

REPORT

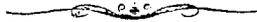


OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1882.-91



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*Day Missionaries*



REPORT  
OF THE  
AMERICAN MARATHI MISSION  
FOR THE YEAR  
1882.

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I.—THE YEAR.

The Retrospect.—As we look back upon another year of Mission labor we see much to encourage us, and to incite feelings of gratitude to Him “from whom all blessings flow.” Our work has been carried on very much as usual, and though we cannot report any very unusual results, yet we believe that there has been steady progress in all the departments of our effort. The year has been marked by the commencement of a High School at Ahmednagar, and by the advanced position taken by our churches in the matter of self-support. Both of these subjects will be further noticed in their proper places. Some of our districts have been again threatened with famine, from drought and the ravages of locusts, but the close of the year gives promise of fairly good harvests. We feel grateful for this, and trust that returning temporal prosperity will stimulate our churches to greater efforts to secure a broader and deeper spiritual growth.

The Health Report.—There have been cases of sickness, of greater or less severity, in several of our Missionary families, at times during the year, but it is an occasion for rejoicing that most of our number have been able to continue steadily at their work nearly all the time. The infant child of Mr. and Mrs. Gates died April 13th. Two of our Missionary ladies were obliged to go to the Health Station soon after the rains, and spend the remaining months of the year resting from the work which had greatly overtaxed their strength.

**Arrivals from America.**—We had much pleasure in welcoming Mr. and Mrs. Harding who arrived in Bombay July 4th, on their return from a two years' furlough in America. They come refreshed and strengthened, and have entered vigorously upon their former work at Sholapur. Their three younger children returned with their parents.—Mr. and Mrs. Harding also brought a welcome reinforcement to our working Missionary staff. Three young ladies, all daughters of our Mission, have returned to labor for the women in this land of their birth. They are Miss Sarah J. Hume, Miss Katie Fairbank and Miss Ruby E. Harding. Miss Hume is the daughter of Rev. R. W. Hume formerly of Bombay, (1839—1854,) and sister of Rev. R. A. Hume of Ahmednagar and Rev. E. S. Hume of Bombay. Miss Fairbank is the daughter of Dr. Fairbank of Wadale and grand-daughter of Rev. H. Ballantine, who did such faithful service from 1835 to 1865; and Miss Harding is the daughter of Rev. C. Harding of Sholapur. All three of these young ladies will find places in the Schools and the Zenana work at Ahmednagar. It is remarkable that this arrival makes *thirteen* of the children of our Mission, and including one from the Madura Mission *fourteen*, who have returned to the Marathi Mission, to take up the work in which their parents were engaged.

**Retrenchments.**—In our report for 1881 it was stated that our Home Committee had reduced our appropriations for 1882 Rs. 10,000 below our estimates for the year. Our work has therefore necessarily been somewhat restricted, and we have not been able to enlarge our operations where it seemed very desirable to do so. We are very grateful to the many friends who have come to our help and by their donations have made up a part of the sum reduced. Again our Home Committee, in view of the probable receipts from the churches, have felt obliged to reduce our appropriations for 1883, but only about half as much as last year. So we must continue our work on the scale of retrenchment, and pass by many an open door where men are waiting to receive the messages of truth.

**A Circular Note.**—Much has been said by the secular press during the past year, about the "*failure of Missions*," and especially the Missions in India. Many statements have been made by the opponents of Missions which appear to us to be extravagant and to have no foundation in fact. We believe that much of the

misunderstanding and misconception which exist on this subject is due simply to a want of information. A circular note has therefore been prepared and printed and will soon be sent to many of the European residents of the Presidency. It embodies some of the latest statistics of Missionary effort, and is an honest endeavor to meet some of the objections to Missions which are so often repeated. Missionaries have no wish to conceal their efforts. They invite inspection and examination. They know very well that those Europeans who are most familiar with their operations are most friendly to them, and are most pronounced in their approval of Missionary methods. We trust therefore that the facts and principles stated in this circular may receive a candid consideration from all into whose possession it may come.

**A Pioneer's Opinion of the Progress of our Work.**—Rev. Hollis Read was one of the first company of our Missionaries who visited Ahmednagar, and founded the Ahmednagar Station, in 1831. He was permitted to remain there only a few years, but though obliged to return to America, he has felt a life-long interest in the work which he helped to originate. In acknowledging the copies of the "Memorial Papers" which were sent to him, he says, "The 'Memorial Papers' fully confirm the idea I have cherished for many years, that my dear Ahmednagar Mission deserves to be classed among the most successful Missions of modern days, whether we bring into the account the *foreign* corps of labourers, male and female; or the *native* pastors, evangelists, colporteurs, and teachers that have mostly grown up with the growth of the Mission; or the marked *success* in building up native churches and educational institutions of every kind; or the amount and character of the Christian *literature* which has, in so short a time, been made to flow as a fertilizing stream over that great desert. The progress of this great and good work has been among a people who were recently the *slaves* of *caste*, and of a priest-craft not less tyrannical. When I allow, as I love to do, these features of the great and good work of that favored Mission to pass before my mind's eye, I exclaim in wonder and unfeigned gratitude, 'Behold what hath God wrought.' \* \* \* If such a harvest has been gathered in,—if such results have followed the very humble and hopeless beginnings of the Mission, in the last 50 years, what may we expect, (I will not say the next 50 years, but,) the next 20 years will show? The evangelization of the whole Deccan in the next 20 years when contemplated as a *result*

of the *agencies* and *resources* now at work, would be a less wonder than we have seen exhibited in the Report of the last 50 years."

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

### BOMBAY.

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

*Church* in BHENDI BAZAR.—Rev. Tukaram Nathuji, *Pastor*; Mr. Shahu Daji Kukade, *Editor of the Dnyanodaya*; one Preacher; three Bible-readers; three Bible-women; six school-masters; four school-mistresses. Whole number of Native Agents—19. Outstation—1.

### AHMEDNAGAR AND VICINITY.

*Residing* at AHMEDNAGAR.—Rev. L. Bissell, D. D., and Mrs. Bissell; Rev. R. A. Hume; Rev. James Smith and Mrs. Smith; Miss Sarah J. Hume, Miss Katie Fairbank, and Miss Ruby E. Harding; Rev. Rámkrishna V. Modak, *Theological Instructor*; Rev. Annáji Kshirságár *Pastor of the Church*; Mr. Múruti R. Sângalé, and Rev. Sonáji Makasare, Preachers; one other preacher, four Bible-readers, four Bible-women, seven school-masters, seven school-mistresses. Whole number of Native Agents—26. Outstations—7.

The THEOLOGICAL CLASS is taught by Rev. L. Bissell, D. D., Rev. R. A. Hume, Rev. J. Smith, and Rev. R. V. Modak.

*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 is in charge of Dr. Fairbank. *Churches* at Chándé, Dedgáv, Panchegáv, Sonai, and Shingavé-Tukai. Five Pastors; one Preacher; six Bible-readers; four Bible-women; sixteen school-masters. Whole number of Native Agents—32. Outstations—15.

THE RAHURI DISTRICT is in charge of Dr. Ballantine. *Churches* at Ráhuri, Shingavé-Nayak, Wámbori, Belápúr, and Rahate. Three Pastors; seven Bible-readers; two Bible-women; twelve school-masters. Whole number of Native Agents—24. Outstations—16.

THE KOLGAW DISTRICT is in charge of Dr. Bissell. *Churches* at Kolgaw and Khandala. One Pastor; three Bible-readers; four

Bible-women; four school-masters. Whole number of Native Agents—12. Outstations—5.

THE PARNER DISTRICT is in charge of Rev. R. A. Hume. *Church* at Parner. One Preacher; three Bible-readers; seven school-masters. Whole number of Native Agent—11. Outstations—9.

THE JAMBGAW DISTRICT is in charge of Rev. J. Smith. *Church* at Jambgaw. One Pastor; one Bible-reader; seven school-masters. Whole number of Native Agents—9. Outstations—4.

THE SIRUR DISTRICT is in charge of Rev. R. Winsor. *Church* at Sirur. One Pastor; three Bible-readers, six Bible-women, eight school-masters, two school-mistresses. Whole number of Native Agents—20. Outstations—8.

SATARA AND VICINITY.

*Residing* at SATARA.—Rev. H. J. Bruce and Mrs. Bruce; Rev. Vithal Makasaré, *Pastor of the Church*. Rev. Kasam Mahammadji, *Preacher*. Four Bible-readers; six school-masters. Whole number of Native Agents—12. Outstations—5.

*The Bhujinj District* is in charge of Rev. H. J. Bruce. *Church* at Bhujinj. One Preacher; two Bible-readers; three school-masters. Whole number of Native Agents—6. Outstations—3.

SHOLAPUR AND VICINITY.

*Residing* at SHOLAPUR.—Rev. C. Harding and Mrs. Harding, Rev. L. S. Gates and Mrs. Gates. *Churches* at Sholapur, Dhotré and Watwad.—Mr. Prabhákar B. Keskar, *Medical Catechist*; Mr. Bhiwaji Kharabas, *Preacher* at Barsi. Two Pastors; two Preachers; one Bible-reader; one Bible-woman; six school-masters. Whole number of Native Agents—13. Outstations—12.

SUMMARY OF NATIVE ASSISTANTS.

Pastors .....	16
Preachers .....	10
Bible-readers .....	37
Bible-women .....	24
School-teachers, male .....	82
School-teachers, female.....	13
Medical-Catechist .....	1
Editor .....	1
<hr/>	
Total.....	184
Whole number of Outstations .....	85

# 1. CHURCH STATISTICS FOR THE YEAR 1882.

Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the year.	COMMUNICANTS.					BAPTIZED CHILDREN.					Adults baptized but not received to Communion.		Whole number of Baptized Persons.	No. of Villages in which Christians live.	Contributions during the year.				
			No. of January 1st 1882.	Received on Profession in 1882.	Net Gain or Loss.*	No. at close of the year.		No. of Readers.	No. of at beginning of year.	Baptized during the year.	Received to Communion.	Net Gain or Loss.	No. at close of the year.	Baptized during the year.				No. at close of the year.			
						Male.	Female.														
Bombay	1827	Rev. Tukaram Nathuji	77	7	15	92	61	31	90	43	8	3	11	54	..	..	146	11	Rs. 650	a. 0	p. 0
Ahmednagar	1833	Rev. Anaji Kahiragar	274	19	-13	261	88	173	172	187	24	10	-30	157	..	30	448	10	† 965	0	0
Satara	1855	Rev. Vithalraw Makasare	94	4	0	43	25	18	33	35	7	..	10	45	..	..	88	10	192	0	0
Sirur	1855	Rev. Sadoba Zadhaw	76	13	-10	86	42	44	62	30	10	11	-2	34	..	..	121	9	207	0	0
Khokar-Belapur.	1855	Rev. Apaji Santoba	68	2	-22	46	24	22	17	30	1	..	-2	34	..	35	115	9	55	7	0
Shingave Na.	1855	Rev. Waneram, in charge	29	2	-5	24	11	13	5	20	1	2	-7	13	..	..	37	3	21	8	0
Chande	1856	Rev. Lakshman M Salave	58	3	-2	66	34	22	24	29	8	..	2	31	..	2	89	11	78	13	6
Parner	1856	Mr. Ramji Unde in charge	43	..	-1	42	21	21	25	27	4	..	4	31	..	2	75	12	159	0	0
Kolgaw	1857	Rev. Gangaram Wagechaure	64	2	-5	59	25	34	27	74	4	1	2	76	..	8	143	8	148	0	0
Rahate / Gahu 1858 / Satral 1860	1858	Rev. Vithoba Bhambal	58	29	20	78	55	23	33	60	9	1	-6	54	2	2	134	27	98	0	3
Panchegaw	1858	Rev. Sayaji M. Rathwad	57	8	0	63	44	19	22	38	8	..	7	45	..	..	108	11	100	6	3
Dedgaw	1858	Rev. Mahipati B. Ankaipagar	41	7	..	41	21	20	25	57	3	3	..	57	..	16	114	10	67	1	0
Wamburi	1860	Rev. Waneram, in charge	43	3	1	44	33	11	8	20	2	1	..	20	..	..	64	4	32	4	0
Shingave Tu.	1860	Rev. Jayaram D. Barse	104	4	6	110	65	45	41	63	..	2	..	63	..	..	173	12	70	6	0
Rahuri	1861	Rev. Waneram Ohol	64	10	15	79	66	23	40	24	12	..	12	86	3	22	137	14	79	3	0
Sonai	1861	Rev. Hariba D. Gayakawad	75	8	7	82	50	23	27	37	10	..	10	47	..	..	129	14	45	13	0
Sholapur	1864	Rev. Bhujan Gayakawad	40	7	6	46	24	22	37	49	7	3	3	52	..	..	98	8	252	2	8
Bhuinj	1872	Mr. Hariba G. Gayakawad Act. Pastor	20	..	-1	19	9	10	15	23	..	..	..	23	..	..	42	6	62	14	0
Dhotre	1874	Mr. Bhiwaji Darkuba, in charge.	25	2	2	27	16	11	15	18	..	..	..	16	..	..	43	11	..	..	..
Watwad	1875	Rev. Mesoba Sidoba	57	2	2	59	28	31	37	28	4	..	4	32	..	..	91	11	10	0	0
Khandalla	1878	Missionary in charge	39	..	-10	29	9	14	6	22	..	..	..	22	..	..	45	3	..	..	..
Jambgaw	1879	Rev. Rawaji D. Powar	41	5	1	42	25	17	25	18	..	..	-1	17	2	2	61	10	115	8	0
Total			1381	135	41	1422	775	647	786	942	121	37	17	959	10	120	2501	---	3,708	13	4

\* This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by letter to other Churches, Excommunications and Deaths. † Including Rs. 560 collected at the Annual Meeting in October.

## 2. DISTRICT STATISTICS FOR THE YEAR 1882.

Names of Districts.	Missionaries in charge.	No. of Churches.	NATIVE AGENTS.										No. of Outstations.	DAY SCHOOLS.				SUNDAY SCHOOLS.			
			Pastors.	Ordained Preachers not Pastors.	Licensed Preachers.	Bible Readers.	Bible Women.	School Teachers, Male.	School Teachers, Female.	Medical Catechists.	Editors.	Whole No. Native Agents.		No. of Schools.	No. of Christian Boys	No. of Christian Girls.	Whole No. of Pupils, Christian and Heathen.	No. of Sunday Schools.	No. of Teachers.	No. of Christian Pupils.	Whole No. of Pupils.
Bombay .....	Rev. E. S. Hume .....	1	1	..	1	3	3	6	4	..	1	19	1	5	55	35	175	3	21	150	275
Ahmednagar Collectorate	Rev. J. E. Abbott .....																				
"    City .....	3 Resident Missionaries .....	2	1	2	1	4	4	7	7	..	..	26	7	7	75	150	340	15	41	252	496
Wadale .....	Rev. S. B. Fairbank, D. D. ....	5	5	..	1	6	4	16	..	..	..	32	15	16	75	95	312	13	15	140	333
Rahuri .....	W. O. Ballantine M. D. ....	5	3	..	..	7	2	12	..	..	..	24	16	12	65	8	150	6	6	65	83
Kolgaw .....	Rev. L. Bissell, D. D. ....	1	1	..	..	3	4	4	..	..	..	12	5	4	15	6	80	2	2	30	50
Farnar .....	Rev. R. A. Hume .....	1	..	..	1	3	..	7	..	..	..	11	9	8	8	7	138	..	..	..	..
Jambgaw .....	Rev. J. Smith .....	1	1	..	..	1	..	7	..	..	..	9	4	5	26	2	115	1	1	6	20
Sirur .....	Rev. R. Winsor .....	1	1	..	..	3	6	8	2	..	..	20	8	8	18	15	153	6	14	116	302
Satara .....	Rev. H. J. Bruce .....	1	1	1	..	4	..	6	..	..	..	12	5	5	11	6	85	1	6	25	125
Bhuinj .....	Rev. H. J. Bruce .....	1	..	..	1	2	..	3	..	..	..	6	3	3	4	..	32	3	3	11	31
Sholapur East .....	Rev. C. Harding .....	3	2	..	1	1	1	..	..	1	..	6	8	2	11	4	20	3	11	79	130
Sholapur West .....	Rev. L. S. Gates .....	..	..	1	..	..	..	6	..	..	..	7	4	4	23	12	51	..	..	..	..
Totals .....		22	16	4	6	37	24	82	13	1	1	134	85	79	366	290	1651	53	120	874	1845

### III.—THE CHURCHES.

The Gains of the Year.—An examination of the Statistical Tables shows that the numerical gains of the past year have been less than for several years previous. The number received to the churches on profession of faith was 135, a smaller number than in any year since 1877. The number of native agents remains the same as last year. There is one more school, but the number of pupils is 1651 against 1531 last year. The number of Sunday Schools has increased from 40 to 53, and the number of pupils from 1674 to 1845. But the most satisfactory gain is seen in the contributions of the churches for the support of their pastors and other benevolent objects. They have contributed during the year Rs. 3708-13-4, against Rs. 2879-7-2 in the previous year. This sum divided by the number of communicants in the churches gives Rs. 2-9-6, as the average for each one. This may appear a small sum, but it must be considered with reference to the condition of the country and the people. A common laborer can be hired for from  $2\frac{1}{2}$  to 3 annas a day. At 3 annas a day the above sum represents about *fourteen days' labor of a common laboring man, for every communicant in the churches.*

The Ahmednagar Church.—Pastor Annaji reports:—"The condition of this Church in the past year presents no very marked features and hence furnishes little material for a report. The members of the Church attending to their regular duties during the week, have also been mindful in a good degree of the Sabbath services, and weekly prayer meetings. Some have assisted in maintaining the preaching services, and in giving Kirttans. Some have been afflicted by the severe illness or death of friends, but have found their help and comfort in God.—A comparatively small number, (nineteen,) have been received into the Church on profession of their faith. But another company of thirteen of the youth of the congregation were received at the communion season just after the close of the year. We thank God for these accessions, and hope for still greater fruit. Some of the influential men in the Church are exerting themselves for the improvement and progress of the Church in every grace and good work. Some have given their full tithes for the support of the pastor, and other expenses of the Church. Some give but half of the tithe, and others still less. Many poor women, give their mites cheerfully and the girls of the School collect their handfuls of grain, and bring them in each month. Three of the elders of the Church have volunteered to collect the tithes from month

to month. The merciful Lord add His blessing, and make us perfect in every good work."

