REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1883.

Poona:
PRINTED AT THE ORPHANAGE PRESS.
1884.
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REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1883.

I.—THE YEAR.

The Retrospect.—The year that is now passed in review has not been one of great in-gathering, but it has, we think, been one of substantial and gratifying progress. As we come to its close the prospect seems, in several respects, more than usually encouraging. The foundations of our work have been broadened and deepened, and many of our churches and individual Christians have given evidence of spiritual growth. We would gratefully acknowledge the manifold mercies which we have received, and would render our thanksgivings unto Him who is the giver of them all. Some things will be found in the following report which are worthy of special attention. It will be seen, that the churches have successfully carried on their work of self-support through a second year, supporting sixteen pastors during a part of the year, and fifteen during the remainder, without any grant-in-aid from the Mission;—that the churches have contributed 17½ per cent more than they did in 1882;—that the Bombay church has entered upon a new era, in not only supporting its pastor but also in employing a Missionary of its own, whom it has sent to the "regions beyond;"—that the Theological Seminary has now for the first time received and instructed two classes at the same time;—that the High School has more than doubled its number of pupils during the year;—and that a portion of the seed sown in Bombay during the last sixteen years, has, through the gracious influences of the Spirit, sprung up and suddenly blossomed into a church organization, in an obscure place in the North West Provinces, 700 miles away. We have seldom seen in the annals of Missions a more wonderful
instance of spontaneous growth, than this story of Lalitpur, which may be found in the section devoted to "The Christian Community."

The Health Report.—Most of the members of the Mission have enjoyed "good health" during the entire year, and some only during a portion of the year. There have been several cases of severe illness, but through a kind Providence each of the sick ones has been restored to usual health. The two ladies who were mentioned a year ago as requiring to spend a long season at the Health Station, have both become much stronger, one of them reporting that her health of late "has been wonderfully good." So at the close of the year, with the exception of one who is suffering from temporary indisposition, all our number are vigorously engaged in their usual work.

Departures for America.—Two members of the Mission have left for America during the year, with the expectation, however, of returning after a brief furlough. Rev. R. Winsor, with Mrs. Winsor, arrived in Bombay January 22nd 1871, and was therefore more than twelve years in this country. They sailed from Bombay, with their four children, March 30th. Mr. Winsor was stationed at Satara for several years and afterwards at Sirur. Miss Helen E. Bruce, daughter of Rev. H. J. Bruce, went in company with Mr. and Mrs. Winsor.—Dr. W. O. Ballantine also sailed from Bombay June 18th. Dr. Ballantine, with Mrs. Ballantine, arrived in India April 18th 1875, and Mrs. Ballantine died September 9th 1878. Dr. Ballantine has been stationed at Rahuri during most of his term of service, although he was employed by Government during a portion of one year in Famine Relief Work. It is worthy of mention that for several years past Dr. Ballantine, although doing efficient service in the Rahuri Districts, has declined to draw any personal allowances from the Mission.

Death of Mr. Thomas Graham.—The death of Mr. Thomas Graham of Bombay, which occurred July 7th 1883, removes the last direct connecting link between the early founders of the Mission and the present time. Mr. Graham was born in 1815, and as a boy he was in the family of Mr. Gordon Hall. He accompanied Mr. Hall on his last tour, and was with him when he died, near Nasik, in 1826. He was afterwards employed in the American Mission Press in Bombay, and it was here, perhaps, that the best work of his life was done. Beginning as a bellows-boy in the blacksmith's shop he very quickly arose to one of the highest positions in the office. He learned to cut the punches for new founts of Marathi
and Gujarati type, and for many years he stood without a rival in this department. He not only reduced the size of the letters but gave them a more comely and attractive form. The whole Marathi and Gujarati reading public is greatly indebted to Mr. Graham for the improvements which he made in this direction.—Mr. Graham was a godly man, and had a lively sympathy with every good work.

Seven Decades of Missionary Labour.—The 12th of February last was the seventieth anniversary of the commencement of our Mission. On that date, in 1813, Gordon Hall and Samuel Nott first arrived in Bombay. No Missionary efforts had previously been made in Western India, and it was well-nigh two years before they could obtain permission from Government to remain and quietly pursue their labours. With few helps in the acquisition of the language, with no means at hand for carrying on their direct Missionary work, with comparatively little experience of others in other fields to guide them, they had everything to do, and yet everything had to be done at a great disadvantage. There was no portion of the Bible nor any Christian tract in any language which the people could understand. But beginning from this lowest possible point they soon had the work laid out before them in its various necessary departments. The Gospel of Matthew in Marathi was published by them in 1817, and the whole New Testament in 1826. Missionaries of other Societies afterwards came to their help in Bible translation, but, nevertheless, about one half of the Old Testament was translated by our Missionaries. Large numbers of tracts and books, in nearly every department of literature, both in English and Marathi, have been prepared by them. The Dnyanodaya has been published continuously for 41 years, and the Balbodh Mewa for ten years. A Christian Hymn Book has been prepared, containing more than 600 hymns, in both English and Native Metres, all of which, with less than a dozen exceptions, were prepared by those in connection with our Mission. In 1816 a Mission Press was established, which held the first rank among the presses of Bombay until 1855, when it was given up. During that time it turned out about 136,000,000 pages of printed matter. In educational work our Mission was a pioneer, having commenced its first school in 1815. The first Girls' School in Western India was probably that of the American Mission in Bombay in 1824. We afterwards read of nine girls' schools in 1826, numbering in all 204 pupils. The work of education has been carried on with more or less vigor and success from that day until the
present time, when we have 85 schools, of various grades, including common village schools, station schools, girls' boarding schools, boys' boarding schools, a high school, and a Theological Seminary.

But the principal efforts of the Mission from the first, have been directed to the spiritual enlightenment of the people through the preaching of the Gospel. The aim has ever been to secure the conversion of individuals to Christianity, and the salvation of souls through faith in the Lord Jesus Christ. The results in this direction though far less than we could wish, have, nevertheless, doubtless been greater than were expected by the founders of our Mission. At first the progress was necessarily slow. During the first 20 years the number of conversions among the natives, was less than the number of deaths among the Missionaries themselves. A great preparatory work had to be done. The old foundations of heathenism had to be torn away, and new foundations laid. The number of conversions increased slowly, year by year, until 1855, since which time much larger numbers have been added to the churches. The whole number received to communion in all our churches, from the beginning to the end of 1883, is 2725. Besides this there has been a nearly equal number of baptized children. There are also many unbaptized persons who are connected with the Christians, making at the present time a Christian community of between three and four thousand persons. This community is divided among 23 local churches, fifteen of which have native pastors, all of whom are supported by the churches themselves, without help from the Mission. We have now 85 schools, 40 Sunday schools, and a working force of 193 Native Agents, distributed through 103 stations and out-stations. These results, although not as great as we could wish, are yet highly encouraging; and when we remember the vast amount of preparatory work which has been done through the whole native community, not only by our Mission but by other agencies in the field, which gives a basis of hope for far greater results in the future, we would, with profound gratitude, exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

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

BOMBAY.


Church in Bhendi Bazar.—Rev. Tukaram Nathuji, Pastor; Mr. Shahu Daji Kukade, Editor of the Dnyunodaya; one Preacher; three Bible-readers; three Bible-women; nine school-masters; five school-mistresses. Whole number of Native Agents—23. Outstations—4.

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
II—SYNOPSIS OF THE MISSION.

Katie Fairbank, and Miss Ruby E. Harding; Rev. Ramkrishna V. Modak, Theological Instructor. Churches at Ahmednagar and Khandalla. Mr. Maruti R. Sangale, Preacher. One Pastor; four Bible-readers; three Bible-women; ten school-masters; seven school-mistresses; Whole number of Native Agents—27. Outstations—8.


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

The WADALE DISTRICT is in charge of Dr. Fairbank. Churches at Chandé, Dedgáw, Panchégáw, Sonai, and Shingavé-Tukai. Four Pastors; one Preacher; seven Bible-readers; three Bible-women; seventeen school-masters; one school-mistress. Whole number of Native Agents—33. Outstations—18.

The RÁHURI DISTRICT is in charge of Dr. Fairbank. Churches at Ráhuri, Shingavé-Nayak, Wambori, Belapur, and Rahaté, Three Pastors; seven Bible-readers; two Bible-women; thirteen school-masters; one school-mistress. Whole number of Native Agents—26. Outstations—18.

The KOLGAW DISTRICT is in charge of Dr. Bissell. Church at Kolgaw. One Pastor; one Preacher; three Bible-readers; two Bible-women; four school-masters. Whole number of Native Agents—11. Outstations—6.

The PARNER DISTRICT is in charge of Rev. R. A. Hume. Church at Parner. One Preacher; four Bible-readers; ten school-masters. Whole number of Native Agents—15. Outstations—11.

The JAMBGAW DISTRICT is in charge of Rev. J. Smith. Church at Jambgaw. One Pastor; two Bible-readers; four school-masters. Whole number of Native Agents—7. Outstations—5.

The SİRUR DISTRICT is in charge of Dr. Bissell. Church at Sirur: One Pastor; three Bible-readers; five Bible-women; five school-masters; two school-mistresses. Whole Number of Native Agents—16. Outstations—6.

SATARA AND VICINITY.


The BHUINJ DISTRICT is in charge of Rev. H. J. Bruce. Church at Bhujinj. One Preacher; two Bible-readers; two school-masters. Whole number of Native Agents—5. Outstations—2.

SHOLAPUR AND VICINITY.

Residing at SHOLAPUR.—Rev. C. Harding and Mrs. Harding, Rev. L. S. Gates and Mrs. Gates. Churches at Sholapur, Dhotéré and Watwad. —Mr. Prabhákár B. Keskar, Medical Catechist; Mr. Bhiwaje Khárbas, Preacher at Bari. Two Pastors; two Preachers; two Bible-readers; two Bible-women; nine school-masters. Whole number of Native Agents—18. Outstations—9.

SUMMARY OF NATIVE ASSISTANTS.

| Pastors | 15 |
| Preachers | 10 |
| Bible-readers | 39 |
| Bible-women | 20 |
| School-teachers, male | 91 |
| School-teachers, female | 16 |
| Medical-Catechist | 1 |
| Editor | 1 |

Total 193

Whole number of Outstations 91
## 1. CHURCH STATISTICS FOR THE YEAR 1883.

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Names of Pastors and others in charge of Churches at the close of the year.</th>
<th>Communicants</th>
<th>Baptized Children</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No. of January 1st</td>
<td>Net Gain or Loss.</td>
</tr>
<tr>
<td>Bombay</td>
<td>Rev. Tukaram Nathuji</td>
<td>92</td>
<td>13</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>Rev. Anaji Khilegour</td>
<td>36</td>
<td>65</td>
</tr>
<tr>
<td>Satara</td>
<td>Rev. Vithalrao Makarsar</td>
<td>54</td>
<td>-10</td>
</tr>
<tr>
<td>Sirpur</td>
<td>Rev. Shodhoba Zodhava</td>
<td>36</td>
<td>11</td>
</tr>
<tr>
<td>Kolhapur-Belapur</td>
<td>Rev. Ajajya Bhoonde</td>
<td>46</td>
<td>17</td>
</tr>
<tr>
<td>Shingvao Na</td>
<td>Rev. Wanaram in charge</td>
<td>36</td>
<td>10</td>
</tr>
<tr>
<td>Gharad</td>
<td>Rev. Lakshman M. Salaved</td>
<td>36</td>
<td>15</td>
</tr>
<tr>
<td>Dharams</td>
<td>Mr. Ramji Unde in charge</td>
<td>36</td>
<td>48</td>
</tr>
<tr>
<td>Kolpaw</td>
<td>Rev. Gargaram Waghmare</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>Kalate</td>
<td>Rev. Vithoba Bhambal</td>
<td>36</td>
<td>16</td>
</tr>
<tr>
<td>Panchgav</td>
<td>Rev. Sayaji M. Rathwad</td>
<td>36</td>
<td>22</td>
</tr>
<tr>
<td>Derdag</td>
<td>Rev. Mahipati B. Ankhopagar</td>
<td>36</td>
<td>3</td>
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<tr>
<td>Wambal</td>
<td>Rev. Wanaram, in charge</td>
<td>36</td>
<td>-1</td>
</tr>
<tr>
<td>Shingvao Tu</td>
<td>Dr. Fakzamksh in charge</td>
<td>36</td>
<td>38</td>
</tr>
<tr>
<td>Kahrur</td>
<td>Rev. Wanaram Ohol</td>
<td>36</td>
<td>32</td>
</tr>
<tr>
<td>Saptal</td>
<td>Rev. Haroba G. Goykawad</td>
<td>36</td>
<td>52</td>
</tr>
<tr>
<td>Sholapur</td>
<td>Rev. Bhujbhai Goykawad</td>
<td>36</td>
<td>22</td>
</tr>
<tr>
<td>Bhutij</td>
<td>Mr. Haroba G. Goykawad Act. Pastor</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>Lahore</td>
<td>Mr. Bhujbhai D. Bhujbhai</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>Watwad</td>
<td>Rev. Mesobul Sidobh</td>
<td>36</td>
<td>35</td>
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<tr>
<td>Khundlala</td>
<td>Rev. M. D. Misell in charge</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>Jhunjhan</td>
<td>Rev. Rawaji D. Pawar</td>
<td>36</td>
<td>34</td>
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<tr>
<td>Khirsya Chakara N.W.P</td>
<td>Mr. Imran Balesh in charge</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>1422</td>
<td>315</td>
</tr>
</tbody>
</table>

* This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by letter to other Churches, Excommunications and Deaths.
### 2. DISTRICT STATISTICS FOR THE YEAR 1883.

