REPORT FOR 1878.

The beginning of 1879 finds this Mission in a strait place. Every department of our work calls for extension, and in India, at present, extension means increased expenditure. But the "hard times" in America have affected the receipts of the American Board as well as those of other benevolent Societies. And our Prudential Committee, wisely declining to go in debt for the supply of our need, has informed us that we must expect less aid, by a large percentage, than we received in 1878. We have always practised careful economy in using the funds committed to our care, but now we must reduce each item to its bare essentials. So our friends will bear with us for sending them this apology for a report. The sum thus saved will support a village school through the coming year.

Our number was diminished in 1878 by the death of Mrs. Fairbank and Mrs. Ballantine. Mrs. Fairbank was taken after working here with rare ability for twenty-one years. Mrs. Ballantine giving rich promise, was taken just when she began to use the Marathi language with freedom—"Thy will be done."

The Missionaries, and the Pastors, and the Native Agents of the Mission, are located much as they were when our last report was written and hence there is less need of giving our usual synopsis. The statistics of our Churches, embodying very interesting results, though in a very compressed form, are tabulated on the next page. The indiscriminate baptism of all who asked for it, by the Missionary of the S. P. G. who was in charge at Ahmednagar in 1878, led the Pastor of our Church at Dedgaw to take a similar course on one occasion. He baptized 31 persons of the Mahars of Dedgaw, because the S. P. G. Missionary, who was present, told him that otherwise he would baptize them. They had been under the instruction of this Pastor for many years, and he could not think of allowing a schism among the Christians in his own village. But he is very sorry that such a course was forced upon him. Only two of them have seemed fit to be received to the communion of the Church, and the rest do not attend on the means of grace as well as they did before baptism, and they show no signs that they have been born of the Spirit. Our Pastors at Chandé and Gahú took the opposite course, and the S. P. G. Missionary baptized in those places all who could be induced to come forward for the purpose. In our
### Statistics of the Churches for 1878

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Names of the Pastors and others, in charge of the Churches</th>
<th>Communicants (not Christians)</th>
<th>Baptized (not Communicants)</th>
<th>Number of Christians</th>
<th>No. of Villages where Christians reside</th>
<th>No. of Readers</th>
<th>Contributions in 1878</th>
<th>No. of Schools</th>
<th>No. of Pupils</th>
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Total: 169 1127 140 878 1058 947 151 554 358 1335 2 2 48 827 725
Other Churches our practice of baptizing those only who showed by their lives as well as by their professions that they had been born again, has been carefully followed. There were strong temptations to pursue a different course when those who had been long under instruction were offered baptism by the agents of the S. P. G., and in many cases were baptized by the S. P. G. Missionary. Many such individuals, after receiving baptism in the S. P. G. connection, have asked to be received to the membership of our Churches, and some of them have been received.

Ingathering.—In his report on the Southern Districts, Dr. Bissell remarks as follows:—"The famine has borne fruit and not all bitter fruit. Many of the people seem humbled; especially the poor who have suffered most. They are ready to cast away their old religion for something better. No doubt the hope that they may improve their temporal condition often influences them. How could it be otherwise, when they are reduced to such extremities? But under Christian instruction we may hope the religious motives will be more and more in the ascendant. We have found it necessary to be very careful in receiving applicants for baptism, testing their motives sometimes by weeks of probation and close scrutiny of their conduct in the interval. The membership of the Sirur and Kolgaw churches numbered 53 at the beginning of the year. It has more than doubled; the number of communicants now being 120. Of these 25 were received at Khandale, 8 miles south of Nagpur. These were all Mahars, most of them belonging to that place. But there are others in near villages interested in the movement and looking wistfully towards the Christian church as the house of God, and the place of safety for this world and the next. It is worthy of note that this fruit is gathered in places where much labor has been put forth in former years. This shows that it is not alone the result of the famine, but of the providential chastening following the preaching of the Word. And still there is need of plain, earnest preaching in order to secure the full benefit of the chastening."

Congregations.—Our Churches at their "Union" meeting in October, determined to enrol the names of those desirous to profess Christianity, but who did not seem ready for baptism, and to receive from them a promise to act according to the rules of Christianity as laid down in the Bible, and so form "Congregations" of nominal Christians. Br. R. Hume writes:—"To all intents there are a number of Christian congregations in our Western district. They recognize Christianity as the true religion, and they attend religious services with some regularity and interest. But they have subscribed to no covenant. On one occasion, two persons, about whose motives doubt was felt, were attached to the church, on their avowing their faith and purpose to live Christian lives, by the Missionary and the Christians present rising and shaking hands with them and promising specially to look after their spiritual welfare. The effect seemed to be good on them and the company present, while all saw that the candidates were not recog-
nized as Christians in the sense they would have been had they received baptism.”