**The Churches in the Wadale District.**—Dr Fairbank reports:— "The district under my care is divided into five parishes. The Christians belonging to each parish are gathered into a Church, which takes its name from one of the larger villages. It is usually the village at which the pastor resides. But these parishes are so large that all the Christians who reside in one of them, are unable to assemble frequently in one place. So it is found best to hold services and especially the Communion services at which all try to be present, alternately in different parts of the parish. This exceedingly scattered condition of the Christians, is not conducive to union of feeling, or to any special fondness for "Our Church." But in so far as the Christians approve themselves to be the "children of light" their diffusion is for the good of the district.—Thirty persons were received to the communion of these five churches in the year 1882. During the first part of the year there was special religious interest in several villages in the Eastern part of the Shingavè Tukāi parish. But as yet none of those who seemed so much interested, have publicly professed Christ and joined His Church."

**Church at Shingave Tukai.**—Pastor Jayaram writes:—"The members of this Church reside principally in five villages. In two of these the Christians are without fields and live in a destitute condition. Those in the other three villages have fields and contribute to the sustentation of the church. The pastor and teacher at Shingavè have an interest in fields, but feel sure that this fact does not detract from their interest in and attention to their special work. In the third village the principal Christian farmer is a widow woman who herself drives her cart and holds her plow and engages in any work that needs to be done. She is successful. In two of these villages, Shingavè and Zawakhédé there are flourishing schools. That in Shingavè has been kept up for more than twenty years and I myself was at one time its teacher. Many who began their education there are now preachers and teachers. And every year one or two at least leave it to continue their studies in higher schools. Two deacons were appointed this year who are not agents of the mission and who receive no pay for their services, yet they are earnest and arduous in the performance of their duties."

**Re-organization of Churches, and Installation of Pastors.**—Dr. Ballantine reports:—"The Khokar and Belapur

churches have, for convenience sake, been re-organized and merged into one church, to be called the Khokar-Belapur church, and at the beginning of the year it called Mr. Appaji Santoba to be its pastor. Invitations were extended to a number of missionaries and to several sister churches to send their delegates to be present at Belapur on the 15th of February. On the day appointed nearly all of the invited delegates being present Mr. Appaji Santoba was ordained in the presence of a number of the towns people. The services were impressive, and such as will no doubt be long remembered by those present on the occasion.—On the day following, the 16th of February, in order to suit the convenience of the invited delegates, who were to be the same on each occasion, Rev. Vithoba Bhambal was installed over the Rahatè church. The two churches of Satral and Gahu were also for convenience sake, merged into one, by advice of the delegates who were present, who also proposed that henceforth this church be styled the Rahaté church, as that was the most central locality for the Christians of that community. The services on this occasion were even more largely attended than those in Belapur the day previous. The Collector of the district, Mr. Elphinston, was encamped at that time in the town, and not only attended the services himself but assisted in every way in making the occasion a memorable one to all who were there present. Through his instrumentality, a site for erecting a church in the place has since been secured, and we hope to build a church there before very long. In this connection I have in hand an interesting letter from the Rahaté Pastor, which want of space forbids me to give in full. The purport of the letter is that ever since the church was established on its new basis they have tried their utmost to make it a self supporting one. He then goes on to mention the difficulties he has to contend with in the church, how separated the church members are from one another and how difficult it is for them all to meet together for Sabbath worship in one and the same place. In order to remedy this difficulty partially he has been obliged to hold meetings by rotation in three central localities in his parish. In this way he can meet the most of his church members every month and can administer to their spiritual wants. In conclusion he wishes the prayers of all who are interested in the work, for himself and his feeble church, that it may grow in grace and in spirituality, and find favor in the sight of God.

**The Parner Church.**— Mr. R. A. Hume says:—"After an active and earnest service of nearly seven years the pastor of the

Pärner church resigned during the year because he was unable to work harmoniously with some of the members of the church. This experience has been a serious check to the welfare of the church. But the church has asked an evangelist connected with them to act as a temporary pastor, and most of the members continue to give regularly and generously for his support. As soon as the right man can be found who is available, the church will give him a call. There is no danger that the Theological Seminary will send out for a considerable time to come any excess of candidates for the ministry."

**The Jambgaw Church.**—Mr. Smith writes:—"There has been no marked growth in the church during the year. It ought however to be noted that this is partially due to the loss of agents two of whom were removed from their work to attend the Theological Seminary and two others were discharged altogether. In one village however considerable interest has been kept up throughout the year and several have been baptized while a number more are about to come forward now. The people are scattered among so many distant villages that attendance on Sabbath services has not been very regular. To make up for this the pastor travels a good deal from village to village, and house to house, teaching and preaching."

**The Kolgaw Church.**—Pastor Gangaram reports:—"The members of this Church in the past year have for the most part been regular in their attendance upon the Church ordinances, and Sabbath worship. Those living here, 30 or 35 in number, come each Sabbath, and a few friendly Hindus are included in the usual congregation. Several Christian families reside ten or twelve miles from the central village. Where there is a Bible-reader, they come together for worship in their own village. But once in three months all who are able come to Kolgaw for the celebration of the Lord's supper. Our afternoon service is held as a Sabbath School for the whole congregation. After going through the lesson, a short time is spent in prayer and singing hymns. There are three Bible-readers, and two Bible-women, (a part of the time four,) employed in this district. By means of the labors of these men and women the false impressions of Christianity, and the prejudice against Christians have been in a great measure removed. Many who formerly would not hear preaching, now listen with apparent pleasure. Though we see not the fruit of these labors in the conversion of multitudes, yet we believe the

truth is not preached in vain. Many are seriously considering what they have heard, and the way of the Lord is being prepared. Only one member of the Church has been removed by death in the past year. He was an old man, who as the end drew near said, 'my hope is in God my Father to whom I am going.'—So he passed peacefully away."

**The Church at Sirur.**—Mr. Winsor writes:—"There has been internal peace, harmony and increase. Fifteen have been received into church fellowship, mostly from among the young, while two have removed to other churches and three have been cut off from church relations. One member, well thought of and respected, has died and gone we humbly trust to the church triumphant. He bore a good name, and Christian and Hindu unite in speaking in the highest terms of him as a good man."—Pastor Sadoba says:—"Three years ago the church was small but by the labors of the missionary and mission agents it has so increased that it seemed most desirable to call a pastor; hence the members united in the choice of the present pastor, Sadoba Makaji Zadhaw. Some brethren live in distant villages; in the church there are teachers and preachers and others who work for their living, and all contribute to the support of the pastor as they are able. We have three meetings a week, and preaching on Sabbath morning and Sabbath school in the P. M. During the week the Rev. Mr. Winsor meets the teachers to give the explanation of the lesson. There are eight classes and the church is often so full that there is not room. The different teachers give, by turn, a summary of the lesson before the whole school, and then the many Hindus who attend have the opportunity of hearing the Gospel. We have a monthly meeting for all so as to hear the reports of the teachers Bible women and preachers. Mrs. Winsor has established a class for the women who cannot read, thus giving them an opportunity to learn. By all these things the church has much joy, while on the other hand there is sadness in the loss of a good brother by death; and in being obliged to put away for misconduct three members. In short, for what has transpired we would praise God, and the church prays that all its members may grow in grace and in wisdom."

**The Bombay Church.**—Mr. E. S. Hume says:—"Rev. Tukaram Nathuji, who came as acting pastor in December of 1881, was unanimously called to be pastor in June. He was regularly ordained and settled by a Council which was called by the church, on the

25th of August. The ordination services were impressive and profitable, and will long be remembered by many who were present. Each one of the speakers on this occasion seemed burdened with the desire that the mantle of the able and godly man, who had been his predecessor, might fall upon this young pastor. Of course the position of a young pastor in Bombay is an exceedingly difficult one, not only because a great deal is expected by his congregation in such a place, but because he is liable to be almost overwhelmed by all kinds of outside duties. Notwithstanding the difficulties of the position the new pastor has so conducted himself as to command quite generally the confidence and respect of his people, as also of many outside of his congregation.

Seven have been received into the church upon profession of their faith in Christ. Three of these were lads in our day school, who had been baptized in infancy. One was formerly a Bania, and has since been employed as a teacher in the vicinity of Surat. A second was a Mahomedan, who has long been an enquirer, but has heretofore delayed coming out, from fear of persecution. He lost his employment the day after he was baptized, but has not suffered seriously, which shows that his previous fear was groundless. A third is a man from North India, who has been living for some time in Bombay, and is employed by the Municipality. Two of his brothers are members of our church, and another brother is a member of the Free Church Congregation. These brothers have occasionally gone to their village, staying there some months at a time. While at home, they seem to have been faithful in telling their friends and neighbors, "how great things the Lord hath done" for them. As the result of these efforts, all their relatives and many others have forsaken their old religion and have expressed the desire to become Christians. They have latterly invited a Christian man to go up to their village in order that they all may be instructed in the Bible, and the children taught to read. Such experiences are most encouraging, and show how the good work in this country is more and more likely to be carried on."

**The Sholapur Church.**—Mr. Harding reports:—"The church at Sholapur seems united in its new pastor, Rev. Bhujanraw, and his ministrations have been blessed. His salary is all cheerfully paid by the members of his church. The number of adults, received to the churches in this district during the year is 12, and 11 children have been baptized. Some are led directly and speedily

to Christ; but more generally it is a slow progress, and by various instrumentalities; and it seems more and more apparent that every sincere effort to make known the truth will be conserved by the Master, and some souls will thereby be brought nearer the light of life. One of the converts of this year was saved from starvation six years ago by Mr. and Mrs. Gates. His mother had given him the name *Mari*, (Death,) in the time of famine, thinking that her son must die; and he had borne that name ever since. But he was rescued, and as now he seems, in two senses to have passed from death unto life, it seemed very fitting, at the time of his baptism, to give him the new name, *Jiwan*, (Life,) instead of the old name *Mari*."

**Pastor Bhujanraw's Report.**—"The Sholapur Church invited me in December 1881 to become their pastor and I accepted the invitation. On the 12th of the following January I was ordained by a Council of Elders. The work connected with the Church is as follows. The Sunday School is held every Sabbath morning. The Superintendent is Mr. Prabhakarraw, and his arrangements for the school are most excellent. The regular public worship of the church is in the afternoon. It is noteworthy that many Hindu friends come to hear the preaching, and of these some come regularly and sit and listen quietly like the Christians; some of the hearers show their approval of the word spoken. Once after service an educated man remarked to his friend—"It is good and profitable to come here and listen to the word of God." Another heard the preaching with marked attention and delight, and afterwards saluted the preacher and thanked him for his sermon. Another said that on coming to church his mind became free, and what is said about the service of God is the true wisdom. The minds of many who come thus to the house of the Lord are deeply impressed, and some are found really seeking the truth. Let all God's people pray that the gracious Spirit may bestow a shower of blessing on these souls.—Besides the Sunday services, there is a meeting for the women of the church, one for catechumens, to whom Bible instruction is given, and a prayer meeting for the church on Thursday afternoon, and after that a meeting for the teachers in the Sunday School. Every Saturday pastoral visits are made at the homes of the Christians. The monthly concert for prayer is held the first Monday of the month. A meeting for mutual improvement for young men is held on Saturday evening. Preaching to the heathen two evenings in the

week has been maintained a part of the year in a house obtained by the mission on a public road in the city. Also at the Sidheshwar Fair held for a month each year thousands of tracts were distributed and multitudes heard the gospel preached. The school teachers, besides doing their ordinary work, are active also in preaching. Those employed by the mission pay tithes with great cheerfulness.—The harvest is great in this district but the laborers are few. The apostles were few in number but through them myriads of people became Christians. They turned to the Lord not because the preachers were few but because they were earnest. I feel the need of such a spirit and of such earnestness and I desire to preach the salvation of God every day with great joy.”

**The Church at Watwad.**— Mr. Harding says:—“It is seven years since the church at Watwad was formed, and it now numbers 59 communicants and 32 baptized children. Very few among these have brought discredit on the Christian name, and a good number are earnest in voluntary labors to bring others to Christ. It is most interesting to see the growing respect which these Christians of lowly birth are gaining from their heathen neighbours, and also the increasing spirit of enterprise and independence among them. The change of character is the more remarkable since our Christians in the Mogalai are, as yet, all from the Mangs; and some of them have been in the past notorious as thieves and drunkards. A religion that can make such men honest and sober and truthful must win respect for itself and for its followers. It is always difficult to exhibit the spiritual nature of our religion to minds governed wholly by worldly maxims and principles; and it is quite possible that this work is done as effectually by men converted in humble life as it could be among the rich and high born. We sometimes regret that our first converts are to such an extent from the lowest castes, but it is quite probable that the Lord is doing, up to this time, the best that can be done for the work.”

**The Satara Church.**—Pastor Vithalraw says:—“We regret that we have not been permitted to see as many conversions during the year as we would like, but God has greatly blessed the church and its members. Ten persons have been added to the church, four on profession of faith, and six by letter. Of the four received on profession one was a backslider who was excommunicated from the Sholapur church some years ago, but who has now been led to repentance. One has been excommunicated, but there have been

no deaths during the year. Nine children have been baptized. Most of the members of the church give their tithes regularly. The means employed for the extension of the Gospel among the heathen are as follows:—preaching in the city and surrounding villages by the missionary, pastor, preachers, and some of the brethren of the church, the distribution of tracts, the use of the Magic Lantern by the missionary. and the Kirttan led by Rev. Kasimbhai. In five of the neighboring villages teachers and preachers are stationed, and they make known the Gospel to the people. By these means the work is progressing well. Madam Sahob holds a weekly meeting for the women and once a month a mothers' meeting, which is attended also by the Christian children. At that time refreshments are distributed among those present.”—Since the first of January 1882 the Satara church has entirely supported its own pastor, without asking for assistance from any outside source.

