REPORT OF THE
AMERICAN MISSION
AMONG THE MARATHAS
FOR
1879.

Bombay:
PRINTED AT THE
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It is fitting that we begin our report for 1879 with an expression of our thankfulness. Although two of our number were laid aside from their work by sickness for many weary weeks, the Lord raised them up, and at the close of the year the one still an invalid is allowed to expect the ultimate restoration of her health. Dr. Ogden found it necessary to take a furlough to America and left us in July. She found the voyage beneficial, and hopes to return at an early date. In December we were allowed to welcome Rev. James Smith and Mrs. Maud Smith, who have come to take part with us in this service. They are now giving themselves to the study of the Marathi language.

We are also thankful that our mission has been enabled to pass through another year of very hard times without injurious retrenchment. The allowances to our Native Agents have sufficed to provide them with little besides the plainest kind of food. Some with large families have not had sufficient food. But they have lived through it, and at the close of the year grain became a little cheaper and we hope for a still greater reduction in price when the winter crops shall have been harvested. An unusually large proportion of our Christian community has been sick with fever and ague; but there have been few cases of fatal sickness.

There is more and more a readiness among the Mahārs and Māngs to profess Christianity. But this may not be from a deeper interest in its spirituality. They are much humbled by their sufferings during three years of famine. They have long regarded Christianity as the true religion, and now they think it is profitable to profess it. It offers them the promise of the life that now is, as well as of that which is to come.
In some parts of the Ahmednagar district there is more interest among the Cultivators. As they are the trunk and the other classes only the limbs and appendages in the body politic, we have always sought especially for their awakening. Many of them are in great difficulties from the failure of their crops and the pressure of debt, and "out of the depths" may they cry unto the Lord and "hope in the Lord, for with the Lord there is mercy and with him is plenteous redemption."

The distribution of the Missionaries and also of the Native Agency in our connection will be seen from the following synopsis.

SYNOPSIS OF STATIONS AND ARRANGEMENTS
AT THE CLOSE OF 1879.

BOMBAY.

Rev. C. W. Park and Mrs. Park, Mount Road; Miss S. E. Norris, M.D., Mazagon; Rev. E. S. Hume and Mrs. Hume, Byculla.

Church in Bhendi Bazar.—Rev. Vishnu B. Karmarkar, Pastor, New Nagpada. Mr. Krishna R. Sangale, Preacher, Grant Road. Mr. Shahu D. Kukadé, Editor of Dnyanodaya, New Nagpada. Two Bible-women and six School-teachers.

Two Out-stations—Mr. Sadoba Zadhaw, Preacher, one Bible-reader and one School-teacher.

AHMEDNAGAR AND VICINITY.

Residing at Ahmednagar.—Rev. L. Bissell, D.D., and Mrs. Bissell; Rev. R. A. Hume and Mrs. Hume; Rev. James Smith and Mrs. Smith; Rev. Rámkrishna V. Modak, Theological Instructor; Rev. Anáji Kshirságar, Pastor of the Church; Mr. Máruti R. Sangalé, Preacher; one Bible-reader, two School-masters, and seven School-mistresses.

Residing at Wadale.—Rev. S. B. Fairbank, D.D.

Residing at Rahuri.—W. O. Ballantine, M.D.

Residing at Sirur.—Rev. R. Winsor and Mrs. Winsor.

The Theological Class is taught by Rev. R. A. Hume, Rev. Dr. Bissell, and Rev. R. V. Modak.
The Southern District is in charge of Dr. Bissell. Churches at Kolgäw and Khandälé. Eight other Out-stations.—One Pastor, four Bible-readers, five Bible-women, and seven School-teachers.

The Western District is in charge of Mr. R. A. Hume. Churches at Pārner and Jāmbgäw. Eight other Out-stations.—One Pastor, five Bible-readers, three Bible-women, and eight School-teachers.

The South-western District is in charge of Mr. Winsor. Church at Sirur. Two Bible-readers, two Bible-women, and four School-teachers.


The North-eastern District is in charge of Dr. Fairbank. Churches at Chāndē, Dedgāw, Panchegāw, Sonaī and Shingawē-Tukhā. Sixteen other Out-stations.—Four Pastors, one Preacher, five Bible-readers, six Bible-women, and eighteen School-teachers.

SATARA AND VICINITY.

Residing at Satara.—Rev. H. J. Bruce and Mrs. Bruce; Rev. Vithal Makāsārē, Pastor of the Church; Rev. Kāsam Muhammādji, Preacher; two Bible-readers, one Bible-woman, and four School-teachers.

Residing at Panchgani.—Rev. S. R. Wells and Mrs. Wells. Church at Bhūnj and another Out-station. Two Bible-readers and two School-teachers.

SHOLAPUR AND VICINITY.

Residing at Sholapur.—Rev. C. Harding and Mrs. Harding; Rev. L. S. Gates and Mrs. Gates. Mr. Tukārān Nathoji and Mr. Bhujanrāw Lakshman, Preachers. Mr. Prabhākar B. Keskar, Medical-Catechist.

The Eastern District is in charge of Mr. Harding. Churches at Dhotrē and Wātwadd. Two other Out-stations.

Mr. Bhivāji Kharabas, Preacher at Bārsi, and four School-teachers.

The Western District is in charge of Mr. Gates. Church at Mohol. Three other Out-stations, four School-teachers.
## STATISTICS OF THE CHURCHES FOR 1879.

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Names of the Pastors and others in charge of the Churches at the close of 1879.</th>
<th>Communicants</th>
<th>Baptized (not Communicants)</th>
<th>Number of Christians</th>
<th>Number of Villages where Christians reside.</th>
<th>Contributions in 1879.</th>
<th>No. of Schools.</th>
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Total: 141 1,202 115 1,030 ... 153 662 353 1,572 10 3 66 1,285 ...
AHMEDNAGAR AND THE ADJACENT DISTRICTS.

REPORT OF DR. BISSELL.

The Review of the past year's work in these Deccan districts brings before us again the distressed condition of the people, especially the poorer classes. They say "the famine is not yet past," and their wretched appearance confirms the statement. High prices have prevailed during the whole year. A man with regular work and fair wages could barely support his family. But it has been much harder than usual for day-laborers to find employment. Most Government work on the roads has been suspended and the cultivators are too poor to employ laborers in their fields; so that in many cases begging seemed the only resource left to sustain life. Many families wandered away to some part of the country blessed with better harvests than their own villages. Often the household was broken up, the mother and part of the children going in one direction, and the father with the rest in another; sometimes new and loose connections are formed during the separation, and the family is never reunited.

Such a state of things is evidently disorganizing and unfavorable to our work. In some villages little or nothing can be done. There is hardly any material left to work upon. But this severe discipline has its place in preparing the way for the reception of the truth, and in this feature of the hard times we find something encouraging. The truth is thus pressed home upon the people that their old religion and gods have no power to help them. They are prepared to accept anything which offers them deliverance from these calamities. They would like a deliverer who will save their stomachs first and their souls afterwards. "Seek first the kingdom of God" is a hard saying for hungry people surrounded by starving children. But they will yet learn that this word of Christ, like all His teachings, is full of wisdom and safety.

The Church at Ahmednagar.—Rev. V. R. Modak, who since 1870 has been pastor of the native church at Ahmednagar, resigned his charge in May, and the church called another pastor. The church has increased in numbers and strength during
the pastorate of Mr. Modak, and as he continues to reside here, they will still enjoy occasionally the benefit of his preaching. In the instruction of our theological classes and in evangelistic work, he will find abundant opportunity for useful labors in a sphere for which his long and varied experience has well fitted him.

The new pastor is Rev. Anaji Kshirsagar, who for five years had been pastor of the Sholapur church. The church here has assumed his entire support, and thus far has paid it promptly, month by month. His ministrations are acceptable to the church, and we trust this relation of pastor and people may be one of long continued and increasing usefulness.

The Kolgaw Church.—The pastor of the Kolgaw church reports great distress among his people as the result of the continued famine, but they have been saved from actual starvation. The church numbers seventy communicants and sixty-two baptized children. Notwithstanding the hard times they have contributed over one hundred rupees for the support of their pastor and relief of the poor during the year. The larger part of this was given by the native assistants, employed in different parts of the district. The members of the church are much scattered, but a plan is adopted by which it is hoped most of them may be brought together at least once a month.

One man who was baptized by the pastor a little over a year ago died near the close of the year. Just before his death he said to the Bible reader who was with him, “I am going to Jesus, my newly accepted God.” Many of his Hindu neighbors, witnessing his end and hearing the instructions at his funeral, said, “it is a good thing to die a Christian.” Such facts are sufficient answers to the sneers of sceptics and the doubts of some good people who can see naught but worldly motives drawing these poor natives towards Christianity.

The Khandale Church.—In March a church of twenty-seven members was organized at Khandale, eight miles south of Nagar. All these had been baptized within a year, and most of them belonged to that village. Seven adults have since been received, making the present number of communicants 34. I have visited the place frequently during the year and have opened a school for the children. During the term of study some member of the Theological Class went there to hold Sabbath services, and since the close of the term Pastor Modak has conducted the Sabbath worship
and has also examined and received several persons to the church.

_Baptisms in Villages near Nagar._—In another place, about six miles north of Nagar, interest was awakened near the close of the year. It was a village in which much labor had been expended in former years, both by missionaries and native preachers of our Mission; some of whom have gone to their reward without seeing the fruit of their efforts. The people recalled these visits and said, "We would not then receive the truth, but now we give up all and ask only for Christ and His salvation." Believing them sincere in this profession, I went there on the Sabbath with several members of the Nagar church, and after questioning them as to their purpose and motives, baptized twenty-four adults and eighteen of their children. This was but ten days before the end of the year, and we cannot yet tell how they will endure. There is perhaps more danger of receiving unworthy persons when they come in such numbers than when two or three come out from among their people and offer themselves for baptism. But the Hindus love to go in companies and I anticipate that they will come forward thus in many of these villages as they have in parts of Southern India.

