REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1880.

Bombay:
PRINTED AT THE
EDUCATION SOCIETY'S PRESS, BYCULLA.
1881.
## CONTENTS.

### I.—The Year

<table>
<thead>
<tr>
<th>Acknowledgments</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Health Report</td>
<td>2</td>
</tr>
<tr>
<td>Departures for America</td>
<td>2</td>
</tr>
<tr>
<td>Our Semi-Centennial</td>
<td>3</td>
</tr>
<tr>
<td>Increase in Fifty Years</td>
<td>3</td>
</tr>
</tbody>
</table>

### II.—Synopsis of the Mission

| Summary of Native Assistants                         | 5 |
| Statistics of the Churches                           | 6 |

### III.—The Churches

| Steady Growth of the Churches                        | 7 |
| The Ahmednagar Church                                 | 7 |
| The Church at Kolgaw                                  | 7 |
| The Church at Khandalla                               | 8 |
| In the Wadale District                                | 8 |
| Shingavè Tukai                                       | 8 |
| Churches in the Rahuri District                       | 9 |
| The Wambori Church                                    | 9 |
| The Parner Church                                     | 11 |
| The Sirur Church                                      | 12 |
| Difficulty in the Church at Sholapur                  | 12 |
| Ordination of a Pastor at Watwad                      | 12 |
| The Question of early Baptism of Inquirers            | 13 |
| The Church at Satara                                  | 14 |
| A Brahman; Convert                                    | 14 |
| The Bhuinj Church                                     | 15 |

### IV.—Self-Support of Churches

| The Church at Jambgaw                                 | 15 |
| The Parner Church                                     | 15 |
| Contributions in the Rahuri District                  | 17 |
| Self-Support at Kolgaw                                | 17 |

### V.—The Famine and its Results

| The Famine Ended                                      | 18 |
| Better Prospects                                      | 19 |

### VI.—The Theological Seminary

| The Seminary at Ahmednagar                            | 19 |

### VII.—Schools

| The Normal School at Ahmednagar                       | 20 |
| The Christian Girls' School at Ahmednagar             | 20 |
| Other Girls' Schools at Ahmednagar                    | 21 |

| The Girls' School at Sholapur                         | 21 |
| School for Christian Children at Bombay               | 21 |
| Major G. A. Jacob's Report                            | 21 |
| An Arab Gentleman's Opinion                           | 21 |
| Pleasant Results                                      | 21 |
| Interesting Incidents                                 | 21 |
| A Goanese Girl                                        | 22 |
| A Goanese Boy                                         | 22 |
| Encouragement                                         | 24 |
| Station School at Ahmednagar                           | 25 |
| Orphanage at Sholapur                                 | 25 |
| Common Schools at Sholapur                            | 25 |
| Schools at Wadale                                     | 25 |
| Schools in the Rahuri District                        | 25 |
| In the Western District                               | 26 |
| Schools at Sirur                                      | 26 |
| For Heathen Boys in Bombay                            | 27 |

### VIII.—Industrial Teaching

| Teaching Trades in Ahmednagar                          | 27 |
| Manual Labour School at Wadale                        | 28 |
| Industrial School at Sirur                             | 28 |

### IX.—Sunday Schools

| Sunday Schools at Ahmednagar                           | 29 |
| Sunday School at Satara                                | 29 |
| Sunday schools in Bombay                               | 30 |

### X.—The Christian Community

| The Annual Meeting at Ahmednagar                       | 31 |
| Our Semi-Centennial at Ahmednagar                      | 32 |
| Improvement among Christians                           | 32 |
| Improvement of Helpers                                 | 33 |
| Our Christian Women                                    | 33 |
| Opposition                                             | 33 |
| Influence of Christianity                              | 34 |
| A Poor Lepet's Testimony                               | 34 |
| Inexpensive Weddings                                   | 35 |
| An Interesting case in Bombay                          | 36 |
| C. V. E. Society Prizes                                | 37 |

### XI.—The Non-Christian Community

| Agriculturists' Relief Act                             | 37 |
| The Danger of Delay                                    | 37 |
| A Hindu's Faith in Hinduism                            | 38 |
| A "Society of Inquiry" at Sholapur                     | 38 |
## CONTENTS

<table>
<thead>
<tr>
<th>XII.—Itineracy</th>
<th>PAGE</th>
<th>XIII.—Evangelistic Work</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Touring of Rev. R. V. Modak</td>
<td>39</td>
<td>Wayside and Village Preaching</td>
<td>44</td>
</tr>
<tr>
<td>A Young Shepherd's Interest</td>
<td>39</td>
<td>Street Preaching at Sholapur</td>
<td>45</td>
</tr>
<tr>
<td>Prayer and Effort Combined</td>
<td>41</td>
<td>Kirttans at Rahuri</td>
<td>45</td>
</tr>
<tr>
<td>Itineracy in the Rahuri District</td>
<td>42</td>
<td>The Kirttan at Wai</td>
<td>45</td>
</tr>
<tr>
<td>Touring at Satara</td>
<td>47</td>
<td>The Magic Lantern</td>
<td>46</td>
</tr>
<tr>
<td>A Weaver Boy</td>
<td>43</td>
<td>The Magic Lantern for Women</td>
<td>46</td>
</tr>
<tr>
<td>A Curious Old Bell</td>
<td>44</td>
<td>The Distribution of Leaflets</td>
<td>46</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XIV.—Work among the Women</th>
<th>PAGE</th>
<th>XV.—Medical Work</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Brahman Widow</td>
<td>52</td>
<td>Medical Force</td>
<td>56</td>
</tr>
<tr>
<td>Encouragement</td>
<td>52</td>
<td>Dispensary in Bombay</td>
<td>56</td>
</tr>
<tr>
<td>Bible-Women at Wadale</td>
<td>53</td>
<td>Medical work at Rahuri</td>
<td>56</td>
</tr>
<tr>
<td>Bible-Women at Sirur</td>
<td>53</td>
<td>New Dispensary and work at Sholapur</td>
<td>57</td>
</tr>
<tr>
<td>Work for Women at Sholapur</td>
<td>53</td>
<td>XV.—Outstations</td>
<td>PAGE</td>
</tr>
<tr>
<td>A School for Women asked for</td>
<td>54</td>
<td>Outstations in the Sirur District</td>
<td>57</td>
</tr>
<tr>
<td>Mothers’ Meetings</td>
<td>54</td>
<td>New Out-station at Wai</td>
<td>58</td>
</tr>
<tr>
<td>Women’s Work at Satara</td>
<td>54</td>
<td>Work in the Konkan</td>
<td>59</td>
</tr>
<tr>
<td>The Seed Scattered</td>
<td>54</td>
<td>XVII.—The Publication Department</td>
<td>59</td>
</tr>
<tr>
<td>First Fruits in the Vena Valley</td>
<td>55</td>
<td>Publications in 1880</td>
<td>59</td>
</tr>
<tr>
<td>Beni-Israel Women in Bombay</td>
<td>55</td>
<td>Acknowledgments</td>
<td>60</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XVI.—Outstations</th>
<th>PAGE</th>
<th>XVIII.—Donations</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outstations in the Sirur District</td>
<td>57</td>
<td>The Columbian Press</td>
<td>61</td>
</tr>
<tr>
<td>New Out-station at Wai</td>
<td>58</td>
<td>Donationss</td>
<td>61</td>
</tr>
<tr>
<td>Work in the Konkan</td>
<td>59</td>
<td>Appendix</td>
<td>63</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XV.—Medical Work</th>
<th>PAGE</th>
<th>XVI.—Outstations</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medical Force</td>
<td>56</td>
<td>Outstations in the Sirur District</td>
<td>57</td>
</tr>
<tr>
<td>Dispensary in Bombay</td>
<td>56</td>
<td>New Out-station at Wai</td>
<td>58</td>
</tr>
<tr>
<td>Medical work at Rahuri</td>
<td>56</td>
<td>Work in the Konkan</td>
<td>59</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XVIII.—Donations</th>
<th>PAGE</th>
<th>Appendix</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Columbian Press</td>
<td>61</td>
<td>Appendix</td>
<td>63</td>
</tr>
</tbody>
</table>
REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1880.

I.—THE YEAR.

Acknowledgments.—As we come to the close of another year of labour, we have reason for gratitude to God for the manifold blessings of the past. It has been a year of varied experiences, both in regard to the condition of the people around us and to the success of our own work. For three-fourths of the year famine prices ruled the market, and when, in the earlier months of the monsoon, the rain was withheld, the people became well-nigh discouraged, and the hearts of the Missionaries were made sad in the anticipation of another year of scarcity. But it pleased the Lord to send the latter rains in abundance, and to fill the hearts of the people with joy at the prospect of rich harvests. With returning prosperity many have been led to feel their dependence upon God alone for temporal as well as eternal blessings. Hence we close the year with deep gratitude to Him who has in mercy restored prosperity to the community, and has bestowed unusual blessings upon His own people.

The Health Report.—Most of the members of the Mission have been permitted to continue their labours through the year in the enjoyment of good health. One reports the year to have been “a pleasant and prosperous one.” Another is thankful that he has been “allowed to reside at his village station through the year, and that his health has been uniformly good.” Nevertheless
there have been cases of serious illness, and the infant child of Mr. R. A. Hume died in the month of May. Mr. Hume states:—
"The illness and feebleness of my wife caused my absence from my station for several months; but at the close of the year we rejoice over the good degree of strength which the Lord has restored to her." Mrs. Wells has also been very ill during the later months of the year.

Departures for America.— In the month of March Mr. Harding and his family were obliged to return to America on account of ill health. It was more than ten years since his second coming to this country, and though both he and Mrs. H. have well earned their furlough, yet their departure has greatly weakened our Missionary force. Mr. Gates, of Sholapur, says:—"The departure of Mr. and Mrs. Harding has left this station, with its pastorless church, in the hands of one who feels his want of strength and experience for such a work. There was no preacher or catechist at the station, except the Medical Catechist, and it seemed as though little could be done except to hold what we had already taken."

Mr. and Mrs. Harding were accompanied by the two older children of Mr. Bruce and the three younger children of Dr. Fairbank.

Rev. R. Anderson, D.D., L.L.D.—It is fitting that we should notice the death, during the past year, of Dr. Anderson, who has been so intimately connected with our Mission work, almost from its very beginning. As a boy he attended in 1812 the ordination of the first American Missionaries at Salem, one of whom was the founder of our Mission in Bombay in 1813. He was thus early led to feel an interest in Mission work. When he was in the Theological Seminary in 1821 he was invited to spend a vacation in assisting the Corresponding Secretary of the Board, and after his graduation in 1822 he was called permanently to the Missionary Rooms in Boston. In 1832 he was elected Foreign Secretary of the Board—an office which he held until his resignation in 1866. After this, for nine years, he was a member of the Prudential Committee, and in 1875 his failing strength necessitated his retirement from active duties. Probably no man has ever done more to develop and shape the great Missionary Problem than Dr. Anderson. At the meeting of the Mission in October a resolution was passed, from which the following sentence is taken:—. . . "We praise God for so richly endowing him with the wisdom and grace
needful for his important position as Secretary, and sparing him so long to use these talents in the Master's service." . . . .
There are those in India who will remember Dr. Anderson's visit to our Mission near the close of 1854.

**Our Semi-Centennial.**—Our Mission in Bombay was founded in 1813, but it was not until 1831 that the Ahmednagar Station was occupied. Hence the term "semi-centennial" has rather a local than a general reference. Still, as the greatest development of our Mission work has been in the Ahmednagar region, it is appropriate that we regard the coming year as our "Jubilee," and the manner in which our native churches propose to celebrate this occasion will be stated more fully in another place. We here note the growth that has been witnessed during the half-century.

**Increase in Fifty Years.**—The Church in Bombay was organized in 1827, but it was composed mostly of Europeans and Eurasians. In 1831 it was reported that there were four native members of the Church. The following table will show the rate of increase in all our churches from the time of the occupation of Ahmednagar as a Mission Station. It is to be regretted that the numbers given for the earlier periods are only approximately correct, owing to the incompleteness of the reports that were published at that time, but they may be relied upon as very nearly correct.

<table>
<thead>
<tr>
<th>Periods of Five Years</th>
<th>Whole Number received to Communion</th>
<th>Annual Average</th>
<th>Periods of Five Years</th>
<th>Whole Number received</th>
<th>Annual Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1831—1835</td>
<td>18</td>
<td>3</td>
<td>1856—1860</td>
<td>373</td>
<td>74</td>
</tr>
<tr>
<td>1836—1840</td>
<td>16</td>
<td>3</td>
<td>1861—1865</td>
<td>259</td>
<td>51</td>
</tr>
<tr>
<td>1841—1845</td>
<td>86</td>
<td>17</td>
<td>1866—1870</td>
<td>213</td>
<td>42</td>
</tr>
<tr>
<td>1846—1850</td>
<td>73</td>
<td>14</td>
<td>1871—1875</td>
<td>460</td>
<td>92</td>
</tr>
<tr>
<td>1851—1855</td>
<td>87</td>
<td>17</td>
<td>1876—1880</td>
<td>730</td>
<td>146</td>
</tr>
</tbody>
</table>

During the two periods 1861-1870 there was a falling off from the average of the preceding period, but on the whole the above table shows a steady and gratifying increase. The average number
received each year during the last period of five years is more than
thirteen times as great as the annual average of the first five periods
(1831—1855), and two and one-fourth times as great as the average
of the preceding four periods (1856—1875). The whole number
received during the half century is 2,312, nearly one-third of whom
have been received during the last five years. In 1880 the addi­
tions to the churches were greater than in any previous year, and were
more than 14 per cent. of the whole number of members at the
beginning of the year.

II.—SYNOPSIS OF THE MISSION,
AND STATISTICS OF THE CHURCHES.

BOMBAY.

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

Church in Bhendi Bazar.—Rev. Vishnu B. Karmarkar, Pastor,
New Nagpada; Mr. Krishna R. Sangle, Preacher, Grant Road;
Mr. Shahu D. Kukade, Editor of the Dnyanodaya, New Nagpada;
two Bible-women, six School-masters, and two School-mistresses.

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. Ramkrishna V. Modak, Theological Instructor;
Rev. Anaji Kshirsagar, Pastor of the Church; Mr. Maruti R. Sangle,
Preacher; two Bible-readers, three Bible-women, five School-
masters, and six 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
Kolgaw and Khandala. Eight other Out-stations.—One Pastor,
five Bible-readers, two Bible-women, and seven School-teachers.

The Farther Western District is in charge of Mr. R. A.
Hume. Church at Parner. Six other Out-stations.—One Pastor,
two Preachers, four Bible-readers, and six School-teachers.
The Nearer Western District is in charge of Mr. James Smith. Church at Jambgāw. Four other Out-stations.—One Pastor, one Bible-reader, one Bible-woman, and four School-teachers.

The South-Western District is in charge of Mr. Winsor. Church at Sirur. Three other Out-stations.—Three Bible-readers, four Bible-women, four School-masters, and two School-mistresses.


The North-Eastern District is in charge of Dr. Fairbank. Churches at Chándē, Dedgāw, Pancēgāw, Sonai, and Shingavē Tukāi. Sixteen other Out-stations.—Five Pastors, six Bible-readers, six Bible-women, nineteen School-masters, and one School-mistress.

SATARA AND VICINITY.


Residing at Panchgani.—Rev. S. R. Wells and Mrs. Wells. Church at Bhūnj. One other Out-station.—Three Bible-readers and four School-teachers.

SHOLAPUR AND VICINITY.

Residing at Sholapur.—Rev. L. S. Gates and Mrs. Gates. Churches at Sholāpūr, Dhotrē, and Watwad. Six other Out-stations.—Mr. Prabhākār B. Keskar, Medical Catechist; Mr. Bhīwaji Kharabas, Preacher at Bārsi, one Pastor, three Bible-readers, four School-masters, and one School-mistress.

SUMMARY OF NATIVE ASSISTANTS.