Missionary Occupation of the Nagar Collectorate.—Our friends are aware that we felt much aggrieved by the action of Bishop Douglas and the S. P. G. Committee, in their sending Missionaries to Ahmednagar, and gathering churches where we had been working for forty years. Our reports for 1872 and 1873 show our opinions and feelings on the subject. We have said less since, until the course of the Missionary in charge in 1878 compelled us to remonstrate. We brought the subject fully before the S. P. G. Committee in the hope that they would agree with us in opposing a course that was manifestly injurious to the cause of Christ in this region. On consideration of the subject, they deferred action on some things that we proposed, till Bishop Mylne should return to Bombay. But they adopted (9th October 1878) the following rules, viz.:

“In view of the many serious evils arising from the employment of Agents and Catechists dismissed from other societies;—Resolved—(a) That in future no agent be employed by this Committee who has been dismissed from other Societies as morally unworthy of employment. (b) That no agent be employed by this Society who has left another society with however good character, until he has submitted to a period of 12 months’ probation and satisfied the Committee of Examiners.”

At their meeting in January 1879, the American Mission adopted these rules for their own guidance in their relations with the S. P. G.

On his return to India, the Bishop, at an early date, visited Nagar and proposed a conference with us. We gladly agreed to the proposal and the conference was held on 1st January 1879. There were present besides the Bishop, three Missionaries of the S. P. G. and the three members of our Mission who were at Nagar. The arrangement agreed on was ratified by our whole Mission at a meeting held on 10th and 11th January 1879, and we hope it will be ratified by the Bombay Committee of the S. P. G. It is as follows:

“Occupation of Territory.

“I.—A line to be drawn from Nagar to Khārē Karzānē situate 10 miles N. W. of Nagar, thence due N. to Rahūrī, thence due W. to the Nasik Collectorate. A line also to be drawn S. E. from Nagar, following the Sina River. The S. P. G. undertakes to occupy no territory W. and S. of these lines within the Nagar Collectorate.

“II.—A line to be drawn from Nagar N. of E. to Madhi, thence E. of N. to Shewgaw, and thence due N. to the Godawari. The American Mission undertakes to occupy no territory S. and E. of this line within the Nagar Collectorate as far as the Sina River.”
"Rules for the Conduct of Mission Operations in Districts where both Societies are at Work."

"I. — That where either party has at least a school or a resident agent, and the other has neither, and has no baptized persons there, the latter undertake to abstain from work in the place.

"II. — Neither party shall be excluded from visiting any place where it has baptized persons for the purpose of instructing such persons.

"III. The ordained Ministers of either party shall hold themselves bound not to baptize persons belonging to villages from which they themselves are excluded by Rule No. I, without first communicating personally with the agent in charge of the village in question."

Would that this division of territory could have been made sooner! The debateable ground would have been much smaller, or perhaps the whole could have been divided. Things are now so mixed there, that division of the territory is plainly impracticable. There will be need of careful reticence, and abounding charity on both sides, or the evils which we are trying to remove will grow again, and some agents will teach the heathen to think much of the differences between Christians, and instead of seeking salvation by Christ and sanctification by the Holy Spirit, to put words, and forms, and ceremonies, in their place.

Independence.—Br. R. Hume remarks:—"Perhaps the most hopeful sign, indicating that even the Christian church of India will carry her own burdens, is that inquirers and people generally seem more and more to appreciate the fact that they have no reason to expect temporal help after becoming Christians." "The Loni Church has continued faithful in supporting its pastor, and has grown in courage and spiritual strength. It is the first church in our Mission to take upon itself the responsibility of building a place of worship. Though its members are few, and though they give for the pastor’s support what seems up to the limit of their ability, yet they have subscribed over Rs. 75 for building a suitable chapel, and the responsibility of arranging for erecting the building and paying for it, rests entirely with the church. The Missionary gives counsel only when asked. The Mission has made a grant-in-aid, and some friends have given donations. Of the Rs. 500 needed about Rs. 300 have thus far been collected. This shows that even feeble churches can do a great deal when their burdens are properly left upon them."

