgáv, Sonálí, Shingave (Tukaí’s), Newáse, Amrapur, Kháfrí, Tiságáv, Mírí, Khospuri, Khedle, Málunj, Karazgáv, and Jeur. Nine Pastors, one Preacher, twelve Bible-readers, twenty-two Teachers, and eight Bible-women.

SÁTÁRÁ COLLECTORATE.

Station at Sátára'.—Rev. R. Winsor, Mrs. Winsor. Church, Sátára': Rev. Vithal Makásare, Pastor; 4 Outstations: Mahá-bleshwar, Waduth, Degáv, Kolowádí. One Bible-Reader, three Teachers, and one female Teacher.

Station at Bhuinj.—Rev. S. R. Wells, Mrs. Wells. Church, Bhuinj; Outstation, Pánchand. Two Bible-readers and two Teachers.

SOLA'PUR COLLECTORATE.

Station at Solá'pur.—Rev. W. H. Atkinson, Mrs. Atkinson; Church, Solápur: Rev. Anaji Bh. Kshiraságár, Pastor. One Bible-reader and two Teachers.

THE EASTERN DISTRICTS (in charge of Mr. Park).—Church, Dhotre: Rev. Sonaji Makásare, Pastor. Outstations: Bársí and Dhotre. One Bible-reader and two Teachers.
## STATISTICS OF THE CHURCHES—No. 1.

### Names of the Churches

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<th>Name of the Churches</th>
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Total... 417 370 122 479 2,267 46 930

* Church not yet organized.
REPORTS OF THE STATIONS, &c.,

BY THE MISSIONARIES AND THE PASTORS.

BOMBAY.

The early months of this year promised unusual success in our work. The number of inquirers was greater than ever before, and it seemed as if we might soon have a large accession to the church. But these hopes were not realized, and many of those who promised so well have at present lost much of their interest. I know not how to account for this, unless it be that the church, as a whole, was indisposed to wait on God for a special blessing.

During a part of the year evening services were held in the church twice a week, and, as an experiment suggested by the Pastor, prominence was given to the performance of native music, several musical instruments being used to accompany the singing of Christian hymns. For several months also a daily prayer-meeting was held in the church, and immediately after there was preaching in the porch in front. The attendance in the evening, and also at the daily prayer-meeting, was small, but there was a good audience, even in rainy weather, at the closing service. The use of native music is always helpful in collecting hearers, but for awakening men, and producing a permanent impression, it is more and more evident that it is not music, nor in fact anything but the truth of the Gospel, on which we must depend.

Besides our regular evangelistic work, there is much of a miscellaneous character that naturally devolves upon one in Bombay—work connected with various benevolent operations in this city, and with missions and missionaries in the interior. I have also carried through the press several books during the year. The most useful of these will doubtless be a book of Hymns and Tunes for children in Marâthî, arranged by Mvs.
Bissell of Ahmednuggur. Some of these hymns, prepared by Rev. Mr. Ballantine, have been published before. Others, to the number of about fifty, have been recently translated by Mrs. Bissell, and a few by Rev. Mr. Fairbank. The translations are remarkably good, and both hymns and tunes are selected from the very best that are in use at home. The book also contains a good number of purely native tunes, which are published here for the first time. As a whole, this work will be found very useful in all the Mission schools and Christian families where the Marathi language is used.

The interesting work of visiting native ladies at their homes has been continued by Mrs. Harding, and for some months by Miss Ashley from Ahmednuggur. In nearly all places they have met with a very kind reception, and in a few cases they have found hearts yearning after spiritual light and life.

Mr. Sháhu Dájí continues at his important post as Marathi Editor of the Dnyánodaya. Mr. Krishnaráo is making himself useful in many ways in addition to his evangelistic work. Káshináth had charge of the Máráthí School for most of the year, and Prabhákar is studying successfully in connection with the Bombay Medical Mission. The beloved Pastor, Rev. Vishnu Bháskar, reports his labours as follows:

This year began with the week of prayer in concert with Christian brethren and sisters throughout the world, and then the prayer of our Lord was fulfilled, "that they all may be one;" and the thought of Christ's joy at this answer to his own prayer, and of his earnestness in presenting it to the Father, filled us with joy and comfort.

The Church.—The spiritual condition of the church is in general good, but it cannot be said to excel in zeal and effort and holiness, the graces that are especially needed in this country. We have not received so many to the church as we expected.

There were fifteen or sixteen inquirers, but only three were admitted to the church. The rest have turned back excepting two or three, who are likely soon to be received. Two aged sisters, poor and infirm, but rich in faith, have passed away, and one newly opened bud, the infant daughter of Mr. Ballantine, has gone to meet the Lord before us. We mourn our separation from these, but are comforted by the thought that they will be found safe with Christ at last.
The arrangements and work of the church remain much as last year. Contributions have been made for various objects, such as for the poor of the church and others, preaching to the heathen, the famine in Northern India, for hymn books in the church, for a ragged-school (two or three months), for distributing Bibles and tracts, for the Lord's Supper, medicine for the sick, for burial expenses, and for the support of the pastor. For all these objects about Rs. 500 have been given, that is, about Rs. 11 to each member of the church.

Outside Work.—Two Kirttans were given with the assistance of Mr. Krishnarao and my children. There was such a crowd of people that the church would hardly have been sufficient had it been twice as large. We had an excellent opportunity for preaching the Gospel, and it is our desire to give kirttans frequently. Yet the work is of such a nature that, in order to succeed, five or six men need to devote most of their time exclusively to it. If Missionary Societies will consider this matter and employ this method continually, they will find an effectual door opened for preaching the Gospel. We have somewhat changed our method of preaching by the wayside this year. We placed benches in the porch of the church, for the people to sit upon, and have generally commenced with singing. After a good number had assembled, we in turn preached to them. Messrs. Harding, Park, Krishnarao, Sháhúrào, Prabhákar, Káshináth, and others have taken part in this work. In this manner there has been less of disturbance and cavilling than formerly, and more outsiders have begun to attend our Sabbath services. I have had repeated opportunities of attending meetings for religious discussions among the Hindus this year, viz. at the Prarthana Samaj, the Self-reforming Society, the Self-improvement Society, the Dayanand Swámī's Lectures (against idolatry), the Jewish Society, the Truth-seeking Society, and the Society of Hindus (chiefly of Wánís and Bhátyás) for upholding idolatry. In these various places I have had excellent opportunities for discussions and for making known the truth. In this way also a friendly feeling has been cultivated, and the way has been opened to visit many at their homes. In conclusion I would ask God's people to offer special prayer that he may cause the showers of divine grace to fall upon this seed-sowing of the Gospel.