<table>
<thead>
<tr>
<th>Position</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastors</td>
<td>14</td>
</tr>
<tr>
<td>Preachers</td>
<td>14</td>
</tr>
<tr>
<td>Bible-readers</td>
<td>32</td>
</tr>
<tr>
<td>Bible-women</td>
<td>23</td>
</tr>
<tr>
<td>School-teachers, male</td>
<td>76</td>
</tr>
<tr>
<td>School-teachers, female</td>
<td>14</td>
</tr>
<tr>
<td>Medical-Catechist</td>
<td>1</td>
</tr>
<tr>
<td>Editor</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>175</td>
</tr>
</tbody>
</table>
### STATISTICS OF THE CHURCHES FOR THE YEAR 1880

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>Rev. Vishnu Bhaskar</td>
<td>6</td>
<td>70</td>
<td>4 30</td>
<td>11</td>
<td>150</td>
<td>4</td>
<td>100</td>
<td>400</td>
</tr>
<tr>
<td>Ambedkar</td>
<td>Rev. Anilk Khulbirg</td>
<td>33</td>
<td>320</td>
<td>33 20</td>
<td>62</td>
<td>480</td>
<td>8</td>
<td>300</td>
<td>123</td>
</tr>
<tr>
<td>Sattal</td>
<td>Rev. Vitaln. Makarwadi</td>
<td>10</td>
<td>61</td>
<td>15 50</td>
<td>23</td>
<td>60</td>
<td>2</td>
<td>50</td>
<td>125</td>
</tr>
<tr>
<td>Surat</td>
<td>Missionary in charge</td>
<td>4</td>
<td>30</td>
<td>4 22</td>
<td>8</td>
<td>120</td>
<td>3</td>
<td>60</td>
<td>110</td>
</tr>
<tr>
<td>Khokar</td>
<td>Rev. Vishnu in charge</td>
<td>2</td>
<td>61</td>
<td>100 88</td>
<td>13</td>
<td>22</td>
<td>1</td>
<td>6</td>
<td>106</td>
</tr>
<tr>
<td>Shingav Nâ</td>
<td>Rev. Vautham in charge</td>
<td>3</td>
<td>51</td>
<td>12    3</td>
<td>6</td>
<td>80</td>
<td>3</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>Chinchul</td>
<td>Rev. Lakshman Shâd</td>
<td>1</td>
<td>1</td>
<td>4 1</td>
<td>6</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td>Parnâr</td>
<td>Rev. Sounj. Ch. Makore</td>
<td>4</td>
<td>60</td>
<td>4 20</td>
<td>8</td>
<td>60</td>
<td>6</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>Kolâw</td>
<td>Rev. Gangadham Wagcura</td>
<td>2</td>
<td>72</td>
<td>5 6</td>
<td>7</td>
<td>30</td>
<td>3</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Ghalâ</td>
<td>Rev. Vishnu L. Bhândâ</td>
<td>3</td>
<td>75</td>
<td>5 10</td>
<td>11</td>
<td>10</td>
<td>3</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>Puchchâwâ</td>
<td>Rev. Vaidy M. Bhatwâ</td>
<td>4</td>
<td>64</td>
<td>1 34</td>
<td>6</td>
<td>40</td>
<td>6</td>
<td>20</td>
<td>60</td>
</tr>
<tr>
<td>Dholâw</td>
<td>Rev. Mahipat. Ankalpâgur</td>
<td>1</td>
<td>50</td>
<td>5 5</td>
<td>13</td>
<td>20</td>
<td>1</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Wambhûtâ</td>
<td>Rev. Vitâmar in charge</td>
<td>9</td>
<td>40</td>
<td>20 14</td>
<td>3</td>
<td>50</td>
<td>2</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Sattâl</td>
<td>Rev. Dhondinâ Wagcura</td>
<td>9</td>
<td>30</td>
<td>4 29</td>
<td>13</td>
<td>40</td>
<td>1</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Shingârd Tî</td>
<td>Rev. Jyandâm D. Barse</td>
<td>3</td>
<td>91</td>
<td>7 47</td>
<td>10</td>
<td>60</td>
<td>3</td>
<td>3</td>
<td>30</td>
</tr>
<tr>
<td>Dharâ</td>
<td>Rev. Vaidy Y. Chol</td>
<td>3</td>
<td>62</td>
<td>1 23</td>
<td>14</td>
<td>20</td>
<td>1</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Sondâl</td>
<td>Rev. Vridhan Gâvâkând</td>
<td>9</td>
<td>63</td>
<td>1 40</td>
<td>10</td>
<td>40</td>
<td>1</td>
<td>1</td>
<td>40</td>
</tr>
<tr>
<td>Bellôhâr</td>
<td>Rev. Vishnu in charge</td>
<td>1</td>
<td>25</td>
<td>16 16</td>
<td>4</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Shkolâr</td>
<td>Missionary in charge</td>
<td>3</td>
<td>49</td>
<td>4 40</td>
<td>10</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Râmâ</td>
<td>Missionary in charge</td>
<td>3</td>
<td>39</td>
<td>4 32</td>
<td>10</td>
<td>40</td>
<td>1</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Dhandôr</td>
<td>Mr. B. Kharasâin charge</td>
<td>2</td>
<td>63</td>
<td>4 40</td>
<td>10</td>
<td>60</td>
<td>2</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>Warwôd</td>
<td>Rev. Mendon Sapdra</td>
<td>3</td>
<td>43</td>
<td>10 30</td>
<td>16</td>
<td>16</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Khulanâ</td>
<td>Missionary in charge</td>
<td>3</td>
<td>58</td>
<td>5 40</td>
<td>10</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Jâmghâwâ</td>
<td>Rev. Kâri D. Powar</td>
<td>9</td>
<td>40</td>
<td>1 31</td>
<td>21</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>172</td>
<td>1,840</td>
<td>80 1,008</td>
<td>281</td>
<td>1,827</td>
<td>16</td>
<td>9</td>
<td>1,273</td>
</tr>
</tbody>
</table>
III.—THE CHURCHES.

Steady Growth of the Churches.—Dr. Bissell writes:—
"The accessions to the churches in the past year, though not large, have been such as to indicate a steady growth, and some good degree of spiritual life. The number of adults received to the communion in the three churches which I am reporting is 53, or about 15 per cent, increase on the membership at the beginning of the year."

The Ahmednagar Church.—The pastor of the Ahmednagar Church, who is supported by his church without aid from the Mission, thus writes:—"The number of members is not all that needs to be known in order to gauge aright the strength of the church. Of the two hundred and sixty communicants, about fifty are from the older pupils in the Normal School and Girls' School at the station. Another fifty is made up of the aged and infirm paupers. About sixty live at a distance from Ahmednagar, and many of them are seldom seen here. Of the remaining one hundred, about forty are heads of families, who have service or some employment with a moderate income, from which they can help to support the pastor and give for other religious purposes. Some give faithfully a tenth of their regular income, others in less proportion. There has been improvement in this respect in the past few months, and some have taken up this duty who before gave little or nothing. Although there are comparatively few in the church who are earnest and helpful in every good work, yet there are many who, I am persuaded, are truly believing and pious Christian men and women. This I say from visiting them at their houses, and seeing their Christian life. The service on Sabbath morning is a Sabbath School, in which the whole congregation joins. In the afternoon there is a preaching service, the usual congregation numbering 250 to 300. The greater part of these are Christians, though many outsiders also come in, and some attend regularly."

The Church at Kolgaw.—Pastor Gangaram, of the Kolgaw Church, reports as follows:—"The 71 members of this church, living in six villages, some of them 10 or 15 miles distant from Kolgaw, are not able to meet for worship every Sabbath, but once in two months, as far as possible, all assemble at the celebration of the Lord's Supper. A Bible-reader of the Mission stationed at the more important places instructs the Christians of the place, and
also labours among the Hindus. Our Sabbath service in the morning is held in a School-house among the Mahars, as most of the Christians live near there, and more of the Mahars attend than from any other class. The congregation varies from 40 to 50. In the afternoon we meet in the chapel in town, a large, convenient, open building, formerly used as a Government kacheri (county court). The service here consists of a Sabbath School lesson, followed by instruction and singing, and several of the villagers often come to this service."

The Church at Khandala.—Dr. Bissell reports:—"The little bands of Christians at Khandala and Wadagaw have been sorely tried by the hard times, and have been much scattered to find work. Some have gone as coolies to the Afghan War. Only a small number of them could be collected on the Sabbath. Mr. Modak has held a Sabbath service at Khandala with much regularity throughout the year, and a school has been kept up with twelve or fifteen pupils."

In the Wadale District.—Dr. Fairbank reports:—"All the five churches in this district are still under my superintendence, because they continue to receive grants-in-aid from the Mission. One of them hopes to become, with the abundance of this cold season, self-supporting. With one exception, they have received very small accessions during the year 1880. But the prospect is that the year 1881 will be a year of spiritual in-gathering. We trust the Lord will vouchsafe the early and the latter rain, and that He will help us to 'come with rejoicing, bringing our sheaves with us.'"

Shingave Tukai.—Dr. Fairbank says:—"The pastor of the Shingave Tukai church, after his year's excursion in a ritualistic connection, returned at the beginning of 1880, satisfied that though it was advantageous pecuniarily, he had made a great mistake in going away. His church gladly received him, and in February he was reinstated in his position as their pastor. There has been unusual interest in Christianity among the Mahars in several villages that are regarded as belonging to the parish of his church, though they are from nine to twenty miles distant from the village that gives the church its name. Twenty-six of the inquirers from two of these villages were received to its membership during the latter part of the year, and more from other villages are expected to be soon received. From another village four
miles away ten Mángs were received to its membership, so the number of its communicants has been increased from 48 to 91. The group of villages in which there is now so much interest are so far away from Shingave that it will probably prove best to organize them into a new church. But I hope the proportion of female members will become larger before the new church is organized. In one village the ten lately received were all men; but in another those lately received were all women. They were the wives of men who were received five months before. The occasion when these six women were received was particularly interesting. They were baptized and received to the Church in their own village, the pastor and a deputation of the Church and myself going there for the purpose. We were not expected that day and they were burdened with family cares, as Martha was when our Saviour was her guest. The millet from which they had to prepare bread for their families and their guests was in the ear. They beat out the grain and winnowed and ground it, and made unleavened cakes of the meal. So it was nine o'clock in the evening before they were through with their work and able to attend the meeting. They were bashful, and at first drew the cloths that covered their heads closely over their faces. But the addresses made were specially suitable for them, and as they listened their timidity vanished. They forgot that their faces had become uncovered, and their eager eyes showed how intensely they were interested. And then they showed no timidity as they uncovered their heads to be baptized. I wish I could send them a School-teacher. But at present my teachers are all located, and I have no funds to employ another."

Churches in the Rahuri District.—Dr. Ballantine reports:—"I have had seven churches under my care during the year, in three of which there has been considerable growth and interest. The Wambori Church, the Bamhani section of the Rahuri Church, and the northern section of the Satral Church have made substantial progress in spiritual matters. The year has been one of slow and steady growth elsewhere also. The helpers have been more than ever active in the work, and many show evidences of having taken pains in their sphere of labour."

The Wambori Church.—"The Wambori Church is in an unusually earnest state, and a number have joined the Church there, among whom are a few who had gone over to the S. P. G. and to the Roman Catholics in times past. We have been particularly
careful in not receiving back any persons of the latter class, but these persons in Wambori manifested so earnest a desire to return, that we could not very well refuse to receive them. There are others there who are desirous of joining also, but are kept back owing to a long-prevailing quarrel between different sections of the village Mahar Wada, from which most of our Christians come. This quarrel seems to be augmented by certain thoughtless persons, who appear to be doing all they can to add fuel to the flames. This quarrel originated from a dispute as to which section of the Mahars is entitled to receive the village 'huks,' or rights from the people of the higher castes. These rights consist of the privilege of begging bread from door to door, of receiving the carcasses of all animals which died a natural death within the village limits, of receiving a certain portion of the harvests of all the cultivators in the village, &c., &c. That will be a happy day undoubtedly that will dawn on India when we shall see all this degrading 'huks' system set aside, and each Mahar as well as each Mang be able to assert his independence, and to depend solely upon the honest results of his daily toil for his support.

At a later date Dr. Ballantine writes:—“I should like to enclose a translation of a letter lately received from one of my helpers, Mr. Tukáram Nathoji, of the Theological Class, who is stationed during his vacation at the town of Wambori, a large flourishing place ten miles to the south-east of Rahuri. This young man has done a good work, as I myself can testify, in the town of Wambori, and commands the respect and esteem of all classes of the people. The Mahars have already learned to place great confidence in him, and regard him as their sincere friend and adviser in all matters which affect their welfare, spiritual as well as temporal. Besides his regular duties, Mr. Tukáram has obtained during the year the prize of Rs. 125 from the C. V. E. Society for the best written essay on any religious or moral subject. He chose for his subject ‘Tarúnátsá Mitra’ (‘The Friend of Youth’), which is a sort of companion essay, or rather sequel, to his former work entitled ‘Kǔṭǔmbátsá Mitra’ (‘The Family Friend’), and it will undoubtedly be published before long." In the letter above referred to he writes as follows: “The spiritual condition of the Wambori Church when I came here was as bad as it could well be. The principal reason for this was the fact that this church had no pastor living in its midst who could look after its spiritual growth. Rev. Waniram, of Rahuri, was, it is
true, its pastor, and after looking after his other work he did all he could to visit this place, and to give it encouragement and aid from time to time. I was appointed here at the close of the last October meeting, as you are already aware, and I entered upon my work here with a good deal of pleasure, and with an intense desire to see the work of the Lord go on here and prosper. On my arrival, we determined to hold meetings from day to day at the house of some Christian brother belonging to the church. We found this plan to work well from the start, for we have all been able to encourage each other and to exhort each other to good works by so doing. At first, with the exception of one brother, there was no one else in the church that could lead in prayer. But now, with the help of the Lord, many in the church are able to take part in these meetings, and these meetings have been the direct means of influencing at least twenty-five persons to give themselves to Christ.”

(Note.—Out of this number 18 were received to the Church on the 2nd of January of the present year 1881, when Mr. and Mrs. Smith, of our Mission, and myself were present, and they all witnessed a good confession of their faith.)—“Many of the brethren have promised to give a little of their substance to the Lord. On every Sunday a contribution plate is passed round the church, and many of the brethren gladly put in their offerings of pice, &c. Besides this, I notice a change for the better in the matter of keeping the Sabbath. Formerly they were very slack in the observance of the day. Now, after careful instruction for three or four weeks in this subject alone I find that besides being more prompt in their attendance at worship, the members of the church are more careful to keep the Sabbath, and from all this I rejoice greatly, and you also will rejoice, no doubt, at hearing this glad news. It is my earnest wish that all Christians everywhere should pray for this feeble church, that the stimulus it has received of late may not soon die out.”

The Parner Church.—Mr. R.A. Hume says:—“There have been few additions to the churches in this district by profession of faith, and this is a cause of grief to the pastors and myself. One of the reasons was the inability of the pastors and myself to do the full amount of our usual work owing to the illness of our families. But, on the whole, the state of the churches is encouraging. When Pastor Sonaji, on account of the illness of his family and his own feebleness, found it necessary to spend about three months at
Ahmednagar, his church continued to pay his salary in full, and manifested hearty sympathy with him, and regularly kept up their usual services."

**The Sirur Church.**—Mr. Winsor says:—"We are thankful to be able to report this year also further additions to the church at Sirur. In less than two years the number of its members has been increased nearly or quite threefold. While it is our sorrow that cause should arise for excluding one member for unworthy conduct, still the lesson is a wholesome one, and by it others will learn that truth, morality, and uprightness are essential marks to Christian character. Two of the older members have passed quietly away from our midst. Besides those who have united with the church, there are others who have been baptized on the profession of their faith, and who, we trust, will soon be counted among the members."

**Difficulty in the Church at Sholapur.**—Mr. Gates reports:—"Early in the year trouble arose in the church, which for a time threatened to be serious. It was in reference to the character of some of the church members. The case was examined by Mr. Harding, and it was hoped that it was settled, when suddenly one of the persons in question, a young and promising teacher, became insane, and the trouble re-appeared in a more terrible form than before. At last a satisfactory settlement was effected by the assistance of two of our pastors, in whom the Mission had perfect confidence. The wisdom and discretion shown by them in the whole course of the inquiry was very commendable."

**Ordination of a Pastor at Watwad.**—Mr. Gates writes:—"Soon after the beginning of the year, I accompanied Mr. Harding on a tour to the north-east of Sholapur, in the Nizam's territory, where there is a Christian community of some forty-five church members. They are living in different villages about seventy-five miles from Sholapur, and until our visit, had never had a pastor of their own. A catechist had occasionally visited them from Barsi, but no catechist or preacher had ever lived among them. Missionaries from Sholapur had visited them once in one or two years since the work first began among them in 1874. The object of our visit was to ordain one of their number as pastor, in order that they might enjoy more fully the privileges of the Sacraments. From the beginning in 1874, Mesoba, an old man, had taken the oversight of the flock, and had been truly a spiritual leader among them. He had
conducted services with a good deal of regularity, he had sustained 'a good report of those that are without,' and was respected by all who knew him. He was looked upon as the leader among the Christians. After previous consultation, it seemed to be the voice of the Christians that Mesoba should be their pastor. Persons who have learned more of the ways of the world than he—(few have learned the ways of the Spirit better)—need not laugh at the simplicity of the old man in raising his hand to vote with the others when his name was proposed for pastor. He was thinking of the needs of the church. He was ordained. From reports received since then, it seems that he has used the office well. He is too old to read as well as formerly, but his son, who is following in his father's footsteps, assists in this respect. Although no teacher or paid helper of any kind has ever lived among them, it was interesting to see that, as the Christians met for worship, many had their singing books and some their Bibles, and could read and sing very well. They had taught one another from family to family and from village to village, the first reader among them being Mesoba, who learned from a gosavi.

The Question of early Baptism of Inquirers.—
Mr. Gates says:—"It is sometimes a question how soon to administer baptism to inquirers. Sometimes a little delay will reveal false motives, and thus prevent an unworthy candidate coming into the Church. Again, delay gives to the relatives of the candidate an opportunity to make him exceedingly uncomfortable, and to unsettle his convictions if possible. I was called to baptize a young man at Barsi, who had never heard of Christianity, except from its enemies, until two months before. During that time, however, he had read many Christian tracts and books. During the last month, he had been reading the New Testament carefully with a catechist, had broken caste, and had lived with a Christian family. I was inclined to postpone baptism, though there was no apparent reason, except that he had been an inquirer but a short time, and but few of his friends knew of his intentions. At the earnest request of himself and of two of our helpers, he was baptized. His friends afterwards tried to persuade him to return to Hinduism, and he confessed that he should probably have gone, if he had not been baptized. Judging from his conduct since, I think that in this case it was the wisest course that could have been pursued."
The Church at Satara.—Mr. Bruce writes:—"The Pastor, Rev. Vithalraw Makasare, reports the Satara Church to be in a satisfactory state. Nine persons have been received on profession of their faith, and one by letter. Two of the oldest members of the church have died, and two who have been absent for two years or more without reporting themselves to the church have had their names removed from the list. Three of those received are from the village of Bibave, near Medha. They are the first fruits from the Vena Valley, where, at Medha, a helper has been stationed since March. Their attention was arrested by the preaching of the gospel soon after our helper went there, and in a few months they were very desirous to receive baptism and to unite with the Church. They were examined by the church at Satara in June, but at their own request two of them were baptized in their own village, that they might publicly acknowledge Christ before those who had previously witnessed their heathen lives. A good deal of excitement was felt in the village when it became known that these persons had really become Christians. It was said that 'no one from the sixty villages of our valley has ever before become a Christian, and why should these people disgrace us by being baptized?' Their friends and neighbours declared that they would not let them get water from the spring where they had previously obtained it, that they would not allow their cow to feed in the common pastures, that they would break their water vessels, that they would beat them, and that they would kill them. The higher castes of the village joined the Mahars in uttering threats of violence, and for a time we feared that the new converts would be called upon to suffer for the name of Christ. The case was reported to Government, and the chief constable of the taluka was sent there to investigate the matter. He informed the people that they would not be allowed to molest the Christians on account of their religion, and that if they did so, they would be punished according to law. This had the effect to quiet the disturbance, so that no violence has been attempted; but the Christians have been subjected to a variety of petty persecutions which the Hindus know only too well how to inflict upon them. There are two other men among the Mahars who are convinced of the truth of Christianity, and who are kept back from an open profession of faith by their fear of persecution."