Discouragements.—Mr. Bruce says:—“It is always with more or less feeling of hesitation that I report cases of individual interest, for, however promising they may seem to be at the time, we know not but that, ere another season passes, they may fail us and disappoint all our hopes concerning them. I know not, however, how our friends can be made acquainted with the real condition of our work, except by a candid statement of its progress, of our present successes and encouragements, as well as our trials and discouragements. We endeavor, therefore, to give a fair idea of the present outlook, although our future reports may show that some of our hopes have been disappointed. Two cases of painful interest must needs be mentioned here. The Weaver boy who appeared so promising two years ago, left us suddenly a few months later to return to his friends, and though we made frequent and extended inquiries we could find out nothing as to his whereabouts. Recently we have received a report of him,—that though he is with his friends he is ill at ease,—that he often speaks of his obligations to be a Christian,—that he starts up from his sleep and says he must go, &c. May the Lord lead him yet to yield to the strivings of the Holy Spirit, and accept the salvation that is in Christ. The Brahman boy also, who was mentioned in that same report, left us to join the S. P. G. in Poona, and we are informed that he has recently taken a still higher step and joined the Roman Catholics. —During the rainy season a young man of the Jain Wani caste

came to us under rather peculiar circumstances, and expressed his determination to become a Christian. He was received into the Station School where he has been ever since. He appears to be a humble minded person and to have had a real spiritual experience. He was baptized and received into the church near the close of the year."

#### IV.—SELF-SUPPORT OF CHURCHES.

The Sustentation Fund for 1882 and 1883.—Mr. R. A. Hume writes:—"Until the close of 1881 the mission had been in the habit of making up the salaries of the pastors of such churches as could not themselves raise these salaries in full. The mission or missionaries had sometimes to pay Rs. 1000 as grants-in-aid to the churches for the support of their pastors. But at the Jubilee meeting in October 1881 the Christians offered to assume this responsibility from the beginning of the next year. The basis on which this was assumed was Rs. 360 which were given in cash as thank-offerings at the meeting, and pledges to give various amounts during the year. Some persons feared that most of these pledges would not be honored, and that the effort to provide for the support of pastors without mission help would not succeed, and that even if it could somehow or other be carried out for one year, when no such occasion as a jubilee appealed to the hearts of the Christians, they would not be able to keep up the effort. But at the late meeting it was reported that Rs. 831 had been received by the Sustentation Fund, most of it from the Native Christians, and that since the first of January the salaries of all the sixteen pastors who had been connected with the churches of our mission had been provided by the churches themselves, or in the case of poor churches, had been made up from this Sustentation Fund, without any grants-in-aid from the mission. This was very encouraging, and there was a general feeling that no backward step could be even considered, and the only question was how the Christians could make up the necessary amount for the next year. About Rs. 150 were received as offerings at the meeting and from the small tin banks which the Christians keep in their houses for small offerings. As this sum would not keep up the Sustentation Fund, some of the Christians, without any suggestions from missionaries, again made pledges for the coming year. A good many pledged a month's

salary, others half a month's salary, others a quarter of a month's salary, and others other sums. So with a good deal of enthusiasm provisions were made which will, I fully trust, enable the Christians to make up the salaries of the pastors of all our churches for the coming year, without a rupee of mission money, and probably without any private assistance from Europeans. When the Christians find that they are able to carry this responsibility as they should, if possible, we hope that they will do so systematically and calmly, instead of depending much on efforts which are made in an hour of enthusiasm."

**Self-support in the Wadale District.**—Dr. Fairbank writes :—"The importance of these churches becoming really self-sustaining, has been deeply impressed on the minds and hearts of their pastors and leading members, and from the beginning of 1882 they ceased asking aid from the mission to supplement their own collections. They received such aid as they needed from "the Union," to which they belong, and to whose funds they contribute. But there was not such an increase in the amount of their own collections in 1882 as had been expected. Most of their members are very poor. For their daily food they depend on the day's work, although they cannot always find employment. Some of them receive their food for the work they do as Mahars. For procuring clothes, in place of the rags they are too often obliged to be content with, they depend on harvest time, or the care of a cotton field, or some other special opportunity. It is very rare that they have anything in store except possibly some gold and silver ornaments. I encourage all Mahar Christians to engage in farming if they have half a chance. And I have helped some to procure land and oxen. So long as one of them continues to depend on his precarious income as a Mahar, I despair of his contributing any thing worth speaking of to the funds of his church. He is dependent, and the amount given for his services depends greatly on the caprice of the farmers. When oxen die and there is a suspicion that they have been poisoned, the villagers refuse to give the Mahar his dues. Or if there is a quarrel, and the Mahar joins one side, those on the other side refuse to pay him. A Christian must have sources of independent income before he can become a pillar in a self-sustaining church. In cities a greater variety of employment offers for those who seek work. In the country, farming on the whole offers better for those who would attain independence than any other occupation.

But for the last six years, something has occurred to injure the crops, or something necessary for a good harvest has failed; excepting that a few favored villages have received sufficient rain and have escaped the locusts and the frosts and the many plagues which have devastated the district. This year we have had the plague of locusts."

**The Plague of Locusts.**—Dr. Fairbank says:—"When the flight of locusts came three years ago, they were a novelty to the oldest inhabitant. They came in October, in one flight, which was three miles wide and like a dense cloud, they passed like an army through the district from N. E. to S. W. and spent only one night in it. But during the day before and the day after that night they ate all the ripening bajāri that was in their path. They left no green thing in that path, which was three miles wide. But the rest of the district was not harmed. This year the army came in June, before the fields had been sowed or there was much vegetation. The great body was preceded by foraging parties or pickets which were arriving for three days. Then the great flight came one Saturday morning. It was very scattering. The locusts flew a rod or two apart. Some flew near the ground and others flew high in the air. But they all flew in the same direction, to the N. N. W. The flight extended as far as I could see to the East and West; I was astonished to learn afterwards that it extended beyond Rāhūrī which is 18 miles to the West and to Paithan which is 40 miles to the East from Wadālē. So it must have been sixty miles wide. And they were passing us uninterruptedly for three hours, from 8 to 11 A. M. As they passed most of those that had been with us for two or three days, rose and went on with the army. But enough remained to lay the eggs which hatched and the young of which grew into another army in September and October. In August we began to hear that immense numbers of small green grasshoppers were eating up the bajāri fields, and on examining them I found markings that showed them to be the progeny of the June locusts. Had we turned out in force with butterfly nets on handles ten feet long and caught and destroyed the locusts left with us in June, the plague in August to October might have been prevented. It was not easy to catch them for they would rise as soon as one came within eight or ten feet of them and fly a long distance. We had had no experience of them and they did not seem more abundant than the large grasshoppers that reside here, and which never multiply so as to form swarms. No one thought they could lay eggs enough to produce the swarms which in August and

the next two months, as they grew larger, destroyed the rainy season crops of a large part of the district. In the beginning of August the villages that had no harvest in 1881—82 were rejoicing in the promise of their fine fields of *bājari*. But soon the locusts ate it all. We have reason for thankfulness that they did not stay with us and destroy the Sorghum and wheat which had formed several leaves when they suddenly left us. In the middle of October when I left Wadale to attend the meetings at Ahmednagar, most of them had obtained their wings, and although the under wings had not yet become red and the locusts were still immature, they would if disturbed, fly a quarter of a mile without alighting. While I was at Nagar, we noticed the locusts flitting across the disk of the moon, between 8 and 10 p. m. Each one glittered in the moonlight as it passed. They were seen thus passing to the S. W. for an hour or two of each evening for five nights. They stopped on their way to feed in the Poona, Satara and Konkan districts, but must have continued their flight till they fell into the ocean. When I returned to Wadale on Nov. 1st., they had all gone. I have not seen a locust since and hope they left no eggs."

**Persevering under Difficulties.**—Dr. Fairbank says :—  
"Several Christians lost their crops by the locusts of three years ago, and some of them have not yet recovered from the losses they then sustained. Their losses made it necessary for them to borrow money, some of which remains unpaid. So this year also many of them lost their *bajari* crop and will be in trouble, at least till the next year's harvest. We had nearly an inch of rain in the latter part of November which so revived the Winter crops that they promise finely, and those who sowed their fields principally with the grains that ripen in January and February are likely to have an abundant harvest. As they review the long struggle with adversity during the last six years some of them think that all these things have been against them. Yet they are struggling on, and intend to make these churches self-sustaining. The number of Christian farmers is yearly increasing. And we hope for the time when the Kunabi cultivators will follow their intellectual convictions and embrace Christianity."

**Difficulties in the Rahuri District.**—Dr. Ballantine says :—  
"The year that has just closed has been full of many discouragements as well as encouragements. It has closed however on the whole with a favourable outlook and for this we would be deeply

grateful to God. The rainfall was nearly up to the average amount, and the early crops gave promise of a plentiful harvest, when suddenly the plague of the locusts came down upon us and made wholesale destruction of the bajari, or millet crop. What was remarkable about this plague was that the northern part of this district where the drought had been severest in previous years seemed to be the most affected by this scourge. Other parts of the district were also attacked by the locusts; but coming at a later period, when the crops were nearly ripe, the farmers were able by rapidly reaping their fields to save the most of the crop. The latter rains however fell seasonably and the second or principal crop of the year was sown under favorable conditions, and the prospects are bright at the close of the year of a fair harvest. Should no unforeseen accident arise to mar this prospect, the districts that have been sufferers so long in the past will have an opportunity to recover themselves partially from the heavy losses they have sustained. As our work in the district is so intimately connected with, and depends to a great extent for success upon the prosperity of the people for whom it is undertaken, it is a matter of the greatest concern to us to know whether the season on which we are about to enter is to be one of prosperity or otherwise."

**Self-Support at Jambgaw.**—Mr. Smith reports:—"It has been a matter for great encouragement indeed that this church, one of the youngest and weakest, has been self-supporting through another year. And although the way is dark just now yet we trust that there will be no backward movement towards support by the mission."

**Self-support in Bombay.**—Mr. E. S. Hume reports:—"It is a common feeling among intelligent natives that they are not understood by Europeans. Christianity is regarded as an imported religion, well enough suited, for aught they care, to Europeans, but, for that very reason, unsuited to themselves. In view of such feelings as this, an effort should be made to have it appear that the religion of Jesus Christ is a religion for all classes of men of every country. This will be possible only when the mission churches become independent of foreign aid. Such a standard as this can be reached only with great difficulty. It is with no little satisfaction therefore that we can report that this point has been actually attained by our Bombay church during the past year. This church began its history as a self-supporting church in 1882. At a meeting held in the latter part of the previous year, the members of the church deter-

mined to be no longer dependent upon mission funds. In order to carry out this purpose nearly all promised to pay tithes, which promise many have faithfully kept, thus making it possible for the church to pay all its expenses,—and at the end of the year they have a balance of Rs. 100 on hand. This money has not only been paid, and that with apparent willingness, but it has been collected by one of their own number, who has shown himself an excellent treasurer. The people have given systematically, and hence the burden has been comparatively light and the results quite satisfactory. Nearly one thousand rupees have been raised during the year, which is more than twice as much as the church has ever given in any previous year.”

**Self-support at Satara.**—Mr. Bruce says:—“At the beginning of the last year the church at Satara held a meeting to consider the feasibility of undertaking the entire support of their pastor. After considerable discussion it was resolved to make the attempt, and the members present signed their names to a promise to give their full tithes. The amount thus collected has been somewhat more than sufficient for the pastor’s salary, so that near the close of the year his salary received a much needed *increase* of two rupees a month. For the time being therefore the church may be considered as *independent*. It should be remembered, however, that it is composed largely of persons in mission employ, who by tithing their salaries are able to support the pastor. This is satisfactory so far as it goes, but it is hardly the right basis for a truly *independent* church. If the individual members who are dependent upon the mission, were removed, the “church” would very soon lose its “independence.” Owing to the extreme poverty of the people we fear that it will be long before any of our churches will become independent in the strictest sense of the term. But this is what we are aiming at, and we believe that it will be accomplished in due time.”

**A Good Illustration.**—Mr. Modak says:—“Another place where I stopped on my way to the Decennial Conference at Calcutta, was Bhandará, 60 miles east of Nagpur. This is a station of the Free Church of Scotland Mission, which has long occupied Nagpur. Here I was rejoiced to meet Rangarao, the son of our deceased brother Rev. Haripunt Khisti. He is a pleader in the District court at this place, and an earnest Christian and helper in the native church. Being anxious that a missionary should come and reside there permanently, he purchased a bungalow for Rs. 2,000, and gave it to

the mission, which has now appointed a missionary to this station. When goodly numbers of our native Christians, thus taking employment independent of the mission, and supporting themselves, will also give freely for the spread of the gospel, then we may hope that the churches will grow rapidly, and become *truly independent*."

## V.—PERSONAL NOTES.

**A Cause for Rejoicing.**—Mr R. A. Hume says:—"Until the end of 1881 I was expecting to go to America in the early part of 1882. But God put it into the heart of an elder sister to come from America in order to care for my children, and to enable me to keep on with my work, and in order that she herself might engage in missionary labor, though she is not under appointment by any society. So it is with great thankfulness and joy that we both now try to do our work, and I daily repeat the verse, 'Unto me, who am less than the least of all saints is this *grace* given, that I should preach among the Gentiles the unsearchable riches of Christ.' Preaching the unsearchable riches of Christ to those in a Christian land is a privilege. But, as Paul truly said, it is a special grace and a glorious privilege to be allowed to do so among those who do not know the Gospel. Would that Christians both at home and in India might see this and avail themselves of this privilege!"

**Notes from Wadale.**—Dr. Fairbank says:—"The Lord has given me health and allowed me to reside through another year in my village home at Wadale. But this rustic life was diversified by four absences of about three weeks each. Two of them were for attending the May and October meetings of the mission. Another in July was for meeting my daughter Katie and her fellow voyagers on their return to India to join us in our work, and the fourth was to Bombay for completing our Marathi Almanac for 1883 and carrying it through the press.—My village life is a very busy one and is interesting because it has to do with the culture and growth of many little Christian communities, and it is continually diversified by shady or sunny incidents which for the time deeply affect the Christians that compose those communities. And yet few of those incidents are so special and marked as to interest others who live beyond the charmed circle."

**Review of the Year.**—Mr. Winsor says:—"Another year of prosperity and blessing has just passed in review. We can say it has been a year of real progress and we have every reason to be

grateful to Him from whom all blessings come. To be able to recognize the good hand of God in the kind Providential occurrences of the past twelve months is to discern that all things are working together for good among us."—At the end of his report Mr. Winsor adds :—"Such is the brief Report for the year 1882. And now after twelve years' labor it seems wise to take a short respite, during which time we hope to present the needs and prospects of our work to friends both in England and America. We trust to be able to return soon to renew the work which is so dear, so needed, so fruitful, and so in harmony with the serious and emphatic side of the Gospel of Jesus Christ."

**How the Work appears to One after Two Years' Absence.**—Mr. Harding says :—"We returned to India at the beginning of July, after two years in America, and it is with devout gratitude that we take up the good work again. We have never had a doubt of ultimate success, and it seems of late that a more speedy triumph may be witnessed than we had dared to hope for. There has been steady progress in the Sholapur district during our absence. The Sabbath congregations, the Sunday school, and the week day meetings show a larger and more regular attendance. I cannot say that there is any perceptible diminution of zeal among the Hindus generally, in their religious observances, yet the bonds of caste sit lightly upon a large number, and it is only out of regard to public opinion that they are held to at all. Nearly every day we see evidences of the extensive diffusion of Christian truth among the people, and almost anywhere a sincere inquirer may learn something about Christ the Saviour. We are thankful to know that some of God's people are following us in all these labors with a loving and prayerful interest, and to such we would suggest, that for ourselves, and for these pioneer churches, we desire chiefly a more earnest spirit of consecration and a more intimate fellowship with Him, 'who willeth that all men should be saved, and come to the knowledge of the truth.'"

**Notes from Rev. R. V. Modak.**—Mr. Modak writes :—"In November of 1881, I was compelled to take a change to Bombay for my health and that of my family. Returning to Ahmednagar at the close of the year, I prepared a history of the native church, to be published as one of the 'Memorial Papers' of the mission. I was unable to make tours through the villages as in previous years; except that I visited a few places in the Southern District, as

Khandála, Wálki, Ranjangáw and Shrigonda. These villages I had often visited before, and in most of them had baptized several persons. The Collector's camp was at Shrigonda, and at his invitation a large number of the officers and higher classes of the town came together, and I had an excellent opportunity to preach to them. Some of them admitted that what they heard was true, but said they could not accept it on account of its being opposed to the customs of their own people.

When the Theological class assembled in June, I was occupied in instructing them till October. Having preached the sermon at the ordination of the pastor of our church in Bombay, at the earnest request of many of the brethren I prepared a copy of it for the press."