<table>
<thead>
<tr>
<th>Names of Districts</th>
<th>Missionaries in charge</th>
<th>NATIVE AGENTS.</th>
<th>DAY SCHOOLS.</th>
<th>SUNDAY SCHOOLS.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No. of Churches.</td>
<td>No. of Schools.</td>
<td>No. of Sunday Schools.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pastors.</td>
<td>No. of Christians.</td>
<td>No. of Christians.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bible Women.</td>
<td></td>
<td>No. of Pupils.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medical Catechists.</td>
<td></td>
<td>No. of Pupils.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Whole No. Native Agents.</td>
<td>No. of Schools.</td>
<td>No. of Teachers.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No. of Outstations.</td>
<td>No. of Christian Boys.</td>
<td>No. of Teachers.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No. of Schools.</td>
<td>No. of Christian Girls.</td>
<td>Whole No. of Christian Pupils.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No. of Christian Boys.</td>
<td>No. of Christian Girls.</td>
<td>Whole No. of Pupils.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Whole No. of Pupils.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bombay and Lallipur</td>
<td>Rev. E. S. Hume, Rev. J. E. Abbott</td>
<td>2 1 1 3 3 9 5 23 4 5 4 3 3 9 5 200</td>
<td>11 36 220 407</td>
<td></td>
</tr>
<tr>
<td>Ahmednagar Collectorate</td>
<td></td>
<td>6 1 1 4 3 10 7 33 18 19 76 17 301</td>
<td>6 9 113 162</td>
<td></td>
</tr>
<tr>
<td>City</td>
<td>Rev. S. B. Fairbank, D. D.</td>
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<td>6 9 113 162</td>
<td></td>
</tr>
<tr>
<td>Wadale</td>
<td></td>
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<td>6 9 113 162</td>
<td></td>
</tr>
<tr>
<td>Rahuri</td>
<td>Rev. L. Bissell, D. D.</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Kolgaw</td>
<td>Rev. L. Bissell, D. D.</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Parner</td>
<td>Rev. R. A. Hume</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Jaunbgaw</td>
<td>Rev. J. Smith</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Sirur</td>
<td>Rev. L. Bissell, D. D.</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>Rev. H. J. Bruce</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Bhuinj</td>
<td>Rev. H. J. Bruce</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Sholapur West</td>
<td>Rev. L. S. Gates</td>
<td>1 1 1 4 10 15 11 6 11 10 15 7 113</td>
<td>1 1 15</td>
<td></td>
</tr>
<tr>
<td>Sholapur East</td>
<td>Rev. C. Harding</td>
<td>3 2 1 1 1 3 1 9 4 12 4 43</td>
<td>2 11 80 130</td>
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</tr>
<tr>
<td>Totals</td>
<td></td>
<td>23 15 4 6 39 20 91 16 1 1 19 1 91 85 329 295 1525 40 110 779 1435</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III.—THE CHURCHES.

The Gains of the Year.—An examination of the above Tables will show that while there have been substantial gains in some departments, there has been a numerical decrease in some others. The number of persons received to communion during the year is 115. The net gain of communicants is only 36. This is accounted for, in part, by the fact that in some of the churches "the records have been made over, and the names of all whose whereabouts and standing are not known, have been dropped." One new church has been organized in the Lalitpur district of the North West Provinces. There is a decrease of 25 in the number of baptized children, but the whole number of baptized persons has increased from 2501 to 2514. The number of schools has increased from 79 to 85, but the total number of pupils has slightly decreased. The number of Native Agents in the employ of the Mission is 193 against 184 last year, and the number of outstations has increased from 85 to 91. There is a decrease, again, in the number of Sunday schools, and in the attendance upon them. The most satisfactory gain is seen in the contributions of the churches for the support of their pastors and for benevolent objects. They have contributed during the year, Rs. 4461-7-8, against Rs. 3708-13-4 in 1882. This is an increase of more than 17½ per cent, and is an average of a little more than three rupees for each person. This sum, though it may appear small, nevertheless represents more than sixteen days labour of a common labouring man, for every communicant in the churches.

The Church at Ahmednagar.—Dr. Bissell says: "The Pastor of the Ahmednagar church has sent in the statistics for the year, but no other account of his work. His health not being good, he is unable to do as much as he would. But he is beloved by the people, and his ministrations, when he can offer them, are always acceptable. Besides paying the salary of their Pastor, the church has supported one Bible-reader the past year; and receiving a grant equal to the sum raised by themselves, they have also employed a teacher. We trust the day is not far off when they will have charge of many workers in the Nagar districts."

The Growth of the Churches.—Dr. Bissell writes: "The growth of the churches has been chiefly from the Christian families. But a few additions from without have also been made, yet the net
increase of the four churches under my charge is small. In the Khandala church, which from the first has been composed of uneducated persons, only a few of whom can read the Bible, several have fallen into the sin of contracting Hindu marriages for their children. It is wonderful what a fascination the feasting and music of such occasions have for those who have grown up among them. The sin has been sharply rebuked, and those involved in it subjected to discipline. The Christians who have been educated in our schools, are not easily led into these follies of Hinduism. We trust the next generation will be more stable, and faithful to their Master.

The Churches in the Wadale District.—Dr. Fairbank says:—"There are five churches in this N. E. District. Four of them have pastors, but I have much to do with them because some members of each of them are agents of the Mission and so are under my superintendence. I am the acting pastor of the fifth church, and this adds decidedly to my duties. Its membership is located in the villages of Shingavé Tukai and Zawkhédé and in their vicinity. These two centres are twelve miles apart and respectively nine and nineteen miles away from Wadale. A few members live in villages which are some miles further away than Zawkhédé. My visiting them for pastoral work is necessarily confined to special occasions, such as communion seasons and marriages. Six marriages that I solemnized in 1883, required me to go to the villages where the brides were residing. They gave me excellent opportunities for addressing large companies on the subject of marriage. Heathen and child marriages have proved in the past a prolific cause of excommunication from our churches. There were few additions by profession of faith to either of these churches in 1883. But 12 men and 12 women have been added to the membership of the Shingavé church since the beginning of 1884. They reside at Zawkhédé and its vicinity. Two of them had been baptized in childhood. I baptized the rest, and with them 20 children, on the 13th of January, 1884. Several of the women were the wives of men who were received to the church two years ago. It was a most interesting occasion. The school-house being far too small for the audience, the afternoon meeting, with its baptisms and communion season, was held under the shade of a Banyan tree, one of Nature's own temples. This suggests that I should add that we have no room at Shingavé, which is large enough for the audiences I have there; and five marriages which I have solemnized there, have been celebrated under
the shade of a Margosa tree. Why not under the Margosa, as well as 'under the Mistletoe?'

The Parner Church.—Mr. R. A. Hume says:—"The Parner church is composed of Christians who live in ten villages, some of which are as far as seven miles from Parner in one direction, and others are seven miles away in another direction. Yet these Christians quite frequently go this long distance to attend the Sabbath services at Parner."

The Kolgaw Church and District.—Pastor Gangaram of the Kolgaw Church reports as follows of the work in that district as well as the Church under his care:—"The people in this Church many of them live at a distance of eight or ten miles. They cannot therefore assemble every Sabbath; but most of them come once in three months, when the Lord's supper is administered, and on other Sabbaths hold religious services in their own villages. The Pastor also visits them occasionally to encourage and strengthen them. The number of members appears less than last year. The reason of this is that several have for years been living at a distance, but have not according to our rule asked for a certificate to unite with any other church. As they are living in the vicinity of other churches, it was thought better that their names should be removed from our list.

There are four preachers and two Bible-women stationed in different parts of this district. These are earnest in their work, and by their efforts the light of Gospel Truth is reaching many hearts. Many are convinced of the truth, and even women, who are not accustomed to appear in public, hear the Gospel in their own houses. In the four Mission schools of the district there are about 60 pupils. These are not all the children of Christians, but several of the lower classes send their children, who all sit and study together without being careful to maintain their caste differences. These schools are becoming more effective by the frequent visits of the inspector. The Sabbath School at this place is also continued as heretofore.

The Sirur Church.—Pastor Sadoba reports:—"The great goodness of God to this Church in the past year appears in His sparing us during the two months in which the cholera raged in this and the surrounding villages. One woman and one child were taken, but all the rest were kept in safety.

Mr. and Mrs. Winsor have left for America, but they still re-
member us, and send us help. The Church is able to raise about Rs. 12, per month for their pastor, and the remaining three rupees per month Mr. and Mrs. Winsor have sent us. For this we heartily thank them. The Rev. Sidoba Misal, former pastor of this church, has also kindly sent me one and a half rupees monthly, for which I am very grateful to him. So God has helped us in the past year, and we have not found it necessary to ask any grant from the Sustentation Fund of the Union. Those members of the church who are employed by the Mission as teachers and Bible-readers, give a tenth of their income for the support of the pastor. But others who are day-labourers and servants do not give. They have not yet learned the truth of our Lord's words, 'it is more blessed to give than to receive.'—The Sabbath morning service is usually attended by 40 or 50 hearers, mostly Christians, but a few Hindus at times are present. The afternoon service is a Sabbath School, at which about the same numbers are present. Street preaching is kept up by myself and two Bible-readers, in Sirur and the villages of the District. There are five Bible-women also who meet little companies of women, and read or speak to them of Bible truth. Two of these reside at a village 12 miles distant. Our earnest prayer to God is that this Church may grow in grace and in numbers, and may be a light in the midst of these irreligious multitudes.

The Bombay Church. A Great Trial.—Mr. E. S. Hume writes:—"The year 1883 has brought us the greatest trial and also the most gratifying results which we have ever had in connection with our Mission work. The trial referred to was the backsliding, in the early part of the year, of a young man whom we all sincerely loved, and of whom we had great hopes of usefulness. He was formerly a Jew and had been a member of the church for two years and a half. For some time his conduct had been far from satisfactory, and he finally renounced Christianity in a fit of anger and disappointment, taking his whole family with him. Since then he has admitted to some of our people that he had done a most wrong and foolish thing, and that his opinion of the Bible and of Christ was not altered in the least. He had difficulties with the Christians and took this way of settling them. When he renounced Judaism, he endured no little persecution from his former co-religionists, but when he turned his back upon Christianity he was himself the persecutor. (Since the above was written this man has returned and asked to be received into the Church.)—One other man also who had been a professing
Christian for years, was excommunicated at about the same time. These are the only cases of backsliding which we have had for many years. The trial, however, has not been without beneficial results. The members of the church have mourned over these erring ones, and have been more united in each other, and more active in Christian work than before.—The young pastor in this the second year of his service, has been judicious and faithful, and in consequence has grown in the esteem of his people. So far as we know they are all, without exception, united in him, and also, in a remarkable degree united in each other.—Two persons have been baptized and received into the church on profession of their faith in Christ. Of these one was Ramchandra, a Mysore Brahman, who received his education in a Mission school in Bangalore. He has never since then had any belief in idolatry, and has even been considered half a Christian by his friends. He says that he has long been convinced that Christianity was true, but has never until recently felt the personal need of a Saviour. For several months he was a most earnest inquirer. He is past middle life, and is an intelligent, but very simple-minded man.”

A Distant Church Member:—Mr. E. S. Hume adds.—“A lady, whose home is in central Massachusetts, wrote a letter to this church early in the year saying that she had heard of its efforts to be independent and to carry on some mission enterprise, and had found herself so much interested that she wished to join this church. She promised, if received as a member, to follow its rules, as far as this was possible from a distance, and also regularly to contribute to its mission work. This letter was read to the members of the church who, by rising, unanimously voted to consider her as one of their number. One was appointed to write a letter telling her of the action which had been taken, and informing her what she might do to help on the work of this church.”

The Satara Church.—Pastor Vithalraw says:—“All the members of this church have, by the grace of God, been kept during the year, and whether by preaching or by Kirttans or by other means, the work of the Gospel has prospered among us. The spiritual condition of the church is very satisfactory. The church has borne the entire expense of its pastor during the year. Six persons have been received to the church on profession of faith, but three members have taken letters to other churches and three have had their names stricken from the roll, so that the number of communi-
cants at the end of the year is 43, the same as it was at the beginning. Five children have been baptized, and the present number is 46. No one among parents or children has died during the year. On the Sabbath we have a Sabbath School in the morning and a preaching service in the evening. These services are very well attended by both Christians and Non-Christians. On Monday the weekly prayer-meeting is held, and on Wednesday the women’s prayer meeting, which is conducted by Madam Saheb. Besides the regular preaching, the Kirttans and the Magic Lantern exhibitions, two of the brethren of the church are accustomed to tour in the villages from fifteen to twenty days each month, for the purpose of preaching and selling portions of the Scriptures. Their work has been specially encouraging during the past year, and in one month they sold about 285 copies of the Gospels and 100 tracts. The week of prayer is observed by daily meetings, and Christmas has come to be a time of special thanksgiving and rejoicing.”

The Sholapur Church.—Pastor Bhujanraw’s Report:—“We desire to praise God for his goodness unto us all the past year. No family has been afflicted by sickness, and for the most part it has been a year of prosperity. The church has been obliged however to discipline two families for unworthy conduct. It was a sad thing to do; but for the purity of the church and the reformation of those at fault, and for the sake of those without, the offending ones were cut off. As during the previous year we have had two services on Sunday and a prayer meeting on Thursday, also a meeting for prayer the first Monday of each month. Besides these I have had a class of candidates for baptism on Wednesday, and each Saturday I have visited some family for religious conversation and prayer. Most of the brethren have given willingly for the support of the pastor and they regard this as a special duty. Others are indifferent in reference to this, and give nothing, though they are able to give. We have noticed that those who give cheerfully, though it may inconvenience them, seem to be gainers spiritually.—Two families live 14 miles west of Sholapur. One man is a mason and one a farmer, and I was glad to find on a recent visit that they rested on Sunday and had worship, and on other days as opportunity offered they were trying to make known the Gospel. Of late the church has decided to send a letter, (एक्य), every month to the Christians in the outlying districts. Also to pay over to the fund of the Aikya, (the Sustaination Fund,) whatever remains in our treasury after the pastor’s
salary is paid. Rs. 50. were sent to Ahmednagar this year according to this resolution. Rs. 14 have been given to the poor of the Church, and Rs. 10. to the Bible and Tract Societies in Bombay. Also 200 Copies of the Gospels have been purchased for distribution in the Dispensary. The pastor’s salary has been raised from fifteen to sixteen rupees per month. There are many inquirers in and about Sholapur and some of these are fully convinced of the truth. The reason why they do not come forward is partly in themselves. They do not fully comprehend the character of Christ and his relations to them, and this may result in some measure from the imperfect and worldly lives of professing Christians. We can hardly hope for a great blessing until the church of India is more fully sanctified. ‘The harvest is great but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.’

