REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1881.

Poona:
PRINTED AT THE ORPHANAGE PRESS.

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REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1881.

I.—THE YEAR.

The Retrospect.—The past year has been one of mingled prosperity and trial. One brother reports that he has not been laid aside from work, by sickness, for a single day during the year. Another speaks of "prosperity in temporal things," and says, "our Christians have showed signs of relief from the long continued anxiety caused by the famine." Another, however, reports, "The past year has been one of peculiar trials. We have had much severe sickness, both in our family, and among the teachers." Still another has experienced great sorrow in the death of his wife. We feel grateful for the manifold blessings which the Lord has bestowed upon us, and upon our Christian community. The following pages will show that, notwithstanding trials, our work has been making sure and steady progress.

Death of Mrs. R. A. Hume.—Mrs. Hume, whose illness was mentioned in our last Report, was apparently greatly benefited by her stay at Mahableshwar, and she recovered a good degree of strength. A return to the plains in June, however, brought on a renewed attack of illness. She was soon taken to Panchgani, but the change proved inefficual, and she died July 25th. Mrs. Hume was a daughter of Rev. E. Burgess, who was connected with our Mission from 1839 to 1854. She returned to India, with her husband, in 1874, and for several years she laboured with great enthusiasm in connection with the Girls' School at Ahmednagar. During her
brief term of service she won the love of all who came in contact with her. Her remains found a resting place beside those of her mother, who died at Mahableshwara in 1849.

**Death of Rev. Vishnu Bhaskar.**—Vishnupunt was so much of a public man, and was so widely known, that we record his death in this place, rather than in connection with the church of which he was pastor. He died August 5th, after a week's severe and painful illness. Mr. E. S. Hume says, "The great trials of the year have been the going home of Mr. and Mrs. Park and Miss Norris, and the death of our good Vishnupunt, who, for the past five years, has been like a father to us. He was a man with whom it was a privilege to work." He has sometimes been called "the beloved disciple," because it seemed as if he loved everybody, and was loved by everybody in return. He will be greatly missed in our Christian community. "In his death every form of good work in Bombay has lost an exemplary and amiable Christian worker and friend."

**Departures for America.**—As intimated above, the past year has witnessed the departure of several of our number for America. Mr. and Mrs. Park and Miss Norris, from Bombay, and Mr. and Mrs. Wells, from Panchgani, have all been compelled by ill-health to return home for a season of rest. This greatly weakens our Missionary force, and the work left by those who have gone, has had to be done by those whose hands and heads were already weary with labours and burdens of their own. Mr. and Mrs. Wells arrived in India in November 1869, Mr. and Mrs. Park in September 1870, and Miss Norris near the close of 1873.

With this company Dr. and Mrs. Bissell sent their youngest two, and only remaining sons.

**Arrival from America.**—It gives us much pleasure to record the arrival in Bombay, December 21st, of Rev. Justin E. Abbott. Mr. Abbott is the son of Rev. A. Abbott, who was connected with the Mission from 1834 to 1869, and laboured at Ahmednagar, Rahuri and Satara. He is the fourth son of our Mission who has come back to the land of his birth to take up the labours of his parents. We welcome him to a wide field, and to hard work for the Master.

**Our Semi-Centennial.**—Although the Ahmednagar station was actually occupied December 20th, 1831, yet for general convenience the annual meeting of the Mission, which is held at Ahmednagar during the last week in October, was observed as the Jubilee occasion. The public exercises continued from the 26th to the 30th of the month, and were ably presided over by Mr. Shahu Daji Kukade.
All the Missionaries now in the field, Rev. George Bowen, who was for some years connected with the Mission, Rev. Dr. J. Murray Mitchell and Mrs. Mitchell, and a large company of native Christians, probably numbering 1,000, were present. Some of the native Christians were from the Church Mission, the Free Church Mission, and from the Methodist Church. Several historical and memorial papers were presented in abstract, and numerous addresses were made. Collections were made for the Pastor's Sustentation Fund amounting to about 700 rupees. It was an occasion long to be remembered by those who were privileged to be present. A fuller account of these meetings, with the memorial papers, will soon be published by the Mission.

The Form of the Statistical Tables.—The form of the statistical tables in this Report has been considerably changed from that of previous years. Two tables take the place of one, and the statistics are thus made fuller, and at the same time more simple. If uniformly and carefully kept for a series of years, such tables will afford a basis for interesting and instructive comparisons in regard to the progress of our work. The sum total of villages in which Christians live is not given, because, in many cases, Christians belonging to different Churches are living in the same village, (or city,) and hence that village would be counted several times in connection with the different Churches.

Retrenchments.—The closing days of the year were saddened by the intelligence that our Home Committee had reduced our appropriations for 1882, Rs. 10,000 below our estimates for the year. These reductions are made mostly in our expenditure for Native Agency and Schools. They will necessitate the giving up of our plans for extending our operations into new regions, and will require the breaking up of a number of our schools, and the dismissal of many of our present working force. Already some of our English friends have contributed generously to help to avert this necessity; and if others, who are interested in the spread of the Gospel and of a sound education, will do the same, the results may not be as disastrous as at first seemed to us inevitable.

The Gains of the Year.—The gains of the year as shown by the statistical tables, although not as great as in some previous years, are yet such as to afford much satisfaction. One hundred and sixty-three persons have been received to the churches on profession of faith, and the net gain of communicants is 108. There has also been a satisfactory gain in the amount of contributions by the churches. The average for the year is nearly one rupee and a quarter for every baptized man, woman and child, connected with
the churches. It should be remembered that this represents more
than six days' labour of an ordinary labouring man as the average
for every man, woman and child.

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

BOMBAY.

Rev. E. S. Hume and Mrs. Hume, and Rev. J. E. Abbott,
Byculla.

Church in Bhendi Bazar.—Mr. Tukaram Nathuji, Acting Pastor;
Mr. Shahu Daji Kukade, Editor of the Dnyanodaya; three Bible-
readers; three Bible-women; seven school-masters; four school-mis-
tresses. Whole number of Native Agents—19.

AHMEDNAGAR AND VICINITY.
Residing at Ahmednagar.—Rev. L. Bissell, D. D., and Mrs. Bissell;
Rev. R. A. Hume; Rev. James Smith and Mrs. Smith; Rev. Rám-
krishna V. Modak; Theological Instructor; Rev. Anáji Kabirságar
Pastor of the Church; Mr. Márdutí R. Sángalé, Preacher; three
Bible-readers; three Bible-women; seven school-masters; six school-
mistresses. Whole number of Native Agents—22.

The Theological Class is taught by Rev. L. Bissell, D. D., Rev.

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 Wadale District, (formerly called the North-Eastern
District,) is in charge of Dr. Fairbank. Churches at Chándé, Ded-
gáw, Panchégáw, Sonai, and Shingavé-Tukai. Five Pastors; one
Preacher; seven Bible-readers; four Bible-women; eighteen school-
masters. Whole number of Native Agents—35.

The Rahuri District, (formerly called The North-Western and
Northeastern Districts,) is in charge of Dr. Ballantine. Churches at
Ráhuri, Shingavé-Náyak, Wámborí, Gáhú, Belápír, Khokar, and
Sátrál. Two Pastors; two Preachers; eight Bible-readers; two Bible-
women; ten school-masters. Whole number of Native Agents—24.

The Kolgaw District, (formerly called the Southern District,) is
in charge of Dr. Bissell. Churches at Kolgaw and Khandala. One
Pastor; one Preacher; three Bible-readers; two Bible-women; three
school-masters. Whole number of Native Agents—10.
THE PARMER DISTRICT, (formerly called the FARTHER WESTERN DISTRICT,) is in charge of Rev. R. A. Hume. Church at Parmer. One Pastor; two Preachers; three Bible-readers; five school-masters; one school-mistress. Whole number of Native Agents—12.

THE JAMBGAW DISTRICT, (formerly called the NEARER WESTERN DISTRICT,) is in charge of Rev. J. Smith. Church at Jambgaw. One Pastor; one Bible-reader; one Bible-woman; six school-masters. Whole number of Native Agents—9.

THE SIRUR DISTRICT, (formerly called the SOUTH-WESTERN DISTRICT,) is in charge of Rev. R. Winsor. Church at Sirur. One Pastor; three Bible-readers, four Bible-women, nine school-masters, two school-mistresses. Whole number of Native Agents—19.

SATARA AND VICINITY.


The Bhuinj District is in charge of Rev. H. J. Bruce. Church at Bhuinj. Out-stations at Wai and Panchawad. One Preacher; two Bible-readers; three school-masters. Whole number of Native Agents—6.

SHOLAPUR AND VICINITY.

Residing at SHOLAPUR.—Rev. L. S. Gates and Mrs. Gates. Churches at Sholapur, Dhotrē and Watwad.—Mr. Prabhākar B. Keskar, Medical Catechist; Mr. Bhiwaji Kharabas, Preacher at Barsi. One Pastor; one other Preacher; three Bible-readers; two Bible-women; seven school-masters; one school-mistress. Whole number of Native Agents—17.

SUMMARY OF NATIVE ASSISTANTS.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastors</td>
<td>14</td>
</tr>
<tr>
<td>Preachers</td>
<td>13</td>
</tr>
<tr>
<td>Bible-readers</td>
<td>40</td>
</tr>
<tr>
<td>Bible-women</td>
<td>21</td>
</tr>
<tr>
<td>School-teachers, male</td>
<td>80</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><strong>184</strong></td>
</tr>
</tbody>
</table>
1. CHURCH STATISTICS FOR THE YEAR 1881.