In two or three villages a few have been baptized by Pastor Modak and myself, without their becoming at once connected with any particular church. The candidates were living in places where Christian teachers are stationed, but far from any church, and it seemed wrong to keep them waiting till they could visit a place miles away to be examined and received by the church. In such cases the persons profess their faith in Christ and their purpose to live a Christian life. The rite is administered in the presence of a few believers and others of their own people. As soon as convenient they enter into covenant with some church and become communicants in its connection. Or if the number of converts warrants it, a new church is organized at the village where they reside.

_The Normal School_ of the Christian Vernacular Education Society has been under my care during the past year. Near the close of 1878, the superintendent, J. S. Haig, Esq., after a severe illness left India under medical advice for a change and rest. He requested me to take charge of the school in his absence, and I have been happy to give it such oversight as I could in connection with other duties. The premises of the C. V. E. Society are adjoining ours on
the south side of the city. Ours are just inside the city wall, and theirs adjacent to it on the outside. This has rendered the work of oversight far easier than if the school were at a great distance.

This Normal School is the right hand of our work in supplying us with trained native helpers. A class of twelve students finished their course of study last October, and before the end of the month eleven of them were employed as teachers in the several districts occupied by our mission. Although the attention I have been able to give the school has been chiefly the care of its finances, general discipline, and arrangements of the classes, yet the work of instruction has been well done by the native masters. With exceptional faithfulness and diligence, they have kept the students to their daily tasks and conducted the classes through the regular studies of their course.

We understand that the Home Committee of this Society has sanctioned an English department in connection with their Normal School at Ahmednagar, and we anticipate that this will add much to the popularity and usefulness of the institution. We trust that before the end of the present year Mr. Haig will be able to return, and resuming his charge of the school, direct in person the changes required in the new system.

Women's Work.—Mrs. Bissell has continued her labors in connection with the Bible women, four or five of whom work chiefly in the city, and twice as many others in the surrounding districts. Their work is in part the instruction of Christian women. But more frequently they meet, read or converse with little companies of non-Christian women. A quarterly meeting of these Bible women at the central station has proved an occasion of great interest to them, and has awakened much fellow-feeling and sympathy in each other's woes and trials. A Bible lesson assigned beforehand is carefully studied at one session, and other social and religious exercises render the meeting a means of spiritual improvement. Among the effective agencies for the moral and social renovation of India, that of earnest Christian women is indispensable. A girls' school taught by a native Christian woman, has been opened in one part of the city, and this gives access to the mothers of the pupils.
REPORT OF MR. R. A. HUME.

Any attempt to report the work which comes to a missionary in a station where there are many Christians and schools, can describe but little of his work. It covers efforts in a hundred directions, for the spiritual, intellectual and even temporal good of the many connected with the Christian community. This cannot be avoided and is proper. And yet not to fail in the great object of telling the heathen and unconverted the story of Christ, requires special exertion.

Tours.—This is of itself one great cause of delight in the work of touring among the villages,—one can then give himself so largely to direct evangelistic work! The sickness of my wife during many months, prevented any long tours. But in the early part of the year, for several weeks, while remaining Saturdays, Sundays and often Mondays in Ahmednagar, I spent the other days in the districts, going by one road and returning by another, and so visiting many villages in a considerable circuit. These repeated visits were perhaps as useful as prolonged ones would have been, and, by taking few impedimenta, were not difficult. Good services with considerable companies could be held in the morning in one village, and in the evening in another, and sometimes a fair number of hearers could be gathered during the day at two or three intervening villages.

Lectures, &c.—On Saturday evening an English lecture was generally given in Nagar, and on Sunday, the Sabbath Schools were conducted. During the hot season we were away from home, and about five months teaching in the Theological Seminary and other work kept me at Nagar.

The Theological Seminary.—Such an institution is valuable just in proportion as the men who have been trained in it prove more useful for the training. It is a satisfaction that every member of our Mission is desirous of securing the students of the Seminary, and that those who have these students with them during the vacations, find that they are more useful workers even for the training of the last two years.

The session of 1879 was a short one, yet instruction was given by Dr. Bissell, Pastor Modak and myself, in Evidences of Christianity, Church History, Astronomy, Exegesis of part of Genesis thoroughly, and of the Epistles to the Galatians and to Titus hastily, Church Government, and Homiletics.
Each student, as before, had a particular portion of the city as his special parish, and in this way learned practical pastoral work.

As the last session was short, it will very likely prove desirable to give the present class a four years' course. Even then it will be difficult to carry out all the plan for instruction. The following is the Course of Study which we desire to conduct:

First Year.—Exegesis.—Genesis and part of Exodus, with Introduction to the Old Testament; Matthew and Acts, with Introduction to the New Testament.

Natural Theology. Evidences of Christianity.

Outlines of History (English and Marathi).—Old Testament History with Biblical Geography.

Astronomy, Logic, Rhetoric (English only).

Practical Homiletics, including weekly Rhetorical Exercises, frequent preaching, the care of a particular district of the city, and keeping church records. (This to be continued through the whole course.)

Sanskrit Quotations, Music, Medical Lectures. (Through the course, as may be practicable.)

Second Year.—Exegesis.—Leviticus or Daniel, Romans.

Systematic Theology. (English Books.)

Church History. (English Books.)

Natural Philosophy.

Practical Homiletics. (As in the first year.)

Third Year.—Exegesis.—Psalms, Pastoral Epistles.

Systematic Theology.—Especially Controversial Theology, Hinduism, Muhammadanism, Deism, and Materialism. (English Books.)

Church History.—Especially Missions and Revivals.

Homiletics.—Sermons. Pastoral and Evangelistic work.

Hindu Philosophy.

Last year we acknowledged the gift of a scholarship for this institution from Dr. Hugh Miller, of Broomfield by Helensburgh, Scotland. We regret to record his death in the early part of this year. But we are thankful that £400, which by will he left for our mission work in Ahmednagar, have, with the permission of our Board, been devoted to the endowment of this Seminary. We should be rejoiced at having it more fully endowed. £1,600 more would complete the foundation for a Native Professorship. 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.

Girls' School at Nagar.—Although the sickness of Mrs. R. A. Hume prevented her giving it ordinary supervision during the last
part of the year, it has prospered. Rs. 116-3-6 were paid by parents and friends towards the board of pupils. English is now taught in the higher department, for which an additional fee is required.

Many of the girls, as last year, contributed regularly for the support of the pastor of the church. This is entirely voluntary and is managed by themselves. Those who wish, put some of their daily grain into "the pastor's vessel." Two girls collect and sell this, and at the end of each month give the money to the church treasurer. From some who do not give grain they receive eggs or pice.

Thankful acknowledgments for help are due to a number of the ladies of Ahmednagar, and to the Indian Female and Normal School Instruction Society of London. The prices of grain have been very high, and without such help the school would have been sadly crippled.

This year the school was examined by the Government Deputy Educational Inspector, for a grant-in-aid. Though his report has not been received, we believe the examination was considered a creditable one. The expectation of it was a stimulus to teachers and pupils. Religious instruction, which is made prominent in the school, of course is not considered in the examination. And as Government standards for girls' schools now are, Physiology, Astronomy, History, Grammar, and advanced Geography, which are also taught in this school, pass for nothing. A fifth Vernacular Standard for girls' schools and special grants for some of the above subjects would be a help from the Government in rewarding and stimulating such schools.

Several of the girls have been married to agents or members of the S. P. G., and it has been no small grief that such girls have found it necessary to leave. parents and teachers and pastor and friends, and go to the S. P. G. church to have the wedding service performed, through the fear that their intended husbands would lose their employment if the wedding were solemnized by us or our pastors. It is not pleasant, after we have for years spent time and money and trouble in training girls, to have them told that we are unfit to solemnize their marriages. One case was that of a girl whom we had cared for for seven years, and whose divorce from a heathen husband had been obtained mainly by us, at expense and trouble. And when she sent a request through me to the S. P. G. missionary, expressing her wish that the wedding should be solemnized with us, i.e. at her
own home, as is customary with natives here and with us at home, I received the brief reply, "It is my wish that the marriage should be performed according to the rites of the Church of which -- is a member and an agent." The wish of the missionary and not that of the parties must settle the question. Some matches have been broken off on this account, and so long as such a condition practically, if not explicitly, holds, we must feel grief at any marriages of our girls with S. P. G. people. Except in the Roman Catholic Church, certainly no British Christian who married a Presbyterian lady by her wish according to Presbyterian forms, would suffer any penalty for it. And what makes it necessary to put this yoke on the Native Christians of India?

Many of our Christians still do wrong in marrying their daughters too young. And too often the parents settle arrangements when the choice of the parties has not been made by intelligent preferences.

_Village Schools._—One proof that the times are still very hard is the unsatisfactory condition of village schools. It is the same even with Government schools which draw pupils from the more prosperous classes. But it has been a help to the schools in my district that pastor Sonaji has regularly visited and examined them.

_Sunday Schools._—At present, aside from the church Sunday school in the chapel, there are in Nagar six Sunday Schools for Hindu children, each of which is mainly conducted by two or three Christians, and most of which are visited every Sabbath by myself for a short time. Those which are in connection with weekday schools, are attended by all the regular pupils of such schools. Those not thus connected, do not have so regular an attendance and the pupils change. The giving of Scripture verses, on cards, to commit to memory, especially for a good recital of the lesson of the previous Sabbath, and occasional special union services for all the schools in the chapel, when with addresses and singing and recitations of verses committed, sweetmeats or tracts are distributed, help the schools. At such meetings even Brahman boys who attend Government weekday schools, will come and repeat verses they have learned.

There seems to be no better evangelistic agency; first, because this reaches the young and reaches them regularly; secondly, because it secures the committing to memory the stories and verses of the Bible; thirdly, because it helps to bring these boys and sometimes their parents to the church services and into intimate relations
with missionaries and Christians; fourthly, because it develops the Christians who engage in them; and fifthly, because it is inexpensive. It can be indefinitely extended. Many private day schools of Hindus could be made Christian schools on Sundays by tact on the part of a missionary.