A Brahman Convert.—Mr. Bruce writes:—"A Brahman lad of 17 or 18 years of age came to us from Kolhapur some time
ago, and expressed a desire to learn more of the Christian religion. He had heard preaching upon the streets at Kolhapur and had also been to the chapel services, but had never met the missionaries personally. He seems to have been convinced that Hinduism could do nothing for his soul, and was yet in doubt whether Christianity was any better, when he made up his mind to investigate the subject thoroughly. This he could not do at Kolhapur for fear of the opposition of friends, and for this reason he came to Satara. He was placed under instruction, and was soon so confident of the truth of Christianity that he was ready to renounce his caste and to live among Christians. He has been diligent in the study of the Bible, and after several weeks of trial, at his own earnest request, the church has examined him and received him to its fellowship by baptism and the profession of faith. He seems to be of an humble mind, and he daily comes with the other school-boys, with his koorpa or pick, for an hour of manual labour.”

The Bhuinj Church.—Mr. Wells reports:—“During the year two have joined the Church. One of these has been an inquirer for two or three years. When received, we thought he gave good evidence of being a true follower of Christ, and for a time he ran well; but, sad to relate, a bitter spirit got possession of him. This grew more and more, until at last, like Judas, he openly rejected Christ and returned to the ranks of the enemy. We were therefore under the painful necessity of excommunicating him. The other man who joined the church is a fine young man, who seems to have given himself up truly to the Lord, and will, we feel sure, make a valuable labourer in the Master’s vineyard.”

IV.—SELF-SUPPORT OF CHURCHES.

It has been a definite aim of the Mission, more especially since 1867, to encourage the churches to undertake the support of their own institutions independent of any aid from the Mission. We are thankful to be able to report some progress in this direction. The churches at Ahmednagar, Parner, Jambgaw, and Kolgaw are at present on an independent basis. The other churches which have settled pastors receive grants-in-aid from the Mission amounting to about one-half the salary of the pastors.

The Church at Jambgaw.—Mr. R. A. Hume says:—“In last year’s report an account was given of the organization of
the Jambgaw Church. As it did not feel able to support a pastor, it has had the services of Pastor Sonaji, of the Parner Church, for the administration of the sacraments, and has helped to support him. In November, when the part of this district from Jambgaw eastward was committed to the superintendence of Mr. Smith, it was very desirable that the Jambgaw Church should have a pastor of its own. Under most circumstances it would have seemed impossible for a church with so few Mission agents, and so poor in this world's goods, to support a pastor without Mission help. But it was Mr. Smith's and my conviction that at the present juncture it was extremely inadvisable to ordain a pastor over a church which could not support him without asking Mission help. By God's blessing upon effort, the support of the pastor at Rs. 14 a month was provided for in the following way. There are only seven Mission agents connected with the church and their total monthly pay is Rs. 56. These have all been paying full tithes, but in order that they might have an ordained pastor, one who receives Rs. 10 a month, promised Re. 1 and 6 annas, which is nearly one-seventh of his income; one who receives Rs. 11 promised Re. 1 and 6 annas; two who receive Rs. 8 promised Re. 1 each; one who receives Rs. 9 promised Re. 1 for himself and 2 annas for his wife; one who receives Rs. 5 promised 10 annas, and another who receives Rs. 5 promised 9 annas. Those members who are not Mission agents are all poor and have uncertain incomes. But these promised from one to four annas a month. One Hindu Mahar who belongs to Jambgaw, but lives elsewhere and is pretty well off, because he believes Christianity to be a good thing, promised Re. 1 a month and another promised 4 annas. At the end of 1880 the church would have about Rs. 25 in the treasury. The "Union of Churches" had promised Rs. 40 to the church which should next first undertake to support its pastor without Mission help. This was asked and obtained. On this basis the church called Mr. Rawaji Powar, the esteemed licentiate who was acting as catechist at Jambgaw, and he was ordained and installed over the church at the close of the year. The pay of the pastor is reasonably assured for more than a year, and if the Lord continues to bless the church, it will never need to ask assistance for supporting a pastor. It would not have seemed amiss to have given Mission help to such a church. But if there had been any hope of obtaining this, the Mission agents would not have given more than tithes, many of those who are not agents would have
given nothing and others would have given less than they do, the Hindus would have given nothing, and it would have been very hard for the church ever to have let go of Mission help.”

The Parner Church.—“Up to that time the Parner Church, since the colonization of the Jambgaw Church, had felt unable to support its pastor alone, and had been receiving from five to six rupees’ help from the latter church. The fact that the Jambgaw Church had arranged for a pastor of its own, together with the way in which it had done this, led the Parner Church to manage the entire support of its pastor. There are now connected with this church eleven Mission agents, whose total monthly pay is Rs. 99. Two of these have come since the Jambgaw Church stopped its help. All the helpers had been giving full tithes, but now everyone gives more. One who receives Rs. 13 pays Re. 1 and 12 annas; one who receives Rs. 16 pays the same; one who receives Rs. 9 pays Re. 1 and 2 annas; one who receives Rs. 7 pays 13½ annas, and others in nearly the same proportion. Those who are not agents are poor and have uncertain incomes, but pay from two to four annas a month; and two Hindus in my employ who know about the church pay 8 annas each. In this way the church pays Rs. 15 a month to its pastor, and, as formerly, the church treasurer collects the money and makes all the payments.”

Contributions in the Rahuri District.—Dr. Ballantine says:—“The helpers have all regularly paid their tithes for the support of their pastors. In addition to this the helpers and others of the Christians in this district assembled together on a recent occasion, and voluntarily promised to contribute about thirteen maunds of grain, which amounts to about 35 bushels, from this year’s harvest, towards the support of the several pastors. It is interesting to note that most of this grain was contributed by men who are independent of mission support. As grain is comparatively cheap this year, the amount subscribed will be in cash about Rs. 35 only. More than this will undoubtedly be given, as many of the well-to-do members of our churches were not present at the time when this grain was subscribed.”

Self Support at Kolgaw.—Pastor Gungaram, of the Kolgaw Church, writes:—“It gives me great pleasure to say that some of the church members, not educated or in Mission employ, have come forward and begun to take part in our meetings by exhortation and leading in prayer. They also, while attending to their
secular work, preach Christ according to their ability to the people around them. And they have now united with the Mission agents in giving for the support of their pastor. From the first of January 1881 the church has assumed my entire support. They have therefore sent a letter of the following import to the Mission:

"The Kolgaw Church to the American Mission send Christian love and greeting. We thank you heartily for the help you have heretofore given us. Now encouraging each other we have determined to undertake the full support of our pastor, and from the beginning of 1881 we make this effort. Not only those who have some regular service join in this, but others also cheerfully engage to help; and a few friendly non-Christian men have promised to give something. For the coming year, therefore, we propose to ask no grant from the Mission, but we ask your prayers that God will help us in this effort, and increase our strength for future service."

Dr. Bissell says in reference to the above:—"The readiness to make this effort proves that they have already been strengthened, and the self-denial and exertion required to carry it out will make them still stronger. To encourage the churches in taking this step, the 'Union,' at its meeting in October, decided to make a grant of Rs. 40 to the first church which should assume its pastor's support, Rs. 30 to the second, and Rs. 25 to the third. The Kolgaw Church received the second grant."

V.—THE FAMINE, AND ITS RESULTS.

The Famine Ended.—Dr. Fairbanks says:—"The year ends with such promise of an abundant winter harvest that, in our joy and thankfulness, we are ready to forget the days of scarcity and the strain of the last three years. Relief came in September, after we began to lose heart for this year also. Only a few villages within our borders received rain sufficient for the rainy (so-called) season crops. And when the abundant rain fell in September all the fields were sown for the cold-season crops, so that now the whole valley is green with sorghum and gram and wheat. The crops are of only medium quality, but they cover an unprecedented breadth of ground, and the aggregate produce must prove unusually large. Although none of it has yet ripened, the food-grains cost only half as much as they did before the Lord sent the
rain. Plenty and scarcity affect our work so intimately in these rural districts that a report of it necessarily includes a reference to them. The majority of the people are so poor that during the famine their time and thoughts were given very exclusively to securing sufficient food. Their minds and souls were allowed to starve. Now that their care for the body takes less time, the welfare of their souls and the education of their children begin to receive more attention. Calls come from every side for school teachers and for religious instruction, and many are eager to join our churches.”

Better Prospects.—Dr. Bissell says:—“After long waiting we are at length able to pronounce the famine a thing of the past. Its effects in the impoverishment of the people and the death of many still remain. But at the close of 1880 a rupee will buy 16 seers of grain (about 44 pounds), or nearly twice the amount it would buy at any time during the past four years. Four or five long years of scarcity and want have been a terrible ordeal for the poor, and the relief is great not only to the sufferers, but to those also who have often been compelled to witness the distress without being able to relieve it. Most missionaries, however, have been able to do something to help the lower classes, and this will have its influence in drawing them towards Christianity.”

VI.—THE THEOLOGICAL SEMINARY.

The Seminary at Ahmednagar.—Mr. R. A. Hume reports:—“The Theological Seminary was in session about four months during the rains. One student was sent from the Mission of the Established Church of Scotland in Poona. We should be glad to have other Missions take advantage of our institution and send men to be trained in it. During the year we solicited the co-operation of other Missions even in the matter of giving instruction. In Japan Missions of several denominations unite in maintaining one Theological Seminary, each Mission furnishing part of the teaching force. Some co-operation is feasible in Western India, if the subject is carefully considered.

“During the last session instruction was given by Dr. Bissell in Church History; by Rev. Ramkrishnapant Modak in the Evidences of Christianity and Systematic Theology; by Rev. James Smith in Logic; and by myself in the Exegesis of Romans, in The
Philosophy of the Plan of Salvation, in Homiletics, and in Vocal Culture. Those who know English best studied Logic; the others studied mere elementary books. The students show much more maturity of mind than they did three years ago, when they entered the institution, and all have been faithful in study.

"The next term will begin about June 1st. A scholarship for a married student can be furnished by the gift of £250 or $1,000, and for an unmarried student of £150 or $600. An endowment for professorships is also needed."

VII.—SCHOOLS.

The Normal School at Ahmednagar.—Dr. Bissell reports:—"In the absence of Mr. Haig, Superintendent of the C. V. E. Society's Normal School, that Institution has continued under my care. It has been more of a burden than in the previous year, on account of the sickness both of teachers and several of the pupils. A low type of fever prevailed in the district during the dry rainy season of last year, which prostrated many connected with the Institution, and for a time much interrupted the studies. The head teacher of the school has not yet fully recovered. Happily the disease in no instance proved fatal, though its effects upon the studies of the term were very unfavourable. Some of the students fell back a year in the course. On opening the school again on the 1st of December, the senior class numbered 12, the junior class 13, and the preparatory class 26. Several in the third class are too young to enter this school with the greatest advantage to themselves; but being well prepared in the studies required were admitted. The remedy for this is to advance the standard for entering, and this will, no doubt, be done upon the return of Mr. Haig, which is expected in May or June of this year. The study of English has been introduced into the course in accordance with the decision of the Home Committee."

The Christian Girls' School at Ahmednagar.—Dr. Bissell says:—"On account of the illness and absence of Mrs. Hume, this school in the past year has again come under the care of Mrs. Bissell. The growth of our Christian community is bringing forward a steadily increasing number of girls whose parents are desirous of placing them in this school. Our village schools give many of them the opportunity of learning to read and
write at home. But it is opposed to the customs of the people and their ideas of propriety that girls ten or twelve years of age should attend the same school with boys. None but very small girls generally will attend the village school. Hence the pressure to secure a place for them here. It has been found necessary to adopt a rule that the pupils received must pass a certain examination before they are allowed any pecuniary aid. This rule will of course have some exceptions in its application to orphans and those who are living far away from any school. The parents also, when able, are required to pay one rupee a month towards the support of their girls in the school. About Rs. 150 have thus been paid in the past year by the parents and brothers of pupils. As the hard times pass away, this duty of Christian parents to support their children in school must be constantly kept before them.

"The school has had over 100 pupils during most of the term, and at the close of the year there are 124 in attendance. Many of these, however, are day-scholars, of parents living in Nagar, and receive nothing from the Mission. Those from abroad do not all live together, and board in one large house, but are divided into circles or groups of ten or a dozen living in separate houses in the same compound. Each of these circles is in the charge of some elderly Christian woman, under whose direction, the girls assisting, the household work is performed. Thus industrious habits are encouraged, and the girls are not lifted above the station in life which most of them will occupy after leaving the school.

"They retain the simple dress of their own people, and are taught, with improved cleanliness and order, to make the best use of the humble means they possess.

"Special attention is given to the religious influence to be exerted upon the pupils. Besides the reading of the scriptures, with instruction at the daily morning prayers, the girls attend the Sabbath School, and have lessons in the Bible during the week. By frequent exercises in singing they become familiar with the hymns and tunes used in worship by our native Christians.

"The effort is made to keep before them constantly that the end of study is to fit themselves for life's duties, and the end of life is to love and serve their Creator. Thirteen of the pupils have been received to the communion of the church during the year. With two or three exceptions their general deportment and progress have been satisfactory."
The house in which this school has assembled for several years was built some 40 years ago, and was in need of thorough repairs. It was thought best, however, instead of spending a considerable sum on the repairs of an old house, to build a new and more commodious one. Our Home Committee sanctioned the expenditure, and the walls of the new building are already rising. We expect it will be ready for occupation before the rainy season.

Reference was made in last year's report to an examination by the Government Educational Inspector. In due time the sum of Rs. 298½ was received as a grant-in-aid, and the same sum was granted after an examination the past year. The thanks of those in charge of the school are due to several ladies at the Station who have contributed to its funds and to other friends at a distance who have helped us with donations for scholarships and prizes."

**Other Girls' Schools at Ahmednagar** — Mrs. Bissell has also had charge of two other girls' schools in the city. One of these is taught by a Brāhman, and the other by a Christian teacher. They are among the higher castes, and the girls are mostly very small; many of them, however, have learned to read, and are learning to sew. Through these pupils Mrs. B. has become acquainted with many of their mothers, and is kindly received at their houses. Thus prejudice is disarmed, and the way is open for reaching them with Christian influences."

**The Girls' School at Sholapur.** — Mrs. Gates reports:—
"The girls' school has done very well. Much to our regret, however, the pupils are early taken away for fear of their imbibing Christian principles. The excuse, too, is often made that if the girls learn to read they will learn to disobey their husbands."

**School for Christian Children in Bombay.** — Mr. E. S. Hume writes:— "The number of children in the Christian school has averaged nearly twice as large as last year. In other respects also the school has improved in about the same proportion. Occasionally a few scholars have been received, who were not from Christian families. Our experience with such, however, has not been encouraging, as it has almost invariably been found that their influence has not been good. At the close of the year we have none but Christian children in the school, and they are taught only by Christian teachers, who take a deep interest in all that concerns each child."

**Major G. A. Jacob's Report.** — Near the close of the year Major G. A. Jacob, Superintendent and Inspector of Army Schools,
kindly examined the school, and has furnished the following report:

"I have visited the school on two occasions recently, and on one of them spent a few hours in examining the classes in some of the subjects taught. I bear testimony with much pleasure to the excellence of the teaching as evidenced by the results of my examination. The first two classes had had a very thorough grounding in English, and had acquired, for the most part, an accurate pronunciation. The penmanship of the whole school was of a superior order. I would suggest a little more attention being given to etymology of Marathi words, an exercise of the highest value to the scholars, but with this exception there was no noticeable defect in the system of teaching. My other visit was to hear the singing of the school, to which a good deal of attention has been given, and with very laudable results."

An Arab Gentleman's Opinion.—Mr. Hume says:—

"Early in October there was an exhibition of the school in the church. The exercises consisted chiefly in singing and a few dialogues. One of these was a scene from Pilgrim's Progress, when 'Talkative' is introduced. Some Arab gentlemen who were present were so much pleased with the manner in which the boy who personated this character carried his part that they immediately made a donation. Later on, when the prizes were distributed, they were much astonished to see the first prize given to another scholar. When informed that these prizes were awarded to those who had attained the highest averages during the whole year, one of them replied that this seemed to them an exceedingly tedious and roundabout way of determining excellence. It appeared to themselves evident who had showed himself the most clever scholar in the School."

Pleasant Results.—"One of our older boys has been received to the church during the past year, and though young has shown himself from the first a worthy member. Although a very quiet and diffident lad, he exercises a wholesome and decided influence upon the whole school. One or two other scholars are giving evidence of having recently become Christians."

Interesting Incidents.—Mrs. E. S. Hume reports:

"We have had more than usual interest in our school for the children of native Christians. The average has been quite satisfactory both as to numbers and regularity of attendance. Some have been removed by illness. One little Brahman boy, mentioned in last year's report, has been taken away, no one knows where, since his abuse of the idols in the temple near the rear of our compound."
A Goanese Girl.—"A little Goanese girl, whose father was a Protestant, and who at death requested that his little child should be brought up in a Christian school, has been with us a year and a half. She has made marked progress, and we hope that her heart is changed. At the close of the school-year her name stood first in rank in the lower department of the school, and she passed the best examination in all subjects. Our yearly prize for her average is one rupee. This she spent for a Hymn book, that she might sing at church, and in part paid for a little cloth to save my having to buy her one. Since that time she has been very ill in the hospital with fever, but the first time she was able to walk out she went to the house where our 'Girls' Circle' is, and got her Bible to take to the hospital to read there. She is nearly well now, but her little shaven head tells a sad story of malarial fever."