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Year of Organization</th>
<th>Names of Pastors and others in charge of Churches at the close of the year.</th>
<th>Communicants</th>
<th>Baptized Children</th>
<th>Adults baptized but not received to Communion</th>
<th>Whole number of Baptized Persons</th>
<th>No. of Missions in which Children christened</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>1827</td>
<td>Mr. Tukaram Nathuji, Act. Pastor</td>
<td>No. at January 1st, 1881</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1833</td>
<td>Rev. Anaji Kishnagaran</td>
<td>No. at beginning of the year,</td>
<td>Male</td>
<td>Female</td>
<td>No. at close of the year</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>1855</td>
<td>Rev. Vishnawar Makasare</td>
<td>No. of males</td>
<td>35</td>
<td>34</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Sirur</td>
<td>1855</td>
<td>Rev. Sadoba Zadhew</td>
<td>No. of females</td>
<td>29</td>
<td>28</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Khokar</td>
<td>1855</td>
<td>Rev. Vishnaw in charge</td>
<td>No. of males</td>
<td>34</td>
<td>33</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Shingave Na.</td>
<td>1855</td>
<td>Rev. Waneram, in charge</td>
<td>No. of females</td>
<td>26</td>
<td>25</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Chande</td>
<td>1856</td>
<td>Rev. Lakshman M. Salave</td>
<td>No. of males</td>
<td>24</td>
<td>23</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Parner</td>
<td>1856</td>
<td>Rev. Sonaji Makasare</td>
<td>No. of females</td>
<td>18</td>
<td>17</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Kolgaw</td>
<td>1857</td>
<td>Rev. Gangaram Wagachauren</td>
<td>No. of males</td>
<td>16</td>
<td>15</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Gahu</td>
<td>1858</td>
<td>Rev. Vishnaw, in charge</td>
<td>No. of females</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Panchgaw</td>
<td>1858</td>
<td>Rev. Saya: M. Nathwad</td>
<td>No. of males</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Dedgaw</td>
<td>1858</td>
<td>Rev. Mahapati B. Aikapamar</td>
<td>No. of females</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Wambori</td>
<td>1860</td>
<td>Rev. Waneram, in charge</td>
<td>No. of males</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Satral</td>
<td>1860</td>
<td>Rev. Vishhob Bhambad</td>
<td>No. of females</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Shingave Th.</td>
<td>1860</td>
<td>Rev. Jaryam D. Baree</td>
<td>No. of males</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Rahuri</td>
<td>1861</td>
<td>Rev. Waneram Ohol</td>
<td>No. of females</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bonal</td>
<td>1861</td>
<td>Rev. Harsha D. Gayakwad</td>
<td>No. of males</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Belapur</td>
<td>1861</td>
<td>Rev. Vishnaw, in charge</td>
<td>No. of females</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Sholapur</td>
<td>1864</td>
<td>Missionary in charge</td>
<td>No. of males</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Bholnij</td>
<td>1872</td>
<td>Missionary in charge</td>
<td>No. of females</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Dhoital</td>
<td>1874</td>
<td>Mr. Bhivaji Borkha, in charge</td>
<td>No. of males</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Watwad</td>
<td>1876</td>
<td>Rev. Mesoba Sidoba</td>
<td>No. of females</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Khandla</td>
<td>1878</td>
<td>Missionary in charge</td>
<td>No. of males</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Jamlegaw</td>
<td>1878</td>
<td>Rev. Ramaji D. Powar</td>
<td>No. of females</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

*This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by Letter to other Churches.*
### 2. District Statistics for the Year 1881

<table>
<thead>
<tr>
<th>District</th>
<th>Missionaries in Charge</th>
<th>No. of Churches</th>
<th>Native Agents</th>
<th>Schools</th>
<th>Sunday Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>Rev. E. S. Hume</td>
<td>1</td>
<td>55</td>
<td>35</td>
<td>23</td>
</tr>
<tr>
<td>Ahmednagar Collectorate</td>
<td>Rev. S. B. Fairbank, D. D.</td>
<td>5</td>
<td>19</td>
<td>74</td>
<td>278</td>
</tr>
<tr>
<td>Wadale</td>
<td>W. O. Ballantine, M. D.</td>
<td>7</td>
<td>10</td>
<td>37</td>
<td>70</td>
</tr>
<tr>
<td>Kolgaw</td>
<td>Rev. L. Bissell, D. D.</td>
<td>1</td>
<td>10</td>
<td>19</td>
<td>60</td>
</tr>
<tr>
<td>Parner</td>
<td>Rev. R. A. Hume</td>
<td>1</td>
<td>12</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Jambgaw</td>
<td>Rev. J. Smith</td>
<td>1</td>
<td>9</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Sirur</td>
<td>Rev. R. Winsor</td>
<td>1</td>
<td>19</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Satara</td>
<td>Rev. H. J. Bruce</td>
<td>1</td>
<td>11</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>Bhujing</td>
<td>Rev. H. J. Bruce</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Sholapur</td>
<td>Rev. L. S. Gates</td>
<td>3</td>
<td>17</td>
<td>11</td>
<td>48</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>24</td>
<td>184</td>
<td>78</td>
<td>1531</td>
</tr>
</tbody>
</table>
III.—THE CHURCHES.

The Ahmednagar Church.—Pastor Anaji writes:—(Translation,) “The attendance upon the regular Sabbath services and meetings for prayer has on the whole been good, and nothing has occurred to disturb the internal peace of the church. One of the deacons has made special efforts to lead the members of the church to give regularly for the support of their pastor, and with a good measure of success. Another has conducted a neighbourhood prayer meeting. One, who is not an employé of the Mission, has been active in giving lectures to the youth of the church and in street preaching. A former elder of the church, who has been away for several years, has now returned, and has preached the gospel both in the church and to outsiders by means of hymns and kirttans. But there is still need of increased activity in the discharge of Christian duties. Especially should there be a deeper feeling of responsibility in regard to those who have gone astray, and more effort to restore them.

Though conscious of great imperfection in my work, I love this church, and rejoice with the Lord’s help to labour for its good. In the latter part of the year I was laid aside for many weeks with illness. The church kindly provided for the regular pastoral services, and, giving me leave of absence, paid my expenses in addition to my regular monthly allowance. For this I am under great obligations to them, and lament my weakness, which prevents my doing for them all I would. The Lord perfect both them and me in every good work.” With reference to the above Dr. Bissell adds:—

“‘The statistics of this church are given in the table. Twenty-four were received to its communion by profession of their faith. Most of these were from the older pupils in the boys’ and girls’ schools.’

When was the Ahmednagar Church Organized?—Several discrepancies in regard to the date of the organization of the church at Ahmednagar having recently turned up, an investigation has been made, and the following appear to be the facts in the case. The first company of Missionaries arrived at Ahmednagar December 20th, 1831. It consisted of Mr. and Mrs. Graves, Mr. and Mrs. Read, Mr. Hervey, and Babajee, a native convert. on the day following their arrival, December 21st, 1831, they seem to have engaged in an act of solemn consecration, and each individual signed his or her name to the convenant then made. They regarded them—
selves as a Branch of the Bombay church. Their relations to the Bombay church continued until a number of converts were received, March 6th, 1833, when they were organized into an independent church. The whole number at that time, including the Missionaries, was 14. Mr. Read was elected pastor, Babajee was ordained an elder, and Dajiba a deacon. Thus the correct date of the organization of the church was March 6th, 1833.

Death of Shekh Umar at Ahmednagar.—Pastor Anaji says:—"Our beloved brother, Shekh Umar, who was a deacon in this church, has died in the past year. One of the strong pillars of the church is removed. The memory of his love for the Lord, his holy life, his earnest exhortations, and constant striving for the spiritual welfare of this church, is left to stimulate to greater faithfulness. The Lord raise up many like him in His church." Mr. Shekh Umar was the Head Teacher in the C. V. E. Society's Normal School.

Churches in the Wadale District.—Dr. Fairbank says:—"Besides those which have been granted, requests for baptism and admission to our churches have been frequent during the year 1881. This has been especially the case in the district occupied by the Shin-gavé-Tukái church. But there has been no manifestation of an unusually deep religious interest. There are five churches under my watch in this district, and during the year 40 persons were received to their communion. Commendable efforts have been made by the more intelligent members of these churches to support their pastors. But these efforts have not as yet resulted in any marked increase of the sums raised for the purpose. Many Christian families kept little tin "safety banks" for the reception of the pice they were enabled to give for the Lord's work. The boxes were opened at the semi-centennial anniversary meetings in Ahmednagar, and their contents helped to make up the sum that was there realized. But no memorandum was kept of the amounts found in the different boxes, so I cannot report the amount which was given by the members of these churches."

Churches in the Rahuri District.—Dr. Ballantine says:—"The accessions to the churches in my charge have not been numerous during the year, nevertheless it has been one of steady growth. The number of adults received to the seven churches in this district is fifty-five, which is a net increase of membership of 37 persons at the close of the year."

The Wambori Church.—Dr. Ballantine reports:—"The Wambori church, in which there was a good deal of spiritual growth
apparently two years ago, has not been in such a flourishing state during last year as I could wish. One reason for this is, that Mr. Tukaram Nathuji, the member of the last Theological class, who had charge of it a part of the year, was obliged to return to his studies in the Theological Seminary at Nagar in the month of June, and since then he has received a call to be the acting pastor of the church in Bombay. His removal is, indeed, quite a loss to this district; but we hope that others will be raised up to take the places of responsibility as they become vacated from time to time.”

The Kolgaw Church.—Pastor Gungaram reports:—“The statistics sent in show that there has been a slight decrease in the membership of this church in the last year. The chief reason for this seems to be that some, who came in during the famine years, lacked a full understanding of the duties and privileges of those who embrace Christianity. They were expecting help in various ways which were quite impossible to be realized, and were dissatisfied when they found their mistake. This has proved an injury to the church, and a hindrance to our work.

Still, the number of those who have turned back is small, and the purpose of the church to provide for the support of its pastor has been carried out. With the help of a grant from the Union, they hope to do the same in the coming year.

The regular preaching of the word and the Sabbath school have been carried on as usual, and two Bible-women living here have made known the truth to the women of this and near villages. Many, who never appear abroad, have thus had an opportunity of hearing the truth. Although we do not now see the fruit of these labours, we believe the promise, “Cast thy bread upon the waters, for thou shalt find it after many days.”

Death of Kawaji of Kolgaw.—Pastor Gangaram says:—“Much sickness has prevailed in this region during the past year, and four members of the church have died. One of these, Kawaji, was a faithful man, and his death was a great loss to the church. He was baptized three years ago, and chiefly through his influence nine others were baptized at the same time. He was well acquainted with Christian truth, as his elder brother had been a Bible-reader for several years. After his baptism, he supported himself and family by work as before. His last illness was prolonged for several months, but he endured the suffering and loss with great patience. A short time before his illness, he had cut down a mango tree, and some of
his Hindu relatives, who were assisting in taking care of him, fancied that his obstinate disease was caused by a demon that had lived in the mango tree. They agreed to make an offering to this demon, with the hope of thus appeasing him. Taking an opportunity when Kawaji was asleep, they passed a chicken over his body, and then carried it away and cast it into the bed of the stream which runs near the village. By some means, Kawaji learned what they had done, and was much displeased. He said, 'Why have you done this? You have dishonoured my Lord. Go you and bring back that chicken, or I will not eat another mouthful of food.' So they went out in the dark night, and found the chicken with the help of its cries, and brought it to him. Knowing that they would not scruple to deceive him, he said, 'I don't believe this is the one you carried out; you have brought another from the coop to show me.' Then they went and brought the whole brood to him that he might count them and see that the full number was there; after this he was satisfied, and ate his porridge. He said to his brother, 'The Lord is with me; if it is His pleasure, I shall recover, if not, I am willing to go.' So he passed away in peace. The death of such a man, though in one sense a great loss to the church, is a triumph for Christianity.