Near the close of the year I spent several weeks on a preaching tour east of Bársí. A genuine work of grace seems to be in progress among the Mángs of that region. It is not as yet very extensive, yet there is interest in more than a score of villages. Nearly all who have been baptized during the past two years by Rev. Mr. Park remain steadfast, and four more were added to the church during my tour. The power of the Gospel is signally manifested among some of these converts. A
man 55 years old was baptized near the beginning of this year, though he was probably converted some time before. He was formerly a noted thief, very intemperate, and utterly untrustworthy. Now by the confession of all he is wholly changed, and his demeanour is that of an humble, steadfast Christian. There is frequently much of servility and hollow obsequiousness in men of this class, and it is most interesting to see how Christianity, while it imparts a spirit of true humility, cultivates at the same time a real manliness and self-respect, even in the lowest. I shall never forget the tender yet dignified greeting that he gave us as we came to his village. During the last year he has taught both his son and daughter to read. The latter is probably the only woman in all that region who is able to read. She was to be baptized during our visit, but was prevented at last by the violence of her husband. In another village a woman was baptized in 1873. At that time her husband and three or four grown-up sons were bitterly opposed to her, and she suffered much from them all. But through her "godly conversation" the husband and at least one son seem now on the point of becoming Christians. Recently in a neighbouring village several families were suddenly prostrated with malarious fever. This woman, in a truly Christian spirit, though exposing herself to disease, went and ministered to their wants night and day, until they began to recover. One man during this prevailing sickness was brought to the gates of death. He lost his sight and hearing and the power of speech for a day. Yet when the crisis was past and he was able to speak, he told of the presence of Christ with him all the time, and of his perfect trust and perfect peace, though he expected soon to die.

In two different villages we celebrated the Lord's Supper. There was no church edifice at either place, and chairs and tables are unknown in those villages. It was a Christian service as natives would naturally observe it, being instructed only from the New Testament; very simple, beautiful, and impressive; and I am sure no mind was distracted by thoughts
of the "Eastward position," or felt the need of special vestments for the occasion, or lighted candles at noonday. It is needless to say that I was very much refreshed by this tour, though compelled to share somewhat in the malarious fever spoken of above.

C. HARDING.

MEDICAL MISSIONARY WORK IN BOMBAY.

The results of the medical work of the past year are very encouraging. A foot-hold has been gained in many houses that would otherwise have been inaccessible, and it is hoped that the friendly relations established may be productive of much good.

Although no public dispensary has been opened, medicine has been dispensed to about 1000 women and children, and 200 have been treated at their houses. Medicine has been given to all who were not able to pay for it, yet enough has been received in fees to meet the current expenses.

While Miss Ashley was with me, several very interesting cases came to our notice. Two women expressed a desire to become Christians, and said the Lord had sent us to them. Through fear of persecution and separation from their families, they have not yet declared themselves on the Lord's side, but we trust they will eventually come out boldly. I purpose starting a Medical Class of native Christian women, as soon as suitable arrangements can be made. Native Christian women with a fair knowledge of medicine might do an incalculable amount of good among their heathen sisters in Bombay, and we trust that the Lord will soon open the way for the accomplishment of this object.

S. F. NORRIS.
The Pastor of the church at this place has sent in his report, a translation of which we insert below. The increase of church members is chiefly from those in our schools, or in connection with Christian families. The results do not show that aggressive power in drawing from the ranks of the heathen which we desire to see. Yet we believe the spiritual strength of the Christian community is steadily increasing, and that in due time the hopes of many praying hearts will be more than realized in the multitudes in this city and district who shall be saved in Christ.

Rev. R. V. Modak thus writes of his own labours and those of his brethren in the church of which he is Pastor:

The principal means used to promote the spiritual growth of this church during the past year have been as follows:—the Sabbath services, consisting of a Sabbath school for the whole congregation in the morning, and the usual services with a sermon in the afternoon. During some months of the year a preaching service was held Sabbath evening and also on Tuesday evening.

On Wednesday I have met a class of inquirers, including those wishing instruction preparatory to uniting with the church. And Thursday evening I meet the teachers of the Sabbath school classes and go over with them the Bible lesson of the coming Sabbath. The meeting of the church for prayer and conference Friday afternoon, the concert of prayer on the first Monday of each month, and the seasons of daily prayer during the first week of the year and preceding our annual meeting in October, were regularly observed by the church; besides which some few members of the church have met for united prayer at a private house. On account of other duties I have not been able to visit the Christians from house to house for conversation and prayer, except on special occasions. But this work has been well done by my dear brother Dājibá, who with Vithaldás has also been diligent in street-preaching.

A "total abstinence" pledge has been circulated among the members of the church, and nearly all, both men and women, have signed it. Very few, if any, in this church have been in the habit of drinking; but as there are native Christians in other connections around us who do not adopt temperance principles, the "pledge" was introduced as a safeguard to prevent the evil from coming among us.
Of the thirty-eight persons who were received to the church by profession in the last year, about half were from the schools for boys and girls in this place. The rest were chiefly from Christian families or the relatives of Christians.

Three or four years ago a Jew, by the name of Jacob Daniel, an assistant in the European hospital here, was a candidate for admission to this church. But his Battery having been transferred to another station, he has recently united with the church in that place. In his letters to me he says, "I am the fruit of your ministry."

Many persons come to my house for personal religious conversation. Two or three of these seem desirous of becoming Christians, but are deterred by the opposition of relatives. When they love Christ more than the world and friends, they will receive Him. We do not expect great numbers will be converted without a genuine revival in the church. Therefore, using the appointed means, we are earnestly looking to God for such a revival as we hear is enjoyed in some other places.

The amount contributed by this church for the support of the Gospel the past year is Rs. 374. If we add to this the contributions to other religious objects, the whole sum will be over Rs. 500, being an average of about Rs. 2½ to each communicant. Ten years ago perhaps not a fourth of this proportion was given. On the whole, looking at the growth of this church in numbers and spirituality the past year, we find reason to thank God, and go forward with courage and hope in our work. And we labour with the single aim that the kingdom of God may speedily come in its meridian glory.

Pastor Kasambhai, of the Sirur church, says:

No great change has taken place in the numerical strength of this church during the past year. Besides the usual Sabbath and week-day services, I have preached in an open place near the Māmlātadar's office, where many people from the villages around come together on business connected with that officer.

The villagers of whom I wrote in my last report as being much interested in the truth continue to show the same readiness to hear the Gospel, though none of them have yet come forward and received it. In another large village recently visited, an inquirer who had for some time shown a wish to unite with the church, when called upon to take the final step, could not endure the trial and drew back. We hope and pray that the poor man may yet have courage to cast in his lot with the people of God.