The Watwad Church.—Mr. Harding reports:—“Our touring season occupied more than two months of the year, and most of this time was spent in the Mogalai. A few of the Christians there have commenced farming this year, and the raising of sheep and goats. It is not so easy for those who have always been the servants of others, to carry on independent work, as some of them had supposed, yet they have made a hopeful beginning, though the season, this first year, was less favourable than usual. The Pastor, Mesoba, at Watwad has been ill, and unable to labor much of the time, yet the ordinary services on Sunday have been held there and at Paduli. The Christians of two other villages 12 miles away also meet together regularly and I was interested to learn that two of those isolated Christians go every alternate Sunday to a third village and have a short service with some recent converts who as yet are unable to read, and in like manner a man from Shiradhon goes every alternate Sunday about 15 miles to hold a service with an isolated Christian family there. This is spontaneous and unpaid work. As most of the Christians are poor and dependent on others it is often difficult for them to observe the Sabbath properly. Yet they do generally rest according to the commandment, and those who are most conscientious seem to find less difficulty than others in observing the day. I have no doubt that most of these Christians are growing in grace, and that they have a living sympathy with Christ. Every year I see new evidence of this, although in many of them there are still grave imperfections.”
IV.—SELF-SUPPORT OF CHURCHES.

Self-Support in 1883.—Mr. R. A. Hume writes:—"As in 1882 so in 1883 the salaries of all the pastors of our churches were paid by the Christians themselves without any grant from the Mission. For a part of the year there were sixteen and for the rest of the year fifteen such pastors. In 1883 more money for this purpose was paid by Christian farmers than in any previous year. At the Annual meeting of Christians a smaller sum was collected than in some years, because it was felt that the habit of raising a Sustentation Fund largely by pledges made in advance, sometimes under excitement and without reflection, and some of which could not afterwards be redeemed, was not the best way of providing assistance for the feeblest churches. So for 1884 the individual churches will have to do more to support their pastors and can receive less from the Sustentation Fund. But it is hoped that on the whole they will thus grow stronger by the necessity for more quiet and systematic efforts; and that still, as in the past two years, so in the coming year, the salaries of all the pastors can somehow be provided by the Christians without any grant from the Mission."

Commendable Efforts for Self-Support.—Dr. Fairbank writes:—"In the last hot season, after good winter crops had been garnered and threshed, we made an earnest effort to secure subscriptions from all the church members and the children also, for the Sustentation Fund of 'the Union' which has undertaken the support of the pastors. In two at least of these churches, all, old and young, gave something, and several who had fields, gave a full tenth of the income they had received from them. The meetings held at that time were unusually interesting and profitable. A good many who had not given before specifically for the support of the pastorate, then made a beginning of giving for that purpose and I trust that they will continue to give."

Difficulties in the way of Self-Support.—Dr. Fairbank adds:—"But it will be hard for farmers this year to give much to such objects. The crops of 1883-4, with the exception of wheat and gram, are very poor. The unprecedented rains beginning 22nd September lasted just a month, the rain falling daily. The Bajari came into blossom during this fall of rain and, as the pollen was mostly spoiled by the rain, it produced very little grain. Then after
the rain ceased, the farmers must wait many a weary day before the fields became dry enough to allow them to remove the heavy crop of weeds which had been growing unchecked, and then, too late, they sowed for the winter crops. Those who could afford it, bought wheat and gram seed for their fields and are now rejoicing in the promise of a fine harvest. But those who sowed only Jawari and oil seed, have little to show for it. However the crop of oil seed, in many fields, may sell for enough to pay the Government land tax. In this region Jawari stalks are our principal reliance for fodder, and though something may be done by sowing Jawari in March and irrigating it, we can thus obtain only an insufficient and expensive supply. The cattle of most farmers in this region will necessarily subsist on very small rations. Several Christian farmers will have so little to harvest, that they are at their wit's end to know what to do. They have borrowed and spent what are here regarded as large sums in planting fields of cotton and weeding them by hand. They did this after the favorable experience of 1882, without a fear that the out-turn might not suffice to pay their expenses. But the rain spoiled the cotton too. The crop is only 10 or 20 per cent of what they had confidently expected. Now they are unable to pay the money-lenders, or to obtain further loans which would enable them to plough and prepare for sowing again in June and the following months."

Self-Support at Kolgaw.——Pastor Gangaram says:—"Many of the church members are day laborers, or dependent on the villagers for their daily food, so that they cannot contribute much to the support of the pastor. But those who have fields give a part of their grain. Those who have regular service in the Mission give a full tenth and something more, so that the pastor's salary is raised, and a small balance remains for other expenses. Formerly the members of this church were in the habit of taking all they could get; but I am thankful to believe that many of them are now forming the habit of giving."

Self-Support in Bombay.——Mr. E. S. Hume reports:—"At the beginning of the year the church decided to raise the pastor's salary to Rs. 60 a month. This was very gratifying as showing the feeling of the church toward the pastor, and also a confidence in its own power to give. This little church of less than one hundred communicants, has given within the year, for church and Mission purposes more than Rs. 1600. This is as much in advance of the sum
raised the previous year, as that was in advance of what the church had considered itself able to give before. Such a sum given by such a church is simply wonderful, and shows what can be accomplished when all give regularly and systematically. Most of the members of this church give tithes and some give even more. We can better understand what the giving of such a sum implies, when it is known that the people, who have thus contributed, are poor. There are not more than two members of this church who have a regular income of Rs. 100 a month, while the income of the majority is less than a quarter of that amount. It is not true, as some have thought, that the money thus raised is mainly given by those in the employ of the Mission. At least two thirds of the money contributed by the members of this church in 1883, was given by those who are not Mission agents.”

V.—PERSONAL NOTES.

Notes from Wadale.—Dr. Fairbank writes:—“Good health was allowed me through the year 1883, and I would gladly have used it for continual work in this North East district. But for the latter half of the year, in the absence of Dr. Ballantine, the care of the North and North-west districts has devolved upon me, and although Mr. Ohol, the pastor at Rahúri, was very efficient and helpful, it was necessary that I should spend some days each month in those districts. Then absences from my station, to act on examination committees, to prepare the Gospel (Dnyanodaya) Almanac, and carry it through the press, to attend the business meetings of the Mission and the anniversary meetings in October, &c., amounted in all to a total of nearly a third of the whole year.”

The Sirur District.—Dr. Bissell writes:—“Mr. Winsor after 12 years in India having taken a health furlough I was requested to look after the Sirur District in his absence. The first ten years of our missionary life were spent in this district, and it was pleasant to visit parts of the field again. Many old acquaintances meet us in the villages, and seem to recall with pleasure our former interviews. But notwithstanding that much of the prejudice encountered 25 years ago has disappeared, the mass of the people are not ready to give the truth a welcome to their hearts. They will accord us a more respectful hearing, but then turn again to their folly and sin.”

The Close of the Year.—Mrs. Harding says:—“Another year has brought its duties and perplexities, its joys and pleasant
opportunities for work for the Master. In looking back upon these past months, the words of another come forcibly to mind;—

‘For well I know thy patient love perceives,
Not what I did, but what I strove to do;
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves!’

The past year has been mainly a seed-sowing time with us here. We are looking forward longingly, however, to the glad day when the reaping too shall come. We have all been busy. in our varied spheres, the past year, the Missionaries and their Assistants. Our pastor, Bhujunraw, our catechists and teachers—our ‘good physician,’ Prabhakar, connected with the Mission Dispensary here, the Christian women too, have all been working away, sowing the seed here and there. We pray for a plentiful harvest.”

Acknowledgments.—Mr. Harding says:—“Among the special mercies of the past year I desire to mention with gratitude an unexpected donation from Southport, England, through which the necessity of curtailing our work in this district was not only obviated, but we were enabled somewhat to enlarge our operations. Other friends in America have also remembered us with special gifts that have been very helpful in our work. ‘And thy Father which seeth in secret Himself shall reward thee openly.’ We thank God daily for the sympathy and prayers and offerings of so many of God’s people, who are thus co-workers together with us in this great harvest field.” (See Donations at the end of this Report.)

English Services at Sholapur.—Mr. Harding says:—“There is now a large English community in Sholapur connected with the Railway, and for these a service in the Railway School-House has been regularly maintained. Mr Gates with the assistance of several others has also conducted an interesting Sunday School for the European children. We also render occasional service very willingly among the Europeans at the Station, especially in times of sickness and death, and we are thankful for the Christian friendship and sympathy of some of these families.”

“And yet more!”—Mr. Harding says:—“I cannot say that all our expectations for the year have been realized. More than usual interest at Sholapur was manifested during the week of prayer in January, and the meetings were continued a second week. At Watwad also nearly all the Christians came together for a three days’ meeting, and on both these occasions a few seemed to gain a new
impulse to a better life, and a few perhaps began the new life. But we have not yet seen the great outpouring of the Spirit for which we long and pray. Will not those who read this report strive together with us in their prayers to God for this pentecostal blessing?"

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 1883.

The Seminary was in session five months. There were twenty-three male students in two classes, and the wife of one of these studied creditably three subjects a day, along with her husband. The wives of the other married students attended an exercise daily, conducted by Mrs. Bissell.

On account of the illness of Rev. R. V. Modak, the students were deprived of his instruction during most of the term.

The studies of the advanced class were Exegesis from Genesis to Leviticus, and part of Daniel; the Philosophy of the Plan of Salvation; Astronomy; and English; all daily. The studies of the new class were Exegesis of twenty chapters of Matthew; The Philosophy of the Plan of Salvation; Astronomy; and English; all daily. There was a weekly Rhetorical exercise for the delivery of addresses, and for the reading of the Bible and hymns; and one written sermon of each student was criticized in private. The young men also engaged in Christian work in the city, most of them having regular Sunday School work as one duty. Particular pains were taken to develop the spiritual life of the students. A special weekly prayer meeting for them was conducted by one of the instructors, and they had frequent meetings among themselves.

Endowments.—We are thankful to record the receipt of $500, which realized Rs 1247. 9. 2, from the estate of the late Mrs. Phebe Eldridge of Springfield, Mass. U. S. A., to endow an "Eldridge
Scholarship.” We also return thanks for other donations to the institution, acknowledged elsewhere. A full scholarship can be created by the payment of $1,000 or £200. $10,000 or £2,000 are needed for the endowment of a Native Professorship.

**Students from other Missions.**—In 1883 three of our students were from other Missions. Worthy young men who may be sent by other Missions will always be welcomed. Correspondence may be addressed to Rev. R. A. Hume, Ahmednagar.

**Character of the Instruction Given.**—The following questions will give some idea of the character of the instruction given in this Theological Seminary. They were the written questions given in 1883 to candidates for the position of second grade preachers employed by our Mission. The instruction given in the institution is such as to enable a man of good mind, who has been through the Seminary to pass this examination. In order to attain to the first grade a candidate must pass a somewhat harder examination.

Questions used in the Examination of Candidates for the Position of Second Grade Preachers in the American Marathi Mission in August 1883.

I.—**ELEMENTARY EVIDENCES OF CHRISTIANITY.**

1. What are the “external” evidences for the truth of Christianity?
2. What are the “internal” evidences for it?
3. To what classes of persons will the external evidences, and to what classes the internal evidences, be likely to prove more convincing?
4. What, and how many kinds of evidence are drawn from the Bible for proving the truth of Christianity?
5. How does it appear that the Bible as now printed, is the same, without any increase or diminution, as was written at first?
6. Explain the evidence from prophecy and illustrate the proof by some examples.
7. How does it appear that the miracles described in the New Testament were really performed?
8. What is the proof of Christianity from Christ’s acts, and from His character?
9. Show that the spread and progress of Christianity favors the position that it is true.
10. When and where have there been great reformatory through Christianity, and what proof does this afford of its truth?
11. Is there any immorality mixed with the morality of the New Testament? Show that in this respect Christianity is better than other religions.
12. Show that the doctrines of Christianity are worthy of the acceptance of cultivated and intelligent people.
II.—A GENERAL KNOWLEDGE OF THE BOOKS, AUTHORS, DATES, AND CONTENTS OF THE BIBLE.

A.—THE OLD TESTAMENT.
1. Who wrote the first five books of the Bible? What reasons are given for thinking that they are the work of several writers?
2. What reasons can be given for the inspiration of the account of creation in Genesis?
3. What was the influence of the stay in Egypt upon the religion, habits, arts &c., of the Israelites?
4. How long did judges rule over the Israelites? Give their names. What did they do? What were some of the chief events of this period? What tribe was most prominent during this period?
5. Tell how the book of Psalms was composed. How are its parts, and the age of the various Psalms distinguishable?
6. What period of time is covered by the prophecies of Hosea, and what are their main teachings?
7. Explain the vision of the four beasts in the 7th Chapter of Daniel.
8. What led Haggai to prophesy, and what is the substance of this prophecy?

B.—THE NEW TESTAMENT.
1. How can the similarities and the differences in the language of the first three Gospels be accounted for?
3. Give briefly the chief import of each of the seven parables in the 13th Chap. of Matthew, and their mutual connection.
4. What is taught about the second coming of Christ, in Matt. 24: 25; 1 Thess. 4: 15-17; 1 Cor. 15: 51 ff; and Rev. 20?
5. When and by whom were the Acts of the Apostles written?
6. When did Paul write the two letters to the Corinthians? What called them forth? What are their main teachings?
7. What is the subject of the Epistle of Jude?

III.—THE LEADING DOCTRINES OF CHRISTIANITY.
1. In removing objections how can the reasonableness and truth of the doctrine of the Trinity be shown?
2. How is the humanity of Christ taught in the Bible, and does it little Christ to give prominence to this doctrine?
3. What are the titles and works of the Holy Spirit mentioned in the Bible?
4. What was the effect of Adam's sin on his posterity?
5. How does God remain just, and yet visit the sins of fathers upon their children unto the 3rd and 4th generation?
6. What is the doctrine of justification by faith?
7. What is the relation of the atonement wrought by Christ to those who have never heard of Him?
8. How is the doctrine of election taught in the Bible, and to what class of persons is it fitted to be helpful?
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9.—What is the Lord's Supper, as taught in the Bible?
10.—What is the New Testament doctrine about the Christian Church? Are its officers true priests?