The Parner Church.—Mr. R. A. Hume says:—"During the year, the Parner church was weakened from several causes. Nevertheless, the church treasurer collected sufficient for paying the pastor's salary. Though all the Mission agents connected with the church, and the pastor also, pay more than a full tenth of their incomes into the church fund for the support of the pastor, yet, during the latter part of the year, these were not able to furnish more than two-thirds of the pastor's salary. The balance they collected partly from the other members of the church, and partly from other native Christians. But not a pice of Mission or any private money went for this purpose.

The Church at Sirur.—Mr. Winsor says:—"Another year of blessing is cause for renewed thanksgiving. Several from Hinduism have been added to our number during the past year. One, who was formerly a bitter persecutor to the first Christians in this region, has come fearlessly forward. Openly calling his friends to his village, to declare his purpose to be baptized, he received, as might be expected, much opposition, and strong entreaties to give up such intention. Lamentation and mourning had no power over the strong heart, helped, we trust, by divine grace, to remain firm. This man and his wife,
too, were baptized before a deeply interested church. They returned to their village, house and lands, to receive in turn similar persecution that, in time past, drove every Christian from that village. Stoned, threatened, intimidated, and the work properly falling, by the village system, to his sons taken away from them, it seemed time to interfere; for the past I thought surely would suffice, and evil doers have had license long enough; and we are happy to say a right word from the proper authorities, soon put a stop to such wanton grievances.

Stern and growing virtue must mark the course of any church that would exert itself for the salvation of the heathen; only then will it be a living rebuke to the dying in the slime pits of idolatry. Without this, we should have no satisfaction in the increase of the numbers of church members. We long to see our little church make progress in staunch righteousness. For the internal peace and prosperity we have had during the year, I think we have cause for thankfulness, and we are not without the hope that some attainment has been made in Christian growth."

Ordination of a Pastor at Sirur.—Mr. Winsor reports:—
"There is one pleasant event to be recorded this year, not to be forgotten. The church has come forward willing to do all they can to support for themselves a pastor, and, accordingly, on the 30th of December, the man of their choice was installed. The occasion was one of those on which everything seems to combine to promote the happiness of all at such a time, and pastor Sadoba Zadhaw, we trust, will be a blessing to the people he comes to serve.

The Bombay Church.—Mr. E. S. Hume says:—"For the past few years our church has been very careless in regard to paying tithes. When the church came into my hands, I determined to make this matter of tithes one of early and special care. Illness, however, prevented the carrying out of this plan until after Vishnupunt's death. This providence aroused the church to its duty far better than any of our efforts could have done. Early in August the church, almost unanimously, agreed to give tithes, and up to the present time most of the members of the church are giving according to the pledge made that time. It has thus become independent of Mission help, and has put itself on a wise and safe basis. This is, without doubt, one of most important steps that this church has ever taken. In November, the church called Mr. Tukaram Nathuji, of the last Theological class, to act as pastor. He came early in December, and is commending himself to all both by his pulpit ministrations and by his conduct
among the people. Seven have been received into the church on profession of their faith. Two of these were members of our Christian school, and had for a long time given evidence of being true Christians. Of the others, one is the wife of Mr. Moses, who was baptized last year. She is a very timid person, so that her examination was conducted at her own house by the pastor and one of the deacons, who were so delighted with her Christian experience, that they could hardly find words to describe the satisfactory character of the whole examination. In reporting the matter to the church, they both said that they had never known a candidate asking for baptism relate so satisfactory a personal experience. About three months previous to her baptism, her three younger children were baptized on the faith of their father; now two members of the family remain, who have not been brought into the church, and one of these is eager to follow her parents, but is waiting for her sister. At the time of Mrs. Moses' baptism, another from the Jewish community, named Isaac, was also baptized, with two little children. He was the means, a year and a half ago, of bringing out Mr. Moses, and more than a year ago he was examined and approved by the church. He has delayed ever since in the earnest expectation that he might be followed by all the members of his family. He felt that the delay ought not to be continued any longer, and so he has come out alone after all. He is confident, however, that all the rest of the family will soon follow him. In addition to those already mentioned, one low caste woman, a Mohammedan, and one man from North India have also been baptized and received to the church. Of those received to the church last year, one has latterly proved himself unworthy, and consequently has been excommunicated.

Dhotri and Watwad Churches.—Mr. Gates says:—"The Dhotri church has not grown in any respect as fast as it should have grown. The principal reason seems to be difficulties between the most influential members.

The church at Watwad has prospered. It was felt desirable to have a school-house for them, and, by the kindness of a lady in America, a house will soon be completed at Padoli. The people at Watwad wanted a school-house also, and one really seemed needed in both places. A little assistance was given, and the people were told to build as good a house as they could with it. They set to work zealously, and the Patel, who has been a firm friend of the Christians, called the town people together, and induced them to give wood, stones,
&c., and to help the Christians to build their house. The result will be a good house at Watwad.

The pastor of the church at Watwad, who has been blind for more than a year, was brought to Sholapur in September to be treated for cataract. The physicians expressed doubt about the success of an operation, on account of Mesoba's age and general health, but consented to try. The cataract was removed from one eye, but the result was only a partial success.”

IV.—SELF-SUPPORT OF CHURCHES.

Difficulties in the way of Self-support.—Dr. Fairbank says:—"The year 1881 was remarkable for the cheapness of grain. Its price averaged less than a third of the price for the two previous years. This cheapness was not caused by abundant crops in this region. It seems to have been principally caused by the inability of the merchants to pay cash for large purchases of grain. While prices were high, they imported from the Central Provinces, &c. immense quantities of jawārī (Sorghum Millet,) and when prices fell, it remained unsold. Then, the operation of the agriculturists' relief act, (Act xvii. of 1879,) prevented them from collecting the money due them from the farmers. Hence they lacked funds for buying and storing the grain as they have usually done when it is cheap. At the same time, the farmers were in straits to secure money for paying their taxes and the instalments due for advances (tagāi) that had been made them by Government. The money lenders, where they had money to lend, sore from the operation of Act xvii., would lend them the money they needed only on condition that they would give deeds of sale of their farms as security. They had learned that under this Act mortgages were insufficient security. So the farmers were obliged to sell their grain for what they could get, and so much was offered, that grain became excessively cheap. The crops were only middling, but prices fell lower than they had fallen for twenty years.

I have taken this excursus to show the reason for the small increase of contributions by Christian farmers this year. I had encouraged and helped Christians to undertake farming in the hope that thus a solid foundation would be laid for self-supporting churches. Almost nothing but farming offered an independent livelihood in these rural districts, and things change so slowly in India, that amateurs at any handicraft are not likely to succeed for some years at least. At present most of the money given for the support of the pastors is
given by the school teachers, Bible-readers and others who receive allowances from the Mission. It is satisfactory that they cheerfully give a tenth of their income for this purpose. But it would be far more satisfactory if most of the pastors' salaries were contributed by farmers, artizans and others receiving no allowances from the Mission. My efforts, however, to secure this better basis for our pastors' sustentation have not yet succeeded. For four years farming has not paid its expenses. Had the prices of the three previous years still ruled, farming would have been profitable this year in the villages that form the parishes of three of our five pastors. But at these prices, the crops which received insufficient rain and are scant, will not sell on an average for three quarters of the cost of their production. So these Christians who began farming in these hard years, find great difficulty in obtaining the means for paying even the Government rent for their fields. And they have nothing from this source to pay for the support of their pastors. I earnestly hope that they will succeed in retaining their farms till better times shall make their farming profitable. And I shall continue to do all I can to secure that result."

Contributions in the Jambgaw Church.—Mr. Smith writes:—"In the matter of contributions in the Jambgaw church, the advance is from Rs. 68 to Rs. 110. I hope it will continue to improve, though it would be too much to expect such a ratio every year. However, the number of Christians you will see is very little larger,—only 5. The difference is mainly in the giving. The number of agents is the same.

Contributions in the Sholapur Church.—Mr. Gates says:—"Near the beginning of the year, the subject of giving was presented to the Sholapur church, and followed by systematic efforts to have the people give tithes. At the close of the sermon, two different kinds of cards were distributed, each having the name of the person to whom they were given. Then the box was passed round, and each one was asked to indicate by the card returned, whether, from that time, he or she was willing to give tithes regularly or not. All but two of the Christians present promised to give, and those two have since given something. Some who were not present have given but little. Most have given cheerfully and regularly. Those who have given little or nothing, have suffered most from loss of work, sickness, &c. Who can say that their refusal to give tithes had nothing to do with this? When the object to which the tithes should be
given was under consideration, as the church had no pastor, it was
decided to pay the expenses of a member of the Theological class.
He is a native of the Sholapur district, and has now accepted a
unanimous call to become pastor of this church.

V.—PERSONAL NOTES.

Discouragements.—Dr. Bissell says:—"Another completed
year calls for a brief report of its labours and results. The retro­
spect never affords perfect satisfaction, though we find in it much
cause for gratitude and encouragement. Perhaps friends will read
the account with less of regret than we feel in writing it; for they
will not feel all the depression which the actual encounter of
hindrances and trials has at times caused us. There is no need to
repeat our discouragements in the minds of our readers. Enough
that they are past, and we may hope they will not re-appear."

Notes from Wadale.—Dr. Fairbank says:—"For five months of
the year 1881, I was away from my field. A visit to the Palani Hills
for my health took three months. A visit to Bombay for printing
and other Mission work took another. And attending the business
meetings of the Mission and our semi-centennial anniversary meetings
took a fifth month. During the remaining seven months, I was
living at my village-home in Wadale, in the centre of the district that
is under my charge. I have not been laid aside a day by sickness;
but, after 35 years of service as a missionary, it is not strange that
my vigour and animation are sometimes less than would be desirable.
Daily, at least, two hours' exercise, which is sufficiently vigorous to
keep up free perspiration, is required for retaining elastic health.
For apparatus when taking exercise, the spade and hoe, or the axe
and saw, serve me better than dumb-bells, or rings, or bars, or any
of the implements of the gymnasium. Walking is good in the morn­
ing and evening, and in the night, when the light of the moon or stars
is not hidden by clouds. Where there are trees, to diminish the
power of the sun's rays, and to offer refreshing shade when it is
required, as there are on the slopes of the Sahyàdri and other Indian
mountains, I have found walking to be healthful even in the hottest
part of the day. But our Deccan hills as well as plains offer little
shade and much heat, reflected as well as direct; so that long walks
in the hot part of the day prove injurious. Indeed, there is danger,
especially when there are thin clouds and no breeze, and the heat is
"as the heat in a dry place, even the heat with the shadow of a
cloud," that the walk may be brought to an abrupt end by a sun-stroke."