I have devoted my leisure time to the translation of the Korān into Mārāthi. I have already translated more than half of it. Many of my friends have expressed the opinion that it will be very useful, especially in enabling the people to find out the difference between Mahomedanism and Christianity. Though the results of our preaching seem so small, yet I am sure the truth is making steady progress, and the way is being prepared for the triumph of the Gospel.
After sending in the report from which the above extract is made, in the last week of the year, Pastor Kasambhai, with his singers, was giving a kirttan at Nighuz. The Christians had taken water from the well of the village, and a few of the villagers were angry on this account. Just at the close of the kirttan a volley of stones was thrown at the company, and one or two of them were hit, but not seriously injured. The Pastor and his singers withdrew to their tent, and several stones were thrown from a distance upon the tent in the night. Complaint was made to the Magistrate, and if the guilty men can be identified they will doubtless be punished. Such occasional outbreaks of violence are to be expected, until the people become accustomed to the new ideas of justice, which give equal rights of air and water to all classes.

The Kolgav and Loní churches have both received additions during the year, but our hopes in regard to some inquirers have not been realized. Our visits to these villages and others in their vicinity are interesting, and we often meet with those who are fully convinced of the truth of Christianity. They seem themselves hardly to know why they do not receive it. But a vague fear of what is new and strange in religious customs, their dependence upon the higher castes for their bread, and the certainty that if they become Christians their supplies of food will be withheld,—these are hard realities to face.

**Outstations and Tours.**—At Parner, 22 miles west of Ahmednuggur, a house has been bought in a desirable situation, and the preacher fromLoní will soon remove there. Like success has not yet attended our efforts to secure a house at Shrigondi (also called Chambargondi, 36 miles south of Ahmednuggur). More than a year ago a suitable place was offered us at a fair price, but we found there were two persons who claimed to be the lawful owners, and that a lawsuit between them was then in progress. Not wishing to purchase a house with a quarrel "attachment," we have waited till the rightful ownership should be decided. But the case has been carried by appeal from one court to another, and at the close of the year there
are still two owners. Both parties have called upon me within a few days, and promised to sell me the house as soon as they gain undisputed possession.

We spent nearly two months of the year in tents, mostly on tours through the western and south-western parts of the field. A few villages were visited where we had never been before. The contrast between the reception given in such places and in those which lie in the routes of our frequent tours is very marked. Where we spend several days in a place, one evening is often given to a free exhibition with the magic lantern. As a means of becoming acquainted with the people and gaining their good will, this is very useful. The slides contain illustrations of Natural History, Astronomy, and Scripture History. Much useful instruction may be imparted in connection with such an exhibition, and many false ideas in regard to eclipses and other natural phenomena may be corrected. But our most earnest efforts in our interviews with the people are to lead them to a knowledge of the truth of God, and to feel the claims of their Creator to their love and homage. The name of Christ as a Saviour who gave His life for the redemption of man is known to multitudes. But in Christianity they only see another religion, differing somewhat from the three or four already prevailing around them. And to men who think that forsaking the religion and customs of one's fathers (whether true or false) is the worst kind of apostasy, Bible truth has but little attraction.

But there are bright spots on our way even here. After spending the greater part of December in tents, we reached home in season to worship with the congregation at Ahmednuggur the last Sabbath of the year. At the afternoon service ten persons united with the church by profession of their faith. Five of them were from the girls' school. For months they had professed their love to the Saviour, and had been receiving instruction in the Pastors' class, that they might be prepared to take this important stand more intelligently, and thus with greater benefit to themselves. One
of the ten was an aged "woman who had a spirit of infirmity, and was bowed together, and could in no wise lift up herself." She came forward grasping a staff with both hands to support her stooping body, and at a sign from the Pastor seated herself upon the ground near the other candidates, who were standing. As I looked upon her seated there and receiving the ordinances of the church with the others, she seemed to me a living demonstration of the divine origin of the Gospel. What other system would care to pick up and make a proselyte of such a cast-off fragment of humanity? But Christianity receives such, and rejoices over them, and accords them the same rights and privileges with those that belong to the highest ranks of society.

It is because the Gospel had its origin in the heart of Divine Love, which includes every living soul in its embrace, that its converts are found among the "base things of the world and things which are despised," as well as among the noble and the mighty. On the occasion to which we refer, missionaries were present, but took no active part in the services. These were all conducted by the Pastor in an appropriate and impressive manner, and witnessed by a deeply interested congregation. If there were no other fruit of the year but that gathered on this last Sabbath, yet how rich a reward of a year's labours! If there were no other visible fruit of the forty years of labour in this district save the Christian congregation and Pastor at Ahmednuggur, yet we would say, "The Lord hath done great things for us, whereof we are glad."

The native helpers employed in these districts are doing much to spread a knowledge of Bible truth. They are for the most part stationed in villages at a distance of ten or twelve miles from each other, and sometimes further. They cannot thus give so much support to each other as if they were nearer. In three cases there is a school teacher in the same place with a Pastor a Bible-reader. It would be well if these men could come together once a month for prayer and mutual conference in regard to their work. This is done occasionally, but their scattered position, and the lack of means for speedy communi-
cation with each other, are a hindrance to holding regular meetings. Our visits to them are more rare than we would like to make them. There should be two missionaries, and four times the present number of native helpers, for the efficient working of these districts. Yet there is cause for gratitude in what is now being done year by year for their evangelization.

The Bible-women employed under the direction of Mrs. Bissell have been three at Ahmednuggur, two at Mándogan, and a part of the year two at Louí, in the Párner district. Mrs. Bissell, in speaking of their work, says—

The three women living here have a good many places in the city which they visit frequently, and are welcomed by those they meet. In the weekly bazaar they often meet women from distant villages, and once in two weeks on the Sabbath they visit the jail. They seem to be exerting a good influence over the poor women confined here. Some of those whose term of imprisonment is long are much softened in manner, and I can but hope a few of them are true believers. They say that they pray daily in Jesus' name.

The Bible-women have visited 25 or more villages around Ahmednuggur. When making such visits they usually have three or four sittings in different parts of the village. Sometimes a friendly pátíl will collect the women and tell them to listen. The character of their message is so well known that they seldom meet with anything but respectful treatment.

Gangábáí, who with an associate had been at work in the Párner district, was taken suddenly ill in December, and after one week's illness passed away. She was a faithful worker, and did not spare herself. I find her reports very full, and fear her long walks to the villages were too much for her strength. The work in that district is discontinued for the present, as we have no one to take her place.

The Girls' School has been alternately under the care of Miss Ashley and Mrs. Bissell. The superintendence of this school includes not only charge of the teaching, but also arrangements for the board of the pupils in Christian families, and often the care of them when sick. The latter part of the work has been no light burden the past year, as there has been an unusual amount of sickness among the pupils. With care, however, all but one recovered. Although there has been no marked religious interest in the school, there has been a great improvement in the conduct of several of the pupils, and in the latter part of
the year nine were received to the communion of the Church. Another term commenced in November, to continue till the end of March. The numbers were even greater than in the previous term, the daily attendance averaging between ninety and a hundred. Only about half of these receive an allowance from the Mission for their support. The rest are supported by their parents and friends, receiving twice a year a small gift of clothing to keep them more decent in appearance. Those who have had charge of the school acknowledge with thanks contributions from the ladies of Ahmednuggur to help in the support of the pupils. They have thus been able to bring in a few more girls than could otherwise have been received.