The Pastors have written many interesting things in their reports, and room must be allowed for a few short extracts. In answer to the question "How do you spend your time?" Pastor Gangaram wrote thus:—"There is great variety in my work, because important things are ever unexpectedly calling for attention, and the members of my church live in many and distant villages. But I will give a common day’s work. Rising at 5 or 6, I have family prayers. Then laying out a plan for the day, I go and pri
vately ask God’s blessing upon it and then begin it. I go into the village or the Maharwada or sometimes to one of the twelve hamlets that belong to this village and preach the Gospel. This uses the time from 7 to 10 and at 11 I take breakfast. I rest from 12 to 1, and then till 3 read the Bible and meditate and write. From 3 to 6 I visit the church members and talk with people. Eat again at 7 and till 9 attend to household matters, when I spread my bed and go to sleep.”

In answer to the same question Pastor Sonaji gives a list of some 20 villages to which he “goes as often as he can to preach the good news of our Lord Jesus Christ.” “Reading the Bible and thinking and praying, having family prayers, selecting instructive texts, and preparing sermons for each Sabbath, and for special occasions, are done regularly. But this year, the sickness of my wife and children for five months took a great deal of my time. I preach once on the Sabbath to an audience, partly Christian and partly Hindu, varying from 15 to 35. I had a Sunday school part of the year, but we were inconvenienced for want of a chapel. Once in two months our church gathers for the Lord’s Supper, and it is a time of great joy, &c.”

Pastor Modak rejoices over the accession of some persons to his church in whom he feels a special interest. “One who is a widow and a mother, was a Telingi of the cultivator caste. Her husband was a scholar of mine in our old seminary. Her father was long one of our mission school-teachers, and was a believer in Christianity; but died without professing his faith. She was first a scholar in a school of Miss Farrar’s, and then her assistant teacher. Afterwards, while a teacher in Mrs. Fenwick’s school she came regularly to our service on Sunday and was convinced and turned. By her help her daughter also turned, and the seed sown long ago came up and brought forth fruit.” “Two others were young Brahmans, brothers, the sons of a Deshmukh. The younger had service in Nagar and, principally from the instructions of his friend a carpenter who believed in Christianity, became a Christian. His brother came to Nagar hoping to turn his brother, and get him back into caste again. But the truth as taught him by that brother and the carpenter, convinced him also, and was fruitful to his salvation.”

Occupations of the Christians.—Br. Fairbank writes:—“I have tried to secure lists showing the trades, occupations, and means of living of all the Christian heads of families in our connection. The returns are not complete, but a summary of them will be interesting and will give a fair idea of the proportionate numbers in each occupation. The summary gives 39 Bible-readers, 83 School-teachers, 54 Farmers, 81 Mahars (supported by their avails as Mahars), 137 Day-laborers, 36 Servants, 2 Cartmen, 4 Sipays, 2 Writers, 6 Book-colporteurs, 1 Weaver, 1 Tailor, 2 Carpenters, 3 Wood-sellers, 1 Stone-cutter, 1 Water-carrier, 1 Boatman, 2 Singers, 3 Traders, 1 Sweeper, 16 Dependent (blind, aged &c.), and 23 Bible-women.
I should say that 51 of the Bible-readers and School-teachers are not paid or helped by the American Mission; the number of farmers has increased within a few years, and I do all I can to foster the growing desire of many to obtain fields and engage in farming. I have helped some to procure oxen and farming tools, but my means are too limited to allow of my doing this in many cases. The number supported as Mahars has greatly decreased, and though many who used to depend on their Maharki for a livelihood, must now earn their bread as day-laborers, they have thus begun to improve their condition."

**Education.—Theological School at Nagor.**—Br. R. Hume reports that, "Nine months of the year the new Theological School was in session. There were three literary exercises daily; one in Church History or Astronomy, one in Exegesis, and one in Homiletics or Natural Theology, and Evidences of Christianity, or Marathi Grammar. A portion of the class also studied English, having three exercises a week."

"The city was divided into sections, and one section was given to each student which he might consider his special parish, and work up with various methods of Christian labor. And with considerable regularity, the young men went somewhere daily, in companies of two or three, with one of the Missionaries or catechists, for street-preaching or some other religious work."