IV.—EARLY CHURCH HISTORY.
1.—Was community of goods, as described in Acts 2. 44, 45, likely to continue in the Christian Church? and did it do so?
2.—How and when did bishops come to be a separate class from presbyters?
3.—How long and by what Christians was Saturday observed as the Sabbath?
4.—What were the chief churches in the first century, and how did they become such?
5.—Give the places and dates of three general councils.
6.—What was the chief subject which was discussed at the Nicene council?
7.—Give some account of Origen and of his opinions and writings.
8.—Give some account of the efforts to introduce Christianity into Britain.
9.—What were the main reasons for the decay of faith and morals in the Christian church in the Middle Ages?
10.—What were the chief doctrines which were made prominent by Luther and other reformers, and why?

V.—CHURCH GOVERNMENT.
1.—By what means are the principles and forms of Church Government to be determined?
2.—What did Christ teach with regard to Church Government?
3.—What may we learn from the book of Acts with regard to Church Government? How many and what officers were appointed? Were the bishops a different order from the elders? Was there any chief ruler over all the Christian Churches?
4.—What is known about the apostolic forms of Church Government by the description found in the 15th Chapter of the "Acts"? And what points are decided by the action then taken?
5.—Show that the arrangements and exercises of the first Christian Assemblies were modelled from the meetings in the Jewish synagogues, and not from the worship in the Temple.
6.—Show that the "High Church" ritual and forms of Church Government are not desirable, or according to the Scriptures.
7.—What is there peculiar in the Presbyterian form of Government?
8.—What are the two principal doctrines in the Congregational Polity?
9.—What is the way, according to Congregationalism, for restoring an erring brother to his right mind?
10.—What is signified in Gal. 2:9 by "giving the right hands of fellowship," and in acts 15:1, and 1 Tim. 4:14 by the laying on of hands? And who should lay on hands?

VI.—HINDU AND MAHAMMADAN CONTROVERSY.
1.—What doctrines are common to both the Christian and Hindū religions?
2.—State the doctrines which are peculiar to Christianity, and thus show the difference between Christianity and Hinduism.
3.—What doctrines are common to Christianity and Mahammadanism?
4.—In what do Christianity and Mahammadanism differ?
5.—What are the exclusive traits of Christianity, as to its origin, essence, end, means, methods, adaptations, &c.?

6.—In discussing with Hindús, what opinions of theirs may be used for establishing the truth of Christianity?

7.—What books do the Hindús regard as sacred? And what faults must be found with the Pàrâns, which form a part of their sacred books?

8.—How would you try to convince a Hindu that he should not worship idols?

9.—How would you show the falsity of the opinion that the religion of any people is sufficient for their salvation?

10.—Show the groundlessness of the maxim that "God is wherever his worshipper believes him to be."

11.—Show that there is no reason for the assertion made by Mússalmâns, that changes have been made by Christians in the text of the New Testament.

12.—How would you show that the prophecies of Christ which are found in John 14:16 &c., do not refer to Mahammad, as the Mússal-mâns claim?

13.—What proofs are specially suited to Mussalmans and forcible for convincing them of the truth of Christianity?

VII.—THE MISSION HIGH SCHOOL.

Mr. Smith furnishes the following report of the Mission High School at Ahmednagar, of which he is in charge.—

Increase in 1883.—The school a year ago numbered about 50 pupils of whom only 5 or 6 were Christians. It has increased during the year to more than 90, fifteen being Christians, of whom two are girls. Last year we reported an addition to the school building to accommodate a school of 80. Already that number has been more than reached, and we are again compelled to build. This time we wish to erect 5 large class-rooms so as to accommodate, with our present rooms, about 200 pupils. The expense will be about $8,000 but the Government will probably give us half of it while different native gentlemen have promised liberal assistance. To show the growing popularity of the school we might mention that at the annual entrance examination this year over 40 new pupils were admitted at once, and that others have joined the school since, while at the same examination last year only 8 or 9 presented themselves, only half of whom were permitted to remain in the school. It is with the view of providing for larger classes and increasing numbers that we desire to enlarge our accommodations.

Course of Instruction.—The Course of Instruction in the High School extends over the following subjects:—

I.—Scripture for all the classes daily. Old and New Testaments.


V.—Sanskrit, 3 books with Sanskrit Grammar, and translation of any easy English into Sanskrit, and Sanskrit into English.

VI.—Persian, 2 books with Grammar and Translation into and from English. Several Persian works are specified by Government.

VII.—Chemistry and Astronomy, the elements of each with experiments.

VIII.—Marathi Poetry, with Analysis and Etymology.

An Evangelistic Agency.—It has been customary with some people to classify Mission work as Evangelistic or Mission work proper, and Educational. This classification does not apply to the Educational work done in our High School. That work was begun with the intention of bringing the Gospel to those who had not been reached hitherto, and whom there was no hope of reaching in any other way. That class constituted the intelligent and influential part of the community. They were young and were getting an education of a certain kind, without any knowledge of morality or religion—were being trained to sneer at Christianity and to imagine that all religions were as absurd and indefensible as Hinduism. It was to bring the Gospel to these that our High School was opened, and our success thus far has greatly encouraged all who have had any personal experience of its working. We consider it a great privilege to have about 100 young lads at the most receptive time of their lives, under Christian instruction; and to see the same keen bright eyes and intelligent faces, day after day and year after year, before us, studying the word of God, is a privilege never yet be stowed upon any street preacher. He sows his seed to the wind. It falls in most cases upon stony ground and hardened hearts. We have youth, innocence, receptivity, and regularity on our side. We teach those, besides, who have learned to respect and feel thankful to us for the temporal blessings and kindness which they cannot but feel we have given them in daily teaching them secular knowledge. We have daily increasing faith in this method of preaching Christ.

Scripture Lessons.—The Scripture lessons have been taught by Mr. Sanglé and myself, and have, we believe, borne fruit. A deep
and growing interest has been manifested, especially amongst the younger pupils. So much was not to be expected of the older ones who came to us when their studies were nearly completed, and with their minds, in some cases, prejudiced against the Bible. Still many of these show a keen appreciation of the excellence of Christ's character and teaching. New Testament verses are daily recited, and weekly written examinations are conducted to test the progress made.

A Sunday School.—The Sunday School in connection with the High School has been a great comfort to us. Although attendance is voluntary, still from 25 to 30 attend regularly. It is conducted like a Sunday School at home with the recitation of Scripture verses and the singing of Sankey's Hymns. Many pupils know the whole of the Sermon on the Mount, and some a good deal more. The kindness of Mr. Smith of the Smith American Organ Co. in giving us an excellent organ, has made our school much more attractive. The American Tract Society, too, made us a grant of Sunday School Papers which have been given as rewards for attendance and Bible study. We are looking now for a nice Sunday School Library, of which there is great need, as these boys have not a single book beyond those they use in the day school.

Difficulties.—Let it not be understood, however, that we have had no difficulties. Our greatest trial, it is true, and the one that has given us the most anxiety, has been how we are to care for and teach those who come to us for instruction. They come for human knowledge. We desire to give them that, and at the same time the 'knowledge which maketh wise unto Salvation.' Our popularity has stirred up the Evil One to use his agents skilfully in warning parents and guardians against 'the seductive influence of Missionaries, Native teachers have gone from house to house throughout the city using all the arts they were possessed of in turning the minds of ignorant parents against us. At a loss for anything more effective they even said that Americans did not know the English language—that our pronunciation was bad &c. These parents in some cases were simple enough to believe them and remove their children to schools taught by natives as ignorant of English as they were of truth.

Increased Facilities.—We have added to our equipment several books of reference, a number of maps, and a large quantity of scientific apparatus.
Fees, and Government Grant-in-aid.—Our fees have increased from Rs. 220 in 1882, to 775 in 1883, and the Government grant from Rs. 230 to 480. The expenses of the school have increased, however, in the same proportion, a larger number of pupils requiring a larger staff of better teachers.

Instructors.—The work of instruction has been done faithfully by all. In addition to Mr. Sangle before mentioned who has charge of Arithmetic, Algebra, Geometry, Mensuration, and Mechanics, we have Sanskrit and Persian Masters, both painstaking and efficient men. Miss Hume has taught two classes daily, and Mrs. Smith’s health has improved so much that she has been able to teach three classes and to give a good deal of care to instruction in singing. My own health has been excellent with one break when I was laid aside by a sharp attack of dysentery. In my absence Mr. Hume, although burdened with his own work, took charge of the school and taught all my classes. The work has now assumed such proportions and promises such a sphere of usefulness that we have asked for another Missionary to take part in it, so that it may suffer no check from the temporary illness or absence of its principal.”

VIII.—THE GIRLS’ SCHOOL AT AHMEDNAGAR.

Report for 1883.—Mrs. Bissell writes:—“The Girls’ School has been in session 9½ months of the year. The average daily attendance has been over 130, and the number on the roll 155. There has been an unusual amount of sickness in the city and district, and this has to some extent interfered with the studies of the school. In the first term, small pox prevailed and two or three of the girls were attacked. They were immediately removed to a distant house, in charge of an elderly woman who had had the disease. We used nothing but the cream of tartar remedy with these girls, and they were really ill but two or three days. They then began to play about and rather enjoyed the ten days of their convalescence. Early in the second term, which commenced in June, the city was visited by a severe out-break of cholera, and several weeks of anxious watching followed. We thought of the possibility of the disease entering our circle of girls; but the Lord was better to us than our fears, and we were spared this trial. Two girls who were living with an uncle out-side of the school premises, were attacked, but the disease yielded to the prompt use of remedies and both recovered.”
Death of Two Girls.—"During the hot season vacation of April and May, two of the pupils, who had been several years in the school, died of consumption. Both, we trust, were lambs of the Good Shepherd's fold and are now in His loving care. One was the only child of her mother, one of the teachers in the school, and her painful sickness and death moved deeply the sympathy of the other pupils and teachers. The other was an orphan girl, deformed from birth. When but five years old she was given to the Missionary by her mother, who said, nobody will ever marry her, take her to your school. Before death she was conscious that her end was near, said her Saviour was with her, and she was not afraid. Ganga Syana and little Gozara will not soon be forgotten by their teachers and fellow-pupils."

Conversions.—"The crowning joy of the year was the fact that two companies, one of eleven pupils in January, after the week of prayer, and the other of nine in September, were received to the communion of the church. These, with one received in April, make twenty-one thus gathered into the fold in the past year. These girls were received after careful instruction in the duties of a Christian, and we trust they will adorn their profession by godly lives."

Collections and Fancy Work.—"The girls by contributions from their allowance of grain collected eleven rupees among themselves for the pastor of the church. The 'Christian Banner' Society of the school also by the sale of useful and fancy articles which they had made, raised funds for the support of one orphan girl in the school. At the public examination in October there was, besides the usual lessons, a larger show than usual of needle work, three neatly drawn and mounted maps, and a good variety of singing."

Marriages.—"An important fact, worthy of mention perhaps as showing the value of this Christian training in fitting the girls for the duties of after life, is, that fourteen of the older pupils have been married within the last twelve months. Most of them became the wives of young men who had left the normal school, and were employed as teachers in our own or other Missions. It was an interesting sight when eight couples stood up together in the chapel and one after another pledged love and fidelity to each other in their new relations. Some have gone to distant parts of the country, and it is a joy to hear that they are loved and respected by those who know them, and are becoming useful in their various spheres."

The Evils of Child-Marriages.—"One task has devolved upon me in connection with this school the past year, which I hope is
rare among the duties of school superintendents. This was to seek
the dissolution of the child-marriages of several of the pupils, who
had recently received offers of marriage which they wished to accept.
These girls had been married by their parents in childhood, but
before they reached maturity, having become Christians, their Hindu
husbands left them and took other wives. English law recognizes
these child-marriages as valid, though the parties have never lived to­
gether. Hence before such a girl can be married to a Christian hus­
band, there must be some form of divorce. The usual method is to
obtain from the husband a written paper, signed by the proper au­
thorities, releasing the girl from the child-marriage. But the Hindu
husband often proves a very unmanageable factor in the case. He
may ignore his first wife and take another without any penalty; but
if he gives a letter of divorce to the first, his caste people require of him
a good dinner to make it all right. Hence it becomes his interest to
refuse the desired paper. In one case the husband when first ap­
proached, denied that he had ever been married to the girl. When
summoned before the Magistrate he tried another trick. He ad­
mittted the marriage, and said he was ready to take the girl as his
wife; when reminded that he had already taken another wife, he said
he would put her away and receive this one. ‘But this girl is a
Christian and you are a Hindu’—‘Then I will become a Christian
too,’ was the reply. Being told that to become a Christian was not
such an off-hand matter and that he must give the release desired,
he said he would give the paper if the girl’s friends would refund the
Rs. 50 which was the amount of his marriage expenses. This the
friends of the girl agreed to do, when he should pay Rs. 100 for the
support of his wife the last four years. Being met thus at every
turn, he at last under pressure from the Magistrate, gave the desired
paper. It would simplify matters much if child-marriage were de­
clared illegal by Government, or to be regarded simply as a betrothal
until the parties after reaching maturity, should consent to the choice
of their parents. There is one girl in the school who was married in
childhood by her parents, who does not remember the name of her
husband. Her parents are both dead, and whether the husband is
living or not, is unknown. In the case of a husband leaving his
childwife, and marrying another it is a question whether it would
not be right to assume that the girl thus left is released from the
early marriage—first, because according to Christian law and reli-
gion, they were never married; and secondly, because according to
Hindu custom she is released by the husband forsaking her and taking another wife."

**A Change of Administration.** — "Miss Fairbank and Miss Harding, who came out to India in 1882 to have charge of this school as their special work, received the charge of it in November, when a new term commenced. In anticipation of this change the teachers and pupils of the school united in presenting me with an address, accompanied with beautiful gifts, as tokens of their gratitude and love. These will be cherished as precious memorials of those who gave them, and of many years of pleasant association with them in a most useful kind of missionary work. In leaving the school to other hands, I am thankful it is to those who accept the charge as a work of love for the pupils and for the Master; and who, I am sure, will delight to give it their constant and best efforts."