A Goanese Boy.—"A Goanese boy was left with us some time since by a native catechist who knew his story. The mother is very poor. The father was a drunkard, and had wandered away, but during the rains returned to Bombay, fell very ill, and died in the hospital. He was anxious about the boy. This native catechist, who was with the man, told him to look out of his window. (The hospital is only a little distance down and across the street from our house) 'Where?' 'To that cluster of trees. Do you know that compound?' 'Yes; it is the Mission compound. Is my Edouard there?' 'Yes; with the son of the same Missionary who used to be there so many years ago, and who himself is a Missionary, with a mission school for boys in his house.' 'Well, I am glad, and thank God! Let him stay there.' One of the clergyman of our city baptized this man shortly before his death with the hope that he had sincerely given himself up to Christ. This same boy Edouard came to us poor, ignorant, and not in anything seemingly bright. We are very happily disappointed in him. He is studying well. He was pitifully cross-eyed, but through the skilful operation of Dr. Maconachie one eye is quite straightened, and the other is almost right."

Encouragement.—Mrs. Hume says:—"We are and have reason to be more encouraged than ever before in our work. 'As the child, so the man.' And in view of our Saviour's personal invitation to the 'Little Ones,' we thank Him for granting us a share in this part of the work in this land."
Station School at Ahmednagar.—Dr. Fairbank says:—
"The Station School at Nagar is still nominally under my charge. But I have been able to attend to nothing more than its monetary affairs. There is less need of superintendence, because the teacher is singularly well fitted for his place, and is uniformly successful in giving his scholars a thorough knowledge of the studies he teaches them. Since English has been added to the list of the studies taught, another teacher comes in to teach that. And as part of the time daily is given to the study of English, there will necessarily be less advance made in some other studies."

Orphanage at Sholapur.—Mr. Gates writes:—"We have been quite well pleased with the conduct of the children in our little orphanage the past year. Two have been added to the number and one has been taken away by his relatives, leaving fifteen with us now. The father of another, a bright Mussulman girl of about seven years, came to take her away, which was the first intimation we had that she had any relatives living. She refused to leave us even after I had carried her to her village, and her parents and friends tried their best to persuade her to remain. She was at last permitted to return, and will stay with us now. Friends have generously aided us in the work of supporting the orphans, and a list of contributions for this special purpose is appended to this report. For the benefit of the orphans and other children in this district it is proposed to erect more commodious buildings than we now have, and enlarge, as needs require, into a boarding school. Contributions for this object are also acknowledged in this report."

Common Schools at Sholapur.—Mr. Gates says:—"The pressure of the famine has relaxed, and the schools have revived. But it still requires a good deal of patient exertion to collect the small fee of one anna per month."

Schools at Wadale.—Dr. Fairbank writes:—"The number of scholars in our schools has already increased, and the children come more regularly. The older children will be employed for the next two months to watch the crops and prevent tramps and the birds from pilfering them. Then some of these also will come to school. There seems to be more and more desire in the communities affected by Christianity for the education of girls, and there are some girls in most of our village schools."

Schools in the Rahuri District.—Dr. Ballantine reports:—"Our schools have not been in a very flourishing condition
for the greater part of the year, owing to the long-continued depression arising from the famine of the last few years. During the last two months, however, they have come up again a good deal, and now that prospects have improved greatly, owing to the cheapness of grain and the reasonable expectation of a fair crop this year, it seems evident that they will be better attended than ever a few months hence after the harvests have been gathered in. A number of new villages are asking for teachers, and are making large promises in regard to the number of boys they will send to attend school and the quarters they will provide for the teachers, &c. It seems utterly impossible to provide for all these places, and one is often quite perplexed to know what to say or do in such cases, for Mission funds cannot be drawn on *ad libitum*, and must necessarily have a limit somewhere. If these people were not quite so poor but that they could provide for the salaries of their teachers themselves, without depending upon the Mission for anything except to supply them with a reliable man for a teacher, then the problem would indeed be much simplified. Perhaps this day may not be so far distant as one would at first suppose."

**In the Western District.**—Mr. R. A. Hume says:—
"The village schools through much of the year were small and not very satisfactory. The good crops at the close of the year have made it less necessary that all the children should work, and the schools are now fuller."

**Schools at Sirur.**—Mr. Winsor says:—"Our schools number five, in which we have had about one hundred and thirty attendants. The opening of a new school in the districts is to us a matter not only of pleasure but of hope. When a new railroad is opened it is the occasion of much rejoicing to thousands, and well it might be, for it is the opening of a highway to the centre of commerce and a commercial people. So a school established in a rural district is the opening of a way to the centres where the exchange of moral, social, and religious death for moral, social, and religious life, is the greatest desideratum. Whatever, then, opens our way for the better estate of such centres we hail with joy. The results in the Girls' School under Mrs. Winsor's care have been most satisfactory. I do not hesitate to say that there could not but be gratification and pleasure to any one visiting the school from any quarter whatsoever."
For Heathen Boys in Bombay.—Mr. E. S. Hume writes:—“The schools for heathen boys have been carried on about as in former years. Owing to lack of inspection they are not as efficient as they might be. They are, however, exerting a decided Christian influence upon the boys who attend, and also upon their parents and friends. A few of the older boys, who have shown a desire to become Christians, have been much opposed by their parents. They have been hindered from coming to Sabbath School in every possible way. Their food has been prepared later than usual on Sabbath mornings, and one hindrance after another has been invented to prevent their becoming interested in Christianity. They continue coming to school, however, and occasionally even to Sabbath School. If they can be kept under good influences until they are old enough to act independently, they may develop into the Christian men which they now give promise of being.”

VIII.—INDUSTRIAL TEACHING.

Teaching Trades in Ahmednagar.—Mr. R. A. Hume says:—“The more experience I have, the less certain I am about the way of leading our Christians to learn and follow honest trades. For two or three years I have tried putting boys under native artizans. Though I arranged that these boys should have Sundays free, and opened a night school for them, and furnished them with food, clothing, and tools entirely until they could earn something, and only gradually withdrew such help, no boys, with one exception, of intelligent or fairly-well-off parents, nor any other boys who could by hook or crook get enough help to enable them to attend school, were willing to learn a trade. The few indigent boys and the one exception referred to, have, in an indifferent way, learned something of the tinker’s or blacksmith’s, stone cutter’s, carpenter’s, and shoe-maker’s trades. But they are not wholly hearty or happy in their trades, and their friends and they seem more inclined to blame than thank the Missionary who has helped them in this matter, because he has not rather sent them to school and supported them there. In October the “Union of Churches” asked the Mission to start some industrial schools like those of the German Mission at Mangalore. The Mission felt that it would be unwise to do this, but at that time
I stated before the "Union" and a large company of our most intelligent people, that I was willing to help eight or ten lads in learning any good trades which their friends wished. The reply to that invitation was the sending of one Hindu and one Christian boy, neither of whom are now, however, for sufficient reasons, learning trades. I called a meeting of the most intelligent Christians in Ahmednagar, and they appointed an excellent committee, consisting of Rev. R. V. Modak and others, to advise and help about the boys who are now learning trades. But their patience is sorely tried. Some advise that the Mission should give no help to any lads except to those learning trades. That seems like going too far; and if this obliged the sons of those who advise it to learn trades, it is a question whether so radical a measure would be favoured. At any rate, in any Mission whose converts are mainly drawn from non-artizan classes, and which has for years given the necessary pecuniary help to large numbers of lads to enable them to get an education, it is a very difficult matter to lead any lads to become artizans. Missions and mission stations which are not committed to it should be very slow about giving many free scholarships. Anything which interferes with self-support in our Christian communities should be very cautiously attempted."

**Manual Labour School at Wadale.**—Dr. Fairbank writes:—"I am pleased with the progress of my school at Wadale, in which half-a-dozen boys do something for their support by working half of each day. Their progress in study has been satisfactory, and they are gaining habits of industry as well as some practical knowledge of farming and gardening that will be of use to them in future life."

**Industrial School at Sirur.**—Mr. Winsor writes:—"Owing to the scarcity of the aloe fibre the past year in this part of the country we have been able to do but little in this department. The matting made from this fibre and as manufactured in this school is everywhere liked, and we can readily sell all we make. We hope shortly to be able to secure the material, as the new season for gathering it has come. We are indebted to J. Fairlie Muir, Esq., for his kind and helpful gift of Rs. 50 (fifty) for assistance in this department."
IX.—SUNDAY SCHOOLS.

Sunday Schools in Ahmednagar.—Mr. R. A. Hume writes:—“During the rains there were nine Sunday Schools for heathen children in Ahmednagar, some of which were attended on an average by ten or twelve, and some by between twenty and thirty children. Though most of these are at a distance from one another, it may be possible some time to unite some of them. By having them in many places a larger total attendance is secured, as on any given Sunday some lazy and careless children and some parents would not go to a distance. The plan of conducting them is as last year. Each school is taught by two Native Christians, so that in case of the failure of one the school may not suffer, and the missionary spends a short time in almost every school each Sabbath. It took from three to four hours to visit six or seven schools. I insist on the review of the previous Sabbath’s lesson, even if there is not time to teach much of a new lesson, for unless the lesson is remembered seven days, it is not likely to be remembered at all. If it can be repeated after a week’s interval, it will probably stay in mind a long time, and the repetition helps to fix it in the minds of all. And good attention is secured for the new lesson, because all know that they will be asked to repeat it a week later. No rewards are given for attendance, but in the school for high-caste boys a picture of some kind is given to each boy who repeats the preceding Sabbath’s lesson, and two large pins are given with each picture to fasten it to the walls of the boy’s houses, so that the picture may not be thrown away. Also texts of Scripture printed on the Columbian Press at Satara, are given to all to commit to memory, and we earnestly request Mr. Bruce to prepare another set of verses. These Sabbath Schools are very promising fields of missionary labour, and may be indefinitely multiplied. The main difficulty with them is that some of the Native Christians are not as persistent and faithful as they might be in carrying them on in the Missionary’s absence.”

Sunday School at Satara.—Mr. Bruce says:—“Our Sunday School has been somewhat smaller during the past year than it was in the previous year. It has varied from 50 to 150, with an average for the year of 100. They are divided into six classes, and study the international series of lessons. Most of those in attendance are Hindus, who come in from the neighbouring bazar.
Sometimes they bring their purchases with them, as a little grain tied up in a corner of their garment, a few onions or sweet potatoes, some carrots or a piece of a squash. Sometimes the working men bring their tools with them, as a hoe or pick, or an adze, and some chisels. The washerman has his bundle of clothes, and the barber brings his mirror and shears and shaving implements. But we always welcome them, and try to give them some idea of the Gospel message."

**Sunday Schools in Bombay**—Mr. E.S. Humc writes:—

"At the close of the year we have six Sabbath Schools in operation, in which there are about 400 scholars and 25 teachers. The number connected with the Church Sabbath School is somewhat larger than it was last year, but there has been a marked improvement in the average attendance. For the last six months especially the number in attendance has been very regular. Almost never have there been less than 150, and seldom more than 200. The school grows more and more like a home Sabbath School. The scholars are arranged in twenty classes, eleven of which are for Christians and the remainder for heathen men and boys. Of these latter, two are arranged near the door so as to attract and detain such as may have come in from curiosity. The teacher of one of these classes speaks in Hindustani, the other in Marathi. It is a most pleasant sight to see some dozen or fifteen heathen men in each of these classes listening earnestly to the Truth, some of them doubtless for the first time. The five schools for heathen children, which are held in different parts of the city, have been well carried on by eight young men of our church. One of these was begun without my suggestion or even knowledge, and has been held quite regularly for several months. The young people have shown much interest and perseverance in this work, and those who have taken hold of it have been manifestly improving as Christian workers. At the Poor House, where we have a school and a Sabbath School, daily prayers have been conducted a part of the year, when the inmates were collected to receive their daily allowances. On the Sabbath many adults come to the Sabbath School, and listen with apparent interest to what may be said. Owing to the fact that the children in this school have also had the advantage of a day school for more than a year, they have made most satisfactory progress. They have done well in their studies, have learned to sing many nice hymns very commendably, and, best of all, are already well
instructed in Christian Truth. One man who was recently bap­tized here came to a knowledge of the Truth mainly without instruction, by reading and studying the Bible alone. He has been much helped and strengthened, however, by means of this Sabbath School."

---

X.—THE CHRISTIAN COMMUNITY.

The Annual Meeting at Ahmednagar.—The annual meeting at Ahmednagar, in October, has come to be the most im­portant gathering of our people during the year. It reminds one of the great feasts at Jerusalem, "Whither the tribes go up . . . to give thanks unto the name of the Lord." Large numbers of Christians from all parts of our field come together for a week's spiritual refreshing, and there are usually many also who are con­nected with other Missions. The exercises of the last anniversary were of special interest. The bountiful rains which had been falling for a month had dispelled the fears of prolonged famine, and given a more cheerful outlook to the future. The examinations of the Theologi­cal Class, of the Normal School of the C. V. E. Society, and of the Girls' School occupied a part of three days preceding the special services of the meeting. Public meetings were held morning and afternoon on Thursday and Friday, and on the morning of Saturday, at which short addresses were delivered on subjects previously assigned. The general subject at the late meetings was, "What shall we do to win souls to Christ?" The addresses were interspersed with prayers and singing. The sacrament of the Lord's Supper was observed on the Sabbath, and it was estimated that there were 600 communicants present. Every evening during the week was occupied with some public exercise, and occasionally two or three meetings were held on the same evening in different places, so that all might be accommodated. The evening meetings were attended largely by Hindus and Mussulmans from the city. Two lectures in English were delivered to the educated natives by Rev. Mr. Park. One evening was occupied by a discussion, in English, on the question, "Has God given a Revelation of Himself to man?" The affirmative was sustained by two Missionaries and the nega­tive by two Brahman pleaders. On another evening there were evangelistic services, in which addresses were given in the Eng­lish, Marathi, and Hindustani languages. On Thursday even-
ing, Major G. A. Jacob, Superintendent of Government Army
Schools, gave an address, in Marathi, comparing the teachings
of the Hindu Shastras with those of the Bible, and the characters
of Krishna and Christ. Several Kirtans were given in connection
with the meetings, at some of which the Christians magnanimously
gave up their places in the chapel to a large assembly of heathen.

This annual festival is a profitable season to those of our Chris-
tians who are able to attend, and many a one doubtless receives an
inspiration at these meetings which enables him to do better service
for the Master during the entire year.

Our Semi-Centennial at Ahmednagar.—Mr. R. A.
Hume says:—“During the year the Committee of the Union of
Churches, after conference with the Missionaries, sent a letter to our
Christian community, suggesting two ways of preparing to celebrate
our ‘Jubilee.’ One was that all those who have fields or keep flocks
should vow a tenth or other portion of their profits this year as thank-
offerings. The other was that each Christian family should purchase
and keep in a prominent place in the house one of the tin banks
which have been prepared to receive thank-offerings for the Semi-
Centennial. They have the words “For God” painted on them,
and are so made that monies put in cannot be taken out without
unsoldering them. It is planned that these should be opened at our
anniversary meeting, and after being re-soldered be given back to
use for another year. The “Union” has also offered Rs. 30, 25, and
20, respectively, for the churches which will next in order resolve
to support their pastors without Mission help. It is my conviction
that with effort every church connected with our mission which
has a pastor could support him by itself, and when needed, with
help obtainable in this country, without taxing Mission help.
Securing such a status to our churches would be a glorious way of
observing our Semi-Centennial. Native Christians or other friends
who would be willing to once put well on their feet churches which
would act like the Jambgaw and Parner churches, described else-
where, are requested to communicate with, and to send donations
to, Rev. R. V. Modak at Ahmednagar, or to myself, (Rev. R. A.
Hume, Ahmednagar).”

Improvement among Christians.—Mr. R. A. Hume
writes:—“Two men have been cut off from the church because
they disregarded the Sabbath and other Christian duties, and one
woman was excommunicated for bad conduct. But on the whole
the Christian community shows improvement in points where it has been weak. One of the great drags on Christians, as on Hindus, is the habit of getting into debt. It is a pleasure to be able to report that during the year some of my helpers, when anticipating some special expenditure, laid aside some money for it in advance, and so avoided debts. Very few of my helpers now have debts."

**Improvement of Helpers.**—Mr. E. S. Hume says:—

"I have tried with much satisfaction the plan of giving one day of each month to our teachers,—hearing reports; making suggestions; teaching them; helping them in their studies, and praying with them. In addition to this, during the rains the helpers outside of Bombay were brought into the city, and, together with most of the teachers in the city, were taught regularly two or three hours a day. This plan was tried as an experiment, and has its advantages as also its disadvantages. Good helpers are invaluable, and it is a wise policy which aims at improving them even at considerable pains and expense. Such work as this is also a grand good thing for most Missionaries, especially for those who are mainly engaged in evangelistic work, and are in danger of losing studious habits. On the other hand, there is danger lest the work be seriously hindered and neglected whilst these helpers are thus engaged in study. This is, however, less of an objection in the Konkan than elsewhere, as it is impossible to do much out-of-door work in this region during the rains."

**Our Christian Women.**—Mr. R. A. Hume writes:—

"Our Christian women might do more than they do for their heathen sisters, yet some of them do something. An elderly Christian man married a middle-aged wife last year. At that time she did not know her letters, but he has taught her to read creditably, and encourages her to visit the heathen women about her home and to teach them Christian truth."