## VI.—THE THEOLOGICAL SEMINARY.

### INSTRUCTORS.

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

Rev. R. A. HUME, *Dean, and Professor of Exegesis, Homiletics, and Church Government.*

Rev. JAMES SMITH, *Professor of Exegesis and English.*

Rev. RAMKRISHNA V. MODAK, *Professor of Natural and Doctrinal Theology, and Evidences of Christianity.*

### REPORT FOR 1882.

The Theological Seminary was in session between four and five months. Instruction was given in the Exegesis of Matthew from the 8th to the 28th chapters, in Natural Theology, which was completed, in some branches of the Evidences of Christianity, in Church Government, in the composition and delivery of sermons, and in conducting the other parts of public religious services, and in English. Most of the students had their Sunday Schools for non-Christians on the Sabbath.

The institution possesses only a small space for buildings. During the past year two additional plots of ground were secured. Three new houses for married students were built, which bear on their front walls the following inscriptions respectively:—"In honor of Rev. R. Anderson D. D., Secretary of the American Board: Built by the teachers and pupils of Bradford Academy;" "In honor of Rev. N. G. Clark, D. D., Secretary of the American Board;" "In honor

of Rev. E. K. Alden, D. D., Secretary of the American Board." The hearty thanks of the instructors and students are given to those who enabled us to put up these buildings. During the year one scholarship of \$1,000 was given by Mrs. Hubbard of Bennington Vt. in memory of a deceased son; and another scholarship of \$1,000 was completed and given to the Trustees in honor of one of the deceased members of the mission, to be called the "Robert Wilson Hume scholarship." Some Theological Seminaries in India are favored in having many endowed scholarships, and our institution needs many such. A scholarship can be created by the payment of \$1,000, or £200. Also \$10,000, or £2,000, are needed for the endowment of a native professorship.—Last year the institution was placed under the local control of a Board of ten Trustees, four of whom are Native Christian brethren. As one of them, Mr. Ramji Bhore, who is a Government sheriff, was unable to get leave in order to attend the meeting of the Trustees in October, he sent a donation of Rs. 20 as an expression of his interest. This is the first cash donation which this Theological Seminary has received from any of our Native Christians. But we hope that it will prove to have been the precursor of many more gifts from many of our people. Placing responsibility for such institutions upon the Native Christians will lead them to appreciate them more, and to assume more quickly a larger share of even the financial burden of these institutions.

If any other Mission chooses to send students to study in this Theological Seminary, they will be welcomed and taught without charge. Correspondence may be addressed to the Dean.

## VII.—SCHOOLS.

Students in the Training School.—Dr. Bissell says :—  
 "About 25 students have been supported in the three classes of the Normal School of the Christian Vernacular Education Society. These are in training for work as teachers, and after a few years of labor in teaching, a selection is made from them to form a class in our Theological Seminary. Thus those who are taken into this class have been previously tried both as students and as workers. The instruction and training in the Normal School are a good preparation for any department of our work."

The Girls' Boarding School at Ahmednagar.—Dr. Bissell reports :—"This School, which has been under the care of Mrs.

Bissell, has been in session nine and a half months of the past year. The number in attendance has ranged from 145 to 155; the last figure being the number on the rolls at the end of the year. Ninety-five to a hundred of these have been supported wholly or in part by mission funds. The rest are day scholars supported by their parents. The native pastors, teachers, and others who are able, are required to pay one rupee per month for the support of each child received to the school. This considerably reduces the monthly expenses of the school, and gradually prepares the way for it to become self-supporting, except the pay of the teachers.—Among so large a number of pupils there will be generally a few sickly ones. But happily in the past year the number of sick has been small, and with one or two exceptions the cases have yielded to medical remedies. The religious influence in the school has been good. Eight of the older pupils were received to the communion of the church within the year, and another company of eleven a few days after the close of the year. A society has been formed among the pupils of the two advanced classes, which meets regularly for religious exercises, and collects funds for charitable purposes. By the avails of their fancy work they are also supporting one pupil in the school.—Miss Fairbank and Miss Harding, daughters of two of our senior missionaries, arrived in India in July, and are pursuing the study of Marathi, preparatory to taking charge of this school. Having been born in the country, and still retaining recollections of their early days here, they feel an interest in the people which will be an incentive to earnest efforts for their good.—The thanks of those in charge of the school are tendered to many of the ladies at Ahmednagar, who have contributed to its funds. These are acknowledged in the list of donations.

**The Mission High School at Ahmednagar.**—Mr. Smith writes:—"At our Annual Meeting in October 1881, the Mission authorized me to take steps towards opening a High School in Ahmednagar. The difficulties were formidable. *First* there was a lack of money. No appropriations had been asked for such work in our May Meeting and our regular and ordinary estimates had been reduced by over 10 per cent. How then were we to undertake the expense of new work and keep on the old as well. *Secondly*.—The school was to be 'Christian from top to bottom with no concessions to the prejudices or superstitions of Brahmans or Mussalmans,' and hence the question arose 'would *such* persons care to attend

*such a school?* Some thought that the inducement of getting instruction in English from a Missionary would overcome the scruples of the most prejudiced. Some thought that the time had not yet come in the city—though it had come elsewhere.—The first thing necessary was a school building. The lower storey of our bungalow was made to do duty for a school-house. Here two rooms were got ready in May, furnished with good desks after the style used in America, and with one teacher, a Christian young man thoroughly qualified for his work, the school was opened on June 14th with 19 pupils. In less than a month we had over 30, and our accommodations were full. But the pressure for admission continued and we determined to enlarge. An appeal to a few friends of missions was made which with a Government grant-in-aid for building and furniture of Rs. 550, brought in about Rs. 2,000 covering the cost of furnishing two more class-rooms under the bungalow, and building and furnishing a good hall 26 x 32 ft. Now we have 3 class-rooms of 15 x 17 ft. each, one of 30 x 15, and the Hall, which provide accommodation enough for 4 classes of about 20 each. In December the Government Inspector examined the school and made a grant of Rs. 233 for the 17 boys who had made up the 100 days required by Government as a minimum. The expenses for tuition have been fully met so far by the income from fees and the Government grant, though it ought to be remembered that my whole time has been given as an extra not chargeable to the school. As soon as our new rooms were ready, December 21st, we reopened school with 4 classes, covering the whole curriculum from entrance to Matriculation. Scarcely a day has passed since, which has not brought us additions so that now at the beginning of the year we have over 50 pupils. These all pay fees ranging from Re. 1 (\$ .50) in the lowest class, to Rs. 1-12-0 (\$ .87) per month. Many are extremely poor, and I often wonder where they find means to pay for books, fees, food and clothes. One Brahman has two sons in the school, one of whom is glad to sweep and dust the hall daily in lieu of fees. The father's total income is \$3.00 per month. He has a family of 7 to feed out of that, and to provide books, &c. for those in school. The truth is the boys eke out their own living by teaching private pupils, writing, &c. as many a poor student does in America, and so anxious and determined are they to get an education that the grown up members of the family have to live on *one meal a day*. This is a case for the truth of which I can readily vouch, and I doubt not it is one which

has many parallels in this poverty-stricken country.—We have a good staff of teachers and our work is well in hand. Sanskrit is in charge of one native, Persian in charge of another, Mathematics, Algebra, Arithmetic and Euclid of another. Geography and History Miss Hume teaches, and the English falls to me. Elementary Science is divided between the Mathematical Master and myself.

The fruits of the school are already visible in a feeling of confidence in us shown by the young of the city. Hundreds whom I never could have known otherwise become friends even. A kindlier feeling too has been shown by many native gentlemen. One confessed to me that he removed his boy from the Government school and incurred the displeasure of the Government school-masters who were his caste men and friends because he knew the morals of his son would be better looked after by us. We have, too, quite a number of these boys in regular attendance in our Sabbath school, committing to memory verses of the New Testament and studying the Bible daily.—We have to thank K. M. Chatfield, Esq., Director of Public Instruction, for the grant-in-aid given towards our building *although* the Government rules could not be literally fulfilled by us, and also for the grant for results which was also given in a very liberal spirit. If the rules of Government had been applied to our case literally we could not have obtained anything under either head. A number of gentlemen and friends have very kindly and generously helped us, and their donations will be acknowledged at the end of this Report.”

One of the teachers, Mr. Anandraw Sangali, writes:—“The first thing in the daily programme is the Scripture lesson. The Gospel of St. Matthew has been taught during the last term, and St. Luke is being read during the present (winter) term. Each of the pupils has a separate note-book for this lesson, and while the lesson is being explained, they take down such things as they wish to review. Nine out of ten hear the ‘old story’ for the first time. The life, death, and resurrection of Christ, as well as the sufferings and the Exodus of the Israelites, (which are to be explained by way of allusion,) are equally new and wonderful to the younger pupils; and historical facts of importance, add fuel to the thoughts of the older ones.—I like this kind of work better than street-preaching. I get hold of the same audience from day to day, and can teach the Gospel-truth, regularly, chapter after chapter. Never did I realise the words “the harvest truly is plenteous” so well as I do when I think of these students; and I cannot express myself in any better words

than those spoken by our Lord, 'Pray ye therefore the Lord of the harvest that he will send forth, (or, to be more radical, thrust forward,) labourers into his harvest.' Of the other subjects, Mathematics falls to my lot—a subject at once interesting and important: being at the foundation of all nature. It is said that girls do not like to face this subject, I do not know with what generality this is to be understood. There are two girls in one of the classes. This is their first year. In the last monthly-examination they stood in the middle of the class of 25. And I will be perfectly satisfied, if, in the course of this year, they stand at the head of the class.—I have made it a rule to invite the classes by turns to my place, once a month, to a kind of social gathering. I get a chance of becoming more intimate with each one of them. At such times I ask one of the ministers to come and speak to them, if the former happen to be at the station and not out touring. Sir Roger de Coverley said of some that they loved, rather than respected him. I think I can say more of these students: they love *and* respect their teachers! It is not difficult for one, who observes them every day, to mark at least social and moral, if not religious, change in them. I know many of them, at the beginning of the year used the self-important, proud, term अहं, in addressing others. They see that their teachers do not use such words in their conversation; and they are ashamed of themselves. I do not hear that word used by them now."

School for High Caste Girls.—Mr. Smith says:—"In February 1882 Mrs. Smith took over from Mrs. Haig of the C. V. E. Society here, a Girls' School which she could not find time to look after as she wished. There are in this school over 40 girls all under 12 years of age. But few of these would ever get a scrap of book-learning were it not for this school; and the school and the friendships formed there with the children, lead to acquaintance with, and an open door to, their mothers and older sisters. We felt it very desirable to teach these girls at least to read and write before they are married and sent away to the houses of their father-in-law. Mrs. Smith's health has been such, however, that she was able to do nothing personally until very recently; but Miss Hume since her arrival has very regularly visited it, and superintended the work of the teacher in charge, so that since June the school has not suffered in any way from neglect. The Government Inspector on the occasion of his annual examination reported the work done very efficiently, and the school in a very satisfactory condition, and then recommended, which

shows his appreciation of female education, the paltry sum of Rs 40 as a grant-in-aid for the year, equal to about one eighth of the cost of tuition. Kind friends in Ahmednagar have contributed generously to the amount of Rs. 166. This together with the Government grant leaves very little to be met by the mission. We are now making plans for a new building, as the present school room is quite a wretched little room only 11 × 15 feet, and a new room is absolutely necessary."

Schools at Wadale.—Dr. Fairbank writes :—"The 16 village schools under my care have rather improved during the year under review. They have been inspected more frequently, and that has helped the teachers. Two of them have each 32 scholars. Then others in order, have 29, 28 and 27 scholars. The average number of scholars in the whole, is a little more than 19. The number of girls that attend these schools has increased. In all 63 girls have attended this year. Of these 13 attend the Dedgaw school. The school at Wadale has been continued as formerly on the plan of having the boys spend part of the day in manual labor. They are required to work at farming or gardening for three hours each day. This materially reduces the price of their board. It is also good for their health and gives them knowledge of, and skill in farming. I am satisfied that their thus working does not hinder their progress in study. When at home, I teach them for an hour daily, giving most of the time to their instruction in English. I have them write down the English words not only in the Roman character but also in the Dewanāgari. The English consonant sounds are approximately used by Hindus, and are represented in the Dewanāgari alphabet, excepting the sounds of *f* and *v*, and of *th* in *this* and in *thing*. For these four sounds I have provided characters by changes in the shape of those letters which more nearly approach them in sound. There are also five vowel sounds in English that are not met with in the Marathi, viz. *a* in *bat*, *bare* and *fall*, *o* in *not* and *e* in *met*. These are easily provided for by marks attached to the consonants in the same way that the other vowel sounds are indicated in the Dewanāgari. I teach them to use the dental *t*, *d*, *n*, and *l* to represent the English sounds of those letters ;—and to use the cerebral *t*, *d*, *n* and *l* to represent the English *rt rd rn* and *rl*, because the sound of the English *r* is necessarily made while putting the tongue to the palate to pronounce the cerebral letters. Native speakers of English put in the Marathi trilled *r* before these letters

which is a mistake. Taught in this way, my boys escape the hard, unpleasant pronunciation of English caused by using the cerebral letters to represent the above letters."

Schools in the Rahuri District.—Dr. Ballantine writes:—"The year began with a poor attendance of boys in our schools. Many however of the people who were obliged to leave their homes in search of work elsewhere because of the failure of their crops, have returned to their villages again and engaged in sowing operations. Should the present crop warrant it, there is no doubt but that they will remain in their homes, and this will give their boys the opportunity for attending our schools. The number of boys attending our schools at the close of the year was on the increase. My inspector of schools was away a part of the year attending to his Theological studies in Nagar, but with the exception of the five months thus spent away from his work he has attended regularly to his duties of school inspection. The results of this inspection are seen at a glance to be more faithfulness on the part of the teachers in their work and better progress on the part of the scholars in their studies. The schools are not, however, all up to the standard number of boys we require in order to have a fairly decent school. In three or four places, five or six boys are all that attend regularly, and so it becomes a question whether to keep on with the teacher in such places. Were it not for the fact that we have Christians in those places who would be left entirely without instruction and guidance, there would be no question but that a change of the teacher to some more promising locality would be most advisable. In some places there is no doubt but that some of the higher caste boys would be glad to attend our schools, where no Government school exists in town, and in some places they do attend where they can by any possibility do so without detriment to their caste prejudices. The two chief difficulties in the way of their attending our schools freely and partaking of the same advantages that the low caste boys enjoy, are these; first, that most of our schools are situated in or near the Mahaf quarters, and the other is that the teachers are of low caste originally. They say, give us a Christian teacher if you will, but he must be of high caste extraction. These are a few of the difficulties in the way of reaching this class of pupils. The requests for new schools are numerous, but it will be simply impossible to extend our operations, so as to place teachers in all the villages where there is an interest awakened. When will the time come when self-supporting

schools will be established in all these towns and villages; where Christian teachers shall be held in honor and respect, and where the Lord Jehovah shall reign supreme in the hearts of the people!"

**Schools in the Parner District.**—Mr. R. A. Hume writes:—"As the village schools in the Parner District are now frequently inspected by a Mission School-inspector, and once yearly by a Government Inspector for a grant-in-aid, they are more efficient than ever before. One of the results of the Government Education Commission should be, and almost certainly will be, increasing the present very small rates of grants for pupils who pass in the annual examination. When it is possible for a faithful teacher to get a respectable sum from Government for teaching secular subjects, it seems to me probable that the best way for missions to prevent the neglect of religious instruction, and to place every legitimate spur to diligence in all subjects upon the teacher, will be to have a system of mission grants for passes in religious subjects. So, as there would be no fixed pay for village teachers, the income of the mission teacher, just as the income of the private teacher, and of a business man, would depend on his diligence and ability, and the more faithful and more capable teacher will be able to earn more than a less active and less qualified teacher—which is but right. And very likely such a good teacher would thus obtain more money than he now receives. Moreover, as the Christian community grows, it will be possible for the Christians in a given town, in connection with, and in addition to, the Government grant, to manage such supplementary aid as their school may need, and so no expense for schools need fall upon missions in places where there is a considerable number of Christians.—This year Government grants have been obtained to the extent of half the cost for putting up two good school-houses in places where they were much needed. A considerable part of the other half of the expense was met by a generous Christian friend, as acknowledged at the end of our Report. These buildings will help, our work in several ways. In order to secure half the cost of a school-house from Government, if the people of other towns will be led to raise the other half, or at least to raise a considerable sum the influence of these precedents will be good.