Literary Work.—Mr. Bruce says:—"A large part of my time and strength during the past year has been devoted to literary work. The preparation of my "Memorial Paper" on "The Literary work of the Mission," which was done by appointment of the Mission, required a great amount of searching among musty volumes and old records. At the same time, I have had in hand during the entire year my Marathi work on Astronomy, to which also I was appointed by the Mission three years ago. This work is now completed, and the "press copy" is nearly ready. It is prepared somewhat after the style of my "Anatomy, Human and Comparative," but will probably be a little smaller than that work. I have obtained a good many illustrative "cuts" from America, but more than thirty of the illustrations have been engraved with my own hand. Then my "Illustrated Primary Arithmetic," in Marathi, has been prepared and printed during the year. These things, added to the superintendence of two districts, have left me very little time for direct evangelistic work. But I am grateful for the degree of health enjoyed, which has enabled me to continue my work steadily through the year.

VI.—THE THEOLOGICAL SEMINARY.

BOARD OF TRUSTEES.

Rev. S. B. Fairbank, D. D., President...Wadale, Ahmednagar.
W. O. Ballantine, M. D., Secretary. ...Rahuri, Ahmednagar.

Trustees for Five Years,
Rev. H. J. Bruce ...................................Satara.

Trustees for Four Years,
Rev. R. Winsor ....................................Sirur.
Mr. Shahu Daji Kukade .........................New Nagpada, Bombay.

Trustees for Three Years,
W. O. Ballantine, M. D. ..............Rahuri, Ahmednagar.

Trustees for Two Years,
Rev. E. S. Hume............................Byculla, Bombay.
Mr. Ramji Gangaji Bhor ........................Tanna.

Trustees for One Year,
Rev. L. S. Gates ..............................Sholapur.
Rev. Anaji Bhagora Kshirasagar ..............Ahmednagar.
INSTRUCTORS.

Rev. L. Bissell, D. D., Principal, and Professor of Church History and Natural Science.

Rev. R. A. Hume, Dean, and Professor of Homiletics and Pastoral Theology.

Rev. James Smith, Professor of Exegesis and English.

Rev. Ramkrishna V. Modak, Professor of Natural and Doctrinal Theology, and Evidences of Christianity.

REPORT FOR 1881.

As may be seen from the Memorial Papers presented at the Jubilee Meeting, the American Marathi Mission had, in previous years, assembled and taught classes of promising young men, in theology and other studies, with a view to their becoming pastors and evangelists. But the action of the Mission for founding the present Theological Seminary was taken in May 1877, and its operations were begun on January 1st, 1878. At first there was only one class, but during 1881 two classes, of six and ten members respectively, studied in the Institution. The term of study this year was only four and a half months. Instruction was given to the senior class in the book of Psalms, Doctrinal Theology, the Economy of Revivals and of modern Missions, Prophecy, Pastoral work, and the Construction and Delivery of Sermons: to the second class, in the Introduction to the New Testament, Matthew, Natural Theology, and Church History; and to both classes, in English Grammar and Composition, and on Miracles.

The first class, after four terms of study, graduated this year. One of the number has been called to act as pastor of the church connected with this Mission at Bombay, a second has been ordained over the Sholapur church, a third is acting as pastor of a village church, a fourth is working as acting pastor and evangelist at Wai, (an important centre,) and two are acting as evangelists and also as inspectors of schools in the Ahmednagar district.

The most important event in the history of the Institution this year has been the transferring of its management from the Mission to a Board of Trustees, several of whom are native Christians. It is hoped that by this means the native brethren will gradually learn how to bear the responsibilities of such institutions; and also that now some Christian friends, to whose stewardship the Lord has entrusted wealth, may be led to endow professorships and scholarships for this Seminary. It is the earnest desire of the trustees and instructors of the Institution that it should receive such an endowment, and the
consideration of its needs is earnestly commended to those who are interested in the raising up of a well qualified native ministry to care for the churches and to labour for the evangelization of Western India. £2,000 or $10,000 are needed for the endowment of a native professorship; also sums of £250 or $1,000 for scholarships, and endowments for the library and for the general expenses of the Institution. For a good many years, at least one foreign instructor will be needed, and £4,000 or $20,000 are needed as an endowment for his support. When native instructors can do all the work, such an endowment will be equally necessary for their support.

Ordinarily the terms of study will probably continue from about the Ist of April, or of June, to the close of October. In some years, as in 1878, it may be possible to give instruction from January to October, with an intermission in May.

It has been, and will continue to be, the controlling principle in this Theological Seminary to do thoroughly what is done, and to lead the students to form good habits of study and work. In accordance with this principle, it will often be impossible to go through the entire curriculum, especially if the term be short. But the course of study outlined is as follows:

2. Natural Theology; Evidences of Christianity.
3. History: Outlines of History; Old Testament History, with Biblical Geography.
4. Logic, or Rhetoric.
5. Practical Homiletics, including weekly Rhetorical exercises and frequent preaching; care of a particular district of the city, and Sabbath School Work. (This to be continued through the course.)

**Second Year.**—1. Exegesis: Parts of Daniel and Romans.
2. Systematic Theology.
3. Church History.
4. Comparative Anatomy, or some Physical Science.
5. Practical Homiletics.

**Third Year.**—1. Exegesis: Some of the Psalms; one Pastoral Epistle.
3. Church History; especially Missions and Revivals.
4. Homiletics: The Construction of Sermons; Pastoral and Evangelistic Work; Sabbath Schools.
5. Hindu Philosophy.

If possible, medical lectures will be given at some time during the course, and Sanskrit quotations and Music will receive some attention.

Instruction will be given mainly through the medium of the Marathi language, but English will be taught to all the students, and will be used as far as may be for their advantage.
The nucleus of a library, containing some of the best recent works, and which is receiving additions from year to year, is available to students.

If other Missions choose to send students to the Institution, they will be welcomed and taught without charge.

The lithograph at the beginning of this Report* shows the Lecture Hall of the Seminary. In addition to this, the Institution possesses six good houses for married students, and others are to be built immediately. The larger part of the funds for one of these houses has been given by the teachers and pupils of Bradford Academy, Bradford, Mass., U. S. A., in order to erect some memorial of Rev. Rufus Anderson, D.D., who was long the honoured Foreign Secretary of the American Board; and the house will be named the "Anderson House." Photographs of these buildings, and of the instructors and students of 1881, in a group, will be forwarded by the Dean to any person who may wish to see them in considering the question of a donation to the Institution.

Correspondence may be addressed to the Dean of the Faculty, and endowments may be made payable to him, or to the Secretary of the Trustees, or to L. S. Ward, Esq., Treasurer of the American Board, Boston, Mass. But, in the latter case, it should be specified that the donation is to be managed by the Trustees of the Ahmednagar Theological Seminary. Unless this is specified, the funds might, by the terms of the bequest, be necessarily invested in the name of the American Board, and, by the constitution of the Board, could not be made over to the Trustees of the Seminary when the connection between that Society and the Seminary should cease.

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VII.—SCHOOLS.

The Girls' Boarding School at Ahmednagar.—Dr. Bissell reports:—"Mrs. Bissell has charge of this school, which has shared largely in the blessings of our Jubilee year. Reference was made in our last report to a grant from our Home Committee for a new school-house. The new building was ready for occupation when the girls came together in June, after the vacation of the hot season. It is a neat, substantial and commodious building, containing six good class-rooms, and a hall in which the whole school can assemble for general exercises. The teachers, having each a separate room, can keep their classes under better control, and the attention of the pupils

* See separate Report of the Seminary.
is more easily held to the lesson before them. Thus the new house contributes both to good order and better scholarship in the school.

The number of girls in attendance has increased to 145, including the day-scholars, who form a considerable portion of the school. This increase is not owing to any effort to bring in more pupils; on the contrary, many making application for admission are refused for want of funds. Most of these girls are the daughters of Christians originally from the lower classes, but about a dozen are from the higher castes. The girls of our native pastors and other assistants are in part supported by their parents, and thus the expenses of the school are considerably diminished.

Our effort is to make the education truly Christian and practical,—such as will best fit the girls for their life-work. The best proof of the success of this effort is seen in the scores of Christian wives and mothers who look back gratefully upon the time spent here, and bless those who have taught them the duties of life, and the best way to meet them. Ten of the older girls were received to the communion of the church near the close of the year.

The Indian Female Normal School and Instruction Society have for many years made a grant for five scholarships, and the support of three teachers in this school. Many Sabbath Schools and "Circles" in America also contribute to its funds through the regular channel. Our hearty thanks are tendered to all these, as also to several ladies at the station who have given a monthly subscription to its support. These last will be duly acknowledged in the list of donations.

Our Collector's lady, Mrs. King, with a few others, in the last week of the year, furnished the means for an entertainment to the teachers and pupils of the school, and a beautiful Christmas-tree loaded with presents. This was a complete surprise to all, and we trust gave them new ideas of the blessings which come to us through Him who was born in Bethlehem."

Trained Teachers.—Dr. Bissell says:—"The students in training to become teachers have been sent as heretofore to the Normal School of the Christian Vernacular Education Society. The superintendent of this institution has returned to India within the past year, and has advanced the entrance standard of his school, so that another year of study is required in our preparatory schools. The studies of the school are pursued in Marathi, but English is also taught as a classic; and, with the advanced standard, the young men leaving the institution are fitted for carrying on better work than formerly. Our Mission has also employed inspectors to visit and examine our village schools once a month, and we hope by this
means to render them more efficient. In three or four places a few boys from the higher classes of Hindus come and study in our Christian schools; and in one village, the patil and villagers made an earnest request for me to send them a Christian teacher. We think before many years such petitions will be frequent."

Village Schools at Wadale.—Dr. Fairbank says:—"The eighteen village schools under my care were better attended during the latter part of 1881 than they had been since the beginning of the famine. The largest number is 32 scholars; the next 27. Then there are two of 20 each. But four of them are still so small, that I should disband them had the Christians and those interested in religion there any Christian instructor besides the teacher. The average attendance is 13 for each school. Six of these schools are in that part of the district where there was least rain and where but little grain is ripening. The people of some of the villages have already begun to go to the relief works that have been provided by Government. And probably in a month or two, especially if the price of grain continues to rise, many parents will find it necessary to take their children out of our schools and go to the relief works.

The arrangement we made last year for more regular and careful examinations of our village schools is a decided improvement. The monthly visit of the inspector stimulates the scholars and interests the parents and their neighbours. Some of the teachers needed the stimulus it gives them. The visits of the missionary and the pastors were too infrequent and irregular.