**Opposition.**—Mr. R. A. Hume says:—"Conviction of the truth of Christianity is spreading and opposition is lessening. But till the prince of this world is cast out, all opposition will not cease. In three or four villages the townspeople and very often the village officers make trouble for poor Christians and others who are friendly to the Christians. In all such places the Christians, and generally Mission agents too, think that the Missionary should ask the Government to prevent all such annoyance. They know that
the Bible says that persecution is one inheritance of Christians and that they should rejoice in it. But it is not easy to bear, and no doubt there are times when, for the sake of the persecutors themselves, Government may be asked to see justice done. In one village an old catechist had been greatly annoyed, and it was often difficult to bear this. But in time the chief persecutor asked the catechist’s forgiveness and said: ‘I see that Christians are different from us.’ At another time in his absence from home his house was broken into and some grain stolen. The woman who committed the theft was caught and the village headman was about to take her to jail. But when some persons asked the catechist to forgive the woman he did so. He wrote me, ‘The Lord helped me.’"

Influence of Christianity.—Mr. Bruce writes:—“It is pleasant to see the influence which our Christians are exerting in the community as honest and truthful men. The other day our helpers at Medha were asked why they could not remain in their own houses and make out their report of so many villages visited, instead of going from village to village. It was said that the Sahib was so far away that he would never know the difference. It was difficult for them to understand what motive there could be for earnest, faithful labour, ‘when Sahib was away’; but they were convinced that the Christians would never be guilty of deception like that. During a recent Hindu festival a Mussulman was having, according to his custom, some wreaths hung up over his door. Just then some of our helpers, with whom he was acquainted, went to his house. Seeing them he immediately ordered his servants to remove the wreaths, saying: ‘This is a Hindu festival, why should we observe it?’ ‘But,’ said they, ‘you have always observed it before, and why not now?’ He could give no satisfactory reason for his sudden change of opinion, but he insisted that the wreaths should be removed. He would not have the Christians see him joining in the rites of a Hindu festival. One of our Christians here tries to eke out a subsistance by doing the work of a money-changer, and many a man will trust him sooner than he would the heathen money-changer by his side.

A Poor Leper’s Testimony.—Mrs. Bruce writes:—“One day in September, Raghoba of Bibavé came into church bringing some household idols that some of the people of his village had given up to him as being no longer of any use to them. He said he told the people that there was no reason for fearing these
so-called gods. We should worship and fear the God that made us. His mother and brothers assented to this, and one Marathi woman, also believing what he said, lost confidence in her idols and brought them to him. He said he told the people that if they fell sick, or any harm came to them in consequence of giving up their idols, he would be responsible for it! This was true courage. He, a poor diseased leper, with hands and feet swollen and deformed, was yet strong in faith and rejoiced to suffer for Christ. Wrapped up in a cotton cloth with the idols was a little Christian book. I asked him if he could read it. He did not answer my question directly, but replied that it told of Christ’s healing the lame and blind that came to him. I then asked him if he ever felt badly because the Lord did not make him well. ‘No,’ he said, ‘if it pleased God to make my body well, he would do so. If not it does not matter at all.’ He speaks so cheerfully of the privilege of suffering for the Master that at one time I was afraid he retained the Hindu idea of acquiring merit by so doing. But on questioning him he seemed all right on that point. It was Christ, first and last. He says he tells the people not to be afraid of caste;—that coming to Christ is as when one starts to go to a feast. On the way he meets a barking dog which tries to bite him and turn him back. Does he therefore turn back and miss the feast? No! He gives a kick to the cur and goes straight forward. Caste, he said, was like such a dog. It is a form that Satan assumes to keep men from Christ; but they must resist and overcome him. When asked if Christ was near to him all the time, he said ‘Yes.’ Formerly he had some little instruction, but then he only knew Christ imperfectly, and he seemed afar off. Now, however, since he had his seal upon him, he felt that he was near. One day as he was eating a simple repast which I had given him on the verandah he remarked that people sometimes asked him what pay he had now he had become a Christian. He says ‘I tell them that I did not become a Christian for pay, nor for bread, but for the salvation of my soul.’ And it is characteristic of him that although very poor, he never begs. Surely ‘God hath chosen the poor of this world, rich in faith, and heirs of the kingdom.’”

Inexpensive Weddings.—Mr. R. A. Hume says:—“During the year I solemnized seven weddings, all of which were accomplished without incurring debt, though in four cases Rs. 10 were given by the Mission to the helpers, on the condition that no debt
should be incurred. One pastor, at my urgent solicitation that he should incur no debt for such purposes, spent less than Rs. 2 for the feast and other expenses at the wedding of his daughter. For a man in his position, though in pecuniary trouble, to do such an unheard-of thing was setting a most praiseworthy example. Yet one can understand what the ordinary sentiment about this is when he is told that this pastor said afterward that doing as he did to avoid a debt cost him 'pain greater than death.'

"Another illustration of this weakness in these people and the need of firmness in a Missionary may be given in the case of an old catechist who brought his son to Ahmednagar to be married. The bride was ready and the clothes only had to be bought. The old man had not much money, but first went and bought a few pieces of cloth for himself and younger children, and then came to me to borrow money for clothes for the son who was to be married and for the bride. He was told that his Missionary was not accustomed to do that thing, and that he should give back what he had bought for himself and younger children and exchange them for plain clothes for the bride and bridegroom. He declared that this would bring such shame upon him that he could never again show his face in Ahmednagar, or in his own town. But finding that this did not secure any loan, he consented to give back what he had bought. Yet the marriage finally fell through because [the bride was not satisfied with such clothes as could be bought for her."

An Interesting case in Bombay.—Mrs. E. S. Hume writes:—"During the month of March one of the eldest girls of our school was married. She is an orphan, and we took her from the Poor House when her mother died two years ago. The young man to whom she is married is the teacher employed for the day-school in the Poor House. He had no means for furnishing the outfit demanded by the customs of the people, and we declined to do anything to help them if they incurred one cent of debt. She promised to do as we said; whereupon we gave them each a plain simple suit of clothes for the wedding, and one for daily wear besides. We also prepared a plain native dinner. The girl made her own white dimity jacket, and several friends joined in furnishing some necessary cooking vessels. Much to our delight the girl was married without their having purchased so much as a bead for an ornament. The members of the Church also joined in providing several useful needed articles for their room, some books,
a box for their clothes and some brass drinking cups. One young boy in school who has no means except what we give him, and a skilful turn of the hand, drew a pen-and-ink sketch of Adam and Eve and pinned it on the wall of their room, and another young man furnished the last thing wanting, a lock and key to their box. This was so unlike the needless expense of most native weddings, and the young couple began their married life with such a useful outfit, that we were rejoiced in it all.”

C. V. E. Society Prizes.—Early in 1879 the C. V. E. Society offered prizes for the best written Marathi books on any religious or moral subjects which might be chosen by the writers. The first and second prizes have been awarded to members of our Christian community as follows, viz.:—First Prize, Rs. 125, to Mr. Tukaram Nathoji, for a book entitled “The Friend of Youth;” Second Prize, Rs. 75, to Mr. Oomaji Luximon, for a book entitled “Scenes in Domestic Life.” Mr. Tukaram is a member of the Theological Seminary at Ahmednagar, and Mr. Oomaji is teacher of the Station School at Satara.

XI.—THE NON-CHRISTIAN COMMUNITY.

Agriculturists Relief Act.—Dr. Fairbank says:—
“When Act XVII. of 1879, which was intended to help the agriculturists in this region, was brought into force on the 1st of July, with some hesitation I accepted a Government appointment as Conciliator. I did it in the hope that I should be able to render essential service to the debt-ridden agriculturists who should come to me for help. But I have found the cases few in which I could really help them. I found the accounts and affairs of many so inextricably entangled and their indebtedness so great that nothing less than their taking advantage of the course allowed by the Act to insolvents could relieve them. But none were willing to apply for help as insolvents. My efforts as Conciliator used so much time, and the results were on the whole of so little worth, that I resigned at the close of the year. And now I would with redoubled zeal beseech sin-ridden men to be reconciled to God.”

The Danger of Delay.—Mr. R. A. Hume says:—
“There is one small village in which many of the agricultural class have for many years been convinced of the truth of Christianity and in which the Brahman religious guide of the people was baptized
some five years ago. He has quietly lived in his village, and supported himself by the income of part of a field. But his limited education and poor health have prevented his doing much work. A woman in that village three years ago was on the point of being baptized, but was deterred by her daughter from receiving the sacrament at that time. When I saw her at the close of November she was suffering severely from asthma. Amid her paroxysms of pain she said: 'It has gone out; it is extinguished'—referring to her interest in the Truth. Because Christ did not relieve her from her bodily anguish she asked, 'How do I know that he will save my soul?' An excellent catechist has just gone to live in that village, and he writes that she is still anxious for her soul, and he hopes she will accept Christ.'

A Hindu's faith in Hinduism.—Mr. R. A. Hume writes:—'Even among intelligent Hindus faith in their own systems is often seen. A pandit who has had a good deal of intercourse with Europeans and who knows English well tried hard to convince me of the truth of astrology. He asked me to write to my mother for the exact hour of my birth, as he felt sure he could convince me by preparing my horoscope. In about two and half months, when I might reasonably have had a reply from America, he wrote asking if the time of my birth had yet been sent me, and after another interval sent still another letter on the subject. Abstract proof seem to have little effect on his mind. Would that all Christians were as eager to convince others of the Truth as this man is about astrology!'

A Society of Inquiry at Sholapur.—Mr. Gates writes:—'A novelty has appeared within a few months in the form of a native religious inquiry society, calling themselves the Satya Shodhak Mandal. It began with a few Brahmans and shopkeepers, and has gradually increased to some sixty or seventy persons. They openly say that they do not believe in caste, and it is evident that they do not believe very firmly in Hinduism. The leader of the meeting usually comes with the subject which he is to speak upon carefully studied and the main arguments written out. In the course of his remarks he often pauses to give time for questions and remarks by others. An effort is made, and pretty successfully, to keep the discussion within bounds, and not lose the point aimed at. One after another of our Christian people have been invited to attend, and their part in the discussions has
been duly appreciated. It has been said by the most prominent members that if our Christian people were unable to come the meetings would lose much of their interest and vitality. When I attended one evening, the leader was taking down in writing answers to questions put to the Christians about the early history of the Bible and the Jews. These questions often called forth discussion which was carried on in a very fair way. Whether these people are really worthy of the name of "Truth-seekers" or not is yet to be more plainly seen, but they show a feeling of dissatisfaction with Hinduism."

XII.—ITINERACY.

Most of our Missionaries are engaged more or less in touring among the villages. Few of them, however, have reported this interesting department of their labours. It was remarked by one that it was more important to make facts in this connection than to report them.

Touring of Rev. R. V. Modak.—Dr. Bissell says:—

"During the months in which the Theological Class was not assembled for instruction, Mr. Modak has been engaged in evangelistic labours. Several important villages he has visited frequently, and baptized those who seemed prepared to receive the rite. These villages are visited still more frequently by the four Bible-readers, who are stationed at central points in the district. But the latter need an occasional visit from one of more ability and experience, to help them and suggest methods of labour. These tours of Mr. Modak have been the more important, as, on account of pressure of work at Nagar, I myself have not been able to go out in tents as much as formerly. On three or four short tours the reception was so kind as to cause increased regret that I could not do more in this line of labour."

A Young Shepherd's Interest.—Rev. Ramkrishna V. Modak says:—"As I was going from one village to another I saw on a hill by the wayside some shepherds' flocks, and seven or eight small huts. It occurred to me that probably these simple-minded people of the wilderness have never had the Gospel preached to them, and therefore I will go to them. So turning from my course I went to their hamlet, and found the people doing their work in different places: some gathering the refuse in baskets and casting it upon a heap; some were milking the sheep; and some were shearing
off their wool. Of the women some were washing their cooking utensils and some were bringing water from a long distance. Even the children were engaged in some kind of work. I called them to listen to me, but no one would come. Then I went into a sheep-pen where a shepherd was shearing a sheep, and looked for a place to sit down; but the whole place was wet and filthy, and I stood up and began to talk with the shepherd. He said: 'I do not understand anything, and I have no need of your preaching. Go to our headman and talk to him.' But he would not tell me who their headman was, or where he was to be found. I said to him, 'While your hands and eyes are engaged in shearing the sheep only just let your ears listen to my words, that is all I ask.' Then I began reading and explaining the Scriptures to him. In the meantime a number of men and boys came, and after listening a few moments, went away again. Although the shepherd would not give any attention to me, yet I went on reading and explaining, but soon he also finished his work and went off and left me. Then I despaired of getting any one to listen to me, and started to return to my cart. Just then a young shepherd from one of the farthest huts came after me and called to me to wait for him. Coming to me he said, 'That dog is very savage. He would have bitten you in a moment. Therefore I came to restrain him.' 'But,' said I, 'in my coming and going the dog has given me no trouble, therefore we must suppose that the Lord has restrained him.' 'But why have you come, and having said a few words, why are you going again?' I replied 'I came to preach the Gospel of Salvation, but no one will listen to me, and therefore I am going.' He said, 'I will listen to you. Tell me what you have to say.' And he took off the blanket from his body and spread it down for me to sit upon. A half-dozen other persons came after him and sat down near by. There was no shade and the heat of the sun was very great, but nevertheless I read and talked to them. If I asked a question, the answer was invariably, 'What do we shepherds know?' The heat was so great that my head began to ache, and I therefore finished my talking and arose to go. The young man said, 'You are going, but what can we give you to eat?' I told him that I had food with me, and I would eat in the village. 'But how can we let you go without giving you something?' I said, 'If you will hear my instructions and secure your own salvation it will be well.' Then reaching out two pice he said, 'Take this much.' I replied,
I do not want it, I have sufficient. Charitable people have given me enough and sent me to preach the Gospel to you freely. If you wish it I will take your gift and cast it into the treasury of the Lord. 'It is my wish,' he said. So I took it, and after coming to Nagar I put it into the contribution box in the church. And I thought,' What a simple-hearted, tractable man this young shepherd is! What a difference between this ignorant shepherd dwelling in the wilderness and the people in the city who have studied in the Government schools! The learned become sceptical and irreligious, but what a reverent spirit this poor ignorant shepherd has! Acquiring only secular knowledge in the Government schools, the people of the city become sceptical and indifferent, but it is not so with the ignorant people of the wilderness. Therefore let us make haste and quickly give them the knowledge of the true religion.'

Prayer and Effort combined.—Mr. Modak says:—

"I went to a certain village and stopped in the village rest-house. Toward evening I went out, but was unable to obtain any audience. Some surveyors had come there, and they were engaged in their work. At night I went to the rest-house of the Maharwada and preached to an audience of 30 or 40 men from 10 o'clock to 11 1/2 o'clock. They listened with very great interest, and one man declared before them all that he had resolved to be a Christian. Last year I went twice to that village. The first time ten or twelve men were present, but they raised objections and made great opposition; and the second time I got no audience at all. For this reason I felt very doubtful whether I should get any audience at this time. Nevertheless I sent my servant to invite the people to come to the rest-house, and I prayed that we might yet have a pleasant time among those people. My man returned and said, 'When they are assembled and ready to hear, they will call you.' Again I prayed, and waited until half-past nine, but no one came. I then sent my man to them again, and again I prayed. Soon the man returned and said that they were all ready; and I went forth rejoicing. It was then ten o'clock. Four or five men were in the rest-house, and when we had lighted a lamp, twenty or twenty-five more came in. There were also a few women. Seeing them the men were angry: but I said, 'Let them come; they have immortal souls and need salvation as well as you.' . . . . I then preached to them for an hour and a half, and they listened most attentively. They said 'You must come
often and tell us these things, and you must give us a school for our children.' Then, having prayed with them, I came away. This experience led me to think how the Lord had heard my prayer and given me such a good opportunity in this place. I felt that it was only by the influence of the Spirit that those who had formerly rejected and opposed me now listened with so much interest, and I thanked the Lord for it. Where the people reject us there we should often go, seeking the help of God. If they reject us repeatedly, still we should go again, trusting in the Lord, and they will at length receive us. This lesson I have learned from the above experience, and I have written it because it is my wish that other preachers of the Gospel may learn the same lesson."

**Itineracy in the Rahuri District.**—Dr. Ballantine says:—"I have been able to go out twice on short tours, and have met with a great deal of encouragement in the progress of the work in various places. The northern part of my field is especially interesting. Pastor Vithoba, who accompanied me on my last tour, was called on to baptize eight persons in Astagaw and Ranjangaw, of the Kopargaw Talooka. Most of these cases were of special interest, and no one who was present at the examination of the candidates could fail to recognize their earnestness and sincerity. As most of them are landholders, they do not depend upon their 'husks' at all, nor can any one who knows of their circumstances and standing in their community, accuse them of receiving Christianity from motives of self-interest."

**Touring at Satara.**—Mr. Bruce writes:—"Less than our usual time has been spent in touring during the past year, partly on account of sickness in my family and partly on account of needful arrangements for sending our two older children to America. Nevertheless, thirty-eight days have been spent in the villages. In January I made a rapid tour of five days in the eastern part of my district, and visited a number of villages. As a result of this tour a Weaver boy has been received to the church, an account of whom may be seen in another place. Nineteen days were spent on a tour southward, during which I visited Oomraj, Karad, Patun, and Helwank, and many other smaller places. On these tours I went to every village where it was known that there were any inquirers, or that there was any special interest. In some cases this involved long and tedious journeys to places off from the public roads. At Helwank three of our helpers left us for an extended tour up through the
Koina Valley. They did not find as much interest among the people as we have seen on some previous occasions. The Koina Valley is so difficult of access that we cannot send our men through it as often as we could wish. But there are some there who have heard the Word sufficiently often to get some understanding of it, and our prayer is that the Spirit of God may make the Truth effectual to the salvation of souls. In December I spent twelve days in tents at Medha, accompanied by my family. We endeavoured to strengthen the hands of our helpers there, and to inspire new courage in the hearts of the converts, who are having to suffer so much for the name of Christ."