**Station and Girls' Schools at Sirur.**—Mr. Winsor reports:—"Our Station and Girls' Schools have excellent teachers who are really doing good work. The most excellent testimony recorded by the Commandant of Sirur, and others who have visited them, is

quite cheering, and one feels that the labor is not in vain. The Commandant's lady, the Commandant, and other Officers have shown their good will by their kind donations to the schools, and in many other ways. Their names will appear in the proper place in the Mission Report."

Boarding School in Bombay.—Mr. E. S. Hume writes :—  
"Our school for Christian children is now a well established and growing institution. The average attendance has been a little larger the past year than ever before. Since we have occupied our new and pleasant school-house there has been a marked improvement in the appearance of many of the scholars. Some who were formerly very careless in dress and person now take pains to be clean. In September last, the school sustained a great loss, when Shewantibai Vishnupunt left in order to be married. She had been a teacher from the day the school was opened in 1877, and has always been a most faithful and valuable worker. A former teacher, now employed in Ahmednagar, showed his interest in the school by sending a scholarship of twelve rupees which, at his request, was divided between the boy and the girl, who in the opinion of the scholars, was most deserving of it. In this case the opinion of the scholars agreed entirely with that of the teachers. Only one of our scholars has been taken away by death. She was one of our very best girls. No child ever improved more than she did during the three and a half years she was in school. She has been a member of the church for some time, and gave evidence of her Christian character by her quiet and patient conduct all through her illness.—A few friends in Bombay have shown a great interest in this school, as also in our Boy's Boarding School. Through their kindness money has been raised, partly from Government, for a new dormitory. When this building is finished we hope to be able to accommodate from twenty to twenty-five boys. The past year we have had seventeen different boys living in the lower part of our own house. We have been greatly gratified at the improvement and general good conduct of these lads. This is largely owing to the wholesome and decidedly Christian influence exercised by our larger boys, who are all reliable good boys." Mrs. Hume also adds :—"Our School work is very dear to us. The children are growing—some have joined the ranks of our great Captain, and *are His*, we feel sure. No one thing in connection with our work more interests outside friends than the bright band of fourteen boys who live in our house. They attend the day school

with all the others, and our two circles of girls also attend the same school. A girl stands at the head of the day school—as the most advanced pupil we have, and she is a very thorough scholar indeed. The girls in our school who have *passed* the Government requirements in all plain needle-work have been allowed the past year to learn the better kinds of crewel and silk work now so much in vogue. All they could do, was offered at a small sale one Saturday in the school, when it netted nearly Rs. 150. Some kind friends who learned during their frequent visits, of our boys' need of a dormitory, took the matter in hand, and have themselves secured privately and from Government the necessary amount for the erection of such a building. One lady herself worked over seventy-five rupees worth of beautiful articles which have been sold for this dormitory. And her sister who went on a recruiting trip to England, sent out a nice box of things, which have been sold at their request, for the same purpose. So our boys are to have a *home*, we trust, soon after we enter our new house. They must dwell in tents meantime. The work on all hands is so urgent and so full that we might well occupy all our time in any one direction and still cry, 'Who is sufficient for these things?'

**Library for the Boarding School in Bombay.**—Mr. E. S. Hume writes:—"Through the efforts of the Pastor of the Congregational Church in Wethersfield Conn., U. S. A., a generous donation of Rs. 334 has been sent us by his Congregation, for a library for our young people. Since the reception of this money others have promised to help on this new undertaking. In remembrance, however, of this first large donation, we propose to call it the "Wethersfield Library." Many of our young people are able to profit by good English books, magazines and papers, but are unable to buy them for themselves. This library will supply this want and give us an opportunity for both encouraging and directing their reading and studies."

**Station School at Satara.**—Mrs. Bruce says:—"My work among the Christian women and school children has continued much the same as formerly. We had an exhibition of the school in October, when several of the ladies and gentlemen of the station favored us with their presence, and some with contributions for prizes and for the support of the school. For several months I have had a class in Anatomy for the older children of the school and the Christian women. They met for an hour twice a week and ad-

vanced nearly half through the book. Most of those who attended felt that it was a very profitable exercise."

**The Orphanage at Sholapur.**—Mr. Gates says:—"Our Orphans have been doing well, and Mrs. Gates has had a good deal of pleasure in working for them. For the benefit of the Orphanage she sold Rs. 180 worth of fancy articles which were made by her and Miss Graham. At an exhibition of the Station School which was held in the chapel the scholars, and especially the orphans, attracted the attention of those who knew what their progress had been."—Mrs. Gates also says:—"Jiwan's baptism created a good deal of interest among the orphans, and one and another came to me, saying, that they wished to become Christians also. One dear little boy of about eight years, (one who is quickest at his lessons,) was very eager that he might be baptized that very afternoon. I asked him, 'why do you wish to be baptized?' 'Because I love Jesus,' was the reply. 'What makes you love Jesus?' 'He gives me everything and makes me happy.' His fat face was shining and his bright eyes sparkled with happiness. I talked and prayed with him, and he also prayed,—a prayer fashioned very much after those he had heard from his elders in the prayer-meetings. But then, he never was taught by a loving Christian mother to lisp childish prayers to his Saviour.—The health of the Orphans has been good. We have been pleased to see their love manifested for one another, especially if one of their number was in trouble. Of course, like all boys, they have their quarrels and hard words, but the little clouds blow over sooner than is often the case with *white* boys.—One boy was bitten by a snake, and it was gratifying to see the sympathy of the others. Some cried. Two or three offered to sit up all night with him at the hospital. The next day they went in detachments to inquire after him, carrying his food or pictures or sweets to amuse him with, and at the return, each party would be surrounded by those anxious to hear the latest news. When the boy finally recovered he was the hero of the hour. In a day or two, however, he was quite ready to go to quarrelling again!"

**Government Examinations of Schools.**—Mr. Gates says:—"The first of our Government examinations of schools was more satisfactory than we anticipated. Though the grant was small yet the teachers and scholars were benefited by it, and have been much more eager in their work than before."

## VIII.—INDUSTRIAL TEACHING.

Industrial Efforts at Sirur.—Mr. Winsor says:—"Labor for poor native Christians, and instruction in the common industries so useful to every community, would not only be a boon, but for developing manly independence and a thrifty self-support it would be a power for social and moral good. In view of the needs in this line the Mission has approved my accepting from Government the large building known as the Military Pandal at Sirur, for this purpose, and leave it to me to raise the necessary funds for this work from sources outside the Mission. I am happy to report progress, and to say that having presented the matter to the Bombay Government it has most kindly made a grant-in-aid of Rs. 2,050, a corresponding sum to be raised by myself from private subscriptions. His Excellency has been pleased to begin the private subscription list endorsing it with his own hand in the following words:—"Mr. Winsor is doing excellent work, and is deserving of hearty support. In my private capacity I offer a small subscription."

(Signed) JAMES FERGUSSON, Governor of Bombay."

(See Donations at the end of this Report.)

## IX.—SUNDAY SCHOOLS.

Sunday Schools at Ahmednagar.—Mr. R. A. Hume says:—"During a part of the year—especially when the Theological Seminary was in session—there were nine Sunday Schools for non-Christians, carried on in the city of Ahmednagar. Some of these were held under trees, some in public rest-houses, and some in the verandahs of friendly persons. Bible stories and Christian hymns are the subjects of instruction. The only inducement offered is a picture, and two pins to fasten the picture to the walls of their houses, to those children who can repeat the lesson of the previous Sabbath. This is first reviewed, and its repetition by non-Christian pupils who have retained it in mind while attending Government schools during the week helps to fix it more firmly in their own minds, and in the minds of others. And the knowledge that getting a picture and pins next Sabbath depends upon remembering the lesson which is taught this Sabbath, secures careful attention to the new lesson as it is being taught.

Sunday Schools at Wadale.—Dr. Fairbank says:—"There is a Sunday School at each of our school houses. They are attended

by the pupils of the day schools, and in some places by their Christian friends and by some outsiders. But they are not as popular or as useful as they should be. As a rule, none but the school masters and pastors are prepared to instruct classes. So in most of the schools there is only one teacher."

**Sabbath Schools in Bombay.**—Mr. E. S. Hume writes:—"Our Sabbath School work has not been carried on as vigorously as we could wish. This branch of work needs wise and patient supervision, which we have not been able for two years past to give to it on account of other duties. Our church Sabbath School has been conducted very much as heretofore, and has been generally well attended. A part of the year there has been a teachers' meeting on Saturday evening, but owing to numerous other meetings, and other reasons it is hard to get a good attendance of teachers at any one time.

**Sunday School at Satara.**—Pastor Vitthalraw reports:—"Our Sunday School, we think, stands well up among the best Sunday Schools in the land. A large number of Hindu boys and men are accustomed to attend. The number varies according to the season, being less in the hot season and greater during the rainy and cold seasons. The smallest number on any one Sabbath was 30 in June, while the largest number was 177 in December. The average attendance the entire year was 94. Copies of the Supplement to the Dnyanodaya, or of some leaflet or card from the Columbian Press are distributed among those who attend. The Christians, both young and old, commit verses to memory, and the numbers are reported on the first Sabbath in the month, some have committed as many as 25 or 30, during the month. The committing of verses to memory, the singing of hymns, the explanations of Scripture and the instructions given, make the service a very profitable one."

**Sunday School at Sholapur.**—Mr. Harding writes:—"Mr. Keskar has been the efficient Superintendent of our Sunday School. The school is held in the morning instead of an ordinary preaching service. There are seven regular classes from our Christian Community numbering in all 88. There are also one or two classes of Hindus, who come with more or less regularity, averaging 20 or 25 for each Sunday. At the close of the hour, for 10 or 15 minutes, some general questions are asked by the Superintendent, and a practical application is made of the lesson. We feel that the hour is a very profitable one for all. Another school for Hindu children has

been kept up in the Saâar Bazar, and for a part of the year a third school has been maintained by Rev. Mr. Gates."

## X.—THE CHRISTIAN COMMUNITY.

**The Annual Meeting of Christians.**—Mr. R. A. Hume writes:—"Year by year we appreciate more and more the value of the annual gathering of the Christians at Ahmednagar, in October, when for three or four days meetings are held at which addresses on important subjects are made by missionaries, and the best qualified of the native brethren, and when other religious services are held. In 1881, at the time of our Jubilee meeting, the two leading topics of thought were Thankfulness for Past Mercies, and Responsibility for Future Duties. The earnest presentation of these ideas to a large company of Christians did much to lead them to assume, as they then did for the first time, the responsibility of providing, without mission aid, for the salaries of all the pastors of their churches. Without the opportunity of this large annual meeting, no such effort could have been conceived or undertaken. The controlling idea of the meeting this past year was, 'The High Privileges of the Christian.' An attempt was made to lead our people to enter more fully into a realization and experience of the great purposes of God toward them. Some Christians thought it the best meeting which they had ever attended. I hope that next year we may take up at length God's desire to save every man and lead our Christians to do more for the evangelization of those about them."

**A Christian Widows' and Orphans' Aid Society.**—Mr. R. A. Hume writes:—"At the annual meeting in October a Christian Widows' and Orphans' Aid Society was organized on the model of a similar society in the Madura Mission of our Board, *i. e.* on many of the principles of an ordinary life insurance organization, but with no expenses for officers or establishment. The Christians of the Madura district have in connection with their society raised a fund of over Rs. 22,000 to meet all probable demands for widows and orphans connected with the society; and we hope that this effort of ours will lead many of our Christians to make some provision for their families, and to do so in a way which will be the surest and easiest for them."

**Christian Marriages.**—Dr. Fairbank says:—"Several parties in the Christian Community were united in marriage in 1882. And the story of one couple seems worth relating. The woman had been

married to the god Khandoba in her childhood by her parents, and so had become what is called a *mīralē*. As Hindus, such women are not allowed to marry. They should be servants of Khandoba's temples, but are, more often, women of the town. This woman refused to follow her parents' wishes in the matter. And instead, she formed an alliance with the man to whom she has now been married and has ever since lived with him as his wife. They have ten children of whom the oldest must be twenty years old. For more than a year they had attended our religious meetings at Wadalē and they came to wish both to profess Christianity and to be married. Difficulties were felt by our pastors on both points. How could one baptize them while they were living in concubinage? And how could one marry them before they professed Christianity? But I gave them opportunity in a meeting to express their wishes publicly, and when they had done so I baptized them and then went on at once and married them. Three of their boys are attending the school at Wadalē and are doing well in every way."

## XI.—THE NON-CHRISTIAN COMMUNITY.

Christianity or Caste.—Dr. Fairbank says:—"There is a report that the Romanist Fathers, whose head-quarters are at Kendal on the Mūl river, are preparing to build a church at a village near there for the Kunabi cultivators who are to keep caste when they profess Christianity. It will not surprise me if time shall show that there is truth in this report. Nearly forty years ago there was much interest in the village of Kendal, where our mission had a flourishing school. There was much Christian instruction given in the school by the Missionaries, although it was taught by a heathen school-master. One night the people seemed unusually interested, and would not leave the Missionary, and he continued conversing with them, and especially answering their questions, till two o'clock, after midnight. Then they proposed that he should baptize them all. Only they must have two concessions on his part. One was, that they might retain their system of caste intact. And the other was that the Missionary should give up the use of meat. The Missionary could not make these concessions, because he knew that caste, both in its principles and practice, is the opposite of Christianity. And though he would willingly have dispensed with meat for their

real good, he did not regard its use as sinful, and would not condemn its use. Brahmans and Kunabis have often told me that they thoroughly believed in Christianity, and would like to profess it, were not our churches filled with Mahars. They are convinced of the truth, but the love of Christ has not so taken hold of their hearts as to make them willing to suffer for his sake."

**An Interesting School-Master!**—Mr. Bruce says:—"As I was returning from one of my tours, with some of my native assistants, we planned to stop for an hour or two at Umraz, 22 miles South of Satara. Going into the village at 3 o'clock in the afternoon, we took our stand in the shade of the Government school-house, I having first observed that the school was not in session. Our singing and speaking had not continued long before we were interrupted by a man moving hastily through the audience and talking in an excited manner. I stepped forward to see what was the matter, and he said that he was a teacher in the school, and he was gathering his boys out of the audience. I made no objection to this, as I thought that a teacher should certainly have control of his own boys. But when he had gathered his boys from the crowd he turned about and excitedly addressed the other people, telling them that they had no business to be listening to our preaching. Upon this about half of our audience withdrew, but when quiet was restored we went on with our work. It was soon manifest, however, that we were not to be left to ourselves, for a company of boys came with a rush and a shout into the school-room immediately behind us, and commenced singing their multiplication tables at the top of their voices. We then changed our position, going some little distance from the school-house, but our preaching was again interrupted by this same teacher coming and haranguing the crowd that had gathered around us. He told us that we had no business to come there and talk to the people. 'See here,' said he in a contemptuous tone, pointing to a man near by, 'this is the Police Patel. Do you think you can instruct him?' The people were warned to flee away from us and not to listen to us. We quietly waited for him to finish his speech, and when he had left, it was evident that the sympathies of the people were with us. Only the school boys, in imitation of their teacher, were noisy and troublesome. We commenced speaking again, but in a few moments a big drum began to be beaten vigorously, and looking around I saw that there was a temple near by, from which the sound proceeded

Then the teacher came again, bringing a slate, and holding it aloft in view of all the people, on which was written in large Marathi letters, 'NO TRUE HINDU WILL STAND HERE AND LISTEN. THOSE WHO DO STAND HERE MUST CERTAINLY BE CHRISTIANS. KNOW YE, THAT THESE PEOPLE ARE DECEIVERS.' He then gave the slate to some school boys who stood upon an elevated place, and held up the slate as long as we remained. But the teacher disappeared, and we saw nothing more of him, and we had a quiet audience for some time. The abuse which this teacher heaped upon us, was, so far as we were concerned, perfectly harmless; but I could not but feel saddened at the thought that the children and youth of that village should be committed to the care of such a teacher to be trained for *useful and orderly citizenship.*"

**Christian Books in Public Libraries.**—The following incident given by Rev. Kassimbhai, shows how far a blind and unreasoning prejudice is allowed to stand in the way of the real enlightenment and advancement of even the best educated Hindus. Mr. Kassimbhai says:—"Lately I have become acquainted with a number of educated young men in our Native Library, and have had some excellent opportunities of conversing with them. One day as I was sitting in the Library, a discussion on the subject of 'theatres' arose between an elderly gentleman of high position, and a young student. The gentleman spoke in favor of theatres, while the young man and his party were opposed to them. The gentleman manifested great contempt for his youthful opponents, and told them that they had neither knowledge nor experience on the subject. At length the young man came to me and asked my opinion, and he also asked if I could show him any books on the evil influences of theatres. I went to one of the book-cases in the Library and took down a book published by the American Tract Society. It was one of a series of twelve volumes containing different tracts, and in it there was a tract entitled '*To a Lady in Fashionable Life.*' This the young man and his companions carried home and read. They also read some of the other tracts in the volume, and they afterwards expressed surprise that there should be such excellent matter in a *Christian* book. They said that, as the case from which this book was taken contained only Christian books, no one ever thought of opening it. If any one was seen going to that case others would call out, 'Those are the *Padre's* books. What have you to do with them?' These young men said they did not know that there were

any such nice books in that case, and they asked me to select some other books for them to read. This experience showed them how greatly they had been misled in their opinions concerning the Christian religion and Missionaries, and I took occasion to tell them that the Missionaries were real friends of this country, and were seeking its welfare, but that they, without examining the matter, entertained such false opinions in regard to them. They acknowledged that it was true, and gladly took from me some religious books to read."