**IX.**—**OTHER SCHOOLS.**

**Students in the C. V. E. S. Training School.** — Dr. Bissell says:—"About thirty of our students have been sent to the Normal School of the Christian Vernacular Education Society. The training in this Institution is thoroughly Christian, and is fitted to furnish the best teachers and workers which the students are capable of becoming. The examiners who conducted the examination of the school at the close of the year say in their report.—'We have to express our satisfaction with the efficiency and general progress of the school when compared with earlier years. A high standard of attainment is not yet to be expected in a Normal School for native Christians; but in our opinion the efforts of the zealous Principal in this direction, are meeting with a large measure of success. We cannot over-estimate the importance of the work of supplying efficient and sympathetic teachers for our Mission schools.'"

**Schools in the Wadale District.** — Dr. Fairbank says:—"Some of the village schools under my charge were more prosperous in 1883 than they have usually been. The attendance was more regular and the scholars made better progress in their studies. From year to year more of the scholars show a real fondness for their books and a determination to secure a good education. In 1883, an Inspector visited and examined the schools every month, and this was good for the schools. I was sorry to see a falling off of the attendance in December. It was owing partly to the failure of the bajari crops, and partly to the demand there is at this season for persons to work..."
in the threshing floors, and to watch the growing crops, and to herd the cattle. As most of the jawāri fields are failures, many of the boys will have to work for their bread till the Lord allows us another good crop."

**Schools at Sirur.**—Pastor Sadoba says:—"There are two schools, one for boys and one for girls, kept up here at Sirur, and four in the villages. A Government grant of Rs. 72½, was received for the two in Sirur, which were examined by the Educational Inspector."

**School for Christian Children in Bombay.—**Mr. E. S. Hume reports:—"This school is now well organized, and offers a first class High School education up to the Matriculation examination, to the children of native Christians. We have on the whole an efficient corps of teachers, including a graduate of the Bombay University, and a Shastri who teaches Sanskrit and the higher classes in Marathi. After the devotional exercises at which all the scholars are present, each class has a Bible lesson. One of these classes has been taught either by Mr. Abbott or the pastor, one by myself, and the others by the Christian teachers who have had charge of the respective classes. I am sure that all, both teachers and scholars, regard this as a most important exercise, and one which we could not possibly dispense with. At the close of the school on Wednesday there has been a prayer meeting conducted by the pastor. The scholars are invited, not required, to remain for this, but as a matter of fact it is seldom that any absent themselves from this meeting. During a part of the year the pastor has also conducted an inquirers' class in the same way. This exercise also has been well attended.—We have been greatly favoured during the past five months in having had the help of Miss Graybiel of the Disciples' Mission at Hurda, Central Provinces. She has largely relieved Mrs. Hume of school work, and has taken, as far as possible, an active interest in all parts of our work."

**The Boys' Boarding School in Bombay.**—Mr. E. S. Hume says:—"In October last the boys entered a very convenient and well built dormitory, which has been erected with money contributed for the most part by friends in Bombay. Before the completion of this building the boys were not properly accommodated. For two months they lived in tents, but during May, when the heat was excessive, and also during the rains, we arranged for them in different places as best we could. At last they have a permanent and
suitable home, for which we and they thank the kind friends who have so generously contributed for this building. On one side of this building there is a nice plot of ground which the boys have for a vegetable garden. They have divided themselves into companies, each company having a certain plot of ground for its own. So anxious have each of these companies been to excel the other that they have generally been up as soon as it is light, to water, weed, and properly care for their gardens."

**The Vishnupunt Prize Fund.**—Mr. E. S. Hume reports:—

"After the death of Vishnupunt the late pastor of our church, it was proposed by the native Christians to raise some kind of memorial to his memory. A few of the leading native Christians in Bombay belonging to other churches, especially the pastor of the Native Church connected with the Free Church Mission, took the lead in this movement. It was just at that time that the jubilee meeting of our Mission was held at Ahmednagar and all our people who were able to give anything gave to the fund which was raised at that meeting. Hence the money which was given for the Vishnupunt memorial fund was mainly given by the native Christians belonging to other Missions in Bombay. In November last I received Rs. 250 from Rev. Dhanjibhai Nauroji, who has been the leader in this movement, with the accompanying note:—‘Soon after the death of our friend Rev. Vishnu Bhasker, the members of the Western India Native Christian Union resolved to raise a fund with a view to preserve his memory among us. A few friends cordially subscribed to forward the object, and others promised to send in their subscriptions. I therefore send you the enclosed sum of Rs 250. It was agreed in the meeting of the Committee of the Union that the amount be handed over to you for giving an annual Prize or Prizes to the best pupil in Mrs. Hume’s school, from the interest accruing from it. We wish the fund to be called the “Vishnupunt Prize Fund.” We all take great interest in this thoroughly Christian school for native Christian children, and no one was more interested in it than the dear brother whose sweet memory we wish to commemorate in its connection.’

Although the sum is not a large one, the whole thing is a most interesting fact, as being a movement spontaneously undertaken by the native Christians belonging to various denominations; as showing their regard for the good brother who has gone, and their common interest in our school for the children of native Christians."
Schools for Heathen Children in Bombay.—Mr. E. S. Hume writes:—"Of these schools we have had three in operation throughout the year. I am glad to be able to report that arrangements have been made for their being frequently inspected, from which arrangement great good may reasonably be expected. During the rains I had fully decided to close one of these schools which is attended by Marathi and Baniah boys, because their parents made so much trouble on account of the religious instruction given. The thing which finally decided me to take this step was, that when visiting the school on one occasion I promised prizes to those who should commit a certain portion of the Gospel of Matthew to memory. For this purpose copies of this Gospel were given to the boys, but in a few days they were returned because the parents of the boys were not willing to have them keep the books nor commit any portions of them to memory. This was a great disappointment to the teacher and also to me, for the scholars were bright boys and had made good progress in their lessons, but we thought that under the circumstances it was best to close the school and open one where we could teach the Bible without such opposition. When, however, our purpose to close the school was known, the parents of the boys decided to act differently. They now not only allow them to study the Bible, but even to come a distance of three miles to our church Sunday School every Sabbath, where they learn the regular lessons and commit the golden text to memory as well as the scholars in any class in school. Formerly their parents objected to their learning any of our Christian hymns, but now they remain half an hour after Sunday School every Sabbath and take great interest in learning the hymns and also in singing them. We are greatly encouraged by this change of feeling and rejoice at the decided stand which we were led to take in regard to religious instruction, which resulted in this most favorable change in the character of the school."

English School at Roha, Konkan.—Mr. Abbott says:—"In December 1882 when visiting Roha I met in conference many of the principal men of the town and learned from them that they were anxious for an English school and would give it their hearty support. Consequently on the 1st of February the school was opened with about twenty-five pupils, nearly all of them bright intelligent boys. The opening month was in some respects a trying one, as both the teachers whom I had expected failed to put in an appearance for nearly a month. This gave a few enemies a chance to work against
the school by working on the fears of the pupils, and predicting that as a teacher could not be had the school would be a failure. In the meantime a member of the Theological class and myself taught in the school and were soon enabled to see the Providence in this delay of our teacher, by the more intimate acquaintance and personal contact with the boys which resulted from it. We had the pleasure, too, of being their first instructors in the word of God. It was interesting to notice the change of feeling they manifested toward the Bible, namely from an almost superstitious fear of touching it, to an open acknowledgment of its excellent instruction and interesting contents. Their parents have not yet lost the fear lest they should be made Christians by force, or by occult means; but the boys understand that such a change depends on their personal choice. After the teachers arrived the school found a sure footing and has since prospered well under their faithful and painstaking efforts. The indirect advantage of such a school is not small. It opens a door that before was closed. The people are more friendly, and friendship enables the word of God to be received with less prejudice and gives a greater assurance that the seed sown will bear fruit."

The Station School at Satara.—Mr. Bruce writes:—"The Station School was reorganized during the early part of the year, and the classes arranged according to the Government standards. It took some time to become accustomed to the new arrangement, but when the school was examined by the Government Inspector in September, twenty-four boys and girls were presented for examination, and the results were such that a grant of Rs. 69-8-0 was made to it. The Inspector spoke of the sewing of the girls especially in a very commendatory way, as being better than that in the Government girls' schools of the same grade. In October four of the largest boys were sent to the C. V. E. Society's Normal School in Ahmednagar, and one girl was sent to the Mission Girls' School at Ahmednagar. One of the larger boys also, after being in the school for three years, has returned to his village. This reduction makes our school appear rather small now, although there are at present 25 names on the roll."

Common Schools at Satara.—Mr. Bruce says:—"Our common schools have not been as prosperous during the last year as they have been some times previously. The principal cause is doubtless the low estimate which is placed upon educational privileges by the people among whom our schools are carried on. With little ap-
preciation of the advantages of a school they are ready to object to
the simplest conditions that may be required of them, even to the
payment of one anna, ( three cents, ) fee per month. The school at
Wai has been closed since October, because, having occasion to change
the teacher, the people objected to it, and would not send their children
to the new teacher. The school at Kulawadi was closed in the hot
season on account of the sickness of the teacher, and as a condition
of its being reopened I required that the people should do something
toward supplying a house for the teacher. They promised to do so,
but after waiting for them for several months, I withdrew the offer
and decided to send the teacher to another place. The school at
Shendre which was established a year ago, has done very well. It
is not as large as it was at first, but a number of the boys who did
not know their letters a year ago, are now reading in the Second
Book, besides their lessons in Arithmetic, the Bible and Catechism."

The Station School at Sholapur.—Mrs. Gates writes:—
"The Station School at Sholapur has had little supervision the past
year, but has progressed well. We find it a great help in every way
to the school, to have it under Government inspection. The teachers
have a definite plan to follow out, which in itself is a good thing
among a people who have little or no system. The idea of a school
being under Government inspection gives it an importance in the
eyes of the teachers, students and parents, not otherwise attained.
The two teachers in the station school deserve credit for the good
work they have done, and I am happy to make the statement that I
have not heard a complaint of severe disciplining on the part of the
teachers. Miss Graham has taken charge of the English classes and
needle-work. The girls have done very nice work under the latterhead."

School at Undirgaw.—Mrs Gates says:—"A new school was
opened in December at Undirgaw. The people of the Mahar wada
there have been requesting a teacher for some time. The reason for
wishing a school was rather unique, and deserves mention. A son
twelve years of age of a man lately baptized at Angar is going to
school. His bride, a child of six years of age lives with her parents
at Undirgaw. It occurred to the parents on both sides that it would
be well if the husband were educated to educate the wife also. Others
became interested in the project and we were earnestly entreated to
give them a teacher. Finally securing one.he was sent there, kindly
received by the people, and a school of nearly twenty scholars started.
Several men attend the school as well as children."
IX.—OTHER SCHOOLS.

Orphanage at Sholapur.—Mrs. Gates writes:—“There has been no special progress among the orphans the past year. Several have expressed a desire to be baptized and unite with the church, but it was thought best they should wait. The expenses for their support have been amply met by the interest of kind friends.”

Payment of Fees &c.—Mrs. Gates adds:—“All fees are promptly paid, and every school book, slate, pencil &c. is paid for before leaving the book-room. We have been glad to get upon this basis with really no friction. If the parents are really not able to purchase a book, there is always work which can be done in payment, but there is seldom a case where the parent is unable to give if he knows it must be done.”

X.—INDUSTRIAL TEACHING.

The Manual Labor School at Wadale.—Dr. Fairbank writes:—“This School has the advantage of a skilful and enthusiastic teacher, and of being under the eye of the Missionary. When at home, I spend an hour daily in teaching English in this school. The higher class in English is now progressing finely. Fourteen of the boys receive a part of their support, and they make up the balance by working for three hours a day for five days of the week. They work in the garden or in the fields. They pick cotton, bring water, chop wood, work with spades, hoes and weeders, trim cactus hedges, &c. &c. What they earn by this helps to support them. They also learn something of farming and gardening. The work gives them healthful exercise, and I have been glad to find that those who work make as good progress in their studies as their companions do who have the whole day for study. Then the Sophomore feelings and style, in which students in this country excel, are not developed so much in the boys who work as well as study.”

Industrial Department of the Sholapur Orphanage.—Mrs. Gates says:—“The garden started with some misgivings two years since, is far surpassing our expectation, and we consider it a success. It not only supplies the orphans with work, but it aids several students. The children of Christians away from school privileges work and earn something towards their support while attending school. The applications for work are more numerous than were anticipated, one reason probable being that we have given up supporting applicants unless their parents will pay half expenses, or unless the applicant will earn for himself. Three large
boys (not orphans) are going to school and supporting themselves entirely by working out of school hours. One of them has been doing this for two years, and has never received any gratuitous aid. We discouraged him at first, but he has shown good pluck, and is doing well."

XI.—SUNDAY SCHOOLS.

Sunday Schools at Ahmednagar.—Mr. R. A. Hume writes:—“While the Theological Seminary was in session a number of Sunday Schools for non-Christians were carried on. As usual Bible stories and Christian hymns only were taught. If I had time and strength for superintending such schools many of them could be organized and carried on."

Among the Weavers.—Mrs. Bissell reports:—“During a part of the year a Sabbath School has been held among the weavers, made up of the girls who attend our Christian day school in that quarter. The most interesting pupil there is the little blind girl who commits to memory the Bible verses, hymns and catechism better than any one else, and seems to enjoy them so much. She is as eager as any other girl for the little book that is given as a reward, and after having it read to her by some one, can give a better account of its contents than those who have read it themselves. I have been able to visit very little among the mothers of these girls this year, but the Bible-women have been to them, and are usually welcomed. They speak of a few as being a good deal interested.”

Sunday Schools in Bombay.—Mr. E. S. Hume writes:—“The Church Sabbath School intended mainly for our Christian community has been vigorously and successfully carried on, especially during the last half of the year. The women deserve special commendation for their regular attendance, even those with little children, sometimes in the rain, and even when hardly able to make the exertion, they have come to their class, thus plainly evincing a real interest in the study of the Bible. The value of personal responsibility has appeared in the Sunday School of late. One member of each class is called upon for the ‘Golden Text,’ after which all the members of the class rise and repeat it in concert. This course is followed with each class, even those for grown up men and women, and at last the whole school is called upon to repeat the verse in concert. Thus every one is liable to be called upon to rise and repeat the verse. When this custom was first adopted it was found..."
that a good many, especially in the adult classes, were not accustomed to commit the verse to memory, but now it is seldom that any one is found unprepared, when called upon for the golden text. More pains have been taken of late also to interest the heathen boys, of whom about forty attend the Sunday School. As the result of this they have been quite regular and have shown increasing interest in the lesson and other exercises of the school. Since the opening of the rains we have succeeded, as never before, in keeping up a regular and fairly well attended teachers' meeting. This exercise has certainly been much better appreciated than formerly, and some have been most faithful in attending and also in making the meeting a profitable one for all.---Two Mission Sunday Schools have also been kept up during the year by the members of the church."