**A Weaver Boy.**—Mr. Bruce says:—"In January last I went with some of my helpers on a rapid tour through the eastern part of my district. We spent two days at Rahimatpur, and while there we met with a Weaver boy who seemed to be very desirous to hear the Truth. He listened to our preaching in the street, and came often to the tents to converse on the subject. He had an intelligent, open countenance, and he seemed so much interested in what he heard that our hearts were drawn out toward him, and he was made an object of special prayer. We were sorry to go on our way and leave him to the influences of caste, and idolatry, and heathenism. But the Saviour, who knows every one of his own sheep, did not leave him. Months afterwards, in September, this boy left his mother's house and came to Satara, without any very definite purpose, but hoping to find employment among the police. In this he was disappointed, and sad and despondent he was one day sitting on the corner of the street not far from the Mission bungalow. He then thought of the instruction he had received from the Christians, and he wondered where he could find them, but he knew not where to look for them. It so happened that one of the Christians passed by the place just at that time, and the boy recognized him, and spoke to him, and was thus led to the pastor's house. He expressed a desire to become a Christian and to seek the way of eternal life. He hesitated somewhat at first about giving up his caste, but after due deliberation he did so once for all. He applied himself diligently to his studies, and in a few weeks was able to read. He was baptized and received to the church in November. About two months after this Weaver boy came to us, his mother, having heard where he was, came to Satara to see him. At first she was very angry, and cried and scolded her son, but afterwards
she became more quiet. In the evening the pastor and his wife conversed with her, sang some hymns, and gave her instruction, to which she listened. The pastor says: 'Then she began to feel better, and instead of being angry she began to laugh. We sat up together until about 12 o'clock, and the next day, after meeting all the friends, she left for her village, saying that she would come again. So let us pray for her.'

A Curious Old Bell.—Mr. Bruce writes:—"While visiting Wai in September, I went with Brother Wells to a village two or three miles away to see a curious old bell. It was probably of Portuguese construction, and was, we judged, of from 1,200 to 1,500 pounds weight. On one side near the top there was a raised figure of the Virgin Mary, with an infant child in her arms, and beneath it was the date 1707. Near the bottom and encircling the whole bell, was the inscription, in Latin, 'Laudate Dominam in cymbalis bene sonantabus.' This is a perversion of Ps. cl. 5 of the old Vulgate. By the substitution of a single word, 'Dominam' for 'eum,' it is made to read, 'Praise the Lady with the loud sounding cymbals.' The traditions of the village state that this old bell was brought there by Nana Phadnis, the Prime Minister of the Peishwa, in the latter part of the last century. Originally designed for celebrating the praises of the Virgin Mary, it has, for a century or more, been doing service in front of a temple of Shiva, on the banks of the Krishna River. It would be difficult to say whether the earlier service or the later reaches the lower depth of Pagan idolatry. But may we not hope that this old bell has still a future service, when 'Holiness to the Lord' shall be written upon it, and when it shall be used to call the people to the worship of the 'only living and true God!'"

XIII.—EVANGELISTIC WORK.

Wayside and Village Preaching.—Mr. Bruce says:—"It is not when we are on our regular tours only that we are engaged in wayside and village preaching. When at Satara I often go into the city in the morning and preach upon the street, or, taking one or two of my helpers, go to some neighbouring village. My assistants also are constantly employed in this way. The pastor of the church is full of zeal in this work. He has sometimes risen in the morning and walked off to a village..."
miles distant, reaching it at such an early hour that he was obliged to sit down and wait for the sun to rise, and for the people to rouse from their morning sleep. In this way, and on our longer tours, it is estimated that 150 villages have been reached during the year. The monthly reports of one of our helpers indicate that he has preached 621 times during the year to audiences numbering in the aggregate more than 13,000 persons. Thus are we endeavouring to fulfil the command to 'Preach the Word' wherever we can find even a few who are willing to listen to our message."

**Street-Preaching at Sholapur.**—Mr. Gates writes:—"As there was no one to assist in street-preaching except the Medical Catechist, who could not go very regularly, this work has been somewhat interrupted during the year."

**Kirttans at Rahuri.**—Dr. Ballantine reports:—"Kirttans have been carried on by Pastor Waniram, with some success, during the year. The Kirttans have invariably drawn a crowd wherever they have been and people seem never to tire of hearing them. Good opportunities have thus been presented in various places in this field, and in one or two places in other fields also, where Pastor Waniram's party have gone for preaching the Gospel, which have been made the most of."

**The Kirttan at Wai.**—Mr. Wells says:—"In September Mr. Bruce, with his company of trained singers and players, came to Wai and gave a series of Kirttans in the city. These Kirttans were something entirely new for the place. The people flocked together from all parts of the city to hear a Christian Kirttan led by a converted Mahomedan. The people asked, 'Are they Christians?' 'Who taught them to sing the same as our kirttanwallas sing?' 'Has the Mahomedan leader really become a Christian?' 'How did that happen?' The Patil very kindly let us have the Government City office to hold the Kirttans in. This being open on two sides, it gave a place outside for hundreds to stand and hear who could not find room inside. We felt much encouraged; yes, and proud to see a company of Christian men standing up in this stronghold of heathenism singing of Christ, and how salvation through him could be obtained, to the hundreds who had gathered to hear. In this way a great number heard of these things who had never heard of them before. When the Gospel is preached in this interesting and attractive way the people will listen, and will learn of the things concerning their eternal welfare. The city was
considerably stirred up by these Kirttans. It was the great subject talked of for many days; and, from that time to the present, the people all through the city, as I have been going here and there, have been asking, 'When will the Satara Saheb return with the singers and give us some more Kirttans?' The interest with which the people listened to these Kirttans may be understood when we speak of the last Kirttan given. It was raining all the time, still hundreds stood outside in the rain until the close."

The Magic Lantern.—Mr. Wells says:—"We have exhibited the Magic Lantern many times during the year at Wai to large crowds of people. We were constantly invited to show the pictures in the houses of the well-to-do Brahmans, where we always found a large and select company of Brahmans, both men and women.'"

The Magic Lantern for Women.—Mr. Gates reports having given an exhibition in the Mission chapel for native women. The house was well filled and a number of Brahman ladies were present, including those of some of the Government officials. The native paper has advocated his cause and urged the ladies to attend.

The Distribution of Leaflets.—Mr. Bruce writes:—
"The same plan for the distribution of leaflets which was described in my report of last year has been continued to the present time. A young man has been constantly employed in canvassing the city and leaving a leaflet at every house. Where there were no readers in a house, he would himself stop and read the leaflet to the people. He is now engaged in his seventh canvass with the seventh leaflet, and we feel very much encouraged with the results which we have seen. Instead of the opposition and abuse which he met with at first, he is now generally greeted with kindness and his tracts thankfully received. Frequent messages of gratitude have been sent to me for supplying these little leaflets. We are sure, too, that the matter does not end there. A young man of high caste met one of our helpers, and told him that he had received the leaflet containing the Ten Commandments, and that he had committed them all to memory. Many of those who formerly abused our distributor, and tore up the leaflets in anger, now receive them gladly, and preserve them in various ways. Some have taken down their duftar, in which their valuable papers are kept, and opening it, have shown some of the leaflets previously given, confessing that they used to tear them up. Others have carefully pasted them up upon the walls of their houses or shops, as the
most convenient way of preserving them. We have no doubt that
these silent messengers find their way to many a one whom we
could never reach with the living voice."

**General View of the Work.**—Mr. Winsor says:—
"We can speak not only of hopes but thankfully of actual realiza­
tion too—fruit gathered, and more ripening, and to the Lord of
the harvest be all the praise! I know that longing hearts are
waiting and eyes are turned, patiently looking, for good news from
a far country. Friends of Missions ask yet, and rightly ask, 'Watch­
man, what of the night?' To give answer from the standpoint of
one's own sphere would be erroneous. In such section the faith of
the people may be completely shaken in their idols, and many may
absolutely abandon them, and it may be impossible to win them
back to heathenism. In view of such facts, will one say that
Hinduism in India is giving way, and that soon these friends of
Missions will have no more concern, for all will have been done?
Penetrate with a scrutinizing eye all the ramifications of the Hindu
system, and it will take a strong faith to believe that, at the
present rate of procedure on the part of religious Societies, it will
ever come to naught at all. Look forward: two, three, five genera­
tions will have passed away, and in these gloomy dismal temples the
nightly light will still be dimly burning and the foulness be still
remaining, fit emblem of the Hindu heart. While we would be
humbly grateful for what is accomplished in any place, we cannot
but give answer, the night is widespread still. There is work for
strong hearts, strong hands, for earnest souls, and room for earnest
effort, and that for many a toiling year. Anticipate the Great Teacher
in His designs, we cannot, but we can hold ourselves ready to
do more at his bidding, and this is the attitude we would take in
beginning the work of another year."

**Evangelistic Work in Bombay.**—Mr. Park writes:—
"The work of preaching to the people at large has been carried on
during the year, at the church on Sunday afternoons after service
and on Thursday evenings, and at the Byculla preaching place on
Tuesday evenings. There has been but little interruption in the
regularity of these services, and there is but little calling for special
mention in connection with them. The Musalman element pre­
vails largely in the chapel audiences; these people sometimes
express their dislike of Christianity in objectionable ways. The
preachers have more than once been followed towards their homes
by angry Muhammadans, who have assailed them with hoots and stones. Especially was this done on one occasion, about the middle of the year, when the crowd was quite large, and several of the preachers were hit by the missiles thrown. An appeal to the police authorities has resulted in more efficient police arrangements, and there has been no trouble since.”

**Hindustani Preaching.**—“The immediate occasion of this outburst of Musalman unfriendliness was the beginning of regular preaching in the Hindustani language. For some time past we have had occasional Hindustani addresses, whenever any preachers happened to be present who could use that language. But this year we asked our friends of the American Presbyterian Mission at Lodhiana to make over to our Mission some efficient Hindustani preacher, with a view to regular and persistent operations in that language. This request was generously responded to, and in August we welcomed to our force at Bombay, Munshi Totu Nath, by birth a Rajput, but one well acquainted with the religion of Muhammad. He has entered heartily into the work, and in spite of the ill feeling excited among some of the Musalmans by his coming, he has won the esteem of not a few of them, as well as the respect and love of the whole Christian community. Many Muhammadans go to his house for private conversation; he preaches regularly and instructs those gathering at the Sunday School who understand Hindustani. He also teaches a class in Hindustani in our Mission School at Byculla.”

**Prospects in Bombay.**—Mr. Park says:—“The prospects before us at Bombay have never seemed brighter. I think that more persons have been brought under our influence, and that more have come to us for religious conversation than ever before. The inquirers have been chiefly Beni-Israels and Musalmans.”

---

**XIV. — WORK AMONG THE WOMEN.**

**Bible-Women at Ahmednagar.**—Mrs. Bissell reports:—“The work in the districts is carried on almost entirely by Bible-women, six of whom are working among the villages of the Newase Taluka; three in the Rahuri and two in Kolgaw, and its outlying villages and hamlets. Their work is brought to my notice monthly through reports, and besides we have gatherings of all the Bible-women several times a year. Now, however, we have settled upon
semi-annual meetings as most practicable. On these occasions we have particulars of their efforts and incidents which we might never learn from their reports. The two from Rahuri told us of their trip to Paithan, at the time of the great pilgrimage, with the pastor and several other Christians; of the Kirtans in which they all joined, and of the companies of women they were able to secure to listen to their words, many of whom had never before heard the glad tidings."

**Suffering and Waiting.** — "Bhagubai of Sairal drew upon our sympathies by her account of a woman in one of her villages who had for some time believed the Truth, but had been waiting for her husband to consent to her making a profession of it. At last she declared to him her purpose to become a Christian, and is now suffering such persecutions as one bitterly opposed to Christianity knows how to inflict, but is bearing them with patience, praying that her husband may also be brought to the light. Bhagubai asked prayers for her that her faith might not fail. This story came home very closely to two of the Bible-women, who had been through all that and more, and been rewarded by having their husbands join them in the precious faith, though after many years of bitter trial."

**Conducting a Funeral.** — "Two of the women told with much simplicity of their having presided at a funeral when no one else was available. They had come to the village, not knowing of the death. It was that of a Christian, and they found that they were about to remove the body without even a prayer, because there was no Christian at hand. The women went forward and had the people seated, then read from the Bible and spoke of the Christian's hope in death, sang, and one offered a prayer. The people had not been very friendly to the Bible-women before, but ever since they have found a welcome there. They were a little doubtful whether it was quite proper for women to perform such a service, and they asked my opinion. I said it certainly was under the circumstances, and the thought to undertake it was a very kind one."

**Help in Trouble.** — "All these women walk to the villages, except when going on long trips, and one of them gave a most thrilling account of her walk home one night after parting with her companion. They had been somewhat belated, and in the dark, with a heavy rain, she suddenly found herself nearly submerged in a flood which had come rushing down. She knew not which way to turn, but cried unto the Lord, and He heard her and
brought her out into a safe place, but she was obliged to retrace her steps, and spent the night in a village on that side the river.”

Influence of Vithabai at Kolgaw.—“One gathers much knowledge of the work and its encouragements and difficulties from such verbal reports. But it is far more satisfactory to enter the field with the Bible-women themselves and see the work. This it was my pleasure to do in November at Kolgaw, where Vithabai and Bhagubai are located. The latter was not well, but we had two of our Nagar Bible-women to help us, and Vithabai was our pilot. We went with her first to the Maharwada, where she brought the Christian women together with a mild kind of authority which no one tried to resist. At the close of the remarks and singing she put in a few pertinent words, which were listened to with that kind of attention which comes from respect of person. Nothing more was needed to show her standing among them. She then took us into the village, to the house of the Patil. Women, and men too, exchanged pleasant salutations with her as we passed along, and occasionally she would stop at some door-way, and call the women of the house, saying, ‘Come, we are going to meet at the Patil’s,’ . . . . and there would come the response, ‘I’m coming right along.’ At a Brahman’s house next door to the Patil’s she said, ‘Krishnabai, can’t you come with us this morning to the Patil’s?’ and Krishnabai left, her sprinkling of the door step, and, setting her water vessel inside, was soon with us. Vithabai said to me in a low tone, ‘She has been sorely tried by her only son having become insane. I have tried to encourage her to look to God alone and to pray to Him; and her son is certainly better lately, but not well, and I thought you might say something to help her, and so was very anxious to have her come out this morning.’ After singing, I read of the woman who, in her hour of great need, came forward and touched the hem of Christ’s garment, and was made whole. She had not even spoken to him of her need of his help, but had felt it and had come to him. How ready He was to supply her need as soon as she came! He knows all our sorrows and anxieties, and is waiting to have us come to him with them. He can save us from the ills of this life and of that which is to come. The tears stood in the eyes of Krishnabai, and she said, ‘That’s just what Vithabai says, and I believe she is helping my boy.’ And Vithabai followed with a few simple but earnest words, saying that Christ alone is a true refuge in time of trouble, and He
alone can save. We sang of the 'Friend above all others,' and there were other wet eyes than Krishnabai's, and it seemed as if hearts must have been touched.

We visited the Mangs, and Vithabai was at home there also, and they evidently regarded her as their friend. On another day we rose at early dawn and went to a village a few miles distant. Formerly we could not get a hearing from the women there, but Vithabai called them together, and the Patil asked us into his wada. Several of these women were very interesting. One especially listened as they are not wont to listen. When we spoke of leaving she said, 'Sing just one more hymn.' 'What shall it be?' said I, and she replied, 'I will not complain of thy dealings with me, O God!' I turned with surprise to Vithabai, and she said, 'Do you not observe that she has but one arm?' And then the woman said, 'I used to fret and murmur a great deal about it, but since Vithabai has come and told us these things all looks differently, and I like to hear that hymn!' Now this Vithabai is from the Mahars, and yet how she is received and respected by all. God has given her this grace and power himself. These and other pleasant and interesting things tell of a real work among the women of those villages.'

The Work at Ahmednagar.—"Here in Nagar there are five Bible-women working among the high and the lowly. I have gained access to the women of high caste mainly through two schools for high caste girls. Finding here and there a young woman who could read imperfectly, and was desirous of learning more, I have employed a woman to go about and teach them. She was a Marathi woman, formerly educated in this girls' school, and has for many years lived at a distant village, where she never heard the Truth. The year after the famine she came with her boys 'to become a Christian,' she said, and I found she could still read fluently and had much of the Bible in mind. We thought, however, she had come principally for help, and we encouraged her to return to her village, which she did. But the next year she came again, and this time 'to stay.' She said her husband told her she was of no use to him if she wished to become a Christian, and she had better go. She supported herself by working in Christian families, until I gave her this employment. Meanwhile she was received into the Church, and the one little boy that came with her this time was baptized. I am hoping this work will grow and give her abundant occupation."
A Crippled Girl.—"We found one day, at the house of a Shimpie, or tailor, a young girl of about fifteen years, quite crippled with rheumatism, and were asked if we could not do something for her. We read to them of blind and lame who were brought to Christ and healed, and told the mother to pray to Him, and also advised, that she be taken to the hospital. But when she was taken there, the Hospital Assistant said it was a chronic case, and they could not help her. I then proposed a simple remedy, which was to be applied night and morning to the stiffened joints with rubbing and heating, and said 'We will all pray that this may help, if not quite cure her.' After a few weeks we were surprised and much pleased to find the girl looking much brighter, and her joints more pliant. Said the mother: 'I have taken the name of Jesus only all these days, and she is certainly beginning to improve.' Being taken to the hospital again, she was declared to be in a more hopeful state, and was received and placed under treatment. It was not long before she was able to walk from there to her own house with the help of a cane. To me, and to the Hospital Assistant also, it seemed little short of a miracle, and I feel no hesitation in saying that Jesus has done it, blessing means which would seem to have been insufficient of themselves to effect a cure. If they can be induced to receive Him as their Saviour and Deliverer for the life to come also, this would prove a blessing indeed."

A Brahman Widow.—"There is an aged Brahman widow here, living in the family of her son, for whom I cherish a real affection. One day I sang to her 'One there is above all others.' 'Why,' said she, 'that sounds very sweet and nice. He is the kind we want. One to save and care for us.' 'How is it, Bai,' said I, 'you have just returned from Kashi: do you feel any better satisfied now? Is your mind more at rest?' 'Well, not quite as I could wish. I still hope some day that I may go to Rameshwar.' 'Go to Jesus,' said I. 'He is near you always, and you need take no more long journeys to Kashi or Rameshwar. Come to Him.' But they are Brahmans of the old school, and I fear will never leave the ways of their fathers."