**Growing Scepticism among Educated Natives.**—Mr. Modak says :—"On the 1st of December I left home to attend the Decennial Missionary Conference at Calcutta. Travelling from place to place had previously proved beneficial to my health, and I hoped it might be so this time. I stopped a day or two at several places on the line of Railway, and preached as occasion offered. At Amraoti by the invitation of Hindu friends I gave a Marathi lecture in the Native Library. There were perhaps 150 persons present. The subject of the lecture was the spiritual reformation of our countrymen. But the remarks of the Chairman and other educated men after the lecture showed that they were not pleased. They said, 'we were looking for a lecture on improvements in trade, or in political and educational matters, but are disappointed. And we do not think any spiritual reform will be effected by the means suggested in your lecture.' In the further remarks which followed, the opinions that there is no God, and that there are no rewards or punishment in a future life, were freely expressed. They also asserted that such were the opinions of the most learned and influential men of Europe. Hearing these sceptical and contemptuous remarks I was surprised and sad. And I thought how wide-spread already among our people are those Atheistical opinions of the western world. I fear that by the instruction now received in our Government schools not only is no reform in morals and religion to be anticipated, but the people are becoming more corrupt and reckless."

## XII.—ITINERACY.

**Tours in the Rahuri District.**—Dr. Ballantine reports :—"I have been able to make several short tours during the year in various parts of the district, and have been struck with the warmth with which we have been received everywhere. The preaching services have been well attended wherever we went, and both in the

towns and in the Maharwadas the people listened to our preaching with a good deal of attention."

**A Hindu Miracle.**—Dr. Ballantine adds:—"On one occasion we happened to be present at a village where a great concourse of people had assembled to witness a devotee of the god Khandoba perform a wonderful feat. The feat in question was no less than drawing 13 carts attached one to another in regular succession by means of ropes. This feat he was supposed to perform through the instrumentality of the god he worshipped. We thought this would be a good opportunity for shewing the people the deception which was practised on such occasions by designing ones, so we staid there to watch the proceedings for several hours. After performing all sorts of disgusting rites in honor of his god, this devotee of Khandoba made several trips about the temple of his god, and also went once or twice around about the village itself, followed by a concourse of men and boys, until finally the god, according to their notions, seemed to have got sufficient possession of him, to make the superhuman effort a possibility. While all this was going on we requested the village Patil, who was an old friend, and also the police who were present to keep order, to see that the crowd be kept from going too near the carts, when the devotee should make the trial of his strength. This they promise to do, and they kept their word. When the devotee was led up he was arrayed in garlands of flowers and all sprinkled over with turmeric, &c. His eyes were closed, and to all external appearance he seemed like one laboring in a trance. They attached him to the yoke of the foremost cart, and the police cleared away the people standing near, so that no one could assist in giving the carts a sly push. The tomtoms beat and the cymbals clashed, while garlands of flowers, lemons, dried cocoanuts and the sacred products of the cow, were scattered freely around among the gaping people, and then the god was called upon to show his power. The devotee tried his best and tugged and tugged as if for dear life, but in vain. The carts would not move an inch. Thinking that he must have failed in some of the necessary rites to appease and propitiate the god, many of these were tried over again, and again the devotee was led up to the carts and the trial of strength repeated, but the carts would not budge. Finally the police became tired of their efforts to keep off the concourse of people, and especially the friends of the devotee, who were getting every moment more and more excited and enraged at the failure of

of their shallow scheme. The former therefore prudently desisted from their efforts and the crowd surging in, soon bore off their devotee, carts and all, at a rapid pace down the road, with a yell and crash which reminded one of Pandemonium let loose. So much for Khandoba and his fancied power. We did not miss our opportunity, but urged and exhorted the people who came crowding about us to give up belief in such false gods, and their equally false devotees. Many listened well and acknowledged themselves convinced of the deception practised, and promised never to attend such an idle show again. So the word is sown beside all waters, and is, we feel sure, slowly taking root in the hearts of the people, and we hope ere long it will bear abundant fruit unto eternal life."

**Itineracy in the Konkan.**—Mr. Abbott writes :—"During the year I have made several visits to Roha in the southern district, and one to Bassein in the northern district. At the former place the especially noteworthy thing is the kind hospitality of the Jews who do much to make our stay comfortable. A member of the Theological class is stationed there doing faithful work, and his report is, attentive hearers and kind treatment from the people of the place. They have been very desirous of an English school and have often expressed the desire that we should start one for them. Looking upon it as a providential call I have taken steps to commence one as early as possible, and trust that a Christian school will be the means of giving a better knowledge of Christianity to the higher classes in that field. The people at Bassein seem to be more wide awake than is usual among a village population. At their request I gave them a lecture on 'America, and the reasons why India was behind in civilization.' Their friendship seemed to be easily gained, we were invited to their houses, many came to see us, and good audiences listened to us on the street."

**Touring in the Mogalai.**—Mr. Harding reports :—"Near the close of the year we spent five weeks in tents at Barsi and in the Mogalai. The dissensions in the church at Dhotre have been in a good measure healed and there is promise of more rapid growth the coming year. One Gosavi there had died just before our visit. He determined to become a Christian several years ago, but through fear of the world deferred his baptism. He was very anxious for himself during his last sickness and begged the Christians to pray for him. One man prevented by relatives from receiving baptism, came forward this year and confessed Christ. An interesting woman at Barsi, won

by the kindness of our preacher and his wife in time of great trouble, came with much cheerfulness and boldness and received baptism.

### XIII.—EVANGELISTIC WORK.

Work for Educated Natives.—Mr. R. A. Hume says :—  
“ English lectures were given at Ahmednagar at different times during the year by Joseph Cook, Dr. Murray Mitchell, Major G. A. Jacob, and Babu Ramchandra Bose of Lucknow, which were attended by good audiences. A few times some native gentlemen were invited to spend an evening at my house. Also several English pamphlets were issued. Two pamphlets were on Theosophy and were reprints of some articles in our mission paper the *Dnyanodaya*, and were issued in March and April. 3,000 copies were printed of the first and 5,000 of the second, which were distributed gratuitously and widely. They seemed to be needed, for in response to a statement upon them that additional copies might be obtained on application to the publisher, the latter received many requests for additional copies, even up to November. On the other hand I received a telling suggestion that no one should expect that all copies of any pamphlets or statements which are sent out gratuitously will be actually used, by my finding a dozen copies of one of these pamphlets in the waste paper basket of a brother Missionary in Northern India in December. He probably laid aside these copies for some convenient day when he could distribute them, as a busy Missionary might easily do ; and they were afterwards cast aside. However, there is always some waste even in the most perfect machines and in all kinds of operations, and doubtless most Missionaries welcome and try to use any materials which fellow-laborers furnish to them. These pamphlets were printed and distributed in the main at my private expense. As I could not afford to do this in the case of a longer and more important pamphlet, it was committed to others to print. But I should be very glad if I could have a sum of money which could be used when it seemed wise to make reprints of articles from the *Dnyanodaya*. If funds were assured, such pamphlets would cost little, because part of the matter could be printed from the form as it stood for the newspaper and before the type had been distributed. Such literature as newspapers and pamphlets, which can be sent to reading rooms and which can be soon read through, is the most acceptable to the English reading

natives of the day, and it ought to be multiplied by missions and Tract Societies."

**Singing.**—Mr. Fairbank says:—"I am sure that we should make more use of singing in our meetings and particularly in those for outsiders, or when outsiders are present. I have only heard of the instrumental music and of the jingles used by the Salvation Army and I know that many good people dislike them. But there is no doubt that they are very effective among the masses of common men and women. We have a fair supply of hymns and tunes that are full of repetitions and that will bear unlimited repetition, and I have of late used them more freely. In preparing our Marathi Almanacs for 1883, I put in some hymns in Native metres to be sung to tunes that demand the repetition of the words several times. The words are full of meaning and the tunes are such that the people will go off singing them. The Kirttan is more elaborate and has its place and its merits. But let us sing Christian songs and jingles to tunes that will please Hindus and that they will learn and sing and remember. They may perhaps find them to be the seed that will grow into a new life."

**Evangelistic Work in Bombay.**—Mr. Abbott says:—"The work in the city has gone on very regularly and many thousands have listened to the Gospel message. The largest audiences have been in the Mohomedan quarter and as a rule attentive, quiet and orderly. During the first part of the year, with but two catechists, the work was confined to the city, but near the close we were reinforced by one of the Theological class at Nagar, and he, with members of our church, has commenced regular preaching at Bandora a suburb of Bombay. Here the audiences have been large and with a very large sprinkling of Roman Catholics both men and women. Several of the younger members of the church have taken an interest in this work and have given valuable assistance. It is not easy to point to results, except the assurance that the words they hear must change their course of thought, giving more intelligent ideas of what Christianity is, and thus preparing the way for rapid future changes; and yet several have told us that they first learned of Christianity when listening to the preaching on the street."

**Preaching in the Satara District.**—Mr. Bruce says:—"Preaching to the heathen we regard as our principal work. We would make known to them by every means the wonderful love of God to man. For this purpose our preachers and Bible-readers go

constantly into the city, and to the surrounding villages. Our native pastor is indefatigable in this work, and in the hot season he spent more than a month in going through the Koina valley, where he visited from 75 to 80 villages. Our schools are mostly small, and our teachers are expected, in addition to their schools, to spend a considerable time in preaching. Most of our helpers have kept continuous records of their work during the year, from which the following table has been prepared.

PREACHERS.	No. of different villages.	No. of times preached.	Men.	Women.	Total in Audiences.	No. of days sick.	No. of days on leave.
Hariba .....	34	565	7,391	1,296	8,687	2	...
Rowji (7 months) .....	36	270	3,147	799	3,946	2	13
Bapuji (7 months) .....	42	420	5,231	1,365	6,596	3	4
Sayaji .....	36	593	8,534	1,349	9,883	...	...
Vithoba .....	25	531	6,736	2,206	8,942	...	20
<b>TEACHERS.</b>							
Kashiram (8 months)...	36	236	11,127	2,321	13,448	27	16
Raghoba .....	27	327	2,781	884	3,665	34	...
Keroba .....	21	533	6,309	1,278	7,587	19	14
Yeshawant .....	10	216	350	179	529	10	45
Rowji (9 months) .....	97	276	7,570	1,160	8,730	1	24
Totals.....	...	3,967	59,176	12,837	72,013	98	136

From this table it appears that five of our preachers and five teachers have, all together, preached 3967 times, or an average of nearly 400 times each. Their audiences have numbered in the aggregate 72,013, of whom more than one-sixth have been women. The first of the teachers, whose numbers are so much larger than the others, belongs to the Kirttan band, and his figures include a number of Kirttan audiences. The first column indicates the number of different villages visited by each one, but the sum of these is not given in the totals because several of the helpers may have visited the same village at different times, and thus it would be several times counted."

The Sciopticon and Kirttan at Satara.—Mr. Bruce writes:—"During our recent tours we have found the Sciopticon and Kirttan very useful. I have used the Sciopticon, and its predecessor the old Magic Lantern, on my tours for fifteen years, and am no less pleased with its results now than I was at first. As a means of overcoming prejudice, and gathering large audiences of interested

hearers it is unrivalled, I think, even by the Kirttan. At Wadut a few weeks ago people came from several surrounding villages to witness the exhibition. A large company came by a rough mountain path from a village four miles distant, where I had been in the morning, and after the exhibition they urged very strongly that I would give them another opportunity to see it, so that they could bring their friends with them. They offered to carry my apparatus on their heads to their village if I would go there, or if I could not, they would come again to Wadut. At the second exhibition I was told that fifty people came from that distant village.—Once during the year even the Sciopticon failed to overcome excited prejudice. By invitation I had engaged to give a lecture and exhibition in a large private school in the city. During the afternoon of the day appointed I went to see if all the preparations were made for the evening exercises. The manner in which I was received soon showed me that all was not right, and on inquiry I learned the cause. It was the time when the Salvation Army was meeting with so much opposition in Bombay, and an inflammatory editorial in one of the Bombay daily papers had that morning been received, and had so excited the people that they would not consent to my giving the proposed exhibition, unless I would promise not to speak of Christianity, which, of course, I could not do.—The Kirttan has been out frequently to villages more or less distant, and has had more invitations than it has been able to accept.”

**The Seed Springing up in Out-of-the-Way Places.**—Mr. Bruce says :—“During the last rainy season it accidentally came to our knowledge that, at a mountain village thirty miles from Satara, there were several men who were a good deal interested in Christianity. I improved the first opportunity to send a man there, that I might know the exact state of the case. The principal man among them, a Brahman of high standing, was some years ago employed as a Government school-teacher within a few miles of Indapur. He there became acquainted with Rev. Narayan Sheshadri, and meeting him occasionally he had discussions on religious subjects. He afterwards left the service of Government and found employment in this small mountain village. He continued his investigations and became fully convinced of the truth of the Gospel. His convictions were freely made known to others and with him several others began to read Christian books and papers. We first learned of the increasing interest through one of the friends of this man, who is a

teacher in a village twenty miles from there, and who is himself exerting an influence in favor of Christianity. Early in October our Kirttan band started to go to that mountain village, but it is four miles away from the road, and owing to the recent heavy rains they were unable to reach it. In December I myself went there with the Kirttan band and stayed three or four days. We met with a very pleasant reception and had several large and attentive audiences. Our friend urged that we should place a Christian teacher there permanently, 'for,' said he, 'there is now a readiness to listen which there never was before, and which, if unimproved, there never will be again.' We found several persons who were thoroughly convinced of the truth of the Gospel, and two persons declared their purpose to be baptized as soon as *certain obstacles could be removed*. But we were very sorry that they were not ready, just then, to profess their faith in Christ *openly*, before the world. We have reason to fear delays of this kind, but whatever the result may be in this case, the incident is encouraging to all sowers of the seed, for we know not *where*, in the Providence of God, the seed may germinate and bring forth its fruit."

#### XIV.—WORK AMONG THE WOMEN.

Bible-women at Ahmednagar.—Mrs. Bissell says:—"There have been 15 Bible-women employed in the Nagar district this year, but with the exception of the four who work in the city I have had no opportunity to judge of their efforts save by their reports, and what I could gather from the accounts they have given at the semi-annual meetings. All these women came together in April and again in October, and we thought the meetings were specially interesting. There were examinations on their Bible lesson as usual, in which a large number of other Christian women participated. We are pleased to see so many becoming interested in the study of the Bible. Only one unemployed woman has worked regularly, and sent in reports. She is a young woman, the wife of a teacher, and when I went out to their village a few weeks since, and examined the school, I found she had taught the children a number of hymns which they sang nicely. In going with her to the Maharwádá, the women said she came to them every day when they were at home, and we had a more attentive audience than is usual at that time of day, just as the women had returned from taking their loads of grass to the city, and were of course very tired and had not yet

eaten their dinner. We have recently put a teacher in a village near them whose wife is a Bible-woman in employ of the Zenana Society, and we hope much good from the efforts of these two good women."