**Sunday School at Satara.**—Pastor Vithalraw reports:—

"Our Sunday School is superintended by the Missionary, and is still in a prosperous condition. The number of pupils varies very much according to the season, falling as low as 31, the smallest number in the hot season, and increasing to 225, the largest number in the rainy season. The average number for the whole year was 106. There are six classes, some composed entirely of Christians, and others of Hindus and Musulmans. Perhaps the most interesting class is that composed of boys from the bazar. They are of all ages from five to fifteen, and of all conditions from the poorest to those of wealthy families. The class often numbers a hundred or more at one time, although the number varies very much, even between the beginning and end of the same service. The Christian women and children have committed a large number of Scripture verses to memory during the year."

**Sunday School at Sholapur.**—Mr. Harding says:—"There has been a good degree of interest in the Sunday School, and I have met the teachers every week in preparation for their work on Sunday."

**XII.—THE CHRISTIAN COMMUNITY.**

**The Annual Meeting of Christians.**—Mr. R. A. Hume says:—"Each year’s meeting of our Christians at Ahmednagar at the close of October seems better than any previous one, and this year’s meeting was no exception to this experience. Much of its excellence was due to careful preparation in advance. From the first of October a daily prayer meeting was held, and there were frequent
prayer meetings among the Theological students and the women. The attention of all was distinctly pointed to the uselessness of praying for a blessing, if they did not heartily forgive all those against whom they had any hard feelings, and did not give up known sin of every kind. This led to very happy results. Visits were made by the most spiritual minded Christians to all Christian houses, the indifferent were labored with in private, and all were urged to attend the daily services. Some Theological students were very active in these efforts. Such practical work under the direction of their instructors is of much value in fitting them for future pastoral work. Special prayer meetings to invoke God's blessing on the Annual Meeting were also held at a good many other towns.—Another means which contributed to the excellence of the meeting was asking only the most capable persons to take part in it. And in general the control of all the arrangements was in the hands of one person.—The two chief subjects considered at the day sessions, which were mainly for Christians, were Sanctification and the Privilege of working for Christ. As outsiders come more readily to evening services, these were made of an evangelistic character. One evening Col. G. A. Jacob gave an excellent Marathi address on "Life," and another evening Rev. Narayan Sheshadri gave an address on Samipata i.e. 'Nearness to God.' It is getting to be common for even Hindus from other towns to come to Ahmednagar to attend this meeting; and we trust that this annual gathering will more and more prove the means of a great blessing not only to Christians, but also as a time of ingathering from non-Christians. On the last day of the meeting four Hindu men and one woman, a Brahmini, publicly declared their faith in Christ. Some Hindus from another town went back to their home and there publicly said that at this Annual Meeting they resolved to become Christians. Some Christians from other Missions also attend the meeting.”

**An Outdoor Annual Meeting.**—Mr. R. A. Hume reports:—

“The great drawback connected with the Annual Meeting in October is that, at that time, the examinations of schools at Ahmednagar, and of pupils from other schools for admission to these higher institutions, and the meeting of Christians from all parts of the Presidency, and weddings and other secular matters tend to turn aside the attention of many from the spiritual character of the services. To have a gathering of a thoroughly spiritual character where most of these drawbacks can be avoided and to have a Christian substitute for
some of the Hindu gatherings, which are so acceptable to this people, a sort of camp meeting was held in March in a fine grove at Parner. Hence it was Wan Subha. It is our purpose to make this an annual gathering. That is a convenient time when the work of crops is not pressing, and when the heat is not excessive. It is hoped that many Christians from different districts will be glad to gather annually at Parner for this mela."

**Christian Enterprise in the Bombay Church.**—Mr. E. S. Hume says:— "While the Christians have shown themselves anxious to bear their own burdens, they have also manifested a growing and most gratifying interest in the spiritual welfare of others. The young men who are able to preach have shown themselves more willing than heretofore to help in this kind of work. The women have kept up their sewing society, at which they have made garments for one of the orphan girls, besides making various kinds of articles for sale. We are under very great obligations to Mrs. James Morris, who has kindly taken charge of this sewing class for the last half of the year. Besides relieving Mrs. Hume of the actual labor connected with this branch of work, it has been a great encouragement to us to find Christian friends who are ready thus to help us, and perhaps even more important than all this, it has had a good effect upon our native Christians. Besides the general missionary meetings, and the "Female Benevolent Society," the girls and the boys have each had their missionary societies and weekly missionary meetings. In the early part of the year Mrs. Hume met them all together at what was called the 'I Will' class; but for the last six months the girls have been organized into a little society called the 'Ten times One,' and the boys have had a separate organization with a Marathi name which means the Society which is seeking the good of men. These Sunday noon meetings have been well attended and have greatly helped to increase the knowledge and the interest of our young people in Missionary matters. Each of these little societies has its mite chest into which, it is understood that, each one is to put only such money as he or she has actually earned."

**Home Missionary Society in Bombay.**—Mr. E. S. Hume further states:— "The crowning Missionary meeting of the year, and one not soon to be forgotten, was held the first week in November, when the church set apart one of its own members, Imam Baksh, as its own Missionary to Lalitpur, a place in the North West Provinces, 700 miles from Bombay, pledging itself to his support. All
present, by a rising vote, expressed their wish that he should be their Missionary, and promised to support him. Those who spoke congratulated the church upon having the privilege of sending one of their own number, whom they all loved and respected, on such an errand, and to a place where there was such a Providential opening. Little was said about the duty but much about the privilege of such an undertaking. The brother who had been chosen to be the Missionary of the church, showed an admirable spirit. He said that when he became a Christian, it was a very great trial to leave his mother and relations whom he greatly loved, and to come and live with the Christians who were entire strangers to him, but that now he had learned to consider the church as his mother and its members as his brothers and sisters, and that it was almost as hard to leave them to go off among strangers as it had been to leave his relatives four years and a half ago. However he considered it a privilege to be sent as the Missionary of his own church, and that he would gladly go, and live on whatever they might be able to send him. One brother in the church, who is a carpenter, gave him a fine box in which to carry his things, some of the women prepared part of his outfit, and on the day that he left the senior deacon of the church sent him a brass plate and a drinking vessel with the message that when he became a Christian 27 years ago, Mr. Ballantine gave this plate to him. At that time it was the only thing he had, and that now he regarded it as the dearest among all the articles of furniture in his house, and that therefore he had given it to him. It was suggested to Imam Baksh that he should keep this plate very carefully, and pass it on to the first Missionary whom the Christians at Lalitpur might hereafter send to the regions beyond. So this young brother has gone accompanied by the prayers of our Christians as their first representative to a needy district, which has sent to them a Macedonian cry. It is understood that the money needed for this missionary enterprise shall be either given or collected by the members of the church. It is doubtful if they can carry it on with what they can give, but they are willing to collect the amount needed in some way."

A Wonderful Work of the Spirit near Lalitpur, N. W. P.—Mr. E. S. Hume says:—"In order to understand this missionary enterprise undertaken by our church, we must explain the work in the Lalitpur District where its Missionary has been sent. About twenty-five years ago a young man whose home was in
Khirya Chutāra, a village near Lalitpur in the North West Provinces, came to Bombay, where he attended the Free Church Mission School, and after a time was baptized. Upon returning to his village he instructed his parents and acquaintances, so that in due time they too became convinced of the truth, and for the past ten years or more they have been living as Christians according to the light which they have had. These people were formerly the followers of one Nanak, a kind of reformer who lived about five hundred years ago. His religion was largely made up of stories and precepts gathered from other religions. Reference is even made in his sacred book to Jesus Christ. The book in which this religion is set forth is written in the Panjabi language, and most of its followers live in or near the Panjab. The young man who thus carried the knowledge of the Saviour to that out of the way region, has lived alternately in Bombay and at home. Three of his brothers have followed him here to Bombay and have become members of our church. It is now about six years since I first heard of this work, and ever since then these men have been urging me to visit their district and begin systematic mission work. Until recently it has not seemed feasible to entertain this proposition, but latterly, after writing to most of the Missions in that part of India, and finding no one able to undertake the work, it seemed best to make a visit and to see the character of the opening there; so in March taking Imam Baksh, now the Missionary from our Church, I made my first visit to Lalitpur. The nearest Missionaries to the village where these Christians live, are those of the Swedish Mission at Saugor, nearly one hundred miles away. So far as we can learn no Missionary had ever visited the Lalitpur district, and no Catechist even had ever been to any part of the district except to Lalitpur town, and even there but a very few times. These Christians at Khirya Chutāra, however, had been so active and faithful that there are now Christians or enquirers in no less than nine villages, some of them nearly fifty miles distant. On my way to Lalitpur, I passed through Saugor. The only one of the Swedish Missionaries at home at that time accompanied us and was so much pleased with what he saw that it was decided that his Society should be asked to take charge of, and to send Missionaries to this district. This seemed in all respects the best arrangement that could be made for Lalitpur, as it adjoins the district of Saugor where these Missionaries have been laboring for the past six years. Our short stay at Khirya
Chutāra, was a most refreshing season. Here we found a little community of about twenty souls, for whom no Missionary Society had ever done any thing, and whom no preacher had ever visited or instructed, calling themselves Christians and trying to live as the people of God. Their action in so doing had separated them from their neighbours, so that they not only called themselves Christians but were called such by others. The examination of most of the candidates was very satisfactory. They understood the simple truths of the Bible and were evidently trying to make them the rule of their lives. On the second day after our arrival, March 22nd, eleven adults and six children were baptized, thus making with the five, who had previously received baptism elsewhere, twenty two baptized individuals. Most of the men are farmers, and, for common people of that region, are in comfortable circumstances. It may reasonably be expected that they will be able, as they seem willing, to be largely independent of Mission aid in supporting the ordinary means of grace in their village. Our stay was a very hurried one, so that more than half of the enquirers did not come in time to meet us. The most important and encouraging thing connected with this movement is the fact that the good seed should thus have been brought a distance of about seven hundred miles and should have been sown in this dark region almost unknown to any one, certainly without any help and encouragement, until now a harvest is all ready for the reaper. Many a Missionary would be glad to be the means of doing such a work as has here been accomplished, and that, too, without any of the ordinary appliances of Mission work, except the simple 'word,' accompanied by the converting power of the Spirit of God. We may reasonably expect that the time will soon come when we shall see such movements as this in many places and possibly even greater things than these.

When we left Lalitpur in March, the understanding was that the Swedish Missionaries at Saugor should be responsible for the work in this district until they could communicate with their Society with reference to permanently taking charge of Lalitpur as a new station. Hence we entirely gave up the work until August, when a letter was received from Mr. Danielsson the Missionary who had accompanied us to Lalitpur in March, saying that no word had as yet been received from Sweden. He also wrote that he felt that as the Mission was at present unusually weak it would be impossible for them to undertake any more, even if the Home Society should ap-
prove of their taking over charge of this new district. In view of these facts, he urged me to again become responsible for Lalitpur. So, for the present at least, we have charge of the work in that district. Early in December I again had the privilege of visiting this field. At Saugor nearly 90 miles from their village I met two of the Christians and two of the enquirers. From this place I pushed on as fast as possible with a common country bullock-cart, and reached Lalitpur on Saturday noon. Here I found Imam Baksh anxiously looking for me. We failed in our efforts to get a cart to take us out to Khirya Chutārā, but as the next day was the Sabbath, we felt it very important to reach that village in order to spend Sunday with the Christians. So with two lads to help us carry our bedding we walked the whole distance, fifteen miles, and reached the village by eight o'clock at night. Reports had reached me that the Christians here had not been as careful in the observance of the Sabbath as they should be, hence my surprise and gratification on finding that all had brought water, ground their grain and cooked their food for the Sabbath. None of the men went to their fields, and all gave up the entire day to spiritual matters. This was not a special effort made for the purpose of pleasing me, for the letter which ought to have informed them of my purpose to be with them at that time, was not received until the second day after I had reached them. I doubt if there was a company of Christians anywhere, who kept that Sabbath day in a manner more acceptable to God than did that little company of believers in Khirya Chutārā. Owing to the fact that this was the harvest time, the men were generally engaged in getting in their grain, and but few of the enquirers from the other villages were able to come. Later in the week, however, I had the privilege of baptizing five adults and two children, and of organizing the first church of native Christians in the Lalitpur district. With the exception of the Christians connected with the Swedish Mission at Saugor, there is no other church, so far as I know, within two hundred miles of this village. One of the most interesting services of this week occurred on Thursday. In view of the formation of a church all felt that a church building should be erected without delay. They therefore determined to put up this building without any outside help. One has agreed to give the bricks, and all are doing something. One man who has a fine piece of land near the village, where he proposes to build a house for him-
self, offered any part of it for the church, so we all went together and selected what seemed to be the most desirable spot. A plot about thirty feet by twenty was measured off, each one in turn taking a part in helping to dig one side of the foundation, and a few large stones were brought and placed at one of the corners. Prayer was then offered asking for God's blessing upon this undertaking and thus was begun the second phase of the Christian work in Khirya Chutārā. Let us pray that each step of progress hereafter may be as manifestly under the guidance of the Holy Spirit as the first has been."

What is a Christian?—Mr. Harding says:—"While we were at Watwad a wedding in the Patil's family, brought together many people from distant villages, and one of these guests came to our tent one evening for medicine. I told him I had not brought the medicine that he needed, and while we were planning to send to Sholapur for it, Narayan, a Christian, standing by offered his services. The man looking at him doubtfully, said, 'Who are you?' Narayan said, 'I am a Christian, a worshipper of the true God.' 'A Christian, what is that?' asked the man. Then Narayan very simply and rapidly made answer:—'I'll tell you. It was like this. It was as if a shepherd came home one night and counted his sheep and found a lamb gone, and then he went off into the jungle, calling here and there for the lost lamb. (Here he imitated the shepherd's call.) At last he heard in the distance the bleating of the lamb, and he went and found him, and took him up in his arms and carried him home.' Then he added with great simplicity, 'I was that lamb, and Jesus Christ was the shepherd. I was lost in sin, and he found me and saved me. I have not very much in this world, but I have a home and an inheritance in heaven, and by and by He will take me there to be with him for ever.' I have hardly ever heard anything more beautiful than this simple statement, unless it was the reply of this same Narayan, eight years ago, when he was examined for baptism and admission to the church. In order to get at his heart experience I said, 'Narayan, when do you expect Christ is going to save you?' and he replied quickly, 'He has saved me already.'"