Maps for Village Schools.—Dr. Fairbank says:—"We greatly need better maps in our schools. As now taught, we do not attain the best success in the study of Geography. The cheapest maps on rollers that are now obtainable cost six rupees each, and my funds do not allow the purchase of such maps. At least a map of the World, a map of Asia, and a map of Hindustan, would be required for each school. There is a Marathi atlas available, but the names are so crowded, and in so fine a print, that most people require a magnifying glass to enable them to find a place. "The Unrivalled Atlas," in English, is a model for a school atlas, although more than half of it is filled with maps of the countries in Europe, which are of little use here. Most of my teachers know nothing of English, but I have procured copies of the "Unrivalled Atlas" for them; and I hope, by the help of these and such rough maps with Marathi names as I can make by means of a papyrographic press, to enable them to teach Geography more successfully."
Schools in the Rahuri Districts.—Dr. Ballantine says:—

"This year there has been a total failure of the crops in the northern part of this district, though the harvests have been fair elsewhere. In many of the villages in Kopergaw taluka, and the northern part of this (Rahuri) taluka, no seed has been sown, owing to the scarcity of the rain, and consequently they are without even fodder for their cattle in these places. The cheapness of the prices of grain, however, has helped greatly to prevent extensive suffering through the district. Many of our Christians are very much affected by this, so as to be obliged to leave their houses and seek employment on the earth-works which have been started by Government in various places for the benefit of the poor. Our schools are consequently affected by this, so that they have had to be broken up temporarily in one or two places, and the teachers transferred elsewhere. The schools, however, in the district have, as a rule, made fair progress, and now that the new rule providing for an inspector of schools who shall examine all the schools in each district at least once a month, has been brought into operation, it is hoped that another year will show great advancement in the village school course. My new inspector, a member of the present Theological class, has just returned from his first trip in the district. His report evinces a careful examination of the schools, and it will be interesting to compare it with the next few months' reports, so as to see whether essential progress has been made. The requests for schools in new villages which as yet have not been occupied are very numerous and often pressing. It is often perplexing to know how to meet these demands. Another difficult question is with reference to the admittance of boys to our station schools. As we can only receive a very limited number to these, it is a question to whom to give the preference. Of late I have followed this rule, to insist upon receiving at least half the support of the boys from their parents and friends. At least three-fourths of my boys now pay fees, and that regularly thus far."

Station School at Sirur.—Mr. Winsor reports:—"The Station school, including the girls' school under the care of Mrs. Winsor and the boys' school under mine, is a real satisfaction. We have been favoured with visits from the Collector, Colonel and Mrs. La Touche and others, who have spoken very encouragingly. The Collector kindly sweetened the Christmas holiday for the boys and girls, and the way these kind friends have shown their interest, will appear under the list of donations in this Report.

We are thankful, then, for the year's prosperity, for the good we
have received on all sides, and for what has been accomplished through such unworthy instruments, and we are full of hope for the future.

Common Schools at Sirur.—Mr. Winsor says:—"I look upon the village schools as an indispensable branch of Mission labour. Before the Western States in America were settled; before they were what we see them to-day, there was the pioneer work. That is precisely what the village Mission school is in this idolatrous land to-day,—what those brave hearts were then, these teachers who thus go out, are now. Who can tell what the result would have been if the very first party of the civilizing Christianizing pioneers had been diminished? Yet in similar circumstances we are here called upon to make our small band of teachers less by three. How can we do it? Why; our good and kind friends here in the camp feel that we cannot, and they step forward most timely, and, with the Collector heading the list, encourage us for the coming year; and we shall hope before the first six months have passed away, to be able to say we have received enough to carry us through the last six months of 1882. We opened our ninth school during the latter part of the year, and in all these schools we have, including the attendance on the Sabbath school, 324 persons,—children and adults,—and if, in the next three years, we have 324 more, it will be none too many. When it is considered that one such school can be carried on an entire year for $65, (sixty five dollars,) it will be seen that this is not an expensive, but a most economical system; and I cannot but hope that some few at least, as they shall read these lines, may, and will nobly come forward and say, each one, 'I will assume the support of one such school.' What a pleasure it would be to me to open five more schools the coming year, and to name them too for kind ones who care for us and the work here."

School for Christian Children in Bombay.—Mr. E. S. Hume says:—"Our day-school for Christian children has been a constantly increasing care and delight. On the first of October we took possession of the beautiful and convenient school-house, which we have long needed. All past annoyances and trials caused by unsuitable accommodations have already been forgotten in the great pleasure which we now have in actually occupying our present attractive quarters. Notwithstanding much illness among both teachers and pupils, we have had a most successful school year. We have had a large and constantly increasing number of pupils, which at the end of the year amounts to nearly one hundred. This is a larger number than we
planned for when the new school-house was first thought of, and we shall soon need to enlarge. In October the school was examined by a Government inspector, when the school did well, and we feel encouraged to expect good grants hereafter. Owing to the growth of the school, we have been obliged to spend more than we were allowed. In order to meet this deficiency, a small fancy bazar of articles prepared by the teachers and scholars was held in December. The profits of the bazar amounted to about Rs. 150. On the 16th of December the annual exhibition and prize-giving of the school was held in the church. The exercises consisted of a few dialogues, and singing in English, Marathi, Hindustani, Tamil and Hebrew. Dr. Murray Mitchell made a few remarks, and Mrs. Mitchell distributed the prizes. Thus ended the most important and successful year of the school's history thus far. We hope, however, that each succeeding year may show even greater growth and improvement."

Common Schools in Bombay.—Mr. E. S. Hume writes:—
"The small schools for heathen boys, which are carried on in different parts of the city, have not been as well carried on as we could wish, for want of proper inspection. They continue, however, about as usual, and are doing good, even though not as efficient as could be desired."

The School at Wai.—Mr. Bruce says:—"A school has been carried on in the Maharwada of Wai during the greater part of the year. Owing to the opposition of many of the parents, the school was commenced under less strict rules than we are wont to apply to our schools. Still, I was surprised, on visiting the school sometime afterwards, to find that the parents objected to the singing of Christian hymns, to the teaching of the Bible, and to the payment of the fees of one anna a month for each pupil. I gave instructions to the teacher in regard to each of these points. A few days afterwards I received a note from the teacher, saying, that the parents would not submit to my rules, and that the boys had all left the school. I insisted that the three rules should be observed, or the school given up. Then, after some days, I was told that the people had consented to the singing of hymns and the teaching of Scripture, but that they could not pay the monthly fees. They were informed that the school would not be started again except on that condition. Seeing no remedy, they yielded at length, and the school was opened again, after an interruption of several weeks."

Orphanage at Sholapur.—Mr. Gates says:—"One of our orphan boys formed bad associates and was corrupting the minds of the
others so much, that we were obliged to send him away. The conduct and progress of the other orphans has been very satisfactory. There are twenty with us now. They attend school six hours a day, sewing class half an hour, work at manual labour an hour, grind their grain, and bring water and fuel. A part of our compound, about three acres, has been fenced off for a field, in which a well is being dug, and we hope to teach some of the children gardening. A new and comfortable building, costing about Rs. 600, has been built the past year. We are very thankful to kind friends who have helped us in this work."

VIII.—INDUSTRIAL TEACHING.

Teaching Trades in Ahmednagar.—Mr. R. A. Hume says:—
"As in previous years, a few boys at Ahmednagar have been encouraged and helped to learn some trades, such as the tailor's, locksmith's, shoemaker's, carpenter's, &c. One boy has set up for himself, and it is hoped that some of these will prove useful and honest artisans."

The Manual Labour School at Wadale.—Dr. Fairbank writes:—"This school continues in a satisfactory condition. With the new term that began in the middle of November, I brought in seven more boys on the same terms, and there are now fifteen of them, whom I supply with food and clothing, on condition that they work half of each week day. Some of them are so young, that their work is of little value, except for the exercise and experience and good habits it gives them. I think they learn as fast as boys who have no work to do. Their farming work in 1881 was mostly done in a field that was sown with Kharif crops, which, like all such fields in this vicinity, gave but a small return. They also cultivated a half acre of red peppers, and these were attacked by a disease which makes the leaves curl and prevents the development of flowers and fruit. The peppers that were ripened are not worth what it cost to water the plants. But it is good, in many ways, for the boys to do the work, and next year, with favourable rains, we hope their work will pay.

They pursue the study of English with great enthusiasm. We use the Devanagari letters, with the addition of similar characters for the consonant sounds of $f$, $v$, $th$ in thin, and $th$ in this, and for the vowel sounds in cat, care, cot and call, as a phonetic alphabet, and find it sufficient for writing all English words phonetically. I think that with this help, they pronounce English words remarkably well."
IX.—SUNDAY SCHOOLS.

Sunday Schools in Ahmednagar.—Mr. R. A. Hume says:—“During the rains seven Sunday Schools for Hindu youth were conducted, as in former years. If our Christians are judicious and faithful in conducting such Schools, they may be indefinitely multiplied, and they are one of the very best of evangelistic agencies.”

Sunday Schools in Bombay.—Mr. E. S. Hume writes:—“The Sabbath School has been carried on very much as usual. The attendance has varied but very little from that of the previous year. Owing to pressure of work, we have not been able to carry on the teacher’s meetings. It is one of the first things to be revived, however, in 1882. For lack of time, the little Mission schools also have been much neglected the past year, so much so, that several of them have been given up. The Sunday School at the Poor House has been vigorously carried on, and is still doing good work both among the children and adults.”

Sabbath School at Sholapur.—Mr. Prabhakar says:—“Since last June I have undertaken to superintend the Sunday School, in order to assist Mr. Gates. It was attended during the six months by an average per week of 86 Christians and Hindus. It is divided into seven classes, viz., one for Christian adults, one for Christian adult females, four classes for Christian and other children, and the 7th class for Hindu adult males. The Rev. Mr. Gates teaches the class for Hindu adult males. One of the children’s classes is taught by Mrs. Gates, and my wife teaches the adult Christian women’s class, and the remaining classes are taught by preachers and teachers in connection with the Mission. Most of the Christian pupils learn by heart the golden text. To those who attend regularly for a month, Mr. Gates presents copies of the “Children’s Supplement of the Dnyanodaya,” and distributes tracts to the Hindus and others.”

X.—THE CHRISTIAN COMMUNITY.