**Progress of the Work.**—Mrs. Bissell writes :—"There does not seem to have been much progress in the different districts where the Bible-women labor, and yet there is progress. When one of those of the Rahuri district told us of a woman who had been leading a sinful life, and had given it up and come to Christ, and was now supporting herself with the work of her hands, it looked like a great step in advance for her. We had accounts of tours in more remote villages, and of obstacles that had been removed. A Patil's wife who had opposed, became a friend and collected the women herself."

**Incidents.**—Mrs. Bissell says :—"One of the Bible-women had lost a child, and was able by her calm demeanor to show to her heathen sisters that she had a support in her hour of trial of which they knew nothing. Also when a babe was given her they saw no rites on the fifth or twelfth day, and she told them how they gave their little ones to Jesus and asked His protecting care for them, and the one simple rite of baptism was all they had or needed, and it seemed to impress them very much. One woman was about to make a vow to Devi—the small-pox goddess—for the safe return of her son who had gone with the forces to Afghanistan. But the Bible-woman induced her instead to pray to God which she promised to do, and truly her son did before long return quite unexpectedly. Two of the women have been trying a new place and have received much favor from a high official of the village, who frequently invites them to come and read to his women. We long for the time when they shall desire to learn to read themselves. At present it is rare to hear such a wish expressed. The idea is not encouraged by husbands, fathers or brothers, hence the backwardness. Here in the city the Bible-women have abundant opportunity to meet nearly all classes, to read, sing and speak with them and are trying to bring the truth before as many as they can. In one instance they thought a young woman who was in feeble health, and has since died, really loved to hear the truth, and might have truly believed in it. She used to say it was the only comfort she had to listen to them."

**Consecrated to the Christian's God.**—"One woman had vowed that if a child were granted her, she would consecrate it to the Christians' God. It was given and the Bible-women came to the

village when it was only a few weeks old. The mother soon came and laid it on the lap of one of them and said, 'There, it is no more mine, but belongs to your God, and here I consecrate it to him.' "

**An Influence for Good.**—"In many ways we see the Bible-women are exerting a real influence, even though the ripe fruit which we so much desire is long in coming. No one knows the difficulties they have to encounter who has not engaged in the work."

**Meetings for Christian Women in Ahmednagar.**—"The weekly prayer meetings for Christian women, the monthly mothers' meetings, and the daily class for instruction have all been continued. The wives of the Theological class received special attention during the rainy season, having, as before, lessons in Anatomy and Bible lessons, also reading and singing exercises. I think many of the Christian women are feeling more their responsibility to work personally for the master. One and another have asked if they should go and try to say a few words when they could leave their home duties, and I hear occasional accounts of such efforts."

**Efforts in the Jail.**—"Weekly visits have been made in the jail during a good part of the year, and a few of those poor women seem somewhat softened. All listen quietly and attentively."

**Bible-Women at Wadale.**—Dr. Fairbank reports:—"The same four Christian women, who have been spoken of in previous reports, are still employed in evangelistic work. Two of them attend my Sunday services. But I have not much time that I can spare for instructing them more thoroughly. Mrs. Bissell kindly allows them to attend her quarterly meetings for the improvement of Bible-women. Those meetings are to them times of intellectual and spiritual improvement. It is good for them to meet others engaged in the same work, and compare notes and join with them in prayer.

The effects of their work are not easily distinguished and characterized. That is the case with all our Christian work. I notice, however, that at Dedgaw, where two of these women have their homes, that there are 13 girls in the day school. And the parties told of in a previous part of this report who were baptized and married after many years of concubinage, are near neighbours of the Bible-woman who lives at Borhānpūr. When we find a green spot in this dry Deccan in May, we conclude there is water there."

**Women's Work at Sirur.**—Mrs. Winsor writes:—"I am happy to record that during the past year, the Bible-women under

our care have given much evidence of earnestness in their work. They have spoken the word in many villages, many have heard with joy, and some have been led to Jesus. Those whose work has been to labor in the villages near Sirur, have taken three tours to the regions beyond, once in the cold season with ourselves, and at two other times. We have many facts in connection with their work, which are both cheering and encouraging, but which the want of space alone prevents our repeating. The wives of the Patils are some of them among those who listen with pleasure. One in Rahu meeting the women after hearing them speak, went with them to the Christian's house where they were staying, and listened with eagerness until late at night, saying to the Christians, 'I do not want to give up this until I am wholly as you are. I want to be a Christian.' The two Bible Readers at one of our out-stations, Ranjangaw, who have thirteen or fourteen villages under their immediate care, have had much success in gaining listeners, as also have those who have labored in Sirur itself. These latter have been very successful in bringing in the Hindu women into the Sabbath school. Besides these regularly appointed workers, we have three or four who have done much voluntary service—women who are educated and in every way fitted to speak and to teach. The Pastor's wife is very willing to spend and be spent for the Master. She often says to me 'Madame Sahib, I cannot live without speaking to the Hindu women, my sisters.' Although she has a large family of little ones to care for, she sings and speaks for Jesus among her neighbors every day. Her pleasant voice and sweet face helping her to find her way into the houses also of the influential natives. The readiness of all our Christian women in 'all good works,' has been a great blessing to us."

Women's Work at Bombay.—Mrs. Hume says :—"The work among the women during the past year has been more than usually encouraging, not that more crowds are gathered from outsiders, though the Bible women have increasingly large audiences as they go daily from place to place—but our church women have grown perceptibly in their desire to do good to others, and in their faithful study of the Scripture portions assigned. For instance, nearly all regularly attend Sabbath school and those in my class, the more advanced, even though many of them have infants, still come walking a mile or more with their babies, to study the Sabbath morning portion. Our Wednesday afternoon prayer-meetings have

been regularly kept up. All the women who read, learned by heart the entire Fifty-third Chapter of Isaiah, and could pass a good examination on the latter half of Luke's Gospel. Early in the year our women decided to organize a Sewing Society. They agreed to meet at the house of our former pastor, where there is a convenient, large room, and where Vishnupunt's son and his wife still reside. Vishnupunt's daughter-in-law was chosen as their secretary and manager. They selected one of my poor homeless girls, whose mother had long since deserted the family, and whose father has lately disappeared, and agreed to clothe her at their own expense. I provided the cloth and the women have made six jackets, several petticoats etc, besides hemming such lengths of cloth as the girls here drape over them as an outer covering. These were more than one girl needed and were given to other needy ones. Whilst the women are sewing I have generally read to them and explained a short portion of Mr. Bruce's 'Marathi Anatomy.' Though a little difficult for most of them they have learned some useful lessons from this reading. In order to pay for this cloth which they have made up the women got a little tin bank box, resolving not to unsolder it till the end of the year. They agreed to bring what they could each week, and also to ask any gentleman who should come during the women's meetings—to add his mite to theirs. Several friends have thus helped them, but the money has come mostly from their weekly offerings. One Arab lady who visits Vishnupunt's house under cover of night, with a pledge that 'she shall meet no male being,' when she heard of the Society, gave one rupee to the box. This box was opened at our New Year's evening meeting, when, to our great delight, it was found to contain Rs. 14-12-3, (about \$ 6.00 in gold.) This, over and above their giving of tithes, was a good sum. As it is more than the cost of the material purchased, the women have decided to send *one pound to the 'Dakota Home,'* to help in the spreading of God's blessings amongst the *Indians* on the other half of the globe, in whom they have of late become much interested. I think all will feel that our little benevolent Sewing Society hath 'done what she could,' except during the *rains*, when, in Bombay, it could not be kept up."

**Work for Women at Satara.**—Mrs. Bruce says:—"Besides my school work and my duties to the Christian women I have had some opportunities to meet outside women, though my time for that work has been more limited. During the last week in the year we

were in tents at Wadut, and I went several times to meet the women in the town. On the last day especially I had two fine audiences of high caste women in the two villages near by, where the Catechist had previously arranged for me to go. The audiences were such as to give one an inspiration, and I greatly enjoyed telling them of the Saviour. Nearly every morning, before breakfast, I visited the wives of the helpers living there, and had a little prayer-meeting with them. They are persons of not very much education or experience, but I tried to impress upon them their obligation to do something for the people around them. I said to them 'Supposing I should say that I would not do any more Missionary work because my husband works. Saheb works, and therefore I will have no more meetings with the women, or visit the Hindu women, or do any more in school!' This seemed to present the matter in a new light to them, and I think they began to feel that they could do *something* for the women around them. I thought it would be better to try to stir up these women to do something for their heathen neighbours, than for me to labor more directly for the outside women, during the few days that we were there."

**Womens' Work at Sholapur.**—Mrs. Harding says :—" Since our return to India, during the past six months, I have visited many Hindu homes, and have been surprised and gratified to see how the work is opening in every direction. Invitations come from various quarters, which cannot all be met for lack of time and strength, and I have felt like re-echoing the words of a Bible-woman in Southern India.—'How glorious is the work of laboring for Christ. Hearts and homes are opening everywhere!' The words of one Bible-woman here also express my own feelings.—'I feel that where the Lord carries on His work there I can be content.'"

**Tour of a Missionary Lady.**—The following interesting account of an extended tour by Mrs. Harding, with her husband and children, is given connectedly in this place with only a few paragraph headings inserted for convenience of reference. Mrs. Harding says :—" During the last month and a half, we have been travelling in our district to the North and East of Sholapur. We first spent some days at Barsi. That is a wonderfully busy place, and it seems an important one for a Missionary centre too. I visited different parts of the city with our Bible-woman, and every where we found a kind welcome and marked attention to the Word. A woman who came forward for baptism the first Sabbath we were at Barsi, interested

me very much, with her bright, winning face, and her quick, earnest ways. Bhiwaji our preacher there, and his wife, have done much for her, and she seems quite intelligent. The Lord make her faithful to the end!"

**A Sabbath at Dhotre.**—"The following Sabbath, we drove six miles away to the Dhotre, (my first visit there,) and had communion with our Christians in that region. A young man from a neighbouring village, whose wife had previously been baptized, came forward himself at this time, and joined the little church there. After this interesting service, I had a nice, large company of women, with whom I found it specially pleasant to meet."

**A Child given to Jesus Christ.**—"One of the women who came, had a little child with her, with rather a singular history. The mother having lost several of her children in infancy, vowed that she would give this little one to Jesus Christ, and so she has been anxious to have it baptized. She was told to first give herself to the Lord and then to bring her little one too. The mother lives a Christian life outwardly, for the sake of the child, observes the Sabbath, and meets with the Christians on that day; but the opposition of her husband keeps her from being baptized herself. We hope the day is not distant when the whole family will subscribe themselves to the Lord!"

**Watwad.—The Story of Pastor Mesoba.**—"From Barsi we went forty miles to the East and visited our Mogulai Christians 'in the wilderness,' as we think of them, for they seem so far away from the sympathy and counsel of other Christians. It was a delight to meet that dear company again. The good Pastor, Mesoba, has grown more feeble during the past two years that we have been away. His loss of sight too, making it necessary for him to be led around by one of his grand-children, was a touching sight to us all. Even our children felt strongly drawn to the dear, old man, but his spiritual vision seems clearer and brighter, and it was a real pleasure to sit down and talk with him of his past experience, of his three years in prison, where he learned to read by studying the letters written out on a little board, for two others—the teacher being another prisoner, a Wani, from the region of Ahmednagar. And so, step by step, was Mesoba led by a way he knew not himself at the time, into the glorious light and liberty of the Gospel. His daughter Bhagubai, is a very interesting person. She is anxious to do all she can, among the women of the villages around her home, and so is plan-

ning to take as much time each week as she can spare from her family cares for this purpose. She has five nice, bright children. Her cheerful zeal was refreshing to see."

**A Large Women's Prayer-Meeting.**—"At one of our women's prayer-meetings at Paduli, (two miles from Watwad, the home of Pastor Mesoba), about forty women were present. They came afoot to attend it, from seven or eight villages, some five and six miles distant. Their fixed attention, as they appeared to drink in the truth, was especially cheering."

**New Places of Worship.**—"The last Sabbath of our stay with our Christians in that region was a day *full* of pleasant duties. The morning service was at Paduli, where a large congregation met in the new and pleasant building recently put up there for such gatherings. The people did something towards the house, the Mission helped, and the rest was covered by the gift of a dear friend, Mrs. Greenough of Providence R. I. The School, or meeting house at Watwad, was also built partly by the noble exertions of the Christians, and of their heathen neighbors, the rest of the expense being met by the same kind lady, Mrs. Greenough. Dear reminders they will be of her, and of her love for this blessed work, for long years to come!"

**A Precious Communion Service.**—"In the afternoon, we met in front of the Watwad building and had a precious communion season with our Christians there, and from the neighboring villages around. We shall long remember the hour. About sixty Christians came together, their children too, and some of their heathen relatives, while Mr. Harding preached from the text, 'God with us.' Very simply he spoke, and the words must have carried comfort and courage to the hearts of his hearers. As the emblems were distributed, Mr. Harding remarked that eight years before, only about eight pieces of bread were necessary. How different now! The 'little one' had not quite 'become a thousand,' but it is constantly adding to its strength and number. That evening, as we said good-bye to one and another of the little band of Christians, and returned to our tents, there were some teary eyes, and full hearts too, grateful for the privilege of laboring for Christ and for precious souls."

**An Interesting Christian Woman.**—"During the day there were pleasant conversations with some of the Christians, and one that I love to recall especially, with a dear, good woman, whose

beauty of character seems to shine through her face. I shall not soon forget her countenance, as it looked beaming with delight, six years ago, when she stood up and confessed her love for Christ. Her husband had been baptized six months before. On the afternoon of the day the mother was baptized, she brought forward her three sons, six, four and two years old, and gave them to Lord. They looked so bright and behaved with such decorum, as they stood up and received the rite from Mr. Harding!"

Of Such is the Kingdom of Heaven.—“The second child was a boy of great promise, but during the famine he died, about two years ago, and so the mother told me briefly the story of his death. ‘Even now,’ said she, ‘my heart is wrung with anguish as I think of him.’ The parents were away one day, in search of food, and the little one being hungry, went into the village to beg, his home being just outside. While there, he fell into a little well, which fortunately was dry at the time. He was taken out by a woman who asked him who he was. He replied, ‘I am a Christian.’ On the return of his parents, his mother was startled to see him coming to meet them with his head all bound up. ‘What is the matter with my little one?’ she said. He told her his story. It was evident he had been severely injured, but he was brave and patient, and so he continued on, for about a fortnight. Then one day the child began to talk of going *Home*. The mother felt a strange sickening at heart. What can my child mean, she thought, but it was too plain he was slipping away from her. Her tears flowed fast, but the boy said with great calmness, ‘Father, mother, brothers, do not weep. I am going to my Saviour.’ And so as the day wore away, the little one was at *rest*, safe with Jesus, where he will ‘hunger no more,’ for ‘the Lamb’ Himself ‘shall feed them,’ and God shall wipe away all tears from their eyes.”

“Like the stars of the morning  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for His crown.”

Farewells.—“The next morning we left on our homeward journey for Sholapur. Another season of hand-shaking and of good-byes, and then we committed the little band of Christians to our kind Father who watches His own by day and by night, whether far or near, and who will keep them *safe unto the end*.”

## XV.—MEDICAL WORK.

Medical Work at Rahuri.—Dr. Ballantine says :—“This has gone on uninterruptedly during the year, except in my absence from home. Between four and five hundred patients have attended my dispensary during the year. Many persons are reached in this way, and thereby become favorably disposed towards us and our work, who would not otherwise have been reached at all. Many patients have come for treatment over a distance of 20 miles, and have come provided with food and money sufficient to allow them to stay several days in town so as to avail themselves of our treatment. Fees received during the year have amounted to nearly twenty-three rupees, and besides this our worthy Collector has kindly made a donation of fifty rupees towards the fund. By this means a good deal of medicine can be, and has been given away freely to those who are unable to pay for it. It is always my rule to ask the small fee I require of those who come to me, but those unable to pay are never turned away unsupplied with what they require.”

Medical Work at Wadale.—Dr. Fairbank writes :—“When the Master sent forth his disciples, the first direction he gave them was to preach, and the second was to heal the sick. He also set them an example and not only in the same order but also by first healing and then preaching. So, acknowledging that healing is a necessary part of the Missionary work, I have always done what I could for the sick. Sometimes it seems as if the time given to the dispensing of medicines is disproportionately large, and time is used which can ill be spared from other work that seems more strictly Missionary work. During the year under review, the examination of patients, and prescribing and dispensing of medicines has been one of the hindrances which, grouped together, have prevented mostly ‘my going to the next towns that I might preach there also.’”