*English Lectures.*—These are one of the best means of reaching the educated classes. For some months in the cold season and during the rains they were given every Saturday evening. Most of the topics were religious, and lectures on distinctively Christian topics, as, e.g., "What is the need of Jesus Christ?" "Would it be for India's advantage to have Christianity generally adopted?" were best attended. Opportunity for any to make remarks at the close of the lectures increased the attendance.

*The Churches at Parner and Jambgaw.*—The state of the churches in the western part of the Nagar field is encouraging. The Loni church, which three and a half years ago had 16 members, this year in August sent off a colony to form a new church at Jāmbgāw. Into the new church there came 14 by letter from other churches, mostly from the Loni church, and 14 who had been baptized in connection with the Loni church but had not been admitted to membership, and 6 on that occasion on profession of their faith, were baptized and received into the church. And 10 baptized children came with these 34 communicants. Yet the parent church now reports 54 communicants. As a good many new mission agents have been sent into that district, this is not all local growth. But even the natural growth is gratifying.

As the Loni church has during the year built a chapel at Pārnèr, one and a half miles from Loni, it is hereafter to be called the Pārnèr church. The way in which this chapel was built was creditable to the church. It appointed a building committee which assumed all responsibility in the matter of giving the contract and supervising the work, and paying the bills. In addition to paying its pastor his entire salary, it raised Rs 62 for the chapel—a large sum for people in their circumstances in such hard times, and as much as $600 would be from a similar church in America. Unless the pastor, in self-denial, had been the leader, this sum could not have been raised. But he sold his clock and gave Rs. 10, and the leading members of the church nobly seconded his benevolence in giving as much, and two annas more on each rupee. "Where
there’s a will, there’s a way.” In order not to exceed the limit of expense agreed upon and so incur additional debt, the chapel when dedicated was not even whitewashed. But by the liberality of Christian friends, it is now completed and entirely paid for.

Pārnēr being a tālūkā town, is constantly visited by many people who, when seeing the chapel building, used to ask, “What god are you going to set up in this temple?” Even the erection of the building was a help in preaching the truth. And an attractive place of worship has drawn outsiders to the church services.

Faithfulness in supporting the pastor, and in building the chapel, did not make the church tired of liberality. When there was sickness in his family, the pastor wrote a letter to the church describing his straits, to which the church responded by a special donation, and then by sending me a letter stating what they had done and asking me to assist him also. The church treasurer does all the work of collecting the pastor’s pay and giving it over to him.

Though the sickness of my wife has prevented my visiting the churches often, it has proved a help to their spirituality; for most of the members have prayed regularly and earnestly for her restoration, and the new Jāmhgāw church observed a day of prayer for this object.

Difficulties of the Christians.—Some of the poor Christians from the Mahar caste in the districts have had hard times. Formerly they lived largely by stealing and begging. Now, to steal they are forbidden, and if they beg they get little, but sometimes they get abuse. “Now that you have God, what do you need for your stomach?” is a common question; or “Go to your missionary,” is the advice. A few weeks ago, a Christian went, as he used to do, to a field to ask for some bundles of grain. The owner was not found in the field but was met on the way home. He asked the Christian, “Why have you been to my field?” the reply was, “To ask for grain”; on which the owner said, “Well, if I find you again near my field, though you do not steal, I will break off some ears of grain and tie them in your clothes, and take you to Pārnēr (the county seat) and have witnesses to testify that they caught you stealing as you used to do.” And very likely he would not hesitate to do this.

In small villages, on account of the customs of this country, no work is obtainable for which money is paid. And some of these
Christians, though having land, have during the famine lost their cattle and tools. We have not the money to help them largely, and if we had, the giving of much help would be very questionable; for the impression might be given that those who become Christians would be so helped. And yet not to help them is to leave men of little spirituality in great temptation to recur to old habits, and to expose us to the natural imputation of indifference to our Christians' welfare, and of letting them starve or steal.

Interest among the Agriculturists.—It is unquestionable that a good many in the agricultural class are thinking of religious matters and are becoming convinced of the truth of Christianity. This is most cheering, and when the Kūnabis (farmers) turn to the Lord, there will be material for stronger backbones in our churches, especially in the matter of self-support.

Trades.—All Christians admit the importance of Christian lads learning trades, but almost no intelligent Christians are willing to have their own sons learn such trades. Their sons should be sent to school and educated, largely at Mission expense. So far as they are concerned they are like the man who was "strongly in favor of the law, but against its execution." All the brighter boys wish to go to school and be helped there, instead of knocking around and working hard in learning trades. Besides the classes from which most of our Christians are drawn are not self-reliant, and have not industrious habits. So that if lads are supported while being taught trades, it does not follow that when they have a fair knowledge of their trade and ought to support themselves, they will be able to do so. In return for a job if they get a little more money than is needed for present expenses, instead of saving it for less favorable days, they will spend it for clothes, or their relatives will get it. So turning out industrious, self-reliant artisans is a very hard matter. One lad, who had been taught carpentry, was reported last year as nearly supporting himself by his trade. Another was reported as learning shoe-making. These, with a third who during the year has been taught stone-cutting, are now in the main supporting themselves by their trades. But they are not, unfortunately, thoroughly hearty or happy in their work. Two others are learning the tinker's trade, and another, shoe-making.

Hindrances.—The less persecution which Hindus receive on becoming Christians, the more need there is of care in receiving
inquirers. And even with reasonable care, we may be deceived. Two Brahman boys who were baptized in Nagar at the close of last year, have proved unworthy and left us this year. They may not disbelieve Christianity, but they profess to. Such cases are great stumbling blocks.

Among other hindrances this year has been the gratuitous distribution in Ahmednagar of the tracts of a notorious English infidel, against Christ and the Bible. They were circulated by men from Madras, some of whom have been trained in missionary institutions, and who have come here for employment.

*Our Semi-Centennial.*—At the close of 1881, the semi-centennial of the founding of the Ahmednagar Mission will be observed. In connection with the "Union of Native Churches" three objects have been placed before our Christians as suitable expressions of thankfulness for the Divine blessings in these fifty years. 1st—the managing of the pecuniary matters of our churches by themselves; 2nd—the raising of a scholarship in connection with the Theological Seminary in memory of some native Christian; 3rd—some arrangement, through scholarships and prizes, for aiding English education among our Christians. As the times are still very hard, it will not be possible to consummate all these projects. And since the people are not only poor, but most of the churches are small and at considerable distances from each other, some of them will need outside help. So that, if English friends, or our Christians who have left Nagar and have good incomes, would help to provide a Sustentation Fund which could be managed by a committee from the churches themselves, it would help the churches to walk without leaning on the Mission, and even this would be a little step towards better things.

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REPORT OF DR. FAIRBANK.

Excepting the two months I was employed "on Special Famine Duty" in the Sholapur and Kaladgi Collectorates, I was allowed to remain at my mission work through the year. The hindrances to living in the centre of my field having diminished, in November I began to reside again at Wadālī, and I hope that health and other considerations will allow me to continue here.

*The scarcity* and high prices affect our mission work so closely that my report must refer to them. It seemed at the beginning of
the year as if we could not endure the strain any longer; but the Lord has enabled us to pull through. Of late years many Christians have become farmers, and some of the native agents of the Mission have an interest in farming operations. This led me to notice particularly the unprecedented efforts made this year to secure good crops, and made me the more sorry for the failure of those efforts. The June rains were propitious and the sowing of bājartī in July was undertaken with bright hopes. But the seed had been injured in the wet harvest-time last year, and much of it did not vegetate. Many who sowed their fields a second time failed also in that. We usually have open weather in August and that is the month for weeding and cultivating the bājartī. But this year we had almost daily rain through August. On the black soils the crops were spoiled by excessive wet. On the lighter soils, cultivation was prevented, and grass and weeds usurped possession and choked the grain. Where the fields looked well, the outturn was only a half or two-thirds the amount which had been estimated, as the kernels were much smaller than usual. We depend on abundant rains in September, but received none this year. The open weather was at first acceptable, as it gave opportunity for weeding the fields and preparing to sow the winter crops. But, when prepared, the soil had become too dry for sowing and it was put off till after rain fell in October. Then as we were allowed no rain in November on the lighter soil, the sorghum dried up without producing grain. The fields of deep black soil did not need the November rains and were giving splendid promise. But the Lord's hand was stretched out still. One night He sent a frost. The next morning a wail as of despair went up from the thousands of the villages of this valley. The people thought that the whole winter crop had been cut off. The rankest and best fields were spoiled. But others were only partially nipped and gave a fair crop, though only a half or two-thirds of what they would have otherwise given. The wheat and the gram and the oilseed were not injured by the frost and gave beautiful harvests. Prices became cheaper at the end of the year, but are still so high that large quantities of Jabalpūrt sorghum have been brought through Nagar into this part of the valley and sold at a profit to the importer. So this section from which the granaries of Nagar and the regions beyond are usually filled, has this year to eat imported grain.

The Churches,—Four of the five churches in this N. E., field:
have pastors. They all receive grants-in-aid from the Mission and that brings them to some extent under my superintendence. The pastor of the fifth left it at the beginning of the year, being enticed by ritualism or by one of its expounders, and I have been its acting pastor through the year. But the pastor came back at the close of the year and has intimated his desire to undertake again the duties of the pastorate. He has seen enough of ritualism and its adherents to satisfy him that the style of worship which he had left is nearer the gospel forms and spirit, and that tested, as Christ taught, by its fruits, it is every way preferable. His church is eager that he should return to them and he will probably do so.

There is nothing special to report respecting either of these churches. The Kingdom of God in them has been growing without observation. I am sorry to think that some candidates for church membership are more desirous to profess Christianity and join the church than they are to live a new life.

A part of the members of two of these churches reside in villages by the Mül river. In one of these villages a zealous hard-working Roman Catholic "Father" has been residing during the latter part of the year. Special efforts have also been made there by the agents of the S. P. G. The results of their efforts and methods, however well meant, is religious demoralization. Those wishing to profess Christianity, have learned to look and see whether they cannot make a connection that will be pecuniarily profitable. There is so much effort to lead them to profess Christianity in "our church," that they think they can ask their price for coming. As I have been allowed to preach Christ in those villages for more than thirty years, I can but deplore this their present condition.