No Theological Class has been assembled the past year, nor is it proposed to form one in the coming year. But the Mission has taken action looking to arrangements for making the instruction of such a class a permanent part of their operations. The want of this is felt more and more as our work advances. Men “thoroughly furnished” with Scripture truth are needed not only as pastors of our infant churches, but also as evangelists to preach the Gospel beyond the bounds of our churches. We must remember also that our preachers now encounter not only the gross errors of Idolatry and Pantheism, but the subtler sophistries of Deism and Infidelity which the Western world has sent to India.

Those who have observed the course of Bishop Douglas in entering this district may wish to know what has been the effect of this contact with High-Churchism upon the native Christians in our connection. So far as we can learn, the effect upon the intelligent and leading men in our churches is to awaken a deep aversion to ritualistic dogmas and forms, and greatly to strengthen their attachment to the simple church organization and Scriptural doctrines they first received. With the exception of a very few who have been drawn away by marriage connections, those who have left us were either under discipline, or lacked steadfastness in their Christian walk. Many of course in the villages, who were hearers, and some
hopeful inquirers, have been led into that connection. To a 
thoughtful mind, the taking in of those excommunicated from 
other churches to their communion seems an open confession 
that they bid for numbers, not for strength and purity. Per­
haps this contrast with ritualistic error was needed to confirm 
our people in their love of Bible truth. They now witness a 
practical illustration of the results of such a system in their 
midst; and those who are able to judge of a tree by its fruits 
cannot fail to see the impotence of ritualism. They see men 
persuaded to assume the name of Christian under the influence 
of false motives, or the delusion that baptism is regeneration, 
while their lives testify that the heart is unrenewed, thus be­
coming a dishonour to the Master, and a cause of stumbling to 
true inquirers. With such facts before their eyes, it is no 
wonder that the lofty assumptions of Apostolic authority appear 
but "as sounding brass or a tinkling cymbal." Perhaps the 
general impression was given by one of our pastors in the re­
mark, "We had enough of ritualism when we were Hindús; we 
want heart-work now." While these errors were at a distance 
there was less need of combating them. But when they came 
neat, and proposed, as it were, to set us all aside as "irregulars," 
it was needful to examine the foundation of our faith and prac­
tice. Familiarity with Bible truth, and the habit of proving all 
things by a reference to the word and testimony, have been of 
great value to our Christians in this trial. And now, being 
"taught by him as the truth is in Jesus," we are confident that 
if any man, or an angel from heaven, preach any other Gospel 
unto them, they will give no heed to it.

L. BISSELL.

Note.—That it may be seen what are the principles and methods of work­
ing urged upon the missionaries of the S. P. G. Society in this Presidency, we 
give a few extracts from Bishop Douglas's charge to his clergy, delivered at 
Bombay, January 1875. The italicizing is ours. "How is remission of sins 
granted? How does a man pass from death to life? * * * The place 
of the Sacraments of the Gospel is clearly seen. They are the means by 
which the divine life is given and developed in us. If salvation were only a 
process of the mind, or a state of holy feeling and disposition, wrought in 
man by the Spirit of God, the two great Sacraments might be the mere
figures and signs of a life which is not communicated by them. * * * Baptism naturally commends itself to simple minds as the instrument of re-creation. And we who inherit the teaching of the church from the beginning, as embodied in the Baptismal Service, have no difficulty in taking the words of our Lord and his Apostles in their literal sense, and in believing that the birth is a birth at once of water and the Spirit, so that men who are baptized really put on Christ. * * * Next it may be well that we should consider * * * the question of cooperation with persons of other communions in the work of evangelization. * * * What we cannot rightly do, as it appears to me, is to treat questions of organism and corporate life as matters of indifference. To me, indeed, such a policy seems to be little less than fatal. * * * Avowedly we belong to an order, and we are admitted to that order on the basis of the apostolical succession, which we thus profess to be essential to the full validity of a Christian ministry, and to be the ground of our own. Rubrics, prayers, the imposition of episcopal hands, and the words of ordination bear to this an unimpeachable witness, and pledge us to it. This, too, * * * commits us to the acceptance of faith in one holy catholic and apostolic church in the outward and historic sense of those words, and in distinction from the pseudospiritual interpretation—as fundamental and necessary to salvation; while, in accordance with this, our services repudiate the possibility of treating the Sacraments of the Gospel as only figures of divine gifts, and make us in them, as the real representatives of the one Mediator, actual channels of His grace. Now if this position is sound, * * * can we safely act in contradiction to it? Can we behave as if our orders were an unreality, as if those who are otherwise ordained were as much ministers as ourselves? * * * Or can we fully cooperate with those to whom the Sacraments are only figures, without denying that grace and truth came by Jesus Christ? * * * I must confess, too, that I see no good which is likely to arise from conferences like that at Allahabad in 1873, when men organically divided met to recognize division as harmless and indifferent, and practically declared that there can be real union of soul without organic and external agreement, as if the "one body" was not the essential counterpart of the "one Spirit."

AHMEDNUGGUR NORTHERN DISTRICTS.

Twenty years ago, when the Rev. Drs. Anderson and Thompson were in India as a deputation from the American Board, they joined us in visiting Khokar and some other villages in the Valley of the Godáwarí. On our way out from Ahmednuggur, just before we went down by way of the Imámpur
Ghat into the valley, we climbed the largest of the hills, a range of which bounds the valley on the south, and surveyed the vast plains that were spread before us. It was a clear day. The hills containing the cave-temples of Ellora and the hill-fort of Daulatabad, sixty miles to the north-east, as well as the hill-forts of Ankai and Tankai, eighty miles to the north, all which help to bound the valley on the north, were plainly seen. The rest of the horizon from the north-west round to the east seemed an unbroken level. As we looked admiringly over the broad prairie-like expanse, and determined the sites of some of the mud-walled villages by the clumps of trees around them, Dr. Thompson proposed that we call the hill "Pisgah," as it gave us a view of the Promised Land. Then we knelt and prayed that the Lord would give it all to His people, and that they might possess it for a heritage, and that all who dwelt in it might learn to serve the Lord.

Three years afterwards our house was built at Wadale, fourteen miles north from that Mt. Pisgah, and there we made our home for twelve years. Other families also of our Mission went and lived in the valley at Khokar, Rahuri, and Pimplas. Outstations and schools were multiplied. Fourteen churches, with a membership of 305, were organized in the valley, and nine of these churches had settled pastors. The Christians belonging to these churches were living in more than ninety widely scattered villages.