Was it Improvidence, or Benevolence?—Mr. Harding writes:—"One man in the Mogalai seemed to me improvident and too impulsive in expending his earnings, and sometimes was careless about paying his debts. I advised him one day to try to lay by some-
thing, for he has a wife and three small children. He replied, ‘The Lord gives me much and I wish to give it all back to him.’ I said, ‘But if you should die your family would have nothing left.’ He replied, ‘But they will have the Lord, and He will care for them. He has had compassion on me a miserable sinner, and now I wish to do all I can to help the poor and needy, especially the widows,’ and we learn from others that he is doing this with a liberal hand.”

XIII.—THE NON-CHRISTIAN COMMUNITY.

Influence of the Truth upon Non-Christians.—Mr. R. A. Hume writes:— “I am more and more impressed by the significance of the admission very commonly made by Hindus, ‘All that we know about God is that there is such a Being, and that we ought to take His name. It is undoubtedly true, as you say, that men ought to know and love and obey Him. But we do not know how we can thus become acquainted with Him.’ This being so, it follows that wherever Hindus frequently hear Christian preaching, they are intellectually convinced of its truth and of its superiority to their own religion. But as few of them have a troublesome sense of sin the additions to the Christian Church are still few. But the number of baptisms indicates only one part of the results of Christian work. The following case shows how some of those who are not yet baptized are influenced by Christian truth. In one town many of the kunabis privately profess their faith in Christ, and what is more important, their lives are decidedly influenced by His teachings. One morning in conducting worship in that village I was reading the 5th chapter of Matthew. When we came to the verse, ‘Blessed are they that mourn, for they shall be comforted,’ one man said ‘Ah, What a fine and true promise that is!’ I asked, ‘Have you lately had some affliction?’ He replied, ‘Have you not heard about it? No cotton has ever been raised in this western district. But this year I got some cotton seed, and took great pains with its cultivation, and had a crop worth between two and three hundred rupees. It was nearly ripe, but night before last some enemies cut it all down, and my wife and children have been crying ever since.’ ‘Do you know who did it?’ I asked. He replied, ‘The man who owns the field next to mine tells me that he saw certain persons cutting it down, and is willing to give this testimony in court. Moreover, some days ago I was told that those persons intended to do this. So I went and
begged them not to do it. They told me not to cry till the cotton was actually destroyed. If I bring a suit against them, they may be punished. But would that bring me back my cotton? No! I shall not bring a suit against them. Blessed are they that mourn, for they shall be comforted by God. He has often comforted me by the truth which I have learned from the Bible; and He will comfort me in this and in other troubles." Few men would thus sit quietly under such wrong as this man had suffered unless they were influenced by Christ. This man, though not a professing Christian, has a remarkable knowledge of the Bible, and can quote from many parts of both the Old and New Testament, with great facility."

**Incidents.**—Mr. R. A. Hume writes:—"In a village the knowledge of English gives a Christian teacher ability to collect good caste pupils and to exert an influence which he could not otherwise exert. In one large town the Government teachers invited one of our school teachers to deliver some lectures in Marathi in the Government school-house. Whatever influence that teacher has, is due to his Christian training.—One day a Brahman Gosavi in passing our church in Ahmednagar was attracted by the bell and came in to see what was going on. At the close of the service he was invited by a Christian to come again. He did so. He was then introduced to a Missionary and was for some time taught about Christ. He is now living a consistent Christian life.—In another town a Maratha, who is convinced of the truth of Christianity, brought the treasurer of the Parner Church a thank-offering for the use of the Church, because he had been spared in a time of danger. Other similar instances could be mentioned."

**The Cholera at Kolgaw.**—Pastor Gangaram writes:—"The people of this village, with many others, suffered severely from cholera. But only two of the Christians were attacked, and by the blessing of God they speedily recovered. The people of the village who had made pilgrimages, and offerings to appease the offended Deity, were surprised that they suffered so terribly, while the Christians who only prayed to the true God, were kept in safety."

**A Question in Hindu Theology.**—Mr. Bruce states:—"The leaders of religious thought in Satara have within a few days been agitated by a profound question in Brahman Theology. The Shankaracharya, or great teacher of the Vedanta Philosophy, has come to Satara. He is supposed to be an incarnation of Shiva,
and with his elephants and large retinue of attendants he is making a great display. His object in coming is to see if all the requirements of his religion are being properly observed by the people of his sect at Satara. As I was going into the city one morning a Brahman Pundit met me and said, with an apology, that he would like to ask me one question. Could I tell him what was the composition of candles? Was there any animal fat in them? He was shocked when I told him that they were formerly made, and I had myself made them, from beef tallow. Latterly they had been made of other substances, and I promised, if he would come to my house, I would tell him what I could find on the subject. Two days later I received a letter through the post office, marked 'most urgent,' in which he says that their shrines are defiled if a candle containing any kind of animal fat is burned in them, and asking me 'kindly to take the trouble to inform them whether candles contain any animal fat.' He afterwards came twice to me and I gave him from the Cyclopædia something of the history of candle manufacture. I told him that it was highly improbable that he could find in the bazar any candles that did not contain more or less animal substances, and that whatever might be said on the labels he could only be sure of their purity by having a portion of every package analyzed. I then took occasion to tell him that this was a very little thing to rest upon for his salvation. They had been using bazar candles and their shrines were defiled. Though they might henceforth use pure vegetable oil, yet what were they going to do about the past? They needed something more than pure vegetable candles at their shrines. They needed a Saviour who is able to save unto the uttermost all who come unto Him.—Meeting the Pundit sometime afterwards I asked him what was the result of their investigations. He said that the Shankaracharya, after a careful examination of the subject, had given his decision thus:—'If candles contain any portion of animal fat they should not be burned before the shrines.' This reply, for ambiguity, is worthy of the ancient oracles of Apollo at Delphi. It is to be presumed that both parties are satisfied, as the one party has good evidence that they do contain animal matter and they can decline to use them, while the other party assumes that they do not contain it, and can use them at their pleasure."

Strange Stories about Christians.—Mr. Bruce writes:—

"Near the close of December I was travelling on the Railway from
Allahabad to Bombay. At Jubbulpur two native gentlemen entered the carriage to come through to Bombay. They were intelligent Brahmins in Government service, and I soon learned that one of them was in a position where I had had occasional official correspondence with him for several years, although I had never met him before. As it was the time when the native papers were publishing the most distorted and scandalous stories about the Wadut water question, referred to in another place, this subject was introduced, and I found that our friends were well acquainted with the current reports of the case. They were surprised to learn the simple facts in the matter, and expressed themselves satisfied that the Christians were in the right. 'But anyhow' said the principal one, 'the Christians have given the Hindus a great deal of trouble and have treated them with the greatest tyranny. Some years ago in the Rahuri districts the Christians went to the private houses of the Patils and demanded lodgings, and when they were refused they made complaint, and of course the Patils got the worst of it.' Said I, 'I am sure that cannot be true, for no Missionary would uphold the Christians in any such course. They would always respect private rights.' 'It is true,' said he, 'for I was three years in the Rahuri districts and I heard all about it.' 'But' said I, 'I was in the Rahuri districts for nine years, and I never heard of such a thing before. You must have mistaken the facts in the case. The contention was about the public rest-houses. In several instances the people tried to prevent the Christians stopping in the public rest-houses, and this question was settled in the courts. My own assistant Rev. Kassimbhai, was once stoned by a mob, and was so injured that he feels the effects of it to this day, because he had stopped, with his family, in a public rest-house.' It was difficult to persuade our friends that this was the sole basis of the strange report which they had believed for many years. When intelligent men like these, men high in Government service, can believe such false and absurd stories about the Christians, is it any wonder that the common people, who have no means of knowing the contrary, should regard the Christians as dangerous persons, who are to be avoided and opposed? The 'father of lies' is very busy circulating false reports, but we are persuaded that as the people become better acquainted with the Christians and witness their lives, they will be less ready to heed the vile stories that are told about them.'

_A Vow to the Christians God._—Mr. Gates says:—"In
Diwadi a man gave me a rupee, and wished it used for the Lord's work. He had been very sick with cholera, but had heard enough of the true God from one of our teachers to know that He, and not Vithoba, was able to kill and to make alive. He made a vow to give a rupee to the Lord if he recovered. He was reminded of the command of God to 'give me thine heart' rather than thy money. He said that he was going to give his heart also.

A Gosavi.—"Another man, a gosavi who had heard the truth from the same teacher, sent me his mal as a sign that he was seeking the true God. I have never seen him myself. This mal is a string of beads worn about the neck in honor of the god Vithoba."

Excuses.—"At Anjangaw several persons are interested, but they have had various excuses. One had not bought a field, and could not come because he had no means of support in an honest way. Another had not married a wife, and hence could not come. Another had not arranged to marry his daughter. It is a disgrace for a Hindu girl to grow up unmarried, and it is hard for inquirers to see the evils of child marriage. Besides they think our Christian wedding is altogether too tame an affair. Hence inquirers sometimes show a feeling of satisfaction if the matrimonial questions pertaining to the family are settled before they take the Christian name."

A Story of Native Superstition.—Mr. Gates writes:—"The village of Undirgaw was the scene of a ghost story which proved to be a serious affair, and an explanation of it saved two men from trial for murder. Our tents were pitched on the bank of the Sina river where persons were washing, fishing and crossing the river. One evening a servant told Mrs. Gates that he thought there were ghosts about. He and several others had seen, the night before, what they supposed was a man fishing within one hundred paces of the tent. It was moonlight and they called to him several times but received no reply. At last some one started to go towards him, and he disappeared in the water. Mrs. Gates suggested that it might have been a crane or an animal, and neither of us thought any more about it, and no one else said anything about it. Some days after this while we were at another village, we heard that the body of a man had been found in the river near that spot with a stone tied to his neck. The relations of the deceased accused two men, their neighbors, of drowning him. They had previously had a quarrel which seems to be the cause of the accusation. I called the servants and inquired particularly what they saw that evening when the ghost appeared. The
butler went down to the water at the time but there was no sign of any one having gone in. But all were sure that they saw something like a man then on the bank. I asked if anyone went next morning and a boy said he went and found a small bag containing a metallic box for lime, with a chain attached to it, such as natives often carry. Taking these, I went next morning to the village, where the chief constable was making inquiries. I first went to three of the Mahars, who saw the ghost, and tried to persuade them to tell the chief-constable what they had seen, and perhaps it would explain the case. They were afraid to do so, and all their friends fell at my feet and besought me to say nothing about it. They were sure that it would get them into trouble, and they tried to lead me off the track by giving wrong dates and really denied that they had seen anything at all. They were away at another village at the time! I told them that I saw no cause for fear if they told the truth. My servants would testify and were not afraid to do so, and it would be much worse for them in the end if they did not tell the truth. At last I told them that I was going to the constable to tell what I knew, and should tell him also that they were witnesses; they had better come along with me. They saw no help for it and went. The relations identified the bag and box as those of the deceased. The ghost story so completely explained the drowning that the constable at once dismissed the town's people, who had been sitting before the chowdi for two days, anxiously waiting for some proofs which would set them free from suspicion. There was abundant proof that it was a case of voluntary suicide. The Mahars have not been injured, and I hope they have learned a lesson that will help them to be more ready to tell the truth."

XIV.—ITINERACY.

Itineracy in the Konkan.—Mr. Abbott says:—“Bassein to the north, and Roha to the south of Bombay have been occasionally visited during the year. Members of the Theological class have remained in the former place several months preaching in the town and villages around. Some persons from several of our Christian families from Bombay have made it a summer resort in the intense heat of April and May, and while enjoying the cool shade of its palm and plantain groves have done much missionary work. The ladies of these families have had access to many homes and have had opportunities of preaching to good audiences of women. Very
many Brahmans of the place have shown themselves friendly, inviting our preacher to their houses and in a friendly spirit discussing religious topics. And the common people in the villages around have listened to the Gospel apparently with much interest. At Roha evangelistic work, outside of the school, has been somewhat interrupted by illness and the usual absence of the catechist for his studies at the Theological Seminary in Ahmednagar. But while at his post he has visited the outlying small villages in the early mornings before the men were off to their work in the fields, and in the afternoon has addressed audiences in the bazar. No unusual interest has been manifested, but the seed is being sown and the catechist has been treated with kindness and respect by the people.”

A Touring Catechist at Satara.—Mr. Bruce writes:—

“I have long felt the need of having a touring catechist in the large Satara districts, who would not only visit the villages within certain prescribed limits, but whom I could send in any direction to a distance of from 30 to 50 miles, as circumstances might demand at the time. Some years ago a suitable man was obtained, by loan, from the Ahmednagar districts, for a part of two years. We felt that the work he did was of great value, and we had hopes of securing him for permanent service. But soon after his return to Nagar he was taken sick and died, and we were unable, at the time, to make any arrangements to supply his place. I am happy to say that early in the last year a kind Providence provided both a suitable man for the work, and also the funds necessary for his employment. Lieut. Colonel, G. A. Jacob, Superintendent of Army Schools, during his visit to Satara in February, kindly offered to assume the entire expense of such a touring catechist. Mr. Dhondiba Luximon, a member of the Satara Church, seemed to possess some special qualifications for this kind of labour, and with Colonel Jacob’s approval he was appointed to the work. During the ten months that he has been employed he has been laborious and faithful, and has given every satisfaction. He spends from fifteen to twenty-four days each month in touring, sometimes going to villages fifty miles or more away, and generally preaching in from 30 to 50 different villages each month. In April he went through the Koina Valley, and visited 75 villages. His audiences have numbered in the aggregate more than 15,000 persons, and he has reported a number of cases of special interest in the different parts of the district. We feel very hopeful that his work will result in much good.”
Touring in Bhuinj District.—Mr. Bruce says:—"Our brethren at Wai have been enthusiastic in their preaching and touring during the year. According to their reports five men in the Bhuinj District have preached to 1896 audiences, numbering in the aggregate 44,369 persons. During the last two months they have taken a small tent and made some extended tours. They went first to the eastward of Bhuinj where they had never been before, and they found large audiences of people who listened attentively to their message. Sometimes the people would come to their tent and ask for more preaching and singing. Mr. Hariba in closing his report of the tour says, 'In short we are greatly rejoiced on account of the work. It was so cold there among the mountains that it seemed, at night, as if we were plunged into cold water. The cold made my teeth ache and my gums to swell, but still we rejoiced to see the work go on! In one village the Mahars were so much interested that they said, 'We will all become Christians in a body; for if half of us should become Christians the other half would call us names.' This, so far as I know, is the first time that this idea has found expression in the form of a definite resolution, in the Satara Districts, and although in this particular case nothing may come of it, yet we believe that the time is not far distant when, in many places, the people will come over 'in a body,' and accept the Gospel of Jesus Christ."