"In accordance with the controlling principle of the Institution to do thoroughly what is done and, specially, to form good habits of study and work, it proved not feasible to study so many books of the Bible as had been planned for, and some other topics were omitted. Yet the young men found their time taxed as never before in their lives. They all took much interest in their studies and work, and made commendable progress. They had a recess in May, and during November and December they have been working in different districts. The next session will open early in June and continue five or six months. In study, main attention will be given to Systematic Theology, the Exegesis of Genesis and Romans, Church History, and Practical Homiletics. And for broadening the minds of the young men, some time will be given to some branch of Natural Science."

During the year a substantial and very pretty "Lecture Hall," and two additional dormitories have been built for the Institution.

**Scholarships.**—We record with special thankfulness the founding of a scholarship for our Theological Seminary, by Dr. Hugh Miller, of Broomfield by Helensburgh, Scotland. Such beneficence places our work on a permanent basis, and insures the usefulness of the Institution for a long period of time, by providing the means for giving necessary assistance to indigent students. This is the first scholarship which has been fully paid up, and it will be called the "Hugh Miller Scholarship." Others are partly paid up, and we trust that other friends may supply additional Scholar-
ships, and also foundations for Professorships. A Scholarship for a married student can be created by the gift of £250, or $1,000; and for an unmarried student by one of £150, or $600. £2,000 or $10,000 are much needed as a foundation for a Native Professorship.

The Station Schools at Nagar continue to give us great satisfaction. The Normal School of the C. V. E. S. was in a state of great efficiency during 1878, and our advanced scholars attending it uniformly, obtained a high average of marks in the yearly examination. We are sorry to add that Mr. Haig, the Principal of the Normal School, had a severe sickness in October and was obliged to be away from Nagar for a change of air and rest during the rest of the year.

Girls' School at Nagar.—Nearly 100 girls were in attendance during the year. The principle that pupils requiring pecuniary help must pass a certain examination before receiving it, is now observed with very few exceptions, and is being understood by our Christian community. During the year Rs. 115-7-0 were paid by parents and relatives toward the board of pupils, and Rs. 26-5-3 were received as fees. This far exceeds what was ever received before, and indicates progress. A number of the pupils have joined the church. Almost all the boarders and a good many of the day-scholars now contribute something for the support of their pastor, giving either a pice a week, or putting a handful of grain a day into the pastor's vessel.

Girls' School at Solapur.—"Mrs. Gates has become acquainted with some of the families in the city, by acting as interpreter for Miss Ogden, and has visited them somewhat. There seemed to be a good chance to open a Girls' School, and this was done about the 1st of December. Some of the most influential men in the city send their daughters, but others seem to be afraid of Christian teaching. The school is yet in its infancy, and whether it will prove a success or not remains to be seen."

Day School for Christian Children in Bombay.—Br. E. Hume reports that 40 children have attended during the year, of whom 25 were present at the end of the year. The children of this school live in Christian families, are taught by faithful Christian teachers, Mrs. Hume spending about two hours daily with them, and as far as possible they are kept away from all heathen influences.

Common Day Schools in Bombay.—Br. E. Hume, after speaking of religious interest among the boys, says:—"After the boys get to be 12 or 13 years old, their parents wish to take them out of school and put them to work. In this way we are liable to lose sight of them before they are old enough to act independently of their heathen friends. We are planning to obviate this difficulty by teaching some trade to the more promising lads. Providentially a young Brähman who was baptized by a Roman Catholic priest six years ago, has been under our instruction for some six months and
seems to have become a Christian. He has learned to weave and promises to teach his trade to the boys.”

Night School in Bombay.—Br. E. Hume says that “the Night School is still kept up and has been very useful. It is virtually an inquirers’ class.”

Village Schools.—Br. Gates, stationed at Solapūr says: “The schools have been a failure this year. The fees have been paid irregularly by a few and not at all by most of the scholars. The reports show an average attendance of 13 in one school and 18 in the other during the first part of the year. The number dropped to 7 in one and 10 in the other before 1st October.” The reports from other districts are in a tone so similar to this that it seems unnecessary to introduce them here. But the teachers have engaged more than usual in evangelistic efforts and have found a spirit of practical inquiry among the people such as was never before manifested. In some districts near the close of the year, there was a loud call for teachers.

Orphans.—Our Mission has never undertaken the charge of an Orphanage. The funds we receive from the American Board are devoted to evangelistic and educational efforts. And until this famine came, there was no call for us to take the charge of orphans. Within two years many children who had lost one or both parents, have been in great destitution; and such have received and still receive help from our Missionaries, Pastors and Christians.