But in the providence of God the Missionaries were removed, and for the last three years the superintendence of all our Mission operations in that "Promised Land" has devolved on me and Mrs. Fairbank. The made roads from the valley all centre at Nuggur, and the distributing post-office for the whole zillá is also here. So we have found this the best place for the Superintendent, and we have resided here.

Living in Tents.—But we have lived as much as practicable in tents. Fine old mango or banyan or tamarind or margosa trees are found near many villages. They give better shade than the palm-tree did under which Deborah dwelt. We were encamped
in the valley 86 days of the first half of 1874, and 48 days of the last half. We usually remained in one encampment for a week. We chose places where evening meetings would be well attended. Mrs. Fairbank would meet the women at such times of the day as they were at leisure, and I would visit adjacent villages in the mornings. But my great desire and effort in each place was to make the series of evening meetings not only profitable, but, by the blessing of God, the means of salvation to those attending them. These meetings were uniformly held in the Mahár or Máng chaudis. They were well attended, and the audiences were usually serious and attentive. But I have not been allowed my heart's desire and prayer in seeing my hearers repent and take Christ for their Saviour, and so find at once salvation and peace. This is my great sorrow. It does not satisfy me to have men come and ask to be received to the church. This is so far desirable, and has in many cases been attained. But it seems as if even Hindús, should they "believe with the heart," would manifest more emotion in religious things than those even who are received to our churches usually do.

I write this to awaken the sympathies and secure the prayers of God's people. There are hundreds, perhaps thousands, in the valley of the Godáwári who are intellectually convinced of the truth of Christianity. They need the rain of the Holy Spirit on their hearts to make their dry belief live and grow. Brethren, pray for us.

The Churches.—Nine of the thirteen churches in the Valley of the Godáwári have settled pastors. The remaining four depend for their pastoral care and offices on the pastors of neighbouring churches. The aggregate membership of these churches at the end of the year was 354. There was on the whole a gain of 42 in the course of the year; 65 were received on the profession of their faith; 11 were received from other churches by letter, and 14 went to other churches; 12 were excommunicated, and 7 have died. There is at the close of the year a net total of 370 baptized children in connection with these churches.
I will translate some short extracts from the reports of the pastors. Pastor Sadoba Zadhaw, of the Khokar Church, writes:

My Sabbath service is attended by the Christians of this and adjacent villages. From 15 to 20 attend. We have a communion season once in three months, and then, usually, all the Christians come. Sunday afternoon we have a Sabbath school. Our lessons are from a Harmony of the four Gospels. On week-days I hold services in the near villages, and when I can I go to distant villages. In this region there is special need of preaching to the women, and I greatly wish that the Bible-woman K. might have a companion. We make collections for church sustentation, for the Bible and Tract Societies, and for the poor. Such of our church members as are employed by the Mission give a tenth of their income. Of the rest some give, but not liberally. Six members of our church were, years ago, suspended from church privileges, because their children had been married by heathen ceremonies. This year they were excommunicated. Two others who had been excommunicated repented and reformed, and were again received into the church. Two other men and three women were received on profession of their faith. Of these, three, that is a man and his two wives, are of one family. There was division of opinion in the churches about receiving them. But they were so earnestly desirous to be received that the church agreed to it. We argued from 1 Tim. iii. 2 that there were men in the primitive church, who were not bishops, who had a plurality of wives. The Aikya had also expressed its opinion that if the husband of two wives has repented, he may be received to the church. After prayer on the subject, we received both the man and his two wives.

Pastor Lakshman Sálawe, of the Chánde Church, writes:

This year the pastor and one of the deacons made a special effort to induce the people to give of their substance for church sustentation. We went to the various villages and hamlets and held special services with this end in view. The people are poor. They gave grain of various kinds. Some gave money. The total amount collected was only Rs. 4-9-6. But in giving it they recognized their duty, and we thank the Lord for it.

Pastor Wanirám Ohol, of the Ráhúrî Church, writes:

According to the custom, the Mahárs of this village were arranging for a Párâyán (that is a Reading of Hindu scriptures) by a Gosáví. But instead of that, they asked me to give them a course of readings from Christian books. I took up the Pilgrim’s Progress and read it through to them in course, with explanations. They showed and expressed great satisfaction, and I am pleased to see that their knowledge of the Christian religion is much increased.
Those of my churches who receive regular salaries give a tenth for the support of their pastor. Those who depend on chance work give something, and Mrs. Jacob has continued to send us five rupees a month, so that the pastor's salary has been provided for.

Pastor Vithú Bhámbal, of the Gahu church, writes:

There are four villages near me in which the Gospel is regularly preached, and the people listen well. In D., one of these villages, there are several who are soon to be received to church membership.

I am also acting pastor of the Sátrál Church. We are thankful that God has blessed this church. Five persons have joined it on profession of their faith, and we expect soon to receive six others. The members of this church are much scattered. They reside in eight villages, seven of which are within twenty miles of each other, but one is sixteen miles beyond the farthest of these. Hence it is difficult to gather all the members together even for the communion.

Pastor Mahipaté Ankaipagar, of the Dedgáv church, writes:

God has blessed us in that six men and one woman from among the heathen believed on the Lord and were received to the communion of the church. From ten to twenty attend my Sabbath services. These services are conducted after the manner of a Sabbath school. We began the Old Testament and are now in Exodus. I have preached 192 times on week-days in different villages, and thus about two thousand of the heathen have heard the Gospel. I thank the Lord that four women belonging to my church are employed to instruct their countrywomen in religious things, and also that there are four Christian schools in my parish. The teachers of two of these schools are supported by the Mission, and two are supported by the people themselves.

Near the close of the year a company of Mahárs belonging to Ráhúrí, and another belonging to Khedle, were baptized in connection with the S. P. G. Mission. Pastor Wanirúm resides at Ráhúrí, and Pastor Haribá resides at Khedle, both being in our connection. I am assured by them that agents of the S. P. G. promised money to some of those who were baptized, and to others aid in worldly matters, and that so they were induced to ask for baptism; and besides that the promises were of such a nature that they will not be fulfilled. Every right-minded Christian must regret such things.
Schools.—There is a great and growing desire of the outside castes for the education of their children. Our schools have been better attended and the scholars have made better progress during the year 1874 than ever before. The people of other villages see this, and wish to share in the benefit. Petitions come from all sides for Mission schoolmasters. But the outside castes have been so long and to so great an extent parasitic on the cultivators that ideas of supporting their own institutions seem very strange to them. They subsist far more on what is given them than on what they produce themselves, and the connection between the services they must render and the perquisites they receive is very indistinctly seen. It is very hard for them to come up to our rule of taking a fee of an anna a month from each scholar. Until lately they thought the idea of their undertaking the entire support of the schools they wish for, utopian and impracticable. But six schools have been commenced during the past year, which I have aided only to the extent of supplying the needed books and slates. These six schools were all among the Mahárs. The teachers have boarded round, and have collected what fees they could to provide themselves with clothing. Five of these schools survived to the end of the year, and at least two of them seem vigorous.