**Schools.**—The station school under my charge at Nagar has continued to maintain its high position. Good order, enthusiasm and success in study still characterize it.

The village schools have been thinly attended, and some of them, for want of scholars, suspended for a part of the year, the teachers being employed as Bible readers. This has not been from diminished desire on the part of the scholars or their parents for education, but because it was imperative that the children should earn their bread. In the present arrangements of village life, the people have not cared to give wages for services rendered during only a part of the day. A boy receiving wages must give his whole time for them.
A Manual Labor School.—Finding that there were promising lads in some villages where I could not give them teachers, and not having the means, either from our Society or friends or my own economy, for supporting them, the idea of their doing something for their own support by working a part of the day and studying the other part, struck me as worth testing. I secured a field at Wadālè by the river and built the necessary waterworks for irrigating some acres of land. Then I was glad to find the boys and their friends eager to avail themselves of the opportunity. Twice as many applied as I dared to accept. But I chose eight boys, the oldest of whom is 16 and the youngest 11 years old. They are all from villages where I was unable to place teachers. They work half the day for the privilege of studying the other half. They work pleasantly and study eagerly, and I hope this state of things will continue.

The Study of English.—One of the attractions of the school at Wadālè now is the daily half hour lesson that I give in English. My plan is to teach them to speak English, by oral instruction and by the use of the Devanāgari alphabet for writing the words. With slight changes in the form of eight characters, four vowels and four consonants, to represent sounds that are not found in Marāthī speech, I find the Devanāgari a sufficiently complete phonetic alphabet for the representation of all English sounds. The English language is as easy to speak, as it is, on account of its barbarous spelling, hard to write.

The Press.—The second part of our Marāthī Arithmetic which I prepared by the direction of the Mission, and a second edition of the first part have been printed this year. The first part contains Numeration; the numerous Tables (of Multiplication, of Quarters, Halves, &c., of Squares and of Weights, Measures and Money) which are taught in India; the four simple rules as taught in England, &c., and then the same applied to sums that contain quarters, sixteenths, &c. The second part contains Reduction with its tables, Compound Numbers, Barter, Analysis and Bāzār Arithmetic. This dividing the Arithmetic into small parts is economical, as larger books were worn out before the scholar had mastered half their contents.

Bible Women.—The six Bible Women employed in the N. E. field have had the advantage of attending the quarterly meetings at Ahmednagar, conducted by Mrs. Bissell. These meetings are very
profitable to them, as they receive valuable instruction and find opportunity of comparing modes of work and for sympathizing with each other. They have pursued their work quietly, sowing the good seed wherever they had opportunity, and going for the purpose, on foot, to villages as far as ten miles from their homes. They all have dependents and have found their small allowances insufficient for food, to say nothing of buying new clothes. They have found it necessary to wear their old clothes till they were hardly respectable. We hope that the need for such exceeding economy is gradually passing away. We begin the new year with cheerfulness and hope.

REPORT OF DR. BALLANTINE.

Before the year was far advanced, I was convinced that a change was necessary for my health. At this time an opportunity of working temporarily under Government in the famine districts of Sholapur and Kaladgi presented itself, and I gladly availed myself of it; hoping that travel, by giving me change of scene and climate, would prove beneficial to my health. The results of this change were highly satisfactory, for during an absence of six months on the famine work, although constantly exposed to the sun and rain, I did not suffer from a single attack of fever. Before this period I was repeatedly down from attacks of bilious remittent fever, which were difficult to overcome.

Visits to Rāhūrī.—Although I was away on this famine duty for six months, yet I was able nearly every month to run off for a day or two, pay the mission agents under my care, and attend to any special needs of the work at Rahuri.

Medical Practice.—Though my work was so much interrupted that I could attend to very little medical practice, I am still able to report that I have treated about 100 new cases during the year, and have received Rs. 9-10-3 in fees for the treatment of the same. This is not a large sum, but received as it has been in very small fees, it has been long in accumulating, and consequently it seems so much larger than it is.

Tours.—In the short tours I have been able to make since my return from the Sholapūr districts, and also from the reports which have been made by the pastors under my charge, who made several
tours during the year throughout this district, I gather that people are more than ever awake to the requirements of the Gospel. Many seem sincere in the expression of their desire for baptism, and I hope that we may see a speedy awakening throughout this whole region.

REPORT OF MR. WINSOR.

Sirur, situated nearly midway between Poona and Ahmednagar, which are 72 miles apart, has long been occupied by the American Mission and is considered one of the hopeful fields. This idea I feel able to endorse, although my stay in it has been but a few months. * * One has but to go through any portion of the land where Hinduism holds sway, to see that the foundation stones of the Christian temple are hardly yet laid and a mighty work is that which has yet to be done ere the superstition of the people gives way. * * The thought that impresses itself is this, that while so much has been done during the last half century, tenfold more yet remains to be done, with an ardor and vigorous faith, such perhaps as the world has not yet seen.

To show how the people are bound by the usages of a religion from which they derive no good, a fact of which thousands are aware, I will here relate an incident which happened a few days since, on this present tour among the villages. South-west from Sirur are the temples of the goddess Bolaee. These being on the mulshen, i.e. the place of Bolaee's origin, they are held to be the most sacred of all the places in which she is worshipped; hence the weekly journey from all the country round to these temples on our Sabbath day, throughout the year. The assembly varies from 200 to 2,000. We were in a village, Dongergaw, near by, and so went to the temple, and saw the devotions paid to this red faced goddess, whose monster eyes, no doubt, are fixed on the memory long after they have been seen by the unsophisticated worshipper. On the way, one of these was asked why he was going there. He said he had been paying his constant visits to Bolaee for the past seven years, for the purpose of having one of his eyes cured which at last became totally blind. And, on being asked why he continued to go, he replied, "I go now not for myself but for my child." To this it was said, "If you have found no benefit for your eye by going seven years, why still
take further trouble to go for your child?" He replied, "The temple keepers tell me I must. I am therefore obliged to go. Did I not, some evil would be made to come upon me, while I know I have no good by going." This, though a simple illustration, fairly presents the state of thousands in this land to-day. While the people are willing to hear, there is then the great work of constant instruction to be done, and this powerful coil of superstition is to be uncoiled. We take Sirur then on the belief that it is a hopeful place, and it, with the more than 200 villages accessible from it, we deem to be worthy of the best cultivation.

The Church.—It has been our pleasure during our few months' stay here to baptize and to receive into church relations both young and old. Our little community has been increased by twenty persons, among whom are some who had been violent persecutors of their Christian relatives. But the simple and subdued spirit they now show, is evidence to all who know them that a great change has taken place in them. We have reason for gratitude and there is much to cheer us. I would not be understood to say that there are no drawbacks; for there are, and where are there not? I do not say that there has been nothing to dim the brightness and gladness. No, we do not expect to find a better human nature in the Hindu-born than in others. And it is in the midst of these clouds and shadows that we need the glow of Christian graces.

Sewing Class.—The sewing class for Hindu women has proved to be a very useful means of interesting this portion of the community, and Mrs. Winsor has been greatly cheered to know that ladies who have visited this class and been interested in its work, have been so impressed with its utility that they have introduced it into other spheres, and its influence has gone even as far as Northern India. At this sewing class there is a quiet rehearsal of Bible facts, truths and incidents, and much instruction is communicated in this way.

Schools.—The common school must ever serve as one essential department of Mission work. We have in this field four schools under our care, two in the town itself and two in villages, one fourteen miles distant and the other ten miles. In these there are over one hundred persons receiving daily instruction, and in one of these villages, where there has been no mission school before, the children repeat the Lord's Prayer and the Ten Commandments before their
parents and the village people who come together on our visits. Five months ago the children now gathered in this school did not know a letter. They have made most creditable progress.

In Sirûr itself the girls' school and the station school are of a kind so well known by the reader of our reports that they need no further notice here.

We have to-day openings for four more schools; and it is a great trial to us that we have not the means for putting them at once into operation, especially after the earnest appeals made to us by the village people, who gathering about us have shown the place they would give for the school. Earnest teachers, and the small but necessary amount we need for the work, are what we heartily hope and pray for.

Acknowledgment.—We have been greatly cheered by the constant kindness of Miss Arden, a Christian lady at home, which has enabled us to do for many what we should not have been able to do had we not been thus greatly assisted.

Building for Industrial Work.—The Government of Bombay has kindly placed at my disposal the large and well-built Military Rest House at Sirûr, for the purpose of teaching children under our care useful work. No better building could be planned and erected for such a purpose. It is 163 feet long, and extends at right angles at each end 64 feet more, and it is 23 feet wide. This, rightly managed, cannot but be a most valuable acquisition.

Work for the children.—Never was there a time in the history of Missions when there were so many children under the care of missionaries as at the present, and the question comes from all sides, “What shall we do for the children?” I hope at no distant day to be able to say in reply, “Send them to me. There’s a work for the children to do”—a work and a training that cannot be overlooked without the greatest detriment accruing to the well-being of the rising generation of Christians in this land. We have received the approval of the Mission, and are encouraged to proceed with such work here. Our first donation for it is from J. Fairlie Muir, Esq., Rs. 50, and the second is from T. Bosanquet, Esq., Rs. 100, which will be noticed among the acknowledgments at the end of this report.
The usual mission work under my charge in Bombay has gone on during the year 1879 with a good degree of regularity, and we see reason for encouragement and energy in the future conduct of our operations.

The Church.—The condition of the church, under the pastoral care of Rev. Vishnu Bhaskar, while perhaps not all that could be desired, is yet good. There has been no marked revival of religious interest during the year, nor, on the other hand, has there been any marked decline. The usual services of the church are well kept up, and the congregation appears to be in a prosperous condition. It has been found hard to collect money for the pastor's salary promptly and regularly, and the total amount collected has been far less than it ought to have been. In this, however, an improvement has been made during the latter part of the year; but an improvement not so great as to leave no room for much more improvement in the same direction. The Sunday School, under Mr. Hume's charge, Sunday morning, as well as Branch Sunday Schools elsewhere, in which members of the church participate as superintendents and teachers under his direction—the usual preaching service at 4, Sunday afternoon, the Women's Prayer Meeting on Tuesday, under the care of Mrs. Park, the children's meeting on Wednesday, under the care of Mrs. Hume, and the Church Prayer Meeting on Friday under the care of the pastor, have all been regularly maintained. The members of the church take part in evangelistic work as their time and engagements permit. On the whole, the church is in quite a vigorous condition. Its great want, as of multitudes of other churches, is of more spiritual life and power.