Encouragement.—"The most encouraging feature of our work in the city is that we are allowed to prosecute it to the extent of our ability. We are forming new acquaintances constantly. The above incidents will suffice to give an idea of our work,
though not much is seen in the way of direct results. Our efforts rest upon the promise, 'My word shall not return unto me void.'"

**Bible-Women at Wadale.**—Dr. Fairbank says:—"The Bible-women who work in this district have continued their unostentatious efforts with regularity and patience. They find it very profitable to attend the quarterly meetings for Bible-women which are conducted by Mrs. Bissell. These, with the sermons they hear and the instruction they gather at the anniversary meetings in October, and their private study, comprise their helps for improvement. So, as their store of material is not superabundant, it seems desirable to change their location from time to time. With this in view, arrangements are now made for the transfer to other districts of two who have been in this district for several years."

**Bible-Women at Sirur.**—Mr. Winsor writes:—"Of the four Christian women engaged in religious labour among their own sex, two are occupied at Sirur itself, where they not only impart Scripture Truth to Hindu women, but they also help to do the same for some of their Christian sisters. The remaining two are earnestly at work among Hindu women in the surrounding villages to which they daily walk. There is such an air of cheerfulness and heartiness in their labour, that we have much satisfaction in what they do."

**Work for Women at Sholapur**.—Mrs. Gates writes:—"There is no paid Bible-woman here, but I have tried to have all the Christian women feel it their privilege to speak as they have opportunity. I am very glad to make special mention of two sisters in the Lord who have voluntarily and heartily entered into the work of visiting women in their homes. Five or six different localities in the city have been regularly visited. Villages two, four, six, and ten miles distant have been visited from time to time, and the report from all places is, 'Oh, the women listened so eagerly and would beg us to talk more.' 'They held us by our feet and said, 'Don't go now, tell us more of this sweet way.' 'Be sure and come in three days,' they would call out after us.' Often twenty-five women, as many children, and a dozen or more men gather around and are willing listeners. We cannot speak of great harvests, but two widow women are asking baptism, and give good evidence of a change of heart. Visits have been made at the jail, but not as regularly as we could wish, owing to lack of time and of labourers."
A School for Women asked for.—"During September calls were made at the house of a wealthy Brahman in the hope of getting some aid toward building a boarding school. He urged most persistently that a school for women be started. He promised to find twenty-five or thirty scholars, and even went so far as to offer to erect a house for the use of such a school. Unfortunately for this project, he was obliged unexpectedly to remove his business connections to Bombay."

Mothers' Meetings.—"The mothers' meetings have been well attended. Prayers have been full of earnest petitions for specified objects, and for persons mentioned by name. As the answers have been received, they have been acknowledged, and prayers of thanksgiving offered. By these united supplications, and the connection of prayer with answer, much sympathy of feeling has been excited and hearts have been knit together."

Women's Work at Satara.—Mrs. Bruce writes:—"We have such a good teacher in the Station School, and also an assistant for half the day, that I can, besides supervising the school, and teaching some in the forenoons, get several afternoons in the week for work among the women. I have had no Bible-woman during the latter months of the year, but there are several of our Christian women who hold themselves in readiness to go out once or twice a week either with me or with each other, which requires some sacrifice of their own convenience. Our tract distributor has sometimes been useful in finding places for us to visit, and through his influence I have had several very good audiences in distant parts of the city. We also occasionally visit the neighbouring villages, and sometimes leave tracts behind for such as can read. On Tuesdays we visit the jail, when two of our best Christian women alternate in going with me. On Wednesdays we have our women's prayer meeting. This, on the first Wednesday of each month, gives place to the maternal meeting, which is attended also by all the Christian children."

The Seed Scattered.—"But it is necessary not only that the Gospel should be preached but that it should be lived before the heathen in order to become a power, and therefore it is a great satisfaction to us that we have Christian families scattered here and there. During our recent visit to the out-station of Medha, we saw many people who came long distances to the weekly bazar, and it was a great relief, after talking with them, to be able to
refer them to the Christian teacher who lived right there, and would gladly expound the Way of Life more perfectly if they desired. One day the teacher's wife went with me to visit the village potters, and after delivering our message we went on our way. But there proved to be a young woman there who was interested in what we said; and, knowing the direction which we had taken, she watched her opportunity, and came out by another way to have a word with us in private. She said that her husband would be angry with her if he knew it, but she would find some pretence, and, unbeknown to him, go up to the teacher's house some day. She did not dare to stop long, and on her way back we heard some one scolding her.

**First Fruits in the Vena Valley.**—"In a village near by Médha lives Venubai. She has the same name as the beautiful valley in which she lives, and is one of the first fruits of Christianity in that region; but although so young in the Christian life, she speaks and acts like one of mature experience. She goes in and out among her heathen neighbours, earning her bread by the labour of her own hands, and, as she says, 'looking to the Lord Jehovah alone' for his blessing ever since the teacher came to live there. Patiently she bears the reproaches of the people around her, and declares that they may even kill her as they did the Saviour, but she will never renounce her hope and trust in Christ. Once when we went over to her village we found a nice place swept clean for us to sit and talk with the people. The paths also leading to the houses had been swept, and I thought how true it is that cleanliness follows in the wake of Christianity."

**Beni-Israel Women in Bombay.**—Mrs. E. S. Hume says:—"Recently several interesting cases have occurred in connection with our poor girls, and with the wife and daughters of our Beni-Israelite who has so lately been baptized. They all come to school, are committing to memory with evident delight the Gospel of John, and, we trust, near the kingdom."

On this same subject Mr. E. S. Hume says:—"In last year's report mention was made of the baptism of a Jew and his sons. At that time his wife was not only opposed to his taking this step but to everything connected with Christianity. This feeling was largely owing to the influence of her relatives, especially a brother, who tried to get her to leave her husband. Soon after, however, her brother died, and since then she has been more and more
inclined to the Truth, until at last she too has been baptized and received into the Church. At the time of her baptism, the youngest child was also baptized, making the eighth and last one of the family. This family is the first fruits of our work among the Beni-Israelites. In November another was baptized, and we hope soon to have the pleasure of welcoming his family, including a wife and four children, most of whom seem all ready for the step. Others from the Beni-Israelite community are in the same hopeful state.”

XV.—MEDICAL WORK.

Medical Force.—There are two Medical Missionaries in connection with the Mission and one Medical Catechist. The principal work of this kind is therefore carried on in Bombay, in Rahuri, and in Sholapur. More or less unprofessional medical work is, however, done at all our Mission stations.

Dispensary in Bombay.—Miss Dr. Norris reports:—
“During the year the dispensary has been visited by 10,243 patients and 6,069 other persons, relatives and friends of the patients, who receive no medicine; 587 were treated at their homes and elsewhere, making a total of 10,830 who received treatment and medicine. Of this number, 5,172 were new cases. Of those treated outside, about 200 were in the villages near Mahableshwar. The building in Dock-yard Road was given up on the first of July, and the dispensary was moved into a bungalow in Love Lane. There has been no falling off in numbers in consequence of the change, as will be seen by referring to the figures above. The Mussulman patients have largely increased in number, since the removal to the present building. Tickets bearing written and printed texts have been given out as usual, and tracts and leaflets distributed to a considerable extent. Munzulabai Shelake, the Bible-woman, has attended regularly and faithfully, and many persons have appeared to be interested in her readings and explanations. Men as well as women listen to these readings, as a large number accompany their wives and children daily. Thanks are due to Krupabai Haripunt for her assistance in questioning the women and giving them advice regarding the care and training of their children, and on general subjects connected with their domestic duties.”

Medical Work at Rahuri.—Dr. Ballantine reports:—
“The medical work at Rahuri has been continued more or less suc-
cessfully during the year. There has been comparatively little sickness, owing probably to its having been, for the most part, an open season. There has been no prevailing type of disease in the community aside from fever and ague. People are more than ever ready to come to me when I am at hand, and accept medicine or advice freely, according to the merits of the case. They are usually quite ready to pay fees, and generally come provided with a small amount of copper coins, knowing that they will have to pay a trifling sum only for the medicines they receive."

New Dispensary and Work at Sholapur.—Mr. Gates says:—"During the year a dispensary and house for a Medical Catechist have been erected on ground kindly given by Government for the purpose. We are hoping that a medical lady will come to use the dispensary and to carry on a work which holds out inviting prospects to one who will take it up. The work carried on by our Medical Catechist has been very encouraging, and the receipts have shown, on the average, a steady increase. The number of new patients during the year amounted to 1,880, and the fees collected Rs. 227. A good deal of time is spent in religious conversation with those who come, and those who do not come for treatment are frequently found in the Dispensary. Thus an acquaintance is being formed with many of the intelligent people of the city. In this way inquirers have been found, among whom two are now candidates for baptism."

XVI.—OUT-STATIONS.

Out-Stations in the Sirur District.—Mr. Winsor reports:—"We have three teachers in villages distant from Sirur 10, 14, and 18 miles. In two of these the influence of Christianity is most certainly felt, and we have no doubt of the good work being done in them. In one the progress is so marked that it is too much for the Hindu element in the higher castes, and these have been aroused to deeds of persecution; they closed the school and attempted to drive the teacher away. Such interferences in the past were soon rebuked by the powers that be, when such cases were promptly referred to them, and in like manner the present case is being dealt with. In this village the interest on the parts of the Mahars has been intense; they have listened to the truth of Christ with marked attention and have longed to listen still. An elderly
man and his wife from among them have made a public profession of their faith in Christ, and after some months of instruction the former was baptized and received into the church, and soon after his wife also. This man seems really to have caught a glimpse of the inner life, and tells the people he has something within which he cannot explain to them. These two follow their work as common labourers at their village, and walk in ten miles to communion service at the appointed seasons. It is from out-stations like these, dotting the country over, that the light of the Gospel must cast its lustre from centre to circumference of this benighted land. The history of the spread of Christianity shows this to be one of the undoubted means for the spread of the Gospel. At the present time this village is exerting a great influence on the surrounding places, and now may God send His spirit more abundantly till the dry bones shall begin to shake, tremble, and live."

**New Out-station at Wai.**—Mr. Wells writes:—"For many years the village of Bhujj has been considered the centre of Mission work in this district, but of late we have been more and more impressed with the importance of making the city of Wai our head-quarters, and working from there the surrounding country. At Wai we not only have a large place, in some part of which an audience may be obtained every day, but we have a place to which the people of all the surrounding villages are constantly coming. We have long wished to obtain a foot-hold for our native Christian workers, but until lately we have not been able to do so. A few months ago a dilapidated house in a very good position, in the outskirts of the city, was offered me for Rs. 150. Although I had no allowance for purchasing a building, still I felt I must secure it at once before the people in Wai were aware of what was going on. The house was purchased, paid for, and the deed made out. As soon as it was noised abroad what had been done, a number of Brahmins waited on the Muhammadan who had sold the house, and asked him if it was true that the Padre Saheb had bought the house. He told them it was. They told him he must in some way break the engagement, and they would give him more for the house than had been given. He told them that the money had been paid and the deed had been made out on stamped paper and that the Saheb had it registered the same day that he purchased it. Then they told him to bring out the old paper, and they would
see if some flaw could be found in that. He told them that the Saheb had taken possession of the old paper also, so that there was no hope of getting it away from him. As soon as our European friends at Panchgani heard of our need of funds for this worthy object, they very soon gave, and collected for us from their friends, over one hundred rupees. This with the amount given by the native Christians and one or two others made the sum up to 200 rupees, which was sufficient to pay for the house and to put it in good repair. We are now building another small house in the same compound for a teacher. We have already two good men (Catechists) stationed here, who have commenced work in earnest in the city and near villages. A school has been lately started in the Maharwada, so that the outlook at Wai is encouraging."

Work in the Konkan.—Mr. Park says:—"Our work at Mahad, our Konkan out-station, 80 miles south of Bombay, has progressed as usual, except that the helpers were withdrawn during the rains, when it is nearly impossible to do anything. The time of the men can be more profitably spent in study. Work at Uran, just across Bombay Harbour, has been, at least for the present, discontinued. At the close of the year plans were made for taking another station in the Konkan. There is an English school at Mahad, not connected with the Mission, as the teacher is not a Christian. It is privately supported, and though small is doing well. Efforts to establish a Christian school there have not thus far been successful. With regard to Mahad I can only repeat what I said in our last report, that our helpers there have won the respect and confidence of the community, general friendliness is manifested towards them, and a wide and effectual door is open before them. With every tour which I take through Konkan my sense of its importance as a Mission field, and of the pleasant nature of the work within it, increases. The great want is a Missionary, resident at Bombay, to devote his entire energies to it."

XVII.—THE PUBLICATION DEPARTMENT.

Publications in 1880.—Mr. Park reports:—"The work in this Department, which has been under my charge during the year, has not been so great as I should be glad to record. The following books have been published:—
"The Safe Compass.—Being Vol. IV. of the Prize Series, pp. 65, 12mo. This is a translation, or adaptation, by Mr. Dawlat Marutirao Sanglé, of an English work whose name it bears. It is designed for young readers, and is filled with moral and religious instruction suitable for them. We sell it for 1½ annas.

"Sermons on Christian Doctrines.—Vol. II. of the Prize Series, pp. 225, 12mo. Price 4 annas. These sermons are by Rev. Ramkrishna V. Modak, for many years pastor at Ahmednagar. The name of the book sufficiently indicates its character.

"The Dnyanodaya Almanac for 1881 was issued, as usual, at the close of the year. It is a royal 8vo. pamphlet of 48 pages and retails for 1½ annas. An edition of 3,000 copies was printed, and nearly all have been sold. It contains, along with the usual information appropriate to an almanac, much religious reading. An edition of a Gospel leaflet, 2 pages royal 8vo, printed in colours, was also issued; 10,000 copies were printed, and some 8,000 more or less have been disposed of. They are sold for 8 annas for 100.

"The Dnyanodaya (a weekly Anglo-Vernacular newspaper) has been carried on as usual. Mr. Shahu Daji Kukadé has cared for the Marathi, and I for the English, part of the paper; and the monthly illustrated Supplement for children has been, as formerly, under the charge of Mrs. Park. Our contemplated return to America has made other arrangements necessary, and hereafter Rev. R. A. Hume will edit the English part of the Dnyanodaya, while the Supplement will be under the care of Mrs. E. S. Hume. Rev. E. S. Hume is to have charge of the Publication Department."

Acknowledgments.—"It gives me pleasure to acknowledge gratefully the aid which the Department has received from without during the year. The Religious Tract Society of London granted £20 in aid of the Dnyanodaya Almanac; also 100 reams of white demy printing paper for other publications. The paper was received near the end of the year. This is the second grant of the kind from that Society. A grant of electro-plates for the Balbodh Mewa (Supplement to the Dnyanodaya) was also asked and received from the American Tract Society. This Society has many times aided us in a similar manner. Several friends have also aided us with special donations of money for this Department. All these donations are acknowledged in the proper place in this Report, and for all we extend our hearty thanks to the givers."
The Columbian Press.—The Columbian Press of Satara has continued its activity during the year. Mr. Bruce writes:—

"The greater part of our Press work is done during the rainy season, when outside work is more difficult and touring is impossible. During the last season a new and improved edition of the Marathi wall-text, ‘Believe on the Lord Jesus Christ and thou shalt be saved,’ has been printed in a variety of colours, and one hundred copies were sent to the Bombay Tract Society for disposal. A calendar for 1881 has also been produced, consisting of twelve pages, or one page for each month. It is designed to be suspended on the wall, and shows the dates, days of new and full moon, and eclipses of the sun and moon. Each page has also a scripture text, several of which are illustrated. A beautiful Christmas card has been prepared by printing in colours an appropriate text, in Marathi, within a chromatic wreath obtained from the Tract Society. Sunday School Lesson Papers for 1881 have been printed. This is the fourth year that this work has been done. But the principal work that was done during the last season was the printing of 40,000 two-page Marathi leaflets for gratuitous distribution. This was in continuation of the series commenced last year, and which now numbers a total of 180,000 pages."

DONATIONS.

The following donations received during the year 1880 are thankfully acknowledged:

For the General Purposes of the Mission.

<table>
<thead>
<tr>
<th>Donor</th>
<th>Rs. a. p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. B. Boswell, Esq.</td>
<td>150 0 0</td>
</tr>
<tr>
<td>C. C., Milbury, Mass, U. S. A.</td>
<td>114 4 0</td>
</tr>
<tr>
<td>T. Graham, Esq.</td>
<td>50 0 0</td>
</tr>
<tr>
<td>Mrs. Geo. Oldham</td>
<td>20 0 0</td>
</tr>
<tr>
<td>Foreign S. S. Society, New York, U. S. A.</td>
<td>23 10 5</td>
</tr>
<tr>
<td>Mrs. F. H. Sedgwick</td>
<td>5 0 0</td>
</tr>
<tr>
<td>G. A. Kittredge, Esq.</td>
<td>20 0 0</td>
</tr>
<tr>
<td>Mr. Abdul Masind Mandal</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Mr. Abdul Razak Dobachel</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Mrs. Fitzgerald</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Mr. Shaik Ibrahim Daud</td>
<td>10 0 0</td>
</tr>
</tbody>
</table>

For the Theological Seminary.