Our esteemed collector, Mr. Boswell, and his lady found one of these schools, at Chilakhanwádi, in session under a tree. They were pleased to see the interest felt in the school and with the progress of the pupils in their studies, and they proposed to help if the people would subscribe towards building an inexpensive school-house. The people raised a little more than five rupees, and they added twenty. The site was selected and a room that will seat 25 scholars is being built. V., the teacher, has however received nothing but his food, and his clothes show signs of decay. His absent family, too, is in want, so I fear that without a grant-in-aid, from some source, he will soon have to seek other employment.

Since writing the above I have received a letter from V. that has interested me very much, and I will translate an extract from it, which is as follows:—
All the Mahârs of this place have made preparations for the Lord's house. Their efforts have provided 4000 unburnt bricks and some wood for the roof, and they have begun to build the house. A company of Wadâris (of late years the principal work of Wadâris has been to quarry and haul stone) has been encamped for a long time at Telkûdgâv, two miles south of this. I went to preach to them. I read the 29th chapter of 1st Chronicles, and founded my discourse upon it. They listened to my discourse with great attention, and by it their hearts were opened. That company of labourers made an offering of twenty rupees' worth of stone for the Lord's house. And not only so, but they have hauled them here. They have conferred a great favour. Now I think the Lord's house will be finished in a few days.

Excepting two or three each in the churches of Chândo and Wâmborî, persons originally of the Máng caste are not found in the Christian community in the valley. But there is much interest in Christianity manifested by the Mángs in a cluster of villages that are some twenty miles E.N.E. from Ahmednuggur. In Shirâl, one of them, there are three men who are desirous to profess Christ and join His people. Others are interested. The Máng quarter in Shirâl is unusually large, and I am very desirous to help them by sending them a teacher. They have been asking for one for more than a year, and have agreed to build a school-house and to pay fees. I hoped that the allowances made us by the American Board for 1875 would justify me in sending them a teacher at the opening of the new year. But the sum allowed requires us to retrench, instead of expanding a little, as we had arranged to do. So this waiting community must wait still longer, unless some donation received in this country shall enable me to send them their teacher. I went there the other day and told them so. It was a great disappointment to them, and to some children of adjacent villages who were also expecting to attend the school.

There are several men and at least one woman belonging to the adjacent villages of Konosî and Nândúr who wish to profess Christianity. These villages are 42 miles east from Ahmednuggur. I am very desirous of sending a school-teacher there also. They are ready to provide the necessary buildings and to give fees. The children from both villages could attend
one school. The catechumens need more instruction in Bible truth than they have received during the casual visits of Bible-readers and a Colporteur. The first interest there, seems to have been awakened by the visit two years ago of some Bible-women employed under the care of Mrs. Fairbank. The Colporteur accompanied them at that time, and has been there several times since. This is a new centre of interest, twelve miles beyond the most eastern outstation we now have. Many other villages are begging for teachers, but I am most desirous to send them to Shirál and Konosi.

There have been 24 common schools under my care in 1874 whose teachers were supported by the Mission. Eight of these were not kept through the whole year. When a school became listless and the attendance small or very irregular, I sent the teacher to another village. There were 20 schools at the close of the year, containing 359 scholars, of whom 56 were girls, and of whom 83 were baptized children. This gives an average of about fifteen to each school. The attendance last year was far more regular than in previous years, but still was not as regular as is desirable. Monthly examinations and my insisting on the payment of fees of an anna a month when the parents had any visible means of support, have helped to sustain interest in the schools and to secure progress in study. Rs. 67-15-9 were received as fees in the course of the year. The school rolls of the six self-supported schools show a list of 110 scholars. But I think that the average attendance at the close of the year was not more than a dozen in each school. These are my pet schools, and I wish I had the means of aiding them to a limited extent, so as to ensure their continuance.

The two Station Schools at Ahmednuggur have remained through the year in a high state of efficiency. One contains 21 pupils and the other 45. Mrs. Fairbank teaches an hour a day in these schools alternately when we are at Ahmednuggur. The boys work under the direction of the teachers an hour daily, and so keep the premises in nice order.
The Jacob School at Ráhúrí has been sustained as heretofore by the liberality of Captain G. A. Jacob. About 70 boys attend it, and more than 50 are regular. Particular attention has been given to their religious instruction, both by the teachers and by Pastor Wanirám.

Seventeen boys from the valley are attending the Normal School of the Christian Vernacular Education Society. This excellent institution obviates the necessity of our sustaining a Normal School, and the present efficiency of the common schools under my care could not have been attained but for the training the teachers received from Mr. Haig and his assistants.

Colportage in the valley is hard and unsatisfactory work. Often the colporteur goes from village to village for a week without selling a tract. But I have kept on with this work, because it is very desirable that tracts and Scriptures be distributed, and that they be distributed by sale among the villages. Where there are Government schools the boys are usually eager to buy tracts. But in most such places their teachers oppose their buying them. Cases have occurred where the teacher came with boys who had bought tracts and demanded that the colporteur should take them back and refund the price.

In view of the wishes of the Bombay Auxiliary Bible Society, I put in the hands of one of my colporteurs a varied supply of Scriptures and Scripture portions, and paid him for their transportation. He made a special effort for three months to sell Maráthí Scriptures. He sold to persons not Christians 12 New Testaments and 35 Scripture portions. Including those sold to Christians, my two colporteurs sold in the course of the year 21 New Testaments and 61 Scripture portions. This is not encouraging; but the demand is greater than it was a few years ago.

I would thankfully acknowledge the receipt of five rupees monthly, for the support of a Bible-woman, from Mr. A. H. Durant of Bombay; and also Rs. 40 from Captain O. Bourdillon of Poona, and Rs. 50 from E. T. Candy, Esq., of Rajkote,
both of which were specially given to allow me to meet the deficit in the sum raised by the churches for the support of their pastors. Rs. 64 a month are needed for the pastors. The largest sum raised in any month by the churches themselves was Rs. 56-5-6, and the usual amount raised is about Rs. 52 a month.

S. B. FAIRBANK.

SATÁRÁ.

In reference to our church at this place all we can say is that, with one exception, the same quiet harmony mentioned in our last report has marked the passing year, and hearts ready and willing to do the Master's work are labouring on. That one exception was the ordaining of Mr. Vithalráo as Pastor of the church, the first and only native pastor in all this region.

In the midst of a hard, dry, distrustful people, a despised few need great courage and grace, and we believe there is this courage and grace to a very good degree.

The labours of the preachers have been unceasing, but the harvest comes not. Will God send the showers? Is there aught done in our midst that prevents their coming? If so, may our eyes be opened, and our hearts become obedient!