Dispensary at Sholapur.—Mr. Harding writes :—“The Mission dispensary under the faithful management of Mr. P. B. Keskar continues to be a blessing to many. 2,099 new cases were treated by Mr. Keskar during the year; and 6965 prescriptions were made.”

Hydrophobia, or Imagination ?—Mr. Gates says :—“A woman was bitten by a mad dog, but the wound was healed and no bad effect was noticeable for six months afterwards. She was then suddenly taken with *fear*, if nothing else. She *could* and *did*,

at my request, eat and drink, but she would not unless I was present. She seemed to be dying of starvation, and was terribly nervous and excited. Hers was the fifth case that had occurred in that village within a few days. They were all precisely similar, and all the persons had been bitten by the same dog, at about the same time. She lingered for a few days and then died."

## XVI.—OUTSTATIONS.

**A Plea for the Extension of our Work.**—Dr. Bissell says : —“ Thankful for another year of work, we would not care to report it, except for the friends who look for some such statement from us, and for the opportunity which it offers to set before them the need of a more complete occupation, and a more thorough evangelization of these districts. Our Mission has been fifty years in this field. Many of the occupied villages have been most thoroughly evangelized. Many others have been frequently visited, and schools have been opened for the education of the children. A few converts here and there have been gathered into churches, and the work is advancing in many places. But there are many other parts of the district which have been seldom reached by these efforts, and many of the people still sit in darkness. True, most of them have heard the Gospel, and all might have known the way of salvation if they were not indifferent, or in heart disinclined to accept the truth. But we see a great difference in the reception of our message in places which have been often visited, and in those to which our efforts have only recently extended. In the former we are greeted in a pleasant manner as old friends, and the Gospel message receives a kindly and respectful hearing. In the latter we are received with a coldness and reserve which remind us of the prejudice and suspicion that we encountered in the early days of Missionary effort. Indeed this seems one inevitable phase of the work while the people are becoming acquainted with us. It can be overcome by frequent intercourse with Christians, of such a kind as to convince them that our motives are unselfish, and that we are seeking their welfare. The inference from all this is, that, as soon as possible, Bible-readers and teachers should be stationed in the more important villages, and the process of removing these barriers of prejudice, and of winning the confidence of the people be speedily commenced ; for until we get beyond this preparatory work, little fruit can be expected. The

opening of a Christian school in a village often helps to prepare the way for a pleasant acquaintance, while it also prepares the younger and more hopeful part of the people for a fuller appreciation of Christian truth, and of its claims upon them. I have tried in the past year to open the way in a few new villages, and have in some measure succeeded. In one place a good school has been started, and already some of the boys are beginning to read. Our Mission funds, both for the past, and for the coming year, are not such as to allow of employing any additional workers. Some of those already in employ we may be compelled to dismiss. In one place I paid the man myself Rs. 8, per month, or Rs. 100 for the year. In another village a Government grant of Rs. 15 was received for the school, and this with as much more from myself was all the teacher, (a man without a family,) received for his year's work. As only one class was studying in the Theological School, arrangements were made for giving instruction without requiring me to be at the station; and I was able to give more attention to the work in the districts than I could otherwise have done. Still, the amount of miscellaneous work at the station is such as to occupy a considerable part of my time. Pastor Sonaji having resigned his place as pastor, has been sent to Shrigonda as an evangelist. This is a Taluka town, and an important centre. It is a place of some 8,000 inhabitants, and I trust a good work may be commenced there."

**Outstations at Satara.**—Mr. Bruce writes:—"It has been my aim for several years past to establish new outstations in the villages about Satara as rapidly as our means would allow. The reductions which were reported last year made it seem impossible to extend our work in any direction, even if we were able to keep on with all that we had in hand. The people of Shendré, six miles South of Satara, were very urgent that we should give them a school, and they agreed to furnish the school-room and house for the teacher to live in, to pay their fees and buy their slates. We therefore removed a man from Medha, where there were two men, and sent him to Shendré during the last fortnight of the year. The school has opened promisingly, but it is too soon to judge whether it will be a permanent success. This is the fifth outstation established since July 1879, all of which are now occupied. We know that these outstations, the sending of Christian men to live among the people of the villages, have been the means of greatly extending the knowledge of the Gospel, and we would gladly see them established in all the

prominent centres in the district. But again we are called upon for retrenchments, and the enlargement of our work has yet to be deferred."

## XVII.—THE PUBLICATION DEPARTMENT.

List of Publications in 1882.—The following is a list of the publications by the Mission, during the year 1882 :—

1. *The Dnyanodaya*.—*The Dnyanodaya* was under the editorship of Mr. E. S. Hume from January to June, and of Mr. R. A. Hume from July to December. Mr. R. A. Hume writes :—"Since the press is daily becoming a more and more powerful instrument in moulding public opinion in India, our weekly paper the *Dnyanodaya* is a most important evangelistic agency. It is an Anglo-Marathi weekly paper of 12 pp. royal octavo size, very rarely touching on denominational questions, and of an outspoken evangelistic tone. In order to secure a large circulation its price is allowed to remain at the very low figure of Rs. 2 a year to Natives, and Rs. 3 to Europeans, with 13 As. additional for postage to subscribers who live away from centres where many copies are taken. Missionaries, mission agents and friends of missions are earnestly requested to try to enlarge the usefulness of this paper by subscribing for it for themselves and for others, and by inducing others to do the same."

2. *The Children's Supplement to the Dnyanodaya*.—This has been under the editorship of Mrs. E. S. Hume. Mr. E. S. Hume says :—"The circulation of this little paper has increased the past year even more than in 1881, so that now an edition of 1,000 copies is required. Ten Bible questions have been printed in each number for the past ten months. A prize of a book was offered to each one who would answer all these questions, and Rs. 5, to the one whose answers were the best. Several took great pains in preparing answers to these questions, and two, a girl and a boy, did so well that the first prize was divided between them. Among those who received a prize of a book was a heathen lad, who has the reading of a *borrowed* copy of this paper, and who has taken great interest in answering all the Bible questions. We have frequently heard from one and another of the good which they have received from this little paper. A sub-

scriber, who lives in a distant town, recently wrote a letter in which he tells of a very poor lad belonging to the shepherd caste, who supports himself and goes to school. One day the lad happened to see a copy of our paper on his table, and was so attracted by it that he took it away to read, and upon learning how small the price is, asked to be made a subscriber, at the same time promising to pay the amount in small instalments. The writer of the letter adds, 'every one is thus pleased with your paper. They never see it without being attracted by it, nor if they get it, can they leave it unread.' Mrs. Hume hopes soon to be able to enlarge the paper and thus to make it far more useful."

3. *The Dnyanodaya Almanac*.—Edited by Dr. Fairbank. Super-Royal Octavo, pp. 32., 3,000 copies. The demand for this is constantly increasing. The entire edition was disposed of in three weeks, and more could easily have been sold.

4. *Questions on Geography*.—(Marathi.) Part I., 2nd Edition. Revised and enlarged by Mr. E. S. Hume. 12mo., 86 pp., 2,000 copies.

5. *Memorial Papers of the American Marathi Mission, 1813—1881*.—Demy Octavo, pp. xii—148. 500 copies.—Price, *One Rupee*. This volume, containing the principal papers presented at the Semi-Centennial Meetings in Ahmednagar, October 1881, gives a general view of the work of our Mission from its commencement in 1813 to the end of 1881. The following is the Table of contents:—

1. Account of the Semi-Centennial Meetings, at Ahmednagar,.....By Rev. R. A. Hume.
2. Extract from a Letter..... From Dr. A. Graham, Edinburgh.
3. The Ahmednagar Mission.....By Rev. Hollis Read, U. S. A.
4. History of the Native Churches..... By Rev. R. V. Modak.
5. Address on the Independence of Christians.....By Mr. Marutiraw R. Sangale.
6. The Evangelistic Work of the Mission.....By Rev. S. B. Fairbank, D. D.
7. The Educational Work of the Mission.....By Rev. L. Bissell, D. D.
8. The Literary Work of the Mission.....By Rev. H. J. Bruce.

The Columbian Press.—Mr. Bruce says:—"The Columbian Press has been less active during the past year than for several years previous. The principal reason for this is that I have had about all that I could do in that direction, in carrying through the press several large works which were printed in Poona and Bombay. It has nevertheless issued several smaller publications.

1. '*The Wanderer Returned*; or A Christian Family in India.' This was an English tract of eight pages, prepared by Mrs. Bruce, and designed principally for home circulation. 100 copies. 2. *The Ten Commandments*. Columbian Press Leaflet, No. 1, 2nd Edition,

1000 copies. 3. *Examine Your Accounts*. Columbian Press Leaflet, No. 10, 2nd Edition, 1000 copies. 4. *Columbian Press Calendar*. A single sheet of card-board, containing Calendar for 1883, Scripture verses &c., in Marathi. Highly illuminated, and printed in colors. 500 copies. This was designed for gratuitous distribution and has been in considerable demand for office use. An edition four times as large could have been *profitably* disposed of. 5. Sunday School Lesson Papers for 1883. 600 copies. This is the sixth year that these Lesson Papers have been published.—A number of another smaller issues have been made during the year.”

*Illustrated Primary Arithmetic*.—(In Marathi.) By Rev. H. J. Bruce.—There has been a demand for a second edition of this popular little work, and 1500 copies have been printed at the Orphanage Press, Poona. Of these the Educational Department of Government has taken 1,000 copies. It has been published in a cheaper style than the previous edition, and is now sold for three annas a copy.

*Elements of Astronomy*.—(In Marathi.) By Rev. H. J. Bruce. Demy octavo, pp. xviii-212. 1000 copies. 87 Illustrations. Price Rs. 1-8-0. This work which was mentioned by Mr. Bruce in the last Report as being nearly ready for the Press, has been published during the year. It has been very favorably noticed by the Press, and well received by the public. A goodly number of copies have been sold. The Director of Public Instruction has taken 500 copies. Although it was prepared by direction of the Mission it has been, with the approval of the Mission, published entirely on the responsibility of the author.

## DONATIONS.

The following donations received during the year 1882 are thankfully acknowledged :—

### For the General Purposes of the Mission.

	Rs.	A.	P.
J. Elphinston, Esq. ....	240	0	0
Rev. J. F. Campbell .....	20	0	0
Major Taylor .....	10	0	0
Mrs. Sorabjee .....	10	0	0
E. T. C., through J. S. Haig Esq. ....	100	0	0
H. B. Boswell Esq. ....	150	0	0
Col. Van Heythuysen.....	20	0	0
T. Graham Esq. ....	50	0	0

Ladies at Ahmednagar for the Girls' School.

	Rs.	A.	P.
Mrs. Elphinston .....	60	0	0
Lady Wedderburn .....	12	0	0
Mrs. Scott.....	30	0	0
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Mrs. McGlashen .....	11	0	0
Mrs. Polehampton .....	2	0	0
Mrs. Markland.....	11	0	0
Mrs. Watts .....	1	0	0
Mrs. Bashford .....	1	0	0
Mrs. Seton .....	4	0	0
Mrs. Forteach .....	1	0	0
Mrs. Bannerman .....	9	0	0
The Indian Female Normal School and Instruction Society..	466	0	0
Government Grant to the School .....	291	0	0

For the Ahmednagar Theological Seminary.

To found a Scholarship, Mrs Hubbard, Bennington Vt. U.S.A. \$1000]			
To found the Robert Wilson Hume Scholarship, from Mem-			
bers of his Family .....	\$1000		
Annual Payment on the Grace Chapin Read Scholarship			
from Rev. D. A. Read, Springfield, Mass. U. S. A. £ 8 2 5=95		1	6
Mr. R. G. Bhole .....	20	0	0

For the Mission High School.

Gen. Sir R. Phayre K. C. B. ....	400	0	0
Gen. A. Bayley.....	200	0	0
J. Elphinston Esq .....	200	0	0
L. H. Butcher Esq.....	50	0	0
Col. G. A. Jacob .....	200	0	0
M. H. Scott Esq.....	100	0	0
Major Taylor .....	10	0	0
Col. Seymour.....	10	0	0
Col. Bannerman .....	10	0	0
Messrs Cursetji and Sons .....	10	0	0
Serjeant J. Slade.....	20	0	0
Hon. F. Billings..... \$50 .....	121	0	0
Mrs. Madge Smith .....	14	9	3
Various small sums .....	33	0	0

For Non-Christian Sabbath Schools at Ahmednagar.

Mrs Betham .....	5	0	0
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For Medical Work at Rahuri.

J. Elphinston Esq .....	50	0	0
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## For School houses at Parner and Kanhur.

Major-General Sir R. Phayre, K. C. B. ....	300	0	0
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## For the Industrial School at Sirur.

His Excellency Sir J. Fergusson, Governor of Bombay .....	25	0	0
The Commander-in-Chief .....	10	0	0
J. Moore, Esq. Collector of Poona.....	20	0	0
Major-General Bayley.....	100	0	0
Major-General Sir R. Phayre, K. C. B. ....	200	0	0
Major-General Merriman .....	20	0	0
The Honorable L. Ashburner.....	10	0	0
Captain Anderson .....	15	0	0
Lieut. Marriot .....	20	0	0

## For the Schools at Sirur.

Friends at Akola .....	50	0	0
Miss E. Bernard .....	40	0	0
Colonel La Touche .....	35	0	0
Dr. Macgregor .....	15	0	0
Major Erskine .....	5	0	0
Lieut Minchin .....	15	0	0
„ Wadeson.....	5	0	0
„ Sherard .....	5	0	0
Captain Anderson, for the boys.....	5	0	0

## For the Native Christian School, Bombay.

Sunday School Millbury, Mass., U. S. A. \$25.....	60	0	0
T. Graham, Esq. ....	50	0	0
Mrs. F. Sedgwick.....	5	0	0
C. B. Burroughs, Esq.....	10	0	0
Mrs. A. B. Miller \$5 .....	12	0	0
R. L. Gordon, Esq.....	25	0	0
Josiah N. Fiske, Esq., for the Girls' Circle, and Photographs.	100	0	0

## For the Boys' Boarding School, Bombay,

Mrs. T. D. Woolsey. New Haven. U. S. A. \$30 .....	75	12	2
Miss Pritchard „ „ „ „ „ .....	75	12	2

## For Boys' Dormitory.

Mrs. Andrew Hay—Articles for sale .....	100	0	0
Mrs. Charles Douglas—Fancy Articles .....	100	0	0
G. A. Kittredge, Esq. ....	10	0	0
D. Clark, Esq. ....	50	0	0
Josiah N. Fiske, Esq. ....	100	0	0
H. E. Jacomb, Esq., C. S. ....	50	0	0

For the Young People's Library.

Congregational Church in Wethersfield, Conn. U. S. A. and "Pilgrim Band" £27,10 .....	334	5	0
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For the School at Roha.

H. Kennedy, Esq.....	10	0	0
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For Schools at Satara.

W. Lee Warner, Esq. ....	Rs.	90	0	0
W. R. Pratt, Esq., .....	"	15	0	0
" To be distributed as prizes .....	"	10	0	0
Mrs. Codrington .....	"	5	0	0

For Christian Work in the Bhuinj District.

Collections at Panchgani Chapel .....	"	68	4	0
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For the Orphanage at Sholapur.

From Hugh Rowbotham, Esq., and Mrs. R.....	25	0	0
" Friends at Sholapur .....	101	0	0
" Maj. C. C. Pemberton.....	50	0	0
" Mrs. Walke, Panchgani.....	10	0	0
" A Friend in America \$32 .....	74	11	2
" " " " " \$12 .....	28	10	10
" Other Friends " \$ 8 .....	18	13	1
" " " " " \$25 .....	59	4	0
" Young Ladies' Fair, Agawam, Mass. \$20 .....	47	0	8
" Sunday School, East Amherst, Mass. \$ 9 .....	21	3	10
" " " South Guilford, Conn. \$25 .....	58	0	10
" Miss. E. B. Smith, America, \$8 .....	18	15	4
" Mrs. Percival, England .....	20	0	0

Subscriptions and donations to the Poor fund at Ahmednagar by many of the English Residents at the station are also acknowledged with thanks.