A plain, but handsome, communion service of eight pieces has been presented to the church by Mrs. Sarah Warren, U. S. A., the grandmother of Mr. Hume. Mrs. Warren has been interested in our Bombay church for forty years, and the kind manner in which she has now expressed that interest will be long remembered by the
church. This service was first used at the communion season in the month of July. On that occasion five individuals were received to the Church on profession of their faith.

Several conversions of more than ordinary interest have occurred during 1879. A Jewish pensioner, who has long known the truth, and whom we have for several years regarded as at heart a Christian, came forward for baptism in October. Two of his sons were likewise received with him to the fellowship of the church. A niece of the pastor, who, early left a widow, was unable to resist the temptations which so easily beset Brahmani widows, and who on account of her sin was cast off by her Hindu friends, has been living in the pastor's family, and under Christian influence for nearly four years. She too has been received into the church. A young Musalman, of the Shiah sect, and of very good family, has long been a student of Christianity, and convinced of its truth. He has conversed with many missionaries and native Christians, has often heard the preaching in our chapel, and has read many Christian books. Early in the year he grew tired of the effort to live professedly a Musalman but secretly a Christian. After careful deliberation he decided to join the Christians. But it seemed best, on account of the very threatening attitude assumed by some of his Musalman friends, that he should quietly leave Bombay. He accordingly went to Ahmadnagar, where he was baptized, and has since remained.

**Evangelistic work.**—Preaching to Musalmans and Hindus is regularly maintained at two points. Every Sunday afternoon, after the usual service in our church on Jail Road, an audience is collected in the porch of the church, and preaching is generally continued for about an hour. Hindus and Musalmans usually assemble in nearly equal proportions, the Musalmans predominating. There are also a few Parsis, Jews and others frequently present. The audiences are often large enough to fill the porch entirely, with the exception of a small space about the speakers; the difficulty is that the audiences are not constant from the beginning to the end of any one address. Many leave, whose places will be filled by others. Thus, while there may be all the time from fifty to a hundred persons listening with more or less of attention to what is said, and while several hundreds will be present for a longer or shorter time each evening, the number of those who hear an entire address will
be comparatively few. We who preach should learn to adapt ourselves to this state of things better than I fear most of us do. Instead of taking some one subject, which we seek to elaborate and illustrate in an address of twenty or thirty minutes, as we do to a more stable audience, we ought to deliver addresses consisting of short, pithy, paragraph-like statements of the Gospel, more or less connected, if we like, yet each complete in itself, and each, if possible, containing some striking illustration. Thus those whose patience under Christian preaching is exhausted in five minutes, would yet, if they listened at all, hear a short, yet in a sense complete, statement of some gospel principle. I think that the disturbances to which we are sometimes liable from disputatious Hindus and especially from Musalmans, are getting less and less frequent, and that the attention and apparent interest with which our preaching is received is deepening. Certainly I have never had more seemingly eager attention anywhere than I have sometimes had in the porch of our church on Jail Road. As half, and often much more than half, of our audiences at this place consists of Musalmans, the need of having a preacher who can speak to them in their own tongue is evident; and I hope we may ere long have a Hindustani preacher, whose help we so greatly need.

Preaching is also kept up at this same place on Thursday evenings, at six or seven o'clock according to the season of the year. The style of work, and the effect are the same as on Sunday evenings.

Every Tuesday evening, at six or half-past six, we preach at the preaching place in front of the school-house in Byculla. These Tuesday evening preaching services have now been continued with much regularity for about two years, and we notice a marked improvement in the conduct of our audiences. Benches are provided on which thirty or forty persons can sit comfortably, and there is standing room for at least as many more. Frequently the space will be all occupied. The audiences here are much more constant than at the church. This of course enables the preacher to set forth the Gospel much more thoroughly and consecutively.

In the latter part of the month of December Mr. Bowen, of the Methodist Church, made an arrangement with me to conduct a joint preaching service on Monday and Friday evenings at the Queen's Statue, in the Fort. This service has been maintained
quite regularly, and we have enjoyed the assistance of several of the
native brethren from our own and other churches. But as we begun
it so late in the year 1879 no more need be said of it in the present
report.

As a result of the work now described there have been this
past year several inquirers, but no conversions that we know
of. But the time of interest and inquiry must precede that
of conversion, and we labor on cheerfully and hopefully, feeling
no doubt of what the ultimate and blessed result shall be of every,
even the smallest, thing which is done faithfully in the name of the
Lord whom we serve.

The outstations.—Two out-stations have been connected with our
Bombay station during the year,—Mahad, in the Southern Konkan,
about 80 miles south of Bombay, and Uran, just across the harbor.
The former is a town of over 7,000 inhabitants, with many villages
close by, of greater or less size. Uran contains about 6,000 inhabitants,
but the neighboring villages are much smaller, and the people in
them less accessible than in those near Mahad. Mahad was occu­
pied by us early in 1878. A preacher and a schoolmaster were
sent there at that time, and have continued there ever since. As
the result of two years’ residence and work in the Mahad taluka,
the most that can be said is that a foothold has been obtained; the
suspicion and in some cases the bitter hostility with which the
Christians were at first met has very largely disappeared; our helpers
have formed extensive and often very pleasant acquaintances among
the people, by whom they are widely respected; their influence is
felt in Mahad and in the surrounding villages too. There are still
some unpleasant occurrences; we could not expect that it should be
otherwise; but the way in which from the first the unpleasantness
and the unfriendliness has tended to diminish, and the esteem of
the community for the Christians to increase, is a hopeful sign.
There are several inquirers, especially in villages near Mahad, but
thus far no well marked case of conversion. I have visited Mahad
several times during the year, and once when I could not go myself
some of the brethren at Bombay went in my stead. These visits
should be more frequent in the future; but it is very hard for one
engaged in work in Bombay itself to disentangle himself from press­
ing engagements long enough to make a missionary tour in the
Konkan. There should be a missionary here whose special work
should be the care of the districts outside of Bombay in connection with our Mission.

The school at Mahad has gone on regularly, though not very powerfully. It is not a very large or strong school. English is taught in it, by a young Brahman, who is privately paid. I hope to be able to make arrangements for a Christian teacher ere long in the English department.

At Uran, work has been carried on for less time and with less vigor than at Mahad. The place is a hard one; perhaps its nearness to Bombay makes it more so. I cannot say that we have even got a secure foothold in the place yet. For many months the Mission was assisted in supporting the catechist at Uran by a friend in the Customs Department who was stationed there. Not only was his pecuniary aid considerable, but his moral support to the catechist was of great use and was highly valued. This friend has now been sent elsewhere; yet I hope the place will not be abandoned, save temporarily during the rains, when but little can be done.

**The Publication Department.**

It is the desire of the Mission to make its publication work more efficient and extensive than it has been of late. The duty of caring for this department has been assigned to me. It has occupied much of my time during the year. The following books and tracts have been published:

*The Sinless Prophet of Islam.*—A condensed Marathi version of an article of that title which appeared in the *Indian Evangelical Review*. The original was written by Rev. E. M. Wherry, of Lodiana, who has himself published an Urdu version at Lodiana. Our Marathi version makes a small 16mo. tract, of which two editions, one of 1,000 copies and one of 5,000, have been published. An Urdu translation of the original article was prepared by Miss Fallon of the Zenana Mission, to whom our thanks are due for this kind assistance. An edition of 5,000 copies of this version has been lithographed at the Byculla Press. The tract is especially suitable for Musalmans.

*Uncle Johnson.*—This is a Marathi version of an English account of a pious negro; it was prepared by Mrs. Bruce, and the first edition was brought out privately by Mr. Bruce on his own press. He then offered the work to the Mission, and a second edition of
1,000 copies has been published. It is printed in large, distinct type, and is well adapted for native Christians, of all ages and conditions.

The Faithful Dog.—An illustrated story, conveying sound moral instruction, well adapted for the young. For this as for the preceding, the Publication Department is indebted to Mr. and Mrs. Bruce. The first edition was printed privately by Mr. Bruce. We have brought out a second edition of 1,000 copies. Mr. Bruce kindly did the printing for us, without money and without price.

The Children's Friend.—This is one of a series of prize books written in competition for prizes offered several years ago by the Mission. The late Major Candy, and Major Jacob gave the money for one prize each; and money for two others was provided in other ways. The Children's Friend is, as its name implies, adapted for the young; it is a translation from the English. An edition of 2,000 copies has been published. It makes a 12mo. book of about 75 pages.*

The Dnyanodaya Almanac, for 1880.—This is the seventh annual publication, of the same name. It is wholly in Marathi. It contains the information usually found in almanacs, together with much religious matter. Its size this year was 48 pages, super-royal 8vo., and it was sold for 1½ annas per copy. An edition of 3,000 copies was struck off, larger by 500 copies than in any previous year. The sales were not so good, comparatively, as in former years; for while, as a general thing, every copy of the Almanac has been sold, this year over 500 copies are left upon our hands. One reason for this was probably the enhanced price of the Almanac. In 1878 the size was 32 pages and the price an anna. In 1879 the size was 48 pages, and the price, to correspond, 1½ anna. Though the rate was the same, the actual charge was more, and the result was a diminished sale. I think, however, that the circulation was never so extensive, geographically, as in 1879. Probably the Almanac for 1881, even if priced as high, will sell without difficulty.

* The first volume of this prize series was published in 1877,—under the title of The Family Friend. The volume above mentioned is the third. The second and fourth numbers are in press, and nearly completed as we write.
A large number of leaflets, in Marathi, Gujarathi, Urdu, and Persian, was printed early in the year. They were intended for distribution at the door of our chapel in Jail Road. At the top they contained an announcement of the hours of service at the chapel, the remaining space being occupied with suitable religious matter. They have now been disposed of, and another edition is in contemplation.