Secular Employment for Christians.—Mr. R. A. Hume writes:—“As the Christian community increases, and a smaller and smaller per cent of them can find employment in Missions, the question of work and support becomes a more and more prominent and difficult one. Perhaps the problem may be left to settle itself. But several causes hinder a proper settlement. If we discharge a slack agent, or dismiss from school a dull or troublesome boy, in nine cases out of ten, instead of looking up some secular work, he wanders
off to some other Mission or Missionary and gets at least temporary work. In the Christian community of Western India there is a commendable desire that all the young should obtain an education. But what is not so satisfactory is, that it is felt that Missions are obligated to give the means for pursuing an education quite generously, and there is the greatest reluctance on the part of almost all to enter into any kind of manual labour or business. The Marathi editor of the *Dnyanodaya* wrote an article in September, representing the importance of Christian lads learning various industries, saying, that a friend was disposed to furnish means for opening an industrial school, and asking all who were interested in such an effort to communicate with him. After waiting several weeks, as no one replied, the editor again called attention to the subject. This was done the third time, yet no one intimated that he was ready to learn a trade, or any one to send his boy to do so. It is an important question whether Missions are in any measure responsible for this state of things on account of the way in which, or the extent to which, help is given to those who are prosecuting their studies."

Self-supporting Christians.—Dr. Ballantine writes:—"One of our most active, self-supporting Christians was called to his rest in December. He has for years been a well-to-do agriculturist. Although coming originally from the Mahar caste, he was in every respect superior to his fellows. He had at death an estate worth from 700 to 1,000 rupees, which goes to his wife and two children. He was kind to his neighbours, and lived on terms of great affection with his wife, who, also, is in many respects a superior woman, and is quite capable of carrying on the estate with a little advice from time to time. His funeral was well attended by Christians and heathen. Many of the latter were from the higher castes, and they all spoke in terms of the highest regard for him who was taken away so suddenly. Many Kunbis to whom he had been like a father, lending them money in their times of need, and caring for them in various ways, were as much affected by his death as the family friends. They laid many of their caste prejudices aside for the occasion, and administered to the sick man, and after his death took part in various ways in helping on the funeral arrangements. Would that his death might be the means of causing these people to see the utter worthlessness of caste, and may they be led to come out fearlessly on the side of the Truth."

The Roman Catholics.—Dr. Ballantine says:—"The Roman Catholics have again shown themselves active in places. They have revived their work during the last part of the year in places where
it had entirely died away before. They are reported as making large promises of help to many of our Christians. A few of the church members in Wambori have shown an inclination to waver in their adherence, and we fear are dazzled somewhat by the hope of bettering their worldly prospects. We hope that they may still receive grace to remain faithful. In several other places the Romanists have been trying to gain a foothold, but as yet they have made little headway."

A Wanderer Returned.—Mr. Bruce says:—"Dhondiba Goundi was formerly connected with the Sholapur church, and was regarded as one of its strongest members. Being a mason by trade, he was able to earn good wages, and was thus an independent and active Christian man. About ten years ago he yielded to temptation, and fell into the habit of drinking, and, finally, he married a wife according to the Hindu rites. To the great grief of the Missionary and the Christians, he was first suspended from the church, and afterwards excommunicated. For ten years he has remained aloof, with his heathen wife, during which time five children were born to them. But all this time he was ill at ease, and he tried to persuade his wife to return with him to the Christian church. At last she consented, and, to avoid the seductive influences of their friends, they left the Sholapur districts and came to Satara. They have now been here four months or more, and, amid severe trials, both Dhondiba and his wife, have shown remarkable steadfastness and faith. For two months he has been sick and confined to the Hospital, otherwise he would probably, ere this, have been received with his wife into the Satara church. He is hoping now soon to leave the Hospital and to unite once more with the people of God. It is a striking illustration of the power of the word of God, 'which liveth and abideth for ever.'"

Warned in a Dream.—Mr. Bruce says:—"In last year's report I mentioned the conversion of three persons at Bibave, near Medha, in the valley of the Vena. Some account was also given by Mrs. Bruce of Venubai and of the poor leper. These three persons have maintained their profession of Christian faith, although sometimes under circumstances of difficulty. Left alone during the greater part of the rains, and without any Christian society or privileges, it would not be strange if they were sometimes tempted to deny the religion which is an abomination to all their relatives and friends. Near the close of the rainy season the pastor went out to their village to inquire after their welfare, and encourage them to steadfastness in their faith. At that time Venubai told him the following story. There had been a dinner made by some one, to which the Christians were invited with the rest of their people. At the dinner, they were
mortified by being placed apart from the others, and by the fact that no one would take anything from their hands for fear of defilement. Distressed at such treatment from their caste-people, Venubai said to her husband, ‘It would have been well if we had not come into this religion.’ They went home, but Venubai’s words troubled her. That night she dreamed that she saw all the animals, the beasts, birds, and reptiles, which Saheb had shown in his Magic Lantern at Medha some months before, coming towards her from the heavens. When they came near, the bulls began to hook her, and the goats and rams to butt her, and the birds of the air to peck at her and to tear her flesh. Greatly alarmed, she awoke, and found that it was a dream. But she said to herself, ‘this is my punishment for what I said,’ and then she smote herself upon the mouth, because it had uttered such wicked words.”

XI.—THE NON-CHRISTIAN COMMUNITY.

Interest among Kunbis.—Mr. R. A. Hume writes.—“In last year’s report mention was made of a Kunbi woman who was convinced of the truth, but who had been kept from being baptized by an unwillingness to lose friends and home. She recovered from a serious illness at the close of last year, and resolved to accept Christ publicly. Her only daughter prevented her becoming an open Christian three years ago. But in March this daughter and the mother were both baptized. The Kunbis of that village are a very intelligent community. Some of them have long been most friendly to us, and their leaders are convinced of the truth about Christ.

The baptism of these women has awakened much opposition in the village. Though the elder woman was the widow of a former patil, she was turned out of her house. However, she bore this patiently. As her daughter is attending the girls’ school at Ahmednagar, she, too, has lived here most of the time, and supported herself by the sale of some of her former property. Some months after her baptism, a relative came to live with her and professes to be a Christian woman. Other women of the village are interested and sometimes come to Nagar to visit these Christian women. Some of our agents have strong hopes that a good many of the Kunbi class of this village and its neighborhood will become Christians.”

Revival of Hinduism.—Mr. R. A. Hume states:—“Within the past two years there have been indications of what might to call-
ed a partial revival of Hinduism in this district. More temples have been repaired or built than in a long time before, and caste spirit has been shown to an uncommon degree among the Mahars of many villages. This is largely due to the return of temporal comfort; and what has been done in one place, and by one individual, has easily found imitators elsewhere. As one result, there have been fewer accessions to our churches. Yet history shows that, in the ebbing out of older religions, there is often a temporary reflux in the movement. Such hindrances should be borne in mind when judging of the results of missionary labour.”

Opinions in the Mogalai.—Mr. Gates writes:—“The village people in the Mogalai begin to see the advantage of Christianity in a worldly point of view. They recently spoke of some men, saying, that they hoped they would become Christians, because then they would not steal as they formerly did from the fields. The Christians of the Watwad church were asked if they had lost anything in a worldly point of view by becoming Christians. They all seemed to think they had, as a general thing, lost nothing. One man said that when he used to steal he “got more, but it did not remain.” A poor widow and her family, who have occupied their house undisturbed for some years since the husband’s death, have been recently turned out, and the house has been given to the husband’s brother, because the people said she had no legal right to her house since becoming a Christian. Cases of persecution are, however, rare.”

XII.—ITINERACY.

Tours in the Kolgaw District.—Dr. Bissell says:—“In the latter part of the year I visited most of the villages where we have a school or Bible-reader, and met many of the people. There is a readiness to admit the truth of Christianity, but they know not how to break away from their old customs, and make a beginning in the new way. They also fail to perceive the guilt and peril of continuing in a false religion. Such moral obtuseness is the natural result of a life of idolatry and ignorance of God.”

Touring of Rev. R. V. Modak.—Dr. Bissell writes:—“In the first part of the year, before the Theological classes were assembled, Rev. R. V. Modak spent much of the time in evangelistic labours. After the classes came together his time was occupied in instructing them. The following is taken from the account of his tours:—

“Taking one of the roads leading southward from Nagar, I visited the villages near the route, and preached the gospel to the people.
Where there was a school taught by one of the Mission teachers, I examined it and made a record for future reference, that I might see what progress was made from month to month. Thus I went from 25 to 35 miles over each of the three roads leading towards Sholapur, Dhond, and Sirur.

At Walki, the Mahars listened very attentively, and one of their leading men, S—, seemed ready to embrace Christianity, and others were waiting for him to take the lead in this matter. S— was absent when I went there, but on his return, his elder brother persuaded him that he should first get married, and then be baptized, as it might be difficult for him to find a wife among his own people after his baptism. I had much conversation with S— and with some of the others. I tried to show him that he was keeping back others by his example. But at last it appeared that they were ready to accept Christianity only as far as they could safely do so without imperiling their worldly interests,—beyond this, they thought the Lord would overlook their declining to accept it. S— has since married a wife, but still remains without professing Christ.

During the cold season, I was able to be out on tours twenty to twenty-five days each month; and in the hot season, some ten days in a month. I was hoping to take up this work again in November and December, but was prevented by illness, which necessitated a change to Bombay. I returned at the close of the year, much benefited though not fully restored, yet able to carry on some work of writing assigned me, and I hope before long to go out again in the villages.

Touring at Wadale.—Dr. Fairbank says:—"Literary work, carried on amid such interruptions as greatly protracted the time that should have sufficed for it, prevented my undertaking even one tour. When I went to other villages to preach or to examine schools, I usually returned the same day. These frequent interruptions are a great hindrance when the work in hand requires close attention. They break the threads of thought. When worried by demands for medicine, and visits from native friends, and calls from the pastors and teachers and other native agents who are under my charge, it has seemed to me that a reputation of skill in giving medicine is sometimes undesirable, and that the fashion of making calls is decidedly overdone, and that those under my care require far too much of my help. But doubtless a Missionary in such a place as this, where he is "known and read of all men," influences the people more by his cheerful and beneficent life, which is so largely made up of "little deeds of kindness," than he does by his sermons and other more formal efforts.
Tours in the Rahuri District.—Dr. Ballantine writes:—“I have been able to tour for about ten days in the northern part of my district during the month of December. The scarcity which prevailed in that region seemed to be uppermost in the minds of the people, driving away for the time all thoughts of a spiritual nature. The first question met with everywhere was, ‘Will not Government by any possibility release us from our annual rents on lands which have been entirely unproductive this year?’ Notwithstanding this temporary drawback, there is no doubt but that the knowledge of the truth of Christianity and Christian doctrines is on the increase. One meets with people everywhere who acknowledge that they ought to become Christians, but each one has some excuse ready for himself, as was the case in the parable of the marriage feast.”