There has been one inquirer who has awakened much interest and feeling in the hearts of the Christians, but we have been very cautious till we could see deeper into the motives. At the same time we do all we can to encourage the man in the right way. A nation of deceivers, trained by the iron hand of deception from birth, need the fire and hammer of God's Word to soften and straighten their steeled hearts. Being such, they readily believe that those who preach to them are like themselves, and that the aim of the missionary as well as the preacher is selfish, and their words to be received with distrust. This may seem a hard saying, but such is the fact. Preaching to the people in the Sátárá districts is not the same
as preaching to the people in some parts of the Ahmednuggur districts, where the truths of Christianity have made such an impression, and the missionary is so well known that his aim and purpose are understood, and hence it is easier to gain access to the hearts of those for whom he labours. But it is not so with us, and viewing this state of things we were led to consider the question, What shall we do to establish a bond of confidence between us and the village people? This thought resulted in the proposition to establish a Boys' Industrial Home, taking boys from the outstanding villages to instruct, not only in the common rudiments of an education, but also in the simple industries of their people—feeling that this would be a means of opening up such an intercourse with the people in question as nothing else at our command would do. Thus feeling and believing, we commended the undertaking to Him without whom "they labour in vain who build." At this moment, in the providence of God, a friend came forward, whose name I trust I may be pardoned for mentioning,—A. Wingate, Esq., C. S.,—whose kindness and hearty sympathy and cooperation have done more than any other human agency to advance the work. Through his energetic efforts and encouragement, Rs. 1,295 have been given by those whose names will appear in the list of donations. The money having been subscribed, boys to the number of sixteen were gathered from various villages, and for two months or more remained in a single room while new buildings were going up. They were put into school, and in that time made rapid progress in singing, reading, and writing, and in this our anticipations have been fully met. This enterprise thus far has been accomplished by private funds, not anything as yet having been received from the Mission; but gentlemen of high standing and well conversant with Indian life have entered heartily into cooperation with us, believing the plan eminently adapted for this place. In its progress we must look for more of the same good will and help; for although we have received from the Mission House at home permission to continue the school, still we are not able, from the present condition of the Board, to hope for help now.
We expect the undertaking will prosper and grow, but its growth must be slow and through manifold difficulties. We expect that at the beginning there will be a falling off among the boys. The peculiar type of people will not understand the thing rightly, and will take their boys away, but it will be only to bring them back at a future time. The new thing not meeting their own darkened views, and not obtaining what they might expect, and fearing that their children will be corrupted in a Christian institution, they will at first withdraw them, but the thing will go on. We look for all these difficulties, but we look up also.

As fast as means will allow, we shall introduce the common implements of industry, and if life is spared to us we hope to send forth from the school, boys that can work as well as read. We hope for a continuation of the kindness we have met, for, in the providence of God, upon this we must depend.

As this enterprise is of a few months' growth, only a limited report can be made, but in due time it is our purpose to present a special report for the friends who have so kindly come forward with their hearty approval and bounties. Such a report we feel is due them.

Mahabelshwar.—In our last report it was stated that efforts were made to secure a house for religious services in the bazaar at Mahabelshwar, and that a subscription paper had been circulated, and funds received for this purpose. I am now glad to state that the building has been completed, and was dedicated on the 25th of April. The chapel is not a large one, 37 X 15 feet, with a good verandah on the side facing the cross-street. It has an iron roof, and the timbers used in its construction are of durable teak, and great satisfaction with it is expressed by those who have seen it. The evening of the day mentioned was a very pleasant occasion. The little room was filled. Major Candy, Captain Jacob, Dr. Wilson, and Rev. Mr. Wells took part in the services. Mr. Wells, I believe, was the first mover in the effort to secure this place of worship. We have now a chapel in which missionaries stopping on the Hills can preach, and
the advantage of having such a place under our own control is well understood by all who have tried preaching in the open streets. This building is open not only for missionaries, but for other Christian gentlemen also whose hearts prompt them to do service for the Lord. We state with pleasure that Colonel Field last year often made use of the chapel for this purpose. May glad tidings go forth from this place to the inhabitants of the mountains and valleys that surround it!

R. WINSOR.

BHUINJ.

We spent the first two months of the year labouring in and around Wâí. The Brahmans of that place manifested a very bitter spirit against Christianity. Two or three times they tried to drive the native helpers out of the bazaar by violent means, and would have succeeded if the police had not interfered.

This year the cold season finds us in the Kudarl valley, which is about eight miles south from Wâí. It is from one to four miles in width, and some twelve miles long. Although a small valley, still it is a fertile and populous one. It contains about fifty villages. We are in tents, near the village of Kudarl. This is the largest village in the Medhe Taluka, and has a large bazaar once a week. Within two and a half miles of this place there are fifteen other villages. This seems one of the best places in this district for an outstation, and I should be glad to have two men stationed here.

The Gospel has seldom been preached in this region. Hundreds are now hearing the "old old story" of Christ and salvation through him, who never heard it before.

A few days ago we met an old woman in a village near here who commenced telling us some of the simple stories of the Bible. True she made many mistakes, and had two or three different stories mixed in one, but it showed she had heard
these things before. On inquiring we learned that when a

little incident, and still more from the promises of God, we see

that if we faint not we shall reap in due time, and that God’s

word shall not return unto him void.

The wives of the Bible-readers are daily invited out to hold
meetings among the women. On reaching the place they find a
little company collected for them to read, speak, and sing
with. In this way a class of people are being reached to whom
we could not otherwise gain access. The work of preaching
in and around Bhuinj has been carried on through the year.
We observed the week of prayer for young men there. At
that time we made special efforts among our own people. A
few of the school children manifested a determination to live
for Christ.

To the thousands of Hindus and Moslems in this district
who are still without the knowledge of God, there are only a
handful of persons to make known the way of salvation through
Christ. What a responsibility rests upon us! If we are unfaith-
ful they have no way of learning the truths which concern their
eternal salvation. If we are faithful, by strength from on high
we may do much for their salvation, and for God’s honour in this
district. Christians, pray that the latter may prove true.

S. R. WELLS.

SOLAPUR.

The first day of 1874 was celebrated by the ordination and
installation of Anájí Kshirságár as pastor of the Solápur Mará-
thí church. This in itself was a matter of great joy. But
our rejoicing was greatly increased by the fact that Pastor
Anájí entered on his work with the distinct understanding,
based on the promise of the church, that they would support
him, and that for this purpose each member would contribute
a tenth of his income. Reference to this was made in my
last report, and the opinion expressed that although the church
was in this way able to maintain a pastor, as there were twelve families in the church, which would leave for the support of the pastor an average income after deducting current church expenses, yet as they had not hitherto accustomed themselves to such a task, it would not be safe to predict what the result might be. It is very satisfactory to say after a year's trial that the church has fulfilled her promise, and the pastor is satisfied with his position and support. This, together with the state of the church, will be seen from the following report with which Pastor Anájí has kindly furnished me:

By the grace of God I received one year ago this work of service in His church. For so great a work I am insufficient, yet the Lord has helped me, and in love has kept me and my family, and given us to see the completion of a year in this service. For this we most gratefully thank and praise Him.