<table>
<thead>
<tr>
<th>Donor</th>
<th>Rs. a. p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. D. A. Reed, Springfield, Mass, U. S. A.</td>
<td>96 3 9</td>
</tr>
<tr>
<td>&quot;Grace Chapin Reed&quot; Scholarship, $40</td>
<td>184 12 0</td>
</tr>
<tr>
<td>Teachers and Pupils Bradford Academy, Bradford, Mass, U. S. A.</td>
<td>$77</td>
</tr>
</tbody>
</table>
For Girls' School, Ahmednagar. Rs. a. p.
The Ladies of Ahmednagar ........................................... 93 0 0

For Famine Relief.
Major Geo. W. Oldham ........................................... 100 0 0

For Special Objects at Ahmednagar.
H. B. Boswell, Esq. ........................................... 250 0 0

For Industrial School at Sirur.
J. Fairlie Muir, Esq ........................................... 50 0 0

For Orphans at Sholapur.
Sunday School, Somers, Ct., U. S. A .................. 57 2 0
Do. do. Panchgani ........................................... 22 4 0
School in Stellenbush, South Africa .................. 192 11 0
E. H. Percival, Esq ........................................... 62 0 0
H. B. Briggs, Esq ........................................... 3 0 0
Major Pemberton ........................................... 50 0 0

For Boarding School at Sholapur.
A Friend ................................................... 5 0 0
H. B. Briggs, Esq ........................................... 10 0 0
A. C. Paine, Esq ........................................... 5 0 0
A. H. Spry, Esq ........................................... 100 0 0
E. C. Ozanne, Esq ........................................... 15 0 0

For Christian School in Bombay.
Major G. A. Jacob (for Maps) ...................... 50 0 0
Wm. Simpson, Esq. (for support of a boy) .......... 42 0 0

For Medical Work in Bombay.
Mrs. Fallon ................................................... 6 0 0

For the Publication Department.
Miss Malloch ................................................... 5 0 0
E. H. Aitkin, Esq ........................................... 5 0 0
Major C. Hay ................................................... 25 0 0
J. Elphinstone, Esq ........................................... 20 0 0

For Panchgani Chapel and New House at Wai.
Bhunji Native Church ........................................... 35 0 0
Mrs. Chalk ................................................... 10 0 0
E. Hingley, Esq ........................................... 5 0 0
A. Dillon, Esq ........................................... 1 0 0
Rev. S. R. Wells ........................................... 25 0 0
F. W. Petson, Esq ........................................... 5 0 0
Collected by Mrs. McLaggan ...................... 13 0 0
Mrs. I. Wilson ........................................... 5 0 0
Captain E. H. Ensor ........................................... 30 0 0
Panchgani Chapel Collections ................... 36 0 0
Mrs. Jacka ........................................... 16 8 0
Mrs. Butcher ........................................... 50 0 0
APPENDIX.


The occasion of the following somewhat lengthy correspondence is fully stated in the first letter of Dr. Bissell, and the reasons for publishing it here will appear further on.

No. 1.—Dr. Bissell to Rev. Mr. Williams.

Ahmednagar, 22nd April 1880.

My dear Mr. Williams:

In a letter received recently from the Secretary of our Society in Boston, U. S. A., he asks for the explanation of a statement made in an English periodical, to which he refers as follows:—"In Mission Life for this month [March], page 119, I find a remark by Rev. T. Williams in an article called 'Six Months in Ahmednagar,' reflecting on the American Mission for tolerating caste. He says that some time ago the American Mission wished to admit a Mang into their school, and the Mahars threatened to leave, and did leave. On this you gave in, and the result is that our converts are almost all Mahars. Caste-feeling is rampant, and serious injury has come to the cause. I abridge the statement. The writer claims a wiser course on the part of his Society."

The above is from the letter of our Secretary. As I have not seen the article referred to, I do not know what are the particulars of the statement, but the impression given in regard to our position on the caste question seems to be quite at variance with fact. We have had for many years converts from the Mang caste in full communion in our churches at Ahmednagar, Rahuri, Shingavê, Chandê, Sirur, Sholapur, and I know not how many others. Pastor Modak, originally of the Brahman caste, has often employed them as servants in his own family, thus showing his contempt of caste rules. We have both teachers and Bible-readers from that caste now in our employ, and one of them is a deacon of the church, chosen to that office by the members of the church composed of converts from the Mahar and other castes. We have had pupils from converts of the Mang caste in our station schools for boys, and also in the girls' schools. Some of the pupils from that caste in the girls' schools at this place, after completing the course of study, have been employed as teachers in the school for several years. With all these facts before me, you will not wonder that such a public statement as that made in your communication to Mission Life has both surprised and pained me. Assuming that you would gladly correct any untruthful impression which may have been given, may I ask you kindly to give the facts to which you refer in the printed article, and the grounds of your statement as to the position of the American Mission on the caste question. And if you have a copy of the article referred to, I will thank you if you will kindly lend it to me. I will return it to you after reading.

In the interests of Truth, very truly yours,

(Signed) L. BISSELL.

No. 2.—Rev. Mr. Williams to Dr. Bissell.

Sangannair, 18th May 1880.

My dear Dr. Bissell:

Upon receipt of your letter after arriving at Nagar I at once wrote off to Shantiwan and Raghoo, to ask them for the particulars of the matter of
which you write. They stated Rahuri to have been the place where the incident happened. I was soon going to Rahuri, so deferred my answer till then. Upon sift ing the matter, I was prepared to send you a reply. Press of work then and illness since have prevented my answering up to to-day.

The incident to which I alluded in my report I find to be this. About 11 or 12 years ago, perhaps not so far back, at a time when it seems a Mr. Bruce was living at Rahuri, one or two Mang families had been baptized. The Mang parents naturally desired their children might be taught with the Mahar Christian children. This the Missionary wished too, but the Mahar Christians opposed it, and the Missionary gave in to them.

This is the incident alluded to. But that you have not succeeded in fusing your Mahar and Mang Christians as much as might be expected I have myself observed personally. To give an instance. I think it was last February that I was at Miri. The congregation there, though nominally ours, is, as far as its Christianity is concerned, yours, for it was one of those places where Mr. Taylor so unscrupulously took over people. I had service in the evening in the school-house that had been built by your Society, and in my congregation were your two Bible-women from Dedgaw, who will, if necessary, confirm what I say. You may know poor old Duttoo of Kashivé Singavé, who had been baptized in your Mission—a Mang. When service was about to begin I heard an altercation at the door, and listening discovered that the Mahar Christians were hindering Duttoo. I thereupon called upon the old man to come in, but he, probably fearing consequences, excused himself with saying "पोटांत कठ उठली." In the course of my discourse I alluded to this कठ. I did so in a way, I remember, to elicit a quiet smile on the part of the two Bible-women.

But I could bring forward other instances confirmatory of what is said above.

It is true you have Mang converts. It is not true, however, that you insist on your Mang and Mahar Christians intermingling on a footing of perfect equality.

I send you a copy of our Report, wherein you will see the statement alluded to. These reports have only now come out. It was a Mission Supporter at Home, who sent, of his own accord, my report for insertion in the Mission Life.

Yours very truly,
(Signed) T. WILLIAMS.

No. 3.—Dr. Bissell to Rev. Mr. Williams.

Ahmednagar, June 1880.

Rev. T. Williams,
S. P. G. Mission, Ahmednagar.

Dear Sir,—I sent you a letter in April last inquiring about a statement made by yourself in the periodical called Mission Life, published in England, and also in your report for 1879 (page 45), issued in this country. In this statement you charge the American Mission with tolerating caste, excluding the children of Mang converts from their schools, &c. After giving an account of the firmness with which you dealt with a case of caste in one of your own schools, you add the following paragraph:

"Some time ago the American Mission had a similar trial, but had to give in. They wished to admit a Mang into their school, but thereupon all the Mahar Christians threatened to leave, and, if I remember, left. Instead of holding out, the American Missionaries yielded, and in consequence their converts are mostly all Mahars, and caste-feeling is rampant among them, doing very serious mischief."
As I knew that the children of converts from the Mang caste had been studying in some of our schools side by side with others for over thirty years, and I had myself often employed the educated pupils as teachers, you may judge of my astonishment on reading the above statement. I therefore sent you the note of inquiry referred to above. In your reply you say—"The incident to which I alluded in my report I find to be this. About 11 or 12 years ago, perhaps not as far back, at a time when it seems a Mr. Bruce was living at Rahuri, one or two Mang families had been baptized. The Mang parents naturally desired their children might be taught with the Mahar Christian children. This the Missionary wished too, but the Mahar Christians opposed it, and the Missionary gave in to them." Your account is given with all the positiveness of an eye-witness, while it is a statement regarding matters which occurred long before you or any of the S. P. G Missionaries came to this district. Had you taken the trouble to inform yourself of the facts in the case from a trustworthy source, you would have been saved from publishing to the world a flagrant slander of your neighbours while professing to give a truthful account of the work of God.

After receiving your letter I asked Mr. Bruce whether he recollected the incident alluded to, and he said he did. At the time of the occurrence Mr. Bruce was residing in Rahuri, and was the only Missionary who had anything to do with the school, though you have chosen to say "the American Missionaries yielded," as if the whole Mission were pitted against one poor Mang boy, keeping him out of school through fear of the Mahar Christians! Mr. Bruce handed me a book containing a collection of letters from India to Sabbath Schools in America, one of which on caste influence in school gives a full account of the incident at Rahuri. These letters were written by Mr. Bruce, and the one on caste is dated April 10th, 1871, with no reference whatever, you will notice, to any vindication of himself from the aspersions of your report. The account in the book is too long to insert here entire; but a few extracts in the words of the writer will be quite sufficient to show what stand was taken by him at the time. He says—"A short time ago, when we decided to admit a Mang boy to the privileges of our school, although he was well behaved, and the son of a Christian, yet it made quite a commotion. About half of the boys supported by Mission funds left the school, and the woman who made bread for them said she would do so no longer if the Mang boy was there." * * * * * * "We did not know but we should have to send all the scholars home because we were unable to make any arrangement for boarding them. Of those whom we tried to secure, some had one excuse and some another, but we could generally see that caste prejudice was at the bottom. The prospect looked rather dark, but we resolved that we would not send home the Mang boy unless we sent them all home. We would not yield the principle even if we lost the entire school. I am thankful to say, however, that we finally succeeded in getting a good Christian family who were glad to come and do the work." The boy soon after ran away and proved unworthy of the efforts made to secure him the privilege of attending school. This is only what we often find, that those whom we are seeking to befriend fail us just when a little firmness on their part is needed. But in this case the principle was established that the children of Mang converts might enjoy the privileges of the school. And since that time other children of that class have attended the school in Rahuri.

You will see from this account that nothing could be farther from the truth than the representations made in your report. There was no lack of firmness, no thought of yielding the principle. This has been our uniform treatment of the caste question. On my arrival in India in 1851 the very first Sabbath after reaching our station, the senior Missionary baptized a young man from the Mang caste. Others of that caste had
been previously received to the same church, in which were also converts from the Mahars, and from the Brahmans and other high castes. The young man then baptized was afterwards employed by me as a servant, being also allowed some part of his time for study. After several years he was employed by the Mission as a teacher, and then as catechist. He is now deacon of a church in which are Christians of other castes, and in the absence of the Missionary he has the superintendence of the native helpers and their work in that district. This is but one example of the way in which we have dealt with converts from that caste. In some of the districts occupied by us, no converts from the Mangs came till 10 or 15 years ago, and in other places still more recently, as Providence opened the way. But they have always found us ready to receive them, and accord them equal privileges with other Christians. No one claims that caste-feeling has disappeared, or that the former social position of the Mang converts never causes them any annoyance. The struggle must be maintained for many years to come. Have pride of birth, position, wealth, no place among English and American Christians?

But this much we have done, and are doing for converts from this lowly caste. We have educated many of their children, and have some of them now in our employ as teachers, catechists, and Bible-women. Some of the best female teachers in the girls' schools at Ahmednagar have been from this class. They receive the same pay and allowances as those from the Mahar caste. They have the same church privileges which converts from all other castes receive. Their children attend our schools, and enjoy all the rights that are accorded to others. Those who know anything of the strength of caste-feeling among Hindus will not need to be told that such results have been secured only by a constant struggle against caste prejudices. The stand which you represent that you took last year in regard to the admission of Mang children to one of your schools, may have been a new departure for yourselves, but was not at all so as regards our position. And it seems wholly uncalled for that you should make this injurious statement respecting a Mission which began the contest with idolatry and caste at Ahmednagar 40 years before you came to the district. I leave it to your own sense of justice, and responsibility to the Master, who has said, "I am the Truth," to decide what correction you ought to make of these misstatements, which have been published to the Christian world both in England and India. One word more of correction. You say that as a result of our yielding to caste prejudice, our "converts are mostly all Mahars." That a majority of the communicants in our churches are from the Mahar caste is true, for of all classes they have proved the most accessible. But it is by no means such a majority as is indicated by your words, "mostly all Mahars." Besides the several scores who have come from the Brahmans and other high castes, over 150 baptized persons are from the Mang caste. These are unequally distributed through the different districts of our Mission, and there are still some of the churches which have no converts from that class.

Misrepresentation is nothing new in our experience, and we long ago learned that we could better endure any number of wrong statements respecting ourselves, than to utter one false word about others. I make these corrections in the interests of Truth, and for the sake of the Christian public who might be misled by your report, and fear that a false type of Christianity was being introduced by us. For those intimately acquainted with our work, no such correction is needed. Unless you make the needed corrections of the injurious paragraph, we shall feel it right to publish the substance of this letter.

In behalf of the American Mission,

Yours truly,

(Signed) L. BISSELL, Secretary.
No. 4.—Rev. Mr. Williams to Dr. Bissell.

S. P. G. Mission, Ahmednagar, 15th July 1880.

My Dear Dr. Bissell:

The delay in replying to your letter of last month has been unavoidable. It was only yesterday I received it.

I am glad of the extract you have given from Mr. Bruce's letter. It establishes the fact of there having been a struggle of the kind referred to by me. It does not, however, show that Mr. Bruce came out victorious. The native Christians from whom I first heard of the matter, and those whom I have questioned since, uniformly state that he did not. Their impression is evidently that the Mang boy had to leave before the Mahars began to attend as before.

This being my reply to the main question, it would serve no useful purpose to take your objections in order and reply to them, since they more or less depend upon that.

If you publish the missive sent me on this question, I request you will also publish my replies.

Yours faithfully,

(Signed) T. WILLIAMS,
S. P. G. Missionary.

No. 5.—Dr. Bissell to Rev. Mr. Williams.

Ahmednagar, 3rd August 1880.

My Dear Mr. Williams:

After consultation with other members of our Mission I find it is thought that before publishing any statement in regard to your misrepresentations, a copy of my letter, and of your reply to it, should be laid before the Bishop of Bombay. We would gladly avoid the necessity of a public contradiction of statement made by another Missionary. Your refusal to make any correction, if persisted in, leaves no other alternative.

Yours truly,

(Signed) L. BISSELL.

On the same day that this letter was written, the Rev. R. A. Hume, of the American Mission, called on the Rev. Mr. Williams and endeavoured orally to acquaint him with the facts in the Rahuri case referred to. On the following day Dr. Bissell addressed a private note to Rev. Mr. Williams, expressing his regret that there should be any such occasion for difference of opinion, and his sincere hope that he (Mr. W.) would make the corrections, which his statements seemed to demand.

No. 6.—Rev. Mr. Williams to Dr. Bissell.


My Dear Dr. Bissell:

The explanation given yesterday was more explicit than anything I had heard before. Whatever be the account of the matter that has gone out among the native Christians, from your and Mr. Hume's account of it, nothing more, it seems, could have been done by any one than was done by Mr. Bruce.
Your reference to Ramji alias Ramchundra I don’t understand. I have already said that I went to Rahuri myself and inquired. It was in the Maharwada that my inquiries were made. The result of those inquiries was confirmatory of what our agents had already said.

In my next report, which I shall ere long have to make, care will be taken to state that while the native Christians have the impression that Mr. Bruce failed in the said incident, in his struggle with caste prejudice, the American Missionaries themselves give the contrary account.

Believe me, yours very truly,

(Signed) T. WILLIAMS.

No. 7.—Rev. Mr. Williams to Dr. Bissell.

S. P. G. Mission, 5th October 1880.

My Dear Dr. Bissell:

I have just finished my report for the last six months, and write to tell you what I have said in it in reference to the case about which you wrote me.

"In accordance with a promise given to Dr. Bissell, of the American Mission, I here state that the Mang case, referred to in my report this time last year, did not result as I there stated. Dr. Bissell and his colleagues state that they did not give in. This must have been so, for, in setting their testimony against that of the native Christians who were my informants, there can be no hesitation as to whose testimony is the true one. Still it is curious that the native impression should be so general to the effect that the American Missionary yielded, and not the Mahar Christians."

This report will be sent home, and to Canon Churton, who will probably insert it, as before, in the Mission Life, so that it will get equal publicity with the statement of last year.

Yours sincerely,

(Signed) T. WILLIAMS.

No. 8.—Dr. Bissell to Rev. Mr. Williams.

Ahmednagar, 7th October 1880.

My Dear Mr. Williams:

Thank you for yours of the 5th, received this morning, containing the extract from your report to be sent home. It is better than no correction, though it seems to us but tardy and scant justice, and contains no word of regret for the wrong done us in your first statement. But let that pass.

In this extract you say the “native impression is general to the effect that the Missionary yielded, and not the Mahar Christians.” I will simply say that since the receipt of your note last month I have asked two persons who were at Rahuri at the time referred to, and were conversant with the facts of the case. These are Mr. Waniram Ohol, Pastor of the Church at Rahuri, and Mr. Sonaji Makasare, Pastor of the Church at Parner, but who was then (a dozen years ago) teacher of the Station School at Rahuri. These are two as reliable Christian men as can be found in this district, and their account of the matter fully confirms that of Mr. Bruce, written many years ago. It will be far from correct, therefore, for you to state that any such “impression is general” among the native Christians, though I have no doubt you may have met with some in the “Maharwada,” where you said you made your inquiries, who would say something far different from these two men, who so well know the facts of the case.

I hope you will modify the last sentence in the extract you sent me.

Very truly yours,

(Signed) L. BISSELL.

BOMBAY: PRINTED AT THE EDUCATION SOCIETY’S PRESS, BICULLA.