Br. Gates at Solapūr has the care of eight orphans, six of whom he expects will remain permanently. He says of them that “one of the orphans, a girl of 15 years old, has professed Christianity during the last year, and gives evidence of being a true child of God. The others are young boys. They are attending school and are learning to do all sorts of work about the house. We intend to have them learn trades or be educated for mission work according to their inclinations and capacities. Four of them are supported now by funds received from Scotland. The others are supported by private charity.”

Dr. A. Graham of Edinburgh, whose efforts to relieve the famine-stricken in many ways have been untiring as well as very successful, secured for our use for those orphans who had lost both parents in the famine, a percentage of the large sum sent to Madras and distributed by the “Friendless Children’s Protection Society,” which amounted to Rs. 1,000. We found there were 27 such dependent orphans in our connection, and the sum has been equitably distributed and is being used to help, feed, and clothe them when attending school.

Industrial School at Sittārā.—Br. Winsor says: “I can only give a passing notice to the Industrial School, which those who know most about it consider a complete success. Especially in the manufacture of aloe-fibre matting have the boys perfected themselves; being able to take the fibre as brought from the field, spin the thread and weave the same into really
handsome matting. Two large rolls each 57 feet long were recently taken to England as specimens of the boys’ work. We are greatly indebted to the friends who have done so much for this school, and we heartily thank them. They will be sorry to learn that for the present it is held in abeyance, though not for the want of being supported. We hope that a full report will be sanctioned, and if so, it will appear in due time.”

**Learning Trades.**—Br. R. Hume writes:—Last year I reported one boy as learning the carpenter’s trade. He is not a very bright or active boy, and sometimes it seemed as if he would amount to nothing. But now he gets no regular help from me, and nearly supports himself by his work. Now I have one boy learning shoemaking, one a tinker’s trade, and one a tailor’s trade. All these are working with native artizans. One also is learning to become a butler. A night school has been opened for them and others who cannot study by day. This is an inexpensive way of teaching the trades, and boys who serve such an apprenticeship are more likely to manage well for themselves when they grow up than those who have been taught in Industrial Schools. But this plan has the serious disadvantage of leaving lads under the influence of heathen men. When boys can learn trades under Christian men, this will undoubtedly be the best way of training artizans in our Christian community.”

**Medical Work.**—Dr. Norris reports that her dispensary at Bombay, on account of her absence and her illness, was closed for three months of the year. But during the nine months it was open 8,721 patients were treated there; and besides these 494 were treated, making a total of 9,215 patients. And 4,728 of these were new cases. “A Bible-woman comes in every morning and spends an hour or more in reading and talking to the patients while they are waiting for their medicine. They listen willingly, and some have appeared very much interested and have waited to hear more after receiving their treatment, and medicine. Many men accompany their wives and daughters, waiting in the outer room while they are being treated, and thus getting the benefit of the Bible instruction. I have kept no account of the number of these as they are not patients, but I should think that they would average more than a dozen a day.”

“I took two students in the first of September, who entered upon the study of medicine with a good deal of zeal and enthusiasm. The health of one failed near the close of the year and she returned to her home. The other is making rapid progress and promises to become an efficient worker.”

Dr. Ogden, at Solápur, reports the attendance of patients in the course of the year to have amounted to 8,000 and the number of prescriptions to 9,150. The number of patients coming for the first time is 1,451. She has received for medicines sold and for fees Rs. 652-14-7, and there are bills to be collected for Rs. 50. Her work has extended in different directions. Among other interesting things, she says:—“Calls came to us from
destitute villages. At first we could not respond, owing to the rains which prevailed; but we have commenced closing our dispensary on Wednesdays and going out that day to villages, preaching and healing the sick."

"The work has opened up in the Sadar Bāzār in a wonderful way. A call was made by the principal men. I at first refused saying, I had no funds to rent a building with. Then the Municipality unanimously voted to give me the room used as a library free of rent, and repeated their request. After much thought, prayer, and consultation, I opened a branch dispensary there, and the first afternoon had over 30 patients, and was very busy for two hours and a half, and then had to close because the medicine gave out." "Over a hundred houses have opened to me their heretofore closed doors, and since July I have made 325 visits. When I cannot go, my valuable Christian helper Prabhūkar Keskar is permitted to enter the Zenānās and talk with, as well as prescribe for, the patients." "While at Nagar, just before the October meeting, having been asked to give a lecture, I gave one on the skin, its use and abuse, to the girls of the Boarding School and the Native Christian women. Thus the work goes on. Precious seed is daily sown for the Master."