The Dnyanodaya.—This little Anglo-Vernacular newspaper has been published by our Mission for nearly forty years; since July 1873 it has been issued weekly. It is edited by Mr. Shahu Daji, who cares for the Marathi portion, and myself as English editor. Although the paper costs the Mission much more than the amount of subscriptions received for it, it is still regarded as a useful work; our native Christians need it; many of them have access to no other paper, and it helps to keep them informed of what is going on in the world. We also try to publish frequently articles of general interest, in order that thereby their love of reading may be both encouraged and gratified. Its English articles are largely apologistic; but we try to have the matter which appears on the first page from week to week, whether in English or Marathi, wholly evangelistic. This being the most prominent part of the paper, we have set it aside to that one object. The monthly illustrated Supplement to the Dnyanodaya, designed for children, is still under the editorial supervision of Mrs. Park. We have reason to believe that its young readers value it. The circulation of the Dnyanodaya is very small, hardly 350 copies. But this number undoubtedly represents a very much larger number of readers.

Special Donations.—The Publication Department has received in aid of its work much assistance from kind friends during the year, which I gratefully record. The details of these donations will be found in their proper place at the end of this report. But it is proper that I should mention here a grant of £100 from the American Tract Society, (yielding Rs. 246) for the Dnyanodaya Almanac. This assistance from the American Tract Society, I would add, we receive yearly, and it is highly appreciated. The Religious Tract Society of London has also made the Department a grant of 100 reams of white printing paper, which has been employed in the publishing of most of the books and tracts mentioned above. For both these grants we sincerely thank the Societies mentioned.
The past year has been a very trying one for us in many ways. We have had an unusual amount of even serious illness in the family, and consequently our work has been interrupted not a little. Notwithstanding this the work has grown and has been more satisfactory than in any previous year since we came to Bombay.

*Christian School.*—The school for Christian children, which is Mrs. Hume's main charge, has been especially prosperous. We have had 67 different children in this school since the last report was printed, 53 of whom are in attendance at the close of the year. This is a larger number than we have had at any previous time. Owing to this growth in the school the quarters previously occupied have proved inadequate, so that the upper department now occupies a part of the lower story of the Mission bungalow.

In July Mr. Anand Sāngīlā, who had been our head teacher for about two years and a half, in fact from the opening of the school, left us in order to continue his studies. Since then Mr. Bābājī Shivarāṁ, who was previously employed in the night school, has filled his place.

We have had great pleasure in seeing a marked improvement in some of the scholars, several of whom, we have reason to think, have become Christians. Three have been received to the church.

About the middle of the year an incident occurred which is interesting in itself and also shows how such a school must be regarded by the heathen. The room where the younger children study is situated upon the street and is so open that passers by can see what is going on inside. One day a Brāhman who was passing, was attracted by the singing of the children and stopped to listen. He was especially surprised to see a fine looking young woman teaching both boys and girls and evidently interested in each one. After watching for a time from the street, he asked permission to come in, and then he wrote on a slate asking the teacher who her husband was and if he approved of her engaging in this work. She replied that she had no objection to answering his questions directly without writing—that she was not married—that her father was formerly a Brāhman, but after becoming a Christian had married a Christian wife—and that he approved of her teaching. The man then said that he had never seen such a school nor heard such things, and
asked permission to send his brother, a boy ten or twelve years old. He was plainly told that the school was intended for Christian children, and that they were all taught the Bible with the hope that they too would become Christians. He replied that he did not object to this, but was determined to send the boy to such a school, if only we would admit him. The boy came and has continued in school to the end of the year, although persecuted for attending a Christian school and for doing as he was taught here.

Plain sewing has been taught to all the younger children in this school. 21 patch-work quilts have been made during the past two years. The largest of these, which was made of patch-work prepared by a Sabbath school class of girls in New Haven, Conn., U. S., was sewn with great care by the smallest children in the school, some of them but five years old, and presented to the pastor of the church.

A number of girls are gathered into a circle and live at the house of Mr. Shahu Daji. His wife has charge of the girls, giving us monthly accounts and frequent reports. We feel that this is a very satisfactory arrangement for the girls, as they are in one of our best Christian families and are kindly and faithfully looked after.

_School for Heathen Children._—Two new schools for heathen boys and girls have been opened during the year and are doing well. I have also been asked to take charge of a school in which there are some thirty boys of the shoemaker caste. I pay nothing for having this school carried on, and am responsible for it only so far as to see to the religious instruction given and occasionally examine the boys. This is an experiment, but it seems to be a providential opening for Christian work, and I hope that the Bible instruction given may result in some real good.

One great difficulty in all these schools is that it is almost impossible to keep hold of the children until they are old enough to act independently in religious matters. Being poor, their parents take them from school and put them to work while they are still lads. The girls are even more likely to be taken away while young, mainly in order to be married. We have had great trouble the past year to keep some of the older boys in one of our schools which has been going on for several years. One of them especially, who is a fine lad, was kept at home for weeks because of his evident interest in the truth. He was determined however to come to school, and has recently been allowed by his friends to return. We hope the boy may
soon become a sincere Christian. Another boy in the same school has frequently been beaten by his father because he refused to worship idols or to read heathen books. Mrs. Park, who has the older boys of this school in her Sabbath school class, has done much to increase their interest by gathering them at her house once a week and by teaching them to sing our Christian hymns.

*Sabbath Schools.*—The experience of the past three years has led us more and more to value this as one of the most important evangelizing agencies. It requires almost no outlay of money. It is a kind of work in which we find the young native Christians are glad to engage, and which helps wonderfully to develop them. It is also the very best way in which to interest and instruct the young. Our Church Sabbath school has been growing and improving during the year. Considering the fact that at least one-half of the nearly two hundred members of the school are heathen, the attendance has been remarkably regular, especially during the last three months of the year.

We have had five little mission schools in operation a part or all of the year. Of these one was kept up but a short time, but all the rest are going on well at the close of the year, and others are soon to be begun. In one of these schools many of the more interesting parts of the Old Testament and a good part of the life of Christ have been studied in such a way that the children can bear a fair examination on the parts studied. This is the more remarkable as but few of the children can read. In the other schools the life of Christ has been studied almost entirely.

The success of these schools, of course, depends mainly upon the tact and faithfulness of the teachers. Still, every one of them has exceeded my expectations, and I look forward with no little hope and satisfaction to enlarging this part of our work.

*Christmas Celebration.*—Last year at Christmas time we had an entertainment for the children of the Christian school. This year these children all willingly agreed to forego this pleasure, in order that something might be done for those connected with the Mission Sabbath schools. With the help of some friends, a suit of clothes worth about twelve annas was prepared for each child. On Christmas afternoon nearly one hundred of these poor children were gathered in the church, and after some songs and recitations which they had prepared for the occasion, the clothes were given to them.
REPORT OF DR. NORRIS.

Medical Work.—The whole number of persons who have visited the Dispensary during the year amounts to 16,420. Of this number 6,389 were friends of the patients and did not come for medical treatment. 10,031 received medicine and treatment in the dispensary, and 420 were treated at their homes and elsewhere, making a total of 10,451 patients. Of this number 5,957 were new cases.

It is not by means of medicine alone that efforts are made to benefit the women physically. Instruction is given them in matters of social improvement, cleanliness, and the diet and care of children.

Tickets.—The system of giving tickets with texts written upon them is still kept up, each patient receiving one in her own language. Tracts and leaflets are also given as opportunities offer.

Religious instruction is given daily by the Bible woman; and the patients invariably listen quietly and attentively.

When we consider that in one dispensary 16,420 persons have heard the word in one year, we have reason to rejoice in the “open door set before us.” Although we may not see the fruits, we can rest in the certainty that the Lord’s work is still going on, and the seed so widely sown will ultimately result in an abundant harvest.

SATARA AND ITS DISTRICTS.

REPORT OF MR. BRUCE.

The Satara Church.—The following extracts are taken from the report of the Pastor, Rev. Vithalraw Makasare:—

“I regret to say that we have not this year seen as much fruit as we would like, but we do not weary, assured that in due season the Lord will give us the fruit of our labors. With the exception of the Sabbath day, I usually go daily to preach with the Missionary or some of the native brethren; I conduct the Sabbath afternoon preaching service and the Monday prayer meeting, with the occasional help of the brethren; I also have a class in the Sunday School, and visit the houses of the Christians for conference and prayer. During a large portion of the year I have with others visited the jail on the Sabbath to preach to the prisoners.
"From fifty to sixty persons usually attend the service on Sabbath afternoon. The Sunday School in the morning has been very prosperous. A teachers' meeting is held on Thursday evening at which Saheb explains the lesson, teaches us new hymns, &c.

"There are three day-schools in connection with our church, two in the city and one in a neighboring village. The teachers seem to be faithful in their work. Madam Saheb goes daily into one of the schools to assist the pupils, and teach them to sing. She also takes some of the Christian women and goes into the city to talk to the women, and once a week she goes to some other village. The weekly prayer meeting for the women is conducted by her, and also the 'Mothers' Meeting' once a month, at which some refreshments are distributed among the children. The children in the Station School are also taught sewing and fancy work.

"Four children have been baptized during the year, five persons have taken letters of dismission and joined other churches, and five persons have joined this church by letter. Three baptized children have been received to the church on profession of their faith, and one person who had been excommunicated has been restored. The members of the church are careful to keep the Sabbath, and they observe family prayers as well as public worship. One young man has been married during the year. We have reason to thank God that no one of our number has died this year, and no one has backslidden and fallen into sin. The state of the church is very good. All this is in answer to the prayers of God's people."

The Sunday School.—Our Sunday School has been continued through the year very much in the same manner as has been previously reported. The attendance has increased, and during the monsoon we had quite as many as we were able to accommodate. The average attendance for the entire year has been 144, while during the three months from July to September the average was 166. The largest number present on any one Sabbath was 235. The great majority of the pupils are unconnected with our Christian community, and our only influence over them is through the Sunday School. Both Hindus and Muhammadans attend and listen to the truth together.