XIII.—EVANGELISTIC WORK.

English Lectures at Ahmednagar.—Mr. R. A. Hume says:—“At the close of the year, English lectures were given in Ahmednagar on Saturday evenings, and other efforts were made for reaching the educated classes. The lectures were less attended than in previous years. But invitations to native gentlemen to spend an evening at my house were usually cordially accepted.”

The Bhuinj District.—Mr. Bruce writes:—“The departure of Brother Wells for America, in March last, left the entire Bhuinj district in my charge, in addition to my work at Satara. Six native assistants are employed in the district, and the work is in a very interesting state. It needs a resident Missionary who can give it more attention than I can able to at this distance. The two catechists at Wai, (who are members of the Theological Seminary at Nagar, and spend a portion of the year in study there,) act as inspectors and visit the schools once a month, giving me a report of the condition of each one. This serves as a healthful stimulus to the teachers, and has awakened a good deal of the spirit of emulation among them. The result is seen in the elevated character of the schools. No one has been received to the church during the year, but there are several promising inquirers in different parts of the district.”

The Kirttan at Satara.—Mr. Bruce writes:—“We have made use of the kirttan in our evangelistic work very successfully during the past year. Going out to some neighbouring village, the singers would spend the night, or, if the village was farther away, they would spend two or three nights, and give the kirttan in different places.
They have thus awakened a good deal of interest, and have had more
invitations than they could accept. In some places where there was
opposition at first, it has been changed to commendation, and to an
urgent request that they would come again. In one place, the kul-
karani (clerk) of the village not only gave them a lodging in his own
wada, but brought of his own food to supply their wants. In an­
other village, the people had provided a great abundance of oil for
lighting the place where the kirttan was given, and when the kirttan
was over, they told the singers not to stop then, for, if they did,
the oil would all go to waste; and so, to save the oil, our singers com-
menced another kirttan, upon another subject, and gave it in the
same evening. We hope that thus some may be reached who would
not listen to the direct preaching of the Gospel.”

The Sciopticon at Sholapur.—Mr. Gates reports:—“The
sciopticon has been a means of good in reaching the people. I have
always made it a point to preach as much in connection with the ex­
bition as the people could profitably hear, and in this way hundreds
have heard the main truths of the Gospel who could not have been
reached in any other way. There has been opposition, and, in one
place, my screen was thrown down by zealous Brahmans, and repeat­
ed attempts were made to break up the exhibition. At last success so
far crowned our efforts, that the audiences sat quietly for three-fourths
of an hour, and the offenders begged pardon, and asked for another
exhibition. In some places audiences of twelve and thirteen hundred
people have listened for an hour and a half. In one place, four hun­
dred,—about one-third of the audiences were women of the higher
castes. In many places the people were afraid to come to the first
exhibition. One evening, a slight movement on my part sent the
audiences off at a rapid pace. On inquiring the cause, I was told that
the people feared I was going to catch them and make them Christ­
ians. That these exhibitions have done more than merely to amuse,
might be learned from the remarks heard among the dispersing
crowds. Another exhibition was held this year in the chapel, for
women exclusively, at which the house was well filled.”

A Pilgrimage at Sholapur.—Mr. Gates writes:—“There is a
pilgrimage here every year in January, when people bring their goods,
erect temporary shops by the streets outside the city, and carry on
business for about fifteen days. This year we went in with our heath­
en cousins, put up a tent, sold books, and, by taking turns, some of
the teachers or catechists were at the tent nearly all of the time to
talk or preach to those who came. We seemed to have a very good
proportion of attention from the crowd. The sale of books was not large, but enough to encourage us to try again.”

Street Preaching at Sholapur.—Mr. Gates says:—“A preaching stand was opened in the Sadar Bazar for evening services twice a week. These continued for about five months, but the results were not altogether satisfactory. The audiences were too often composed of those who had just visited places of intemperance.”

XIV.—WORK AMONG THE WOMEN.

Bible-Women at Ahmednagar.—Mrs. Bissell reports:—“My own work among the outside women has been much interrupted during the past year, first by the serious illness of our boys, then by a short stay upon the Hills, and afterwards, for nearly two months, by cholera in the city. The work of the Bible-women also has gone on less steadily than usual. Two or three of them have been very ill, and one has been sorely afflicted in the loss of two children. Some plans, which had been made with a view to more efficiency in the work, had to be laid aside on account of sickness, which necessitated removals. A few of the Bible-women, however, have been able to continue their efforts during most of the year. They did not come together as usual in April on account of our absence at the Hills, but we had a large gathering of them in October at our public meeting. There were twenty regularly employed Bible-women, besides a number of voluntary workers who have sent in their reports monthly this year. A good many others of the younger Christian women came prepared on the Bible lesson; and, altogether, it was a large and most interesting class. We were all surprised and pleased to see how well they had studied the lesson, and what intelligent answers they gave. Then we listened to their reports, which were varied in their interest.”

Incidents.—Mrs. Bissell says:—“One woman had been transferred to a distant station, and was quite enthusiastic over the beginnings of her work there. She asked very earnestly for the prayers of her sisters that a blessing might attend her labours. One mentioned peculiar trials to which she and her associate had been subjected from an old gosavi who withstood them in many places, and who managed to keep the good will and confidence of the people, although these women had often warned them to beware of him. At last they were convinced, when one, who had especially trusted and entertained him, found, after his departure from the place one day, that his
own wife was missing, and did not return! "It was the truth," they said, "that these women told us, and we'll never listen to him again." And now the Bible-women find ready listeners to their story in those villages. It was the known purity of their own lives that secured this triumph for them, and we cannot be too thankful for such a result."

Instruction of the Women.—"Special attention has been given during the last half of the year to the instruction of Christian women. The wives of the Theological students, with others residing here, formed a most interesting class. These met daily at twelve o'clock. They had a Bible-lesson with a reading and singing exercise on three days of the week, and on two days a lesson in Physiology, taking the new "Anatomy," prepared by Mr. Bruce, as a textbook. It was a thoroughly enjoyable exercise, and the subject one on which they greatly needed instruction."

Women's Meetings.—"Then we had our regular Thursday afternoon prayer meetings, and the monthly mothers' meetings, which were attended also by other women who were too far removed from us to come to the daily class. We have found the daily meetings useful to women who come in from the near villages with a load of wood or grass, and wish to stop for rest an hour or two with some Christian family. This being often near the hour of our meeting, they would come in and listen, and sometimes learn a verse or two to carry away with them."

An Interesting Case.—"It was in this way that a poor, simple-minded body, who at first hardly seemed to have common sense, but whom we now believe to be one of God's little ones, came to know the truth. I had not thought of teaching her a verse, but, after having been in a few times, she came forward herself, and begged to be taught. When she appeared again the next week she stepped forward at the close of the exercises, and said, 'I have not forgotten,' and very devoutly repeated, 'The Lord is my shepherd, I shall not want.' She never did forget her verses, and after a while began to come in on Saturday and spend the Sabbath, that she might attend the service. How delighted she always seemed at such times! One day at our meeting she astonished all by asking if she might pray. But it was a praise, not a prayer. It was as if she who seemed to us in want of everything, could think of nothing to ask. By-and-by she began to beg to be received into the church. The idea at first provoked a smile, but her entreaties induced the pastor to bring her before the church for examination, when, of course, she could answer
nothing. But one day she was seen carefully wiping the stone steps of
the chapel with the corner of her garment, and when asked why she
was doing this, she clasped her hands over her breast, and, looking
upward, replied very reverently, 'My Father's House;' and so the
poor body was asked no more hard questions, but quietly received
into the fold. How her face beamed when she told us she had been
accepted! And all through the year her interest has not flagged. She
continues to come with her bundle of wood or grass or bark, sits a
while in our meeting, or spends the Sabbath when she can, rejoicing
to take her place among the worshippers of God her Father."

Bible-Women at Wadale.—Dr. Fairbank says:—"Four
Christian women, who are not highly educated, but who have an
education that enables them to read the Bible and Christian books,
and explain their meaning to those of their Hindu sisters who can­
not read, receive allowances from the American Board, which enable
them to give themselves to evangelistic work. They gather com­
panies of women in their own villages, and in others that are some­
times as much as ten miles from their homes,—sing to them the
songs of Zion,—tell them of their Saviour, and exhort them to trust
in Him for salvation. One of them sometimes rides when she goes
to a distant village, but the others uniformly walk. As I cannot
do all that they need in the way of instruction and superintendence,
Mrs. Bissell kindly supplements my efforts to make them efficient
workers. They attend her meetings and there they meet with others
engaged in the same work and join them in reciting the lessons which
they had been studying during the intervening months, and in re­
porting what they have done and seen, and in prayer for each other
and the common work, and so they gain new courage and fitness for
it."

Mothers' Meeting in Bombay.—Mr. E. S. Hume writes:—
"Since the beginning of April, Mrs. Hume has had charge of the
mothers' meeting, which she has found very interesting. Quite a
number of heathen women and girls have been accustomed to attend
besides the women belonging to the congregation. Many of these
women have committed portions of Scripture to memory, and have
evidently taken great pleasure in doing so."

XV.—MEDICAL WORK.

The Dispensary in Bombay.—Miss Dr. Norris, who had
charge of the medical work in Bombay, left for America at the end.
of March. The Dispensary was kept open until the 15th of March, and the number of persons who visited the Dispensary from January 1st to March 15th, was 5,798. The whole number of those who received medicine was 3,348. Of these 1,376 were new cases. The number treated outside was 80, making a total of 3,428.

Medical Work at Rahuri.—Dr. Ballantine says:—"Medical work has been kept up as usual during the year. About five hundred new cases have attended the Dispensary in my house at Rahuri.

A Remarkable Surgical Case.—Dr. Ballantine writes:—"Among other cases, I have had an interesting case of a Mahratta boy who was gored by an ox last February. I give a few of the details, as the case was an unusual one. I had occasion to visit the station of Wadale, where Dr. Fairbank resides. It is 18 miles distant from my station. I had arrived there late in the evening, and was seated at supper with Dr. Fairbank, when a boy was brought on a cart from a village two miles away, who had been gored by an ox. The boy, a lad of 12 years, had an incision about seven inches long on the right side of the abdomen. Several feet of the intestines had protruded from the opening, and were quite swollen and tense. It was no easy matter to place the entrails back in position and sew up the wound, especially with the appliances at hand, and yet with sufficient patience and care this was accomplished, and a full opiate given to the boy, who was a brave lad and bore his sufferings admirably. Having no chloroform at hand, the wound had to be dressed and sewn up without its administration. The next day, as I was obliged to return to my station, a rude litter was made ready and the boy taken across country to my house. Notwithstanding this rough treatment and exposure to the open air, the boy managed to pull through, contrary to my most sanguine expectations. He is now well and strong, and able to attend school constantly. His father has given over charge of the boy to us, and he is now in our school with our Christian boys. It is to be hoped sincerely that he may live to grow up and be of service to his fellow beings, and that this experience, through which he has passed, may be the means of great and lasting good to his own soul."