Dr. Ballantine, who was obliged to be away much on account of the health of himself and Mrs. Ballantine, but lived at Rāhūrī for the last part of the year, reports that "the number of new cases treated during the last year was 648; of these many came for several days until cured. The fees charged during the year amounted to Rs. 34-13-6, and most of this was collected in sums not larger than one or two annas. Much medicine was given gratis, because the people were too poor to pay anything."

A Scientific Institute of three days' duration, was held at Nagar, in the week following the October Anniversary Meetings. Three courses of three lectures each, in Marathi, were delivered. One course was on Spectrum Analysis by Br. Park; one was on Botany, by Br. Fairbank; and one was on Comparative Anatomy, fully illustrated by means of his Sciopticon, by Br. Bruce. The members were admitted by tickets and were highly pleased as well as instructed. This Institute was so successful that arrangements were made for holding another in October 1879.

English Lectures at Nagar.—Occasional English lectures have for some years been given by members of the mission, especially by Br. Park, in the halls of the High School, and the City School, or in the Mission Chapel, but a thoroughly suitable place for their delivery was not found till the new "Lecture Hall" of our Theological Seminary was built. It proves to be an excellent place. A weekly series was begun in the middle of November by Br. R. Hume, and with some help he continued them to the close of the year, and probably they will be kept up through this cold season. They have been attended by from 35 to 90 hearers, some of whom are among the most intelligent native gentlemen in the city.
Sunday Schools.—We are yearly giving more attention to evangelistic efforts through the medium of Sunday Schools. In connection with our larger churches ten were kept up through the year 1878, and others were inaugurated near its close. The ten have been taught by 78 teachers and have had an average attendance of 686 scholars. These were mostly Christians. During the latter part of the year five Sunday Schools for Hindu children have been conducted in Nagar through the exertions of Br. R. Hume. Each school has a superintendent and at least one assistant teacher. Br. Hume usually visits them all for a short time each Sunday. The attendance is about 140. Three of the five are in connection with Day Schools. The other two contain only high-caste children and may still be considered experimental.

Br. E. Hume also reports that—“Two Branch or Mission Sabbath Schools have been started in Bombay and are in successful operation. The first has been held at the house of a Jew, who for more than a year has been an inquirer, and who we hope is a true Christian. We have had in all, 80 Kamati, Jew, and Mahav children in this school; average 25. The other is held in the Sir Jamsetji Poor-house, and the attendance has been regular, ranging from 45 to 55. In each of these schools there are two teachers. They are held from 7-30 to 8-30 A.M., and as they are near each other I easily divide my time between them. Feeling the importance of doing something for the children during the week, the Jew has begun teaching a day school for me at his house without any pay. He is an earnest-minded man, and is doing excellent work not only for his own five children and for those in his schools but also for his neighbours.”

Evangelistic Efforts.—Br. Park reports that “At Bombay evangelistic work has been carried on during the year with a tolerable degree of punctuality. There has been preaching regularly on Sunday afternoons in the porch of the chapel, and usually at the Byculla preaching place at the same time. There has been a stated preaching service on Tuesday evenings at the Byculla preaching place. Occasionally evangelistic services have been held in the chapel, generally on some week-day evening, and have been attended by large numbers, largely Musalmans. Owing to the variety of languages spoken by those who enter the chapel at such times, arrangements have usually been made to have addresses in several languages at each meeting. Marathi, Hindustani, Gujarati, and English have been used, and once or twice remarks made in one of these languages have been rendered by an interpreter into Persian. We are unable to report any cases of direct conversion arising from our preaching during 1878, yet indications have not been wanting that our efforts are bearing fruit.”

Preaching Tours.—As heretofore the members of our Mission have given much time to itineracy. Br. Winsor reports a tour to Sap, Rahimatpurl, and other villages. He writes:—In the first-named village two years prior to this tour my wife had given to the patil a copy of the New Testament.
This we found had been read, and the son relates that his father gave this Testament as his dying gift to him, telling him it contained the truth, and that henceforth he should live by that.

Br. Gates writes that—"In some villages where the people were zealous for the honor of their gods a year ago, they will now laugh with us at the idea of their idols being of any worth. In some places the people have given up idolatry altogether. In one Maharwada the people gave their consent to my taking their stone gods away and I did so."