The class of boys from six to twelve years of age, who come from the bazar, averages about sixty in number, but on several Sabbaths
has numbered 110. Many in this class attend with some degree of regularity, but the majority are so changing that it is impossible to keep any record of individual names. It is a strangely interesting sight to see a hundred native boys of various castes and conditions, some in costumes which indicate position and wealth, and some in almost entire undress, sitting upon the bare floor side by side and listening to the Gospel truth Sabbath after Sabbath.

Though we labor under the disadvantage of an irregular, or rather a changing audience, yet we feel very hopeful that some of the seed sown in these young minds may some time bring forth fruit to the salvation of souls.

We use the international series of lessons, and almost every Sabbath some Scripture verse cards, or copies of the illustrated supplement to the *Dnyanodaya*, are distributed among those who are able to read.

*Outstations.*—For more than a year past we have been making an effort to station native assistants at some of the villages outside of Satara. It has seemed to be a necessity that this should be done for the growth of the church, and the prosperity of the work. But it has been very difficult to find suitable places where we could secure house accommodation for our helpers without incurring the great expense of building new houses for them. We wished to avoid this expenditure if possible. In one village twelve miles away, we were invited to establish a school. One of the principal men of the village offered to furnish a house for the teacher, and also a place for the school. I visited the place and found everything promising well; but when I sent the teacher there to live, there happened to be present some opposers from abroad who easily persuaded the people not to defile themselves by receiving the Christian teacher, or by sending their children to his school. As a consequence the owner of the house that had been promised declined to give it, and there was nothing for the teacher to do but to return to Satara.

A few months later we secured a comfortable house at Degaw six miles from Satara, and for the last six months a teacher and his wife have been living there. By constant contact with the people, teaching their children in the day-time, and reading and explaining the Scriptures every evening, we feel that he is doing a good work, and we hope to see much fruit of his labors. We spent a week in
tents at Degaw in November, and endeavored as much as possible to strengthen the hands of the teacher in his work.

As a second place for the establishment of an outstation, our attention was turned to Medha, situated on the road from Satara to Mahabaleshwar, fourteen miles from Satara. It is the principal village in the valley of the Vena river, and from that place a bridle path crosses over the high range of mountains into the valley of the Koina. It is therefore the natural centre of a large region which is thickly dotted with smaller villages and hamlets. A visit of six days at Medha confirmed my opinion that it was a most desirable place for an outstation, and we endeavored to secure the necessary house accommodation. At first every avenue seemed closed against us, and it was not until we were about leaving the place that the way opened before us. By an unexpected Providence we were enabled to arrange for two small houses, one for a catechist and one for a teacher, and we hope ere long to send two men thither to be living witnesses of God's love to sinful man.

Touring.—During the months of January and February I made a tour of nineteen days, accompanied by my family and native assistants. Our principal visit was at Karad, a large place 30 miles south of Satara, where we remained ten days. We met with a more cordial reception than we anticipated, and found abundant opportunity to make known the truth. A magic lantern exhibition was given on Saturday evening, and during the following week six kirttans were given to interested audiences. Services were held at the camp on the two Sabbaths, and after the services friendly discussions were held with those who expressed their objections to our doctrines. A good deal of infidelity, and even atheism, was brought out in these discussions with educated Government clerks; but there were many of more humble pretensions who listened with such attention that it was a pleasure to deliver to them the messages of salvation.

Incidents are of frequent occurrence which show us that our preaching in the villages and by the wayside is not wholly in vain. Although we are not permitted to gather in the harvests as we could wish, yet we are sure that the seed of the Word, under the fostering influences of the Spirit, only needs sufficient time to spring up and bring forth its fruit. Many who have heard the Word once are ever after more kindly disposed towards us, and are more eager to hear a second time. Some of our helpers, while preaching in a village a
few days ago, observed a man who was listening so earnestly that they asked him who he was, and whether he had ever heard the Gospel before. "Yes!" he replied, "I heard it at Patan two years ago." At that time we were in camp at Patan, 36 miles away, and preached to large numbers of cartmen from all the region around.

Some time ago a young Musalman came to our door and asked for a certain book. While the book was being brought, he expressed a wish to converse on religious subjects. He was from Rahimatpur, 17 miles away, where we were encamped one year ago. He had been thinking of what he heard at that time, and as he had come to spend a few days at Satara, he wished to learn more of the truth. He came frequently to the bungalow and to the houses of the native assistants during his stay, and when he left he purchased five or six books to enable him to continue his investigations. Thus the Lord gives us some tokens of his approval to encourage us, lest we should become weary and faint by the way. But in all this region it is still emphatically the time of seed-sowing. We go forth to preach the Word, in faith in Him who has said that his Word shall not return to him void. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The Columbian Press.—The Columbian Press has proved to be so useful in our work that a second press, and considerable new material have been added to our establishment. At the same time native servants have been taught to work the presses, so that with less of personal supervision far greater results can be accomplished.

The Marathi tracts entitled "The Faithful Dog," "Uncle Johnson," and "Conversation on Eating Meat," which were originally published by the Columbian Press, have been accepted by the Mission, and new editions of the first two have been published. The edition of 1,000 copies of "The Faithful Dog," with colored borders, was printed on our little press. A four-page illustrated tract entitled "Lazy Tom," in Marathi verse, specially designed for school children, was published, and the first edition of 800 copies was exhausted immediately, so that a second edition was printed within a month.

Special attention has been given to the wants of Indian Sunday Schools. The international lesson papers, in Marathi, have been
printed for three years in succession, and a variety of Scripture verse cards has been produced. At the earnest request of some friends who used the former series of Sunday School cards, another edition has been issued during the past year. The series was greatly enlarged, and was published in sets, each set containing a sufficient number of cards for a school of 100 pupils for one entire year. There were 100 each of 52 simple verse cards,—of which one is to be given to each pupil present on each Sabbath,—75 each of eight picture cards, in two colors,—one of which is to be given to each pupil who has received and committed to memory six of the smaller cards,—and 50 highly ornamented cards which are to be used as rewards to those who commit to memory the greatest number of verses during the year. Thus each set contains 5,850 cards, of 61 different kinds. Eight sets were prepared, making in the aggregate 46,800 cards. Two-thirds of these are already gone, although it is less than a month since they were offered to the public.

Perhaps the most important work which the Columbian Press has done during the year is the publication of five two-page Marathi leaflets, in editions of 10,000 each, or 50,000 in all. These have been prepared with great care by different individuals, three of them being in response to an advertisement offering prizes for the best. They are designed for gratuitous and general distribution, and large numbers of them have been scattered abroad in all parts of our Mission field. The Publication Department of the Mission has made a grant of seven reams of paper,—about half the amount required for these leaflets,—which has been thankfully accepted; but with this exception the entire work of the Columbian Press has been conducted without any expense to the Mission.

The Distribution of Tracts.—There has been very little demand for Christian books in this district. People have been ready enough to ask for them, and to take them when offered gratuitously; but when told that they must buy them, they have not generally been willing to pay the small price put upon them. Under these circumstances it was a question whether we should wait year after year for the people to come forward and buy our books, or whether it would not be better to attempt to cultivate in some measure a taste for Christian books by a gratuitous distribution of some inexpensive leaflets and tracts. We would not encourage the free distribution of books or of the larger tracts; but it seemed advisable to circulate
our two page leaflets as extensively as possible as a means of spreading the knowledge of Gospel truth. We therefore took them with us to our preaching stands, and after the preaching was over we distributed them among the people who were present. They were eagerly received, and there is no doubt but that some of them were carefully read. In this way large numbers were scattered abroad. But it seemed desirable that there should be some more systematic method introduced, and we therefore employed a young Christian man to canvass the city and leave a leaflet at every house. This work has been going on for four months. The whole city has been canvassed once, and the second canvass, with another leaflet, is nearly completed. There are nearly 5,000 houses in the city, and about that number of leaflets is required for a single canvass. When there are no readers in a house the distributor often stops for a few moments and reads the tract to the people himself.

This method was adopted as an experiment, but the results have been such that we have been encouraged to continue it. It is true that our distributor has sometimes been treated with disrespect, and has been threatened with violence; but such opposers have thus far been restrained from actual violence, while on the other hand very many have received the tracts thankfully, and have spoken words of encouragement. As an evidence that some at least of these leaflets are read and pondered, a young man called on me a few days ago with a copy, on which several passages were marked, the meaning of which he wished me to explain. He said that many of his friends were reading them but that they were unable to understand some things that were stated in them. May the great Spirit of Truth enlighten the minds of these people, that they may behold the Gospel in its simplicity, and accept the salvation which it offers to them!

REPORT OF MR. WELLS.

During the past year there have been several inquirers who gave evidence that they were really seeking the truth, and who seemed to have accepted Christ as their Saviour. We expected to receive them into the church, but have been disappointed. It seems that the fear of man has in each case kept them from professing Christ openly.
Preaching.—In the Bhuinj neighborhood we have during the rains and the cold season carried on a more thorough and extended work in preaching and talking with the people than ever before. We still follow up the plan of going to villages from three to six miles distant and remaining all day. We reach a village at sunrise, preach and talk with the people till nine or ten o’clock, and then, during the heat of the day, remain under some trees near the village, taking our meals and a little rest. In the afternoon we scatter here and there and find little groups of people to talk with.

Sunday Schools.—Knowing that a careful account was being kept of verses committed and that a report of the same would be made at the end of the year, the scholars in our Sunday Schools have taken great pains to get the lessons which were assigned to them. Ten scholars have each committed over two hundred verses—eight over two hundred and fifty—and two have committed over three hundred verses each. There are a few members of our two schools who have followed this series of Sunday School lessons for the last seven years.

In our whole Mission there are twenty-one Sunday schools, with seventy-three teachers and 1,054 scholars. This is an increase of over 300 from last year. Four years ago there were only one hundred “Lesson Papers” (containing the lessons for the year) printed. For 1880 there has been a call for eight hundred. We find that there are many who are willing and pleased to attend the Sunday Schools, and willing to commit and recite verses. But there are few who care to study the lessons and think them out at home.