Four persons were examined by the church and appeared worthy of admission, but three of them were afterwards so thoroughly intimidated by their relatives and caste acquaintances that they fell away, and have since met the demands made on them for restoration to their caste. The fourth candidate was baptized and received into the church. For a time he appeared well, but after having fallen into error, for which he was suspended, he left the church and became a Musalman. On this account the church has great sorrow.

Ten other persons during the year sought admission into the church from worldly motives, but as they obtained no promise of gaining their end they left.

All the members of this church living at Solápur give a tenth of their income for the support of the pastor and for current expenses. They have thus contributed Rs. 176 for their pastor's support, and Rs. 10½ for other necessary church expenses. The church meets twice on the Lord's day for worship. One of these services takes the form of a Sabbath school, where all the church and congregation give themselves to the study of the Scriptures. The church also meet twice during the week, once for prayer and conference, and once for the narration of experience and fellowship. Nevertheless the spiritual state of some of the members appears very low. They are careless concerning themselves. Seeing this I am sad.

After this report of the pastor there remains little for me to say, as the results of missionary work must always appear in the churches. The new church building has been all we hoped it might be for missionary work. Our audiences of Hindús have been more than fourfold what they were before in the old building. I am glad, therefore, to be able to give this
testimony after a year's use, and to acknowledge the kindness of the many friends who have helped to erect the building.

Our schools are now in very satisfactory working order, and have teachers whose aim is, I believe, to teach and work for Christ.

Besides the persons spoken of by Pastor Anájí, there are several others in the districts who may truly be called inquirers, some of whom are asking for baptism. For these, for all the workers here, and for all for whom we work we ask the prayers of God's people. "Brethren, pray for us."

W. H. ATKINSON.

SOLAPUR, EASTERN DISTRICTS.

Frequent mention has been made in former reports of this district of Rámjí, a convert of Dhotre, near Bársí, through whose labours and influence several others had been led to accept Christianity. The events of the past year show quite strikingly how the faithful efforts of one man, ignorant though he may be, may yet result in the accomplishment of much good. In the Mogaláí village of Wátwade, some 35 or 40 miles northeast of Bársí and Dhotre, Rámjí one day stopped to rest. He went to the house occupied by the watchman of the village and asked for water. After drinking, he spoke of his new religion, and the peace he enjoyed in Christ. The old watchman had been in former days a notorious thief. More recently he had abandoned the practice, and had been seeking, like so many others, in long pilgrimages and visits to sacred places, the peace of conscience which Hinduism offers, but cannot give. His mind appears to have been in a peculiarly receptive state; and the explanation of the way of salvation through Christ by his unknown visitor was indeed "good news" to him. He believed, with all his house. His wife, his son, his son's wife, and a woman whose husband having deserted her had found a home in this family, as well as he himself, expressed their desire to receive baptism.
In the course of a tour undertaken in the early part of 1874, we visited Pangri, near Bārsī, as well as several villages within the limits of the Mogalāi. For several weeks we were encamped at the town of Murud, quite near to Wātwadē. This gave us the opportunity of conversing personally with the family above mentioned. The evidence of their real conversion to Christianity was considered sufficient, and all five received baptism. The people of Wātwadē were rather stirred up when they found that their watchman had actually become a Christian, and made an effort to have him removed from his post. But the Tahsildar of the district (a Musalmān) declared that he had a right to embrace Christianity if he chose to do so, and that the fact that he had done so constituted no ground for his removal from his post. This was highly satisfactory; in fact we had hardly dared to hope that a Musalman official in the Haidarābād State would give so just a decision. But the village people acquiesced in it, unwillingly we fear, and old Mesubā still continues to guard the town. It may also be interesting to state that both Mesubā and his son Tukārām have learned to read, and that they speak to the people about them on religion. When our preachers went for the first time into the town of Murud to preach, the people told them that they heard the same thing before from the lips of Mesubā.

Thus Christianity spreads. One learns of Christ from a little tract or in some other way; he communicates what he has heard to others, and they to others still. There are many in the vicinity of Dhotre, and many in the region of Wātwadē, who are quite convinced of the truth of Christianity, and many of whom will, we believe, become Christians. Several have been baptized during the year. Mr. Harding, from Bombay, visited the districts mentioned in December, and baptized several. We were rejoiced to hear from him that the little band at Wātwadē continued faithful. The helpers from Solāpur and Bārsī have made frequent visits to Dhotre and Wātwadē, and will continue to do so.

Returning from the tour above mentioned, we encamped for a short time at a village near Dhotre for the purpose of
organizing the Christians in that vicinity into a church. Mr. Atkinson came from Solápur, together with the pastor and two of the brethren of the Solápur church. The Bársí helpers had asked letters of dismission from the churches with which they were severally connected, in order to become members of the new church. The baptized converts still unconnected with any church organization first gave, one by one, an account of their religious experience, and declared anew their faith in Christ. One only, a young man whose conduct since his baptism has not been satisfactory, declined to join with the others. With this exception, all, having given satisfactory evidence of real piety, were, together with those who had brought letters from other churches, then recognized as constituting a church of Christ. They adopted the name "Dhotre Church," and elected Mr. Sonájí Chandrabhán, a licensed preacher then stationed at Bársí, as acting pastor. Three new converts were then examined, baptized by the acting pastor, and received into the fellowship of the church. Since then others have also been baptized and received. The date of the organization of the church was February 25.

We regret that the health of Sonájí during almost the whole of the year was such as to prevent him from vigorous and continuous labour. He has now been transferred to Ahmednuggur, and other arrangements made for Bársí.

Two Vernacular Schools have been maintained during the year, the one at Bársí, and the other at Dhotre. The former has been in existence for some years. By means of it several families have been brought under the influence of Christian truth. The number of pupils has been quite small, not above ten at any time. The school at Dhotre was begun in March. A cheap school-house was built by Rámjí, with pecuniary aid from the Mission. The pupils have been chiefly the children of the Christians at Dhotre, and have not numbered more than six or seven; the results have not been encouraging, and as the Mission is under the necessity of retrenchment in expense, the school has been temporarily discontinued.
On the whole, the year has witnessed growth and progress; few fields have a stronger claim upon the Mission than this, or appeal more loudly for wise and efficient labour; few present, we believe, a more gratifying prospect for good results. Since we removed to Bombay, in order to engage in work of another kind, we have been able to give to the work of this district a most imperfect attention, and to care for it only through the post office. This is an unsatisfactory arrangement, though it seemed the best that could be made at the time. It is to be hoped that a missionary will very soon be appointed to assume the entire charge of the Solápur Eastern Districts.

C. W. PARK.

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The following donations, received during the past year by different members of the Mission, are thankfully acknowledged:—

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