Br. Bruce says:—"I am trying the plan of going to the largest central villages and making an effort to reach the multitudes by means of kirtans and the magic-lantern. Either a kirtan or an exhibition is appointed for each evening. In the morning and afternoon we generally meet as many of the people as we can either in the near village or in some neighbouring village."

In a fuller report other interesting items and incidents would have found a place. But they would take so much of our limited space that they are omitted.

Work for and by Women.—The "Bible-women" employed in connection with our Mission numbered 23 at the close of the year. Of these 5 reside in Ahmednagar, working in the city and the surrounding villages, and 15 are located in villages which are from 12 to 35 miles distant from that city. Three of them are employed by the Female Normal School and Institution Society of England, although working under our direction. Mrs. Bissell superintends 18 of these Bible-women, and concerning them she writes as follows: "They constitute a real working force. Those residing at a distance have districts assigned them of five to ten or twelve villages according to the number within a radius of about six miles; though some of them visit villages ten miles distant. They go to these villages regularly and on foot. Two of these women were originally Marathis. The rest were Mahars. Their work is mostly among the lowly. Yet in the villages men and women of all castes are found in their audiences, and in some instances Brahman women have again and again invited them to their homes. Said a Brahman widow, who had been peculiarly afflicted by the sudden death of her daughter, 'I have no peace or rest. Come often and sing those hymns and talk to me. I forget my sorrows while listening to you.' These women go two and two. We aim to have one at least of each pair a very good reader, and if possible to have both singers. Often, singing will attract an audience when all other means fail. In a number of villages where these Bible-women have labored and men and women have professed Christianity during the last year, it has been noticed that the women were the more forward to come out. This is encouraging. But no doubt much good is done which is not noticed. Who can tell how many weary hearts there are to whom the story of the Savior's love has been a healing balm, and who in their inmost souls have felt that He was just the one they wanted, but who have never dared to express their feelings? We have those among us who felt thus for years.
before they could find the courage to give up all for Christ.” The wives of
our pastors and to some extent the wives of our school-teachers and bible-
readers, engage in evangelistic work. Mrs. Bruce at Satara has but one
Bible-woman under her care, but reports that four wives of Native agents
engage with her in the work. A poor woman was received last year to the
Singawe Tukai church and soon removed to a distant village. She said
she had no money to give, but she could tell her neighbors of the Savior,
and now eleven persons who have heard the truth from her lips, have
asked for baptism.

The Press.—Though supplied with very limited funds for the purpose,
we have continued to use the press as an evangelistic agency. Our weekly
newspaper, the *Dnyanodaya* and its *Illustrated Monthly Supplement*, were
published through the year. Mr. and Mrs. Park and Mr. Shahuraw Kukadé
continued the editors. Br. Park also edited our *Dnyanodaya Almanac* for
1879. The edition was of 3000 and was speedily exhausted. Br. Bruce has
also prepared, printed, and published at Satara, an attractive tract in Marathi
entitled *Uncle Johnson*, as well as Sunday School lesson papers, leaflets,
&c. The demand for Marathi books and tracts is increasing. The edition
of the *Family Friend* that was published in 1877 was speedily exhausted, and
so admirable a work should be at once reprinted and the eager demand for
it supplied. But we are sorry that we have not the necessary means. Our
Marathi *Hymn Book* which contains 565 hymns on a great variety of sub-
jects, both in English and Marathi metres, was reprinted during the year.
This edition is like the former, except that it is enriched by a full index of
the subjects, which was prepared by the Rev. Baba Padmanji.

Distributing Grain for Seed.—Br. Fairbank writes:—“By the kindness of
the Deccan and Khandesh Famine Fund Committee, and also of Dr. A.
Graham, I had the pleasure of distributing Rs. 1,172 to farmers in the val-
ley of the Godaveri for the purchase of grain to sow fields that would
otherwise have remained unsown; or else the means for buying seed would
have been borrowed at excessive interest, and the farmers would have been
involved in debts that they could not pay. In distributing the seed, I re-
garded neither the caste nor the religion of the applicants, but only their
necessity, and as most of them were men I had long known, it was easy to
judge of their necessity. 143 Farmers were helped with seed, but in most
cases with less than they needed; for on making up the list, I found it neces-
sary either to refuse some entirely or to reduce the amount supplied to
others. They agreed to return the sum supplied them, when their crops
were harvested. But the crops of a large number were utterly destroyed
by the flight of locusts. And others had not prepared their fields properly,
intending to cultivate the growing crops. But rain fell so constantly,
though in small quantities, for some weeks after sowing, that cultivation
was impossible, and the weeds grew beyond control and smothered the
young crops. So that I fear that most of them will be unable to fulfil
their promises, or at least to fulfil them from the proceeds of this crop.”
ACKNOWLEDGMENTS.