Chapel built at Panchgani.—Until lately all our religious services at Panchgani had been held in the veranda of the Mission house. We all felt that this was not a good place and that we really needed a chapel. But the question at once arose, “Where is the money to come from, while the treasury of the Mission is so low?” We knew there was no need of applying to our Board. A meeting for prayer was held in Bhuinj by the native Christians to ask help of One who is always able to give. The Christians felt that their prayers for this object had been heard and that the time had come for them to arise and go forward in faith. At first the idea was to build only a small place that would be sufficient for the native services only. Some kind friends were anxious that a larger chapel
should be built, so that it might be used for English services also. It is wonderful how God has answered the many prayers offered for the building of this chapel. The faith of our native Christians has been greatly strengthened, and now they feel that they can ask great things of the Lord. We have received not only what was sufficient to complete the building as it now stands, but have on hand enough to pay for the seats and the pulpit. A friend in America has given a harmonium for the chapel, which we expect soon to receive. Many thanks to the kind friends who have helped us in this good work, and praise and thanks to God who has put it into our hearts to build this house for His glory.

SHOLAPUR AND THE MOGALAI.

REPORT OF MR. HARDING.

The three years' famine which has rested upon the Sholapur District, seems to be ending with the closing months of 1879. It has desolated many villages, and probably one-half of the population of the Collectorate has perished during these memorable years. This long struggle with poverty and death, has much impeded our operations. But with the return of better times the prospects in our work become more hopeful and, especially among the lower classes, even a more friendly spirit is manifested towards us than we have before seen. A larger number than usual have been baptized during the year, and there are many inquirers.

Christians in the Mogalai.—I spent a month among the Christians in the Mogalai. The last year has been especially trying to them, and some are burdened with debt. Nearly all have remained steadfast in the faith, and they have thus obtained good report among all who know them. The months of July and August were the most trying. One man mortgaged his house, worth Rs. 40, for the small sum of Rs. 6, and another in his extremity bought grain on credit at 6 pounds for a rupee. It seems to have been in that district a rare thing for any one to lend money without interest, much less to give gratis to a starving neighbor. The lowest rate of interest that I heard of was 25 per cent., and 50 and 100 per cent. per annum were frequently charged. Nothing could more forcibly illus-
trate the difference between Christianity and Hinduism, than the way human suffering is regarded and treated by the followers of the two religions. The spirit that leads one to "go about doing good" is probably unknown beyond the sphere of Christian influence.

_Benevolence._—It is doubtless unreasonable to expect at once a high degree of benevolence among those just reclaimed from a life of supreme selfishness. Our Sholapur church has been one of the foremost in giving for the support of its pastor. But when the pastor left us in July, being called to the pastorate of the Ahmednagar church, we were grieved to see a disposition on the part of all to cease giving altogether for any benevolent object. It must not surprise us if many years of training are required to bring the Indian Church up to the standard of Western Churches in the matter of giving.

_Theological Students._—Since November 1st we have had the services of two members of the Theological Class. Both are laboring very acceptably: the one, Tukārām Naṭhāji, in Sholāpur, and the other, Bhujānraw Lakshman, as an evangelist in the districts. From the labors of these two young men, we cannot but look very hopefully on our Theological School as a place for training efficient laborers for our work.

_Medical Work._—About the 1st of August our medical missionary lady, Miss Ogden, felt compelled to leave us for America on account of failing health. We regret that this branch of our work, begun so hopefully, should be thus interrupted even for a season, and we hope it will be renewed at no distant day by the return of Miss Dr. Ogden, or of some other one duly qualified to carry on the work. Meanwhile our medical catechist, Mr. Prabhākar B. Keskar, is meeting with very gratifying success in this department of missionary effort. But of course the special work among native women cannot be carried on to any great extent without the presence of a lady physician. The number of new patients at the Dispensary for the year amounted to 1,197.

Before Miss Ogden left, arrangements had been nearly completed for building a dispensary. An excellent site had been leased to us by Government, and plans and estimates for the building had been made. But soon afterwards it was found necessary to take back for another purpose the site granted to us, and up to the end of the year we had not been able to secure another suitable place. However
there is a prospect that we shall soon succeed in this, and that a convenient building for a dispensary will soon be finished.

Schools.—Our schools have decidedly improved with the more prosperous times, and petitions for new schools have come from places where for many years we had seen only a feeling of indifference or hostility towards us. Besides the station school in the Mission compound, which is chiefly for Christian children, we have had for a portion of the year one school in the city, one at Boramani ten miles east of us, and one at Kāmbhārī six miles east. The two latter schools were disbanded for some months on account of the hard times, and only one of them was in operation at the close of the year.

The Famine.—I am thankful to say that nearly all the Christians under my care have been preserved alive during the famine. It was impossible for me to visit those in the Mogalai during the rains, when the distress was greatest. But I sent, several times, small sums of money for those who were most needy, and probably relief was nowhere more gratefully received than among those humble Christians. Hearing afterwards from their own lips the simple recital of their prolonged trials and privations, and of their unswerving trust in God through it all, I could not doubt they were truly of the household of faith—God's own beloved children.

An aged Believer.—On my recent visit to these people, I took with me a commentary in Marāthi on the New Testament and gave it to a young man who is becoming quite a preacher among his people. His father, a patriarchal man, was much affected by the sight of this book and his eyes filled with tears. It seemed to him a precious treasure, and he said to his son, "Tukārām, we must trust in the Lord. We know not who will stretch out his hand to our help, but the Lord will not leave us. We have only to trust in Him." He said this with great emphasis, very much I presume as Abraham used to talk to Isaac when the Lord interposed for their help. And yet this man of faith was once leader of a band of robbers, and was apprehended and imprisoned for three years by Colonel Meadows Taylor when the latter was in charge of that district. Surely, it is a blessed thing to publish a Gospel that produces such results. Let him who will, doubt the truth of God's Word and the divine origin of Christianity, but we who have seen its power thus manifested have a conviction upon this subject that no scepticism can shake.
REPORT OF MR. GATES.

The work among the villages has been of a varied character. During the first two months of the year, while we were touring, the prospects seemed good. There were many interested hearers, and a good many asked for baptism. Quite a number of these were ignorant of the first truths of Christianity. Others knew more or less of the way of salvation; but I hesitated to baptize any except those with whom I was somewhat acquainted. In one village—Pimpari—a Christian teacher had formerly lived for some time, and most of the adults in the Mahār-wādā could read a little. A few persons had been baptized, and one Christian family was still living there when we went to the village in February. At that time between fifteen and twenty adults and their children asked for baptism. The native pastor of the Sholapur Church was with me, and after examination it was thought best to baptize five adults and six children. The others were advised to wait a while, but were regarded as hopeful candidates. The famine however drove them away, and at the beginning of the rains, but few families were left in the village. Some went to the poor-house, others to the relief works. Four of those baptized in February—two adults and two children—died of starvation before July. A similar story of suffering might be told of scores of villages in this region. The close of the year finds those who are alive very much scattered.

At Mohol, eight persons—six adults and two children—were baptized. Others professed to be ready for baptism, but owing to the pressure of the famine, and to the fact that I had helped the people there pecuniarily, I was not well satisfied of the genuineness of their motives. Those who were baptized have thus far shown good conduct.

The Common Schools, which were but thinly attended in 1878, have on the whole somewhat improved. The close of the year finds them in a much better condition than they had been before for some time. Two new schools have been opened—one in the city among the Dhors (tanners), and one at the village of Mādha. Preparations are being made for opening another soon, among the Mahārs in the city.

The Girls' School for the higher castes in the city was last year reported as in its infancy, and as somewhat of an experiment
in Sholapur. It has on the whole met our expectations. It prosp­ered well the first half of the year. In September the teacher was obliged to give up the school, and we could not get another till November. In the meantime most of the scholars began to attend the Government school. We were obliged to dismiss the woman who brought the girls and to get another. This change, coming at the same time as the change of teacher, was unfortunate. Owing to these and other disadvantages, the prospects of the school for a time seemed gloomy. But the year closed with a very good attendance, and we hope that the school will prove a means of good.

The Orphans.—Of the orphans whom we have taken since the famine, two can now be counted out of the list. One was married in December to a man whom Brother Harding kept from starvation. Another has been taught to do ayah’s work, and is giving good satisfaction. Both have united with the church. In August we took five more orphans. Of these, one has since gone to his village, leaving under our care now in all twelve boys and two girls, between the ages of five and thirteen years. They are attending school, and doing their own work, grinding, bringing water, and under Mrs. Gates’ direction, making their own clothes. Five of the youngest, whom we were sure would never be claimed by relations, were baptized in November.

ACKNOWLEDGMENTS.

The following donations received during the year 1879 are thank­fully acknowledged:

*For the general purposes of the Mission.*

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<td>H. J. Boswell, Esq.</td>
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<td>Major William Manson and Mrs. Manson</td>
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<td>C. E. Fraser Tytler, Esq., £20, which realized</td>
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Simon MacDonald, Esq.................................................... 10 0 0
Miss Fallon's S. S. Class ................................................ 16 10 0
Dr. and Mrs. Partridge .................................................... 2 0 0
Miss Butt ...................................................................... 1 0 0
Mrs. Hay, 40 yards of cloth.

For Medical Work, by Dr. Norris.

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Mrs. Palmer Fallon, Haidarabad ....................... 25 0 0

For Medical Work, omitted by mistake of the Editor last year.

Mrs. Fallon, Bombay... .................................................... 34 0 0
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Mrs. Mody ......................................................... 5 0 0
Miss Phillips, Jamaica Plain, Mass., U. S. A., for
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For Famine Relief, by Dr. Bissell.

C. F. H. Shaw, Esq. ....................................................... 100 0 0
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For the Ahmednagar Theological Seminary.

Estate of the late Hugh Miller, Esq., M.D., for Endowment, £400.
Mr. D. A. Reed Springfield, Mass., U. S. A., annual payment on the Grace Chapin Reed Scholarship, $40 95 0 0

For the Girls' School at Ahmednagar.

From the Ladies of Ahmednagar .................................. 95 0 0

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For the Publication Department.

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