The Dispensary at Sholapur.—Mr. Prabhakar, the Medical Catechist in charge, writes:—"The Dispensary is opened every day from 8 to 11 A. M., and medicine is also given, occasionally, at all times of the day and night. With some of the patients I speak on religious subjects, as opportunity offers. The number of the patients is daily increasing. Some educated and influential native gentlemen patronize the Dispensary. During the year under report, 1,566 new
patients were treated, and 4,493 prescriptions were given, which were by 663 and 2,389 respectively more than in the previous year. 96 patients were visited in their houses, and such of them as were able paid fees. The proceeds from fees and sales of medicines during the year amounted to Rs. 323-4 0. This is Rs. 97-7-3 more than was received the previous year. Hand-bills published by the Tract and Book Society, and by the Rev. Mr. Bruce of Satara, are generally given to the new patients.

I visit Degaum, a village two miles from here, with my medicine chest, once a week. The cooly-hire for carrying the medicine box is defrayed by a native friend of mine, resident of that village, to whom my thanks are due. People assemble there to take medicine, and discussions are carried on with them, and hand-bills distributed.”

In regard to this report, Mr. Gates says:—“I will say, in reference to this report of the Medical Catechist, that there was some mistake on my part in reporting the number of new patients for 1880. The numbers reported this year, and also the receipts, would have been greater had the catechist not been obliged to close the Dispensary for nearly two months on account of sickness.”

A Retrospect.—Mr. Prakbakar says:—“Thirteen years ago I did not expect that I should be able to do so much work at Sholapur. Then people used to abuse me, spit at me, and did not like to touch me. But now, by the grace of God, the state of things is very different. Those who abused me before, are friendly towards me now; those who spat at me before, come to my house. Those who despised me and ignored me before, treat me now kindly and invite me to their houses. These are not very great things. Greater things must take place. But the great change which God has wrought here within the last thirteen years gives me reason to hope for still greater things.”

XVI.—OUT-STATIONS.

The Work in the Konkan.—Mr. E. S. Hume says:—“The work which Mr. Park has carried on at Mahad, in the Konkan, for several years was given up in May, because the catechist who had been working there seemed needed in the Deccan. Thus this important station has been entirely given up. We have kept up work at Roha further north than Mahad, and we find much to encourage us there. Our helpers have been well treated there from the first, and they have found many attentive and apparently earnest hearers.
During the hot season, Vishnupunt spent more than a month touring among the villages of this region, and expressed himself greatly delighted with the interesting character of the work, which is only awaiting the entering in of the teacher and the preacher.

New Out-Stations at Satara.—Mr. Bruce writes:—"It has been my aim, for three years past to extend our work in the villages by planting new out-stations as rapidly as possible. The great difficulty in the way is the securing of proper dwelling-houses for our assistants in suitable places, without incurring too great expense. My previous reports have mentioned the occupation of Degaw and of Medha, both of which are still occupied. During the last year, I have planted two new out-stations, one at Wadut, six miles north-east of Satara, and one at Kulawadi, three miles to the south-east. At Wadut, we have rented from Government an old police-station, which affords comfortable quarters for the families of the two Christian workers whom I have sent there to live. At Kulawadi, a school has been established, but the teacher lives in Satara, and walks over and back every day. This school was commenced in October last, but during this brief period some of the pupils have learned to read quite well. As a further result of efforts in this place, a man was baptized and received to the Satara church on the first day of this new year. We feel that the planting of new out-stations, in desirable localities round about, is a promising means of extending the influences of the Gospel. Two other places are now asking for schools, and we think that they are desirable places to occupy, but the reduction of funds, mentioned in another paragraph, renders it impossible for us to heed the call. So we must turn sadly away, and leave the people to perish in their ignorance."

The Out-Station at Wai.—Mr. Bruce says:—"In our report for 1880, Brother Wells mentioned the establishment of a new out-station at Wai. This has been occupied by two catechists and a teacher during the entire year. Wai is a very strong Brahmanical place, and its bigoted inhabitants felt it to be a very bitter thing to have some Christian workers with their families settle in their midst. I was told that a petition was circulated, praying the paternal government to deliver them from two great evils, viz., the opening of Liquor-shops, and the residence of Missionaries! It was hardly to be expected, then, that our Christians there would escape abuse, and even persecution. For several months they had many very trying experiences. The Brahmans endeavoured to prevent their going into the vegetable bazar, as they would thus defile the vegetables ex-
posed for sale. Their appearance there was generally the signal for a mob, when personal violence was threatened in the strongest and most abusive terms. This was patiently endured until further endurance would seem to imply a surrender of self-respect, and then, seeing no other remedy, I personally reported the matter to the magistrate of the district. A proclamation was issued by the magistrate, warning the people not to molest the Christians in the exercise of their rights as subjects of the Queen-Empress. This proclamation was entirely ignored by the people, and on the next appearance of our Christians in the bazar, they were attacked by an unusually large and violent mob, led on by a Hindu religious mendicant. Nothing was left for us, therefore, but to enter a formal complaint against the ringleader and three of his associates. The trial resulted in the conviction of three of the four defendants. The leader was sentenced to fifteen days' imprisonment, and the other two were fined. This result, so unexpected to the Brahmans, who seemed to have no doubt but that they would gain their case, was sufficient to establish the legal rights of the Christians in the city of Wai, and since that time no difficulty whatever, of that kind, has been experienced.

XVII.—THE PUBLICATION DEPARTMENT.

List of Publications in 1881.—The following is a list of the publications by the Mission during the year 1881:—

1. The Dnyanodaya.—Of this, Mr. R. A. Hume writes:—"The Dnyanodaya, our weekly Anglo-vernacular paper, while having a limited circulation is widely read. It is estimated that some copies have from twenty to fifty readers each. It is, however, very much desired that additional subscribers may be obtained in the whole Christian community of Western India, and among the servants and employés of European gentlemen."

2. Children's Supplement to the Dnyanodaya.—Mr. E. S. Hume says:—"Mrs. Hume has taken great pains with the children's paper of which she has had charge. She has encouraged the young people to write for it, and to send answers to the questions which it has contained each month. This has seemed to have a good effect, as may be judged, in part, by the fact that the number of copies now subscribed for is at least 150 more than at the beginning of the year.

32. 3,000 copies.—Dr. Fairbank says:—“The Dnyanodaya Almanac is in the Marathi language. It has been published by our Mission for many years. It became my duty to prepare the one for 1882, and to carry it through the press. So it has pleased me to learn that a gentleman of the Civil Service thought so well of it, that he ordered several hundred copies, for giving a copy to each of the village accountants in the villages that are under his charge. The edition printed was of three thousand, as that was as large a number as could be sold heretofore. But filling this order will require all the copies that remain unsold, and it appears that it would have been well to have printed a larger edition.”


5. A Tract.—The Hopelessness of Godlessness, and the opinions of Eminent Men respecting Atheism. 5,000 copies.

6. A Marathi Leaflet.—Sin and Love. 10,000 Copies.

7. An English Leaflet.—Creation.—Deterioration—Regeneration. 10,000 Copies.

The Columbian Press.—Mr. Bruce writes:—“The principal publication of the Columbian Press during the past year has been ‘An Illustrated Primary Arithmetic,’ in Marathi, which was prepared by myself. It is designed to give the youngest pupils an idea of the simplest relations of numbers. Each lesson is an object-lesson. It contains more than 250 beautiful illustrations. It is an octavo of 52 pages, and is put up in two styles, in boards with cloth back, and in triple paste. 500 copies were printed. A two-page Marathi leaflet, entitled ‘Examine your Accounts,’ was issued in December in an edition of 3,000 copies. The Marathi Lesson Papers for 1882 have also been printed, 900 copies; and a small Christmas card, in five colours.”

DONATIONS.

The following donations received during the year 1881 are thankfully acknowledged:


C. F. H. Shaw, Esq .................................................. 100 0 0
Mrs. Fraser Tytler .......................................................... 118 0 0
Dr. G. A. Oliver ......................................................... 300 0 0
S. S. in Millbury Mass., £ 5 ........................................ 60 0 0

„ „ Southington, Conn. £ 5 ........................................ 60 0 0
### AMERICAN MISSION REPORT FOR 1881.

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Miss Prichard,, $5 ............................................................................... 12 1 2
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T. Graham, Esq. .................................................................................. 50 0 0
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Rs. A. p.

J. Elphinston, Esq. ................................................................. 50 0 0

For the Sholapur Orphanage.

"M. P.," Kurrachee................................................................. 100 0 0
Mrs. Paine ............................................................ 20 0 0
Sabbath School, Panchgani ................................................. 9 7 6
Mrs. Lish .............................................................................. 5 0 0
Mrs. Gordon ........................................................................... 1 0 0
Sabbath School, Somers, Conn., U. S. A .................................... 60 0 0
Sabbath School, Upton, Mass ................................................... 71 8 10
A Friend ................................................................. 31 0 1
Rev. A. Hazen, D. D....................................................... 10 11 8
Mrs. O. C. Gates ................................................................... 16 8 4
Sabbath School, South Amherst, Mass ..................................... 21 11 8
"A Friend," U. S. A............................................................ 52 3 7
J. A. Gray, Esq........................................................................... 5 0 0

For School House at Watwad.

Mrs. Greenough, Providence, R. J.......................................... 121 5 4

The best thanks of the Mission are due to Surgeon Major Mackenzie, Surgeon Major Batty, Surgeon Major D. E. Hughes, and Surgeon Major W. McConaghy, for their frequent and gratuitous services in attendance upon the families of the Mission in time of sickness.

Mr. Gates says:—"I would like also to acknowledge the kindness of the physicians at the station in rendering us assistance in many ways."
POST-OFFICE ADDRESSES OF THE MISSIONARIES
OF THE AMERICAN MISSION.


REV. H. J. BRUCE .................... Satara.

REV. R. WINSOR ...................... Sirur, Poona.

REV. R. A. HUME .......... Ahmednagar.


REV. E. S. HUME ................. Byculla, Bombay.

REV. L. S. GATES .................... Sholapur.

REV. JAMES SMITH .............. Ahmednagar.

REV. J. E. ABBOTT ............. Byculla, Bombay.

Note.—Donations will be thankfully received by any of the above.
Remittances and orders for the Dayanadaya may be sent to
Rev. E. S. Hume.