The following Donations received during the year 1878, are thankfully acknowledged:

For the Girls' School at Ahmednagar.

From Ladies of Ahmednagar ..................................................... 121 0 0

For Theological Students and Pastors' Sustentation.

Major W. Manson ...................................... 100 0 0

For the Nagar Theological Seminary.

Hugh Miller, Esq., M.D., of Broomfield, by Helensborough, Scotland; for establishing the "Hugh Miller Scholarship" £ 150 ............................................................................. 1,777 11 5

Mr. D. A. Reid, of Springfield, Mass. U. S. A. Annual Payment on the "Grace Chapin Read Scholarship" £ 40..... 95 15 0

Received by Dr. Bissell for Famine Relief and other specific Objects in our work.

A Friend in England ................................................................. 220 0 0

Mrs. Col. Hobson and friends in Belgaum ..................................... 200 0 0

C. F. H. Shaw, Esq ...................................................................... 100 0 0

T. Bosanquet, Esq .......................................................................... 50 0 0

For Solapur Medical Mission.

Mrs. Haig ....................................................................................... 10 0 0

For Work in Bombay.

Thomas Graham, Esq. ................................................................... 50 0 0

For Industrial School in Satara, 1878.

J. Moore, Esq ................................................................. 100 0 0

T. Bosanquet, Esq ......................................................................... 25 0 0

R. F. Mactier, Esq ......................................................................... 25 0 0

G. Fairlie Muir, Esq ....................................................................... 30 0 0

Major Ready ................................................................................... 60 0 0

L. R. Ashburner, Esq ..................................................................... 25 0 0

Mrs. C. E. Chapman ..................................................................... 20 0 0

A. Shewan, Esq .................................... 25 0 0

J. Gibson, Esq. ................................................................................. 10 0 0

Carried over ............................................................................. 155 0 0

Brought over...... 155 0 0
J. Muir Mackenzie, Esq. ........................................ 20 0 0
G. Davidson, Esq. .................................................. 30 0 0

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For the Loni Church's Chapel.

"The Union" of Native Churches .......................................... 13 8 0
Mrs. Gamabai Khiste ...................................................... 5 0 0
Mr. Marutiraw R. Sangalé ............................................. 1 0 0
Mr. Sadashiv B. Lotlekar ............................................. 1 8 0
Mr. Ratnakar Dajeba ...................................................... 1 0 0
Rev. Anaji Kshirsagar ...................................................... 1 0 0
Rev. H. J. Bruce .......................................................... 5 0 0
Miss E. K. Ogden, M.D. ................................................. 5 0 0
Rev. S. R. Wells ............................................................ 3 0 0
Rev. L. S. Gates ............................................................ 5 0 0
Rev. Ratanji Nauroji ...................................................... 5 0 0
J. S. Haig, Esq. ............................................................. 5 0 0
Rev. C. Harding ............................................................. 5 0 0
Rev. C. W. Park ............................................................. 10 0 0
Mrs. Vithoba Kalokhé ..................................................... 3 0 0
Rev. S. B. Fairbank ....................................................... 5 0 0
T. Hamilton, Esq., C.S. .................................................. 5 0 0
Miss S. F. Norris, M.D. .................................................. 5 0 0
Rev. R. A. Hume ........................................................... 25 0 0

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Total: 205 0 0

Post-Office Addresses of the Missionaries of the American Mission.

Rev. C. Harding .................................................. Solapur.
Rev. H. J. Bruce .................................................. Satara.
Rev. S. R. Wells ..................................................... Panchgani, Satara.
Rev. C. W. Park ................................................ Mazagon, Bombay.
Rev. R. Winsor .................................................. Sirur.
Miss S. D. Norris, M.D. ........................................ Mazagon, Bombay.
Rev. R. A. Hume ................................................ Ahmednagar.
W. O. Ballantine, M.D. ......................................... Rahur, Ahmednagar.
Rev. E. S. Hume .................................................. Bombay.
Rev. L. S. Gates ................................................ Solapur.
Miss E. K. Ogden, M.D. ........................................ Solapur.

Note.—Donations will be thankfully received by any of the above. Remittances and orders for the Dnyanodaya may be sent to Rev. C. W. Park.