Systematic Touring.—Mr. Gates reports:—"I spent the first part of the year in carrying out, as far as possible, a work begun in 1882, viz., visiting all the main villages between the Bhima and Sina rivers as far west as Indapur. The sciopticon was helpful in reaching large numbers who could not have been reached by ordinary preaching. It was one of the most satisfactory touring seasons that I have spent. I went so lightly equipped that I could move very easily, and was thus enabled to accomplish much more than I could have done with a more elaborate outfit. During the touring season in this part of India the weather is such that the sciopticon can be exhibited in the open air wherever the people can most easily assemble. I held exhibitions nearly every evening. It required only about fifteen minutes for two men to put up the whole apparatus, and when this was done in an open place in the town, the people assembled at once. Beginning soon after dark, I usually continued for an hour, sometimes two hours, and the audiences increased until the close."

Brahmanical Opposition.—"Generally there was no oppo-
XIV.—ITINERACY.

sition to plain, pointed preaching. One exception may be worth mentioning. At Karamala a company of Brahmans who were present did not like to have the people hear such plain preaching. After several attempts to ‘get the floor,’ the spokesman gave orders to his friends to keep quiet as long as I showed pictures without preaching, but to make a noise as soon as I began to talk about religion. He attempted to carry out this programme, and at times I could do nothing but drown his voice by striking a hollow box with the cap of the oicoticon. When he became a little quiet I slipped in a picture of the whale, and spoke of several things of general interest about the animal—not including the story of Jonah. This was followed by a picture of the cobra, which seldom fails to attract the closest attention of an audience. I spoke of the number of deaths in India from snake bites—about 18,000 yearly; of the deadly poison of the cobra—there being no known remedy for it. Then turning the line of thought, I said, ‘So is the poison of sin in the soul. A little sin, like a small drop from the cobra’s fang, works great ruin. Satan is like the snake, he comes slyly, when we are asleep in indifference. His deeds are those of darkness. A remedy for the cobra bite would be a great blessing to humanity but none has been found. One, and only one, has been found effectual for sin. He who came to destroy the works of the devil.’ There was no disturbance, although I expected it. This picture was followed by Scripture pictures and more preaching, but no further disturbance was made.”

Interest at Undirgaw.—Mr. Gates writes:—“A School was opened at Undirgaw in the latter part of the year with a good number of scholars. The interest in Christianity began in that place as follows:—A daughter of one of the leading men had been married to a son of a man in a neighbouring village who has since been baptized. This Christian has used his influence in the right direction, and the parents of the girl have now put her in school, and have signified their purpose to embrace the Christian religion. As I went to talk with the people one morning, the grandmother of the girl, a bright and intelligent looking woman, said, ‘Your religion is very good, but we cannot understand it.’ ‘Well, let us see. The whole world lieth in wickedness! All men are sinners. Do you not understand that?’ ‘Yes!’ ‘If your children are bad and wicked you would like to have them become good, wouldn’t you?’ ‘Yes!’ ‘You love your children and think they ought to love you?’ ‘Yes!’ ‘Well
our religion is all contained in one word, and that is love to God and man. Can't you understand that? 'Yes!' Many simple verses from the Bible were read, and she was assured that all that is necessary for our salvation can be readily understood. A smile often came over the faces of those present as they said, 'Oh, we understand that.'"

**Eager for the Truth.**—Mr. Gates says:— "An unusually interesting visit was made to a small village near Karamala, where I had never been before. A company of twenty or twenty-five assembled, and as soon as it was known what my business was, they sent for an old Musalman. He was too feeble to walk without assistance. He sat near me and listened to my brief address, often put in intelligent questions, and agreed perfectly with all that was said. We talked for half an hour or so, and I arose to go, distributing some tracts to the audience. The old man said, he must hear more. After several attempts to get away, I told him that I had been speaking in three places that morning and was tired; that I had eaten nothing, and must go eight miles to reach my tent. It was half past ten o'clock, and the weather was warm. The old man said, 'You can eat with me.' Hoping to visit the place again soon, I left him, though he sent a man to call me back when I had gone some distance from the town. Circumstances have prevented my visiting the place since."

**XV.—EVANGELISTIC WORK.**

**Evangelistic Work in Bombay and its Suburbs.**—Mr. Abbott says:— "In the city, preaching to Hindoos and Mahomedans from our chapel steps has been carried on with the usual regularity and faithfulness, and to this has been added more systematic work in the towns near Bombay along both the lines of Railroad that centre here. Fares being cheap and trains frequent it has been very convenient for those who have engaged in this work to run out of an afternoon, and after preaching in some suburban town to return at a reasonable hour. The audiences have almost uniformly been attentive and no disturbance of any moment has occurred. During several months of the year evening meetings were held in the church, where with the aid of instrumental and native music we were enabled to hold an audience a longer time, and several were noticed as becoming constant attendants. There is no doubt that such methods of gathering people and holding their attention are capable of much more extended application and appear far more effective than ordinary preach-
XV.—EVANGELISTIC WORK.

ring on the street, where only the chance passer-by is arrested and detained for a moment. As heretofore many of our Native Church members feel deeply that each one is to be a preacher of the Gospel, and they voluntarily give most valuable aid. Indirectly good is thus accomplished, as it tends to remove the impression that only those who are paid for it, preach the gospel. At a low estimate 30,000 different people must have listened to our preaching in the city and suburbs. How much of the seed sown has fallen by the wayside, and how much is growing, we cannot so much as guess, but that it is affecting many in a greater or less degree, we have had many times shown. One example of this is the case of an aged Brahman who became first a constant attendant at street preaching, then moved upon by the truth he declared his faith in Christ and was in time baptized. In his youth he had attended a mission school and had ever after renounced idolatry but had never in these long years openly acknowledged Christ. He in turn has entered with earnestness upon the work of preaching the Gospel.”

The Kirttan at Satara.—Mr. Bruce reports:—“The Kirttan has been specially useful during the past year. It has frequently been out to neighbouring villages and has almost invariably been most cordially received by the people; more invitations have been received than could be conveniently responded to. For several years past it has been the custom of our kirttan band to attend the large pilgrimage at Pali, 16 miles south of Satara. This year they had an unusually interesting time. Rev. Kassimbhai says:—‘Our touring is becoming more and more interesting.’ And so as they go from place to place they meet many friends who are glad to welcome them and listen to their singing.”

An Interesting Case at Wai.—“Mr. Hariba Gayakawad, the acting pastor of the Bhuinj church, reports an interesting case of an old Būrūd, (Bamboo-worker,) who was very much interested in listening to the truth. He would often call the Christians to come to him and tell him about ‘the excellent teacher,’ and when they went to his house he would call to his neighbors and say:—‘Come now let us lay aside our work and listen.’ This old man had a good deal of knowledge of Christ and of the Christian religion, and when the death angel came to him he begged his people to call the Christians, saying ‘Let me hear a few more words from their mouths.’ But the friends would not comply with his request, and the old man died without any Christian friend to instruct or comfort him as he
Spontaneous Growth of the Kingdom.—Mr. Bruce says:—

"In my last report I mentioned an interesting instance of the seed springing up in out of the way places. The persons then mentioned are still interested in the truth and declare their intention of becoming Christians. But as they still decline to receive baptism, and thus to confess Christ before the world, we cannot feel that they are any nearer the kingdom than they were a year ago. What is most noteworthy in regard to them is the fact that through their efforts and instructions a number of other persons have become interested in the truth, and have manifested an earnest desire to learn more of the Gospel. In a village 20 miles away from the one previously referred to, there is a Brahman school-teacher, who first heard the truth from the Brahman whom I mentioned last year. He, in turn, has interested some others, and as they expressed a strong desire to have our kirttan band visit them, I made arrangements for our people to go to their village which is thirty miles away. In his report of the tour Rev. Kassimbhai has given the following account of their visit. He says:—When our kirttan party arrived at the village this school-master and two of the village officers who were his friends gave us a very hearty reception, with many expressions of thanks for our visit. They treated us with so much kindness and familiarity that during the time we were there we felt as if we were among our Christian friends. They provided us with fuel, oil and other things which we needed, and would not consent to take any pay for them. We stopped there three days, and gave three kirttans which were all attended by large and attentive audiences. But my private interviews and friendly religious conversations with these three persons were especially interesting. The school-master has a Marathi Bible which he seems to have read a good deal. I prayed with him and urged upon him the duty of accepting Christ openly. He admitted the truth of my remarks and at the same time repeated the words of Christ, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.' He needs courage from on high to come out boldly and confess the Saviour before
his friends and relatives. The other two Brahman friends of the
school-master have also been convinced of the truth of Christianity
through his instrumentality. They bought from us several tracts
published by the Bombay Tract Society. When we left the village
they accompanied us to a long distance, and earnestly requested us
to pay them frequent visits.'”

**The Persistency of Christian Workers**—Mr. Gates
says:—“One evening, as my zoopticon apparatus was being taken
down, I overheard a conversation among some Brahmans in which
one said:—‘What can we do? These people will try one means
after another until they succeed. A while ago some preachers came
along here and spoke in the chowdi, but no one cared to listen,
now they have brought these pictures. If this is not sufficient for
their purpose, they will try giving dinners next.’”

**English Lectures at Sholapur.**—Mr. Harding says:—
“Once a week for several months a course of lectures in English
was conducted by Rev. Mr. Gates and myself in our Chapel, with a
fair attendance, and a small class of educated men came for several
weeks to my house, one evening in the week, for the study of the
Bible.

**XVI.—WORK AMONG THE WOMEN.**

**Work for Women at Ahmednagar.**—Mrs. Bissell re­
ports:—“There does not seem much that is new to report of the work
among the women of the Nagar district during this last year. As
far as one at a distance can judge from reports, and the testimony of
the native assistants who labor in districts where the Bible-women
are at work, most of them have been faithful and persistent in their
efforts. During the cold season a great deal of seed was sown, and
when the Bible-women assembled at Nagar in April many of them
had encouraging things to say. Not that any of those visited had
made the decision to come to Christ, but that the women gener­
ally were becoming more and more accessible, many warmly welcome
the visits of the Bible-women, and are beginning to take hold of
some of the thoughts presented in the hymns they are accustomed to
sing of Jesus as their Friend and Sadguru, and of God as their Father
the Giver of every good. In the city of Nagar itself the four women
in employ find those who are ready to listen wherever they go, but
they do not as yet find the desire to learn to read. Two of the
Bible-women of the Wadale district have been removed by death
within the year. One of them was a faithful worker, and most ex­emplary in her Christian life. She is missed in all that region, and our meetings have not seemed complete without her pleasant face among us. During the rainy season the work in the villages was greatly interrupted and in some cases quite suspended by cholera, and afterward by excessive rains. But when the Bible-women came to report upon their work in October and tell of their ministration among the sick, of their words of comfort to them and to the bereaved, how they were able to quiet the fears of many by telling them of the only True Refuge, and of the folly of worshipping cholera as a goddess and also in some instances to give medicines with which they had been supplied, it seemed as if they had accomplished more even than they might have done in the usual work of a healthy season. Surely in no other manner could they have found their way so directly to the hearts of the people. During the last two months of the year it has been my privilege to accompany some of the Bible­women on their visits, to see their methods of labor and how they were received. In the Sirur and Kolgaw districts we have been from village to village in the early mornings, at evening time, and even at midday, when that seemed to be the only convenient hour. We have been much encouraged to see that they are so generally respected and looked upon as friends. The women who have been thus visited seem to have some knowledge of the truth, and many admit its claims upon them. Some of them would probably come forward and ask for baptism if anything in the way of support were promised them. One woman is afraid her son would cast her off if she were to become a Christian; and another who has considerable means of her own, is hindered by one device and another of her relatives, who fear they might fail to inherit her property if she became a Christian. She says she has taken Christ as her Saviour, and means to be baptized soon. In one place the women said they were all ready to become Christians if Saheb would build them a school house and furnish a teacher.”

A Brahman Widow.—“We were very much pleased to meet in one village an intelligent young Brahman woman, who had studied up to the 3rd Standard when a child, and that in a boys’ school, there having been no girls’ school near her home. She was spending a few weeks with her mother who is a widow, and asked us to call, and afterwards begged I would send her a book, as when she should return to her mother-in-law’s she would have no more opportunities to read. Her husband’s parents are of the ‘old school,’
and do not believe in female education. She urged us to call on her in her house if we should ever visit that place. Of course a choice book was selected and sent her. In a girls' school in another village we found a young Brahman widow among the pupils. Nothing shows more advance in the native mind than that public opinion should allow a Brahman widow to attend school. Such instances are as yet very rare."

**The Need of Medical Aid.**—Mrs. Bissell adds:—"All through the districts we have visited, the great want of medical aid impresses itself upon the mind, so many suffering ones are always near. Some for want of timely aid become crippled or perhaps blind for life. Some blind might have their sight restored by the removal of a film that has grown over the pupil of the eye. Deformed and palsied limbs might be made straight and useful. Women, supposed to be possessed of an evil spirit, instead of being beaten or burned as we saw had been done, to exorcise the demon, might, if they had proper treatment, soon have been restored to reason. How many many suffering children might be relieved, instead of being stupefied with opium, that the weary mothers might secure a few hours of rest! Does not this suggest the need of the itinerating medical Missionary?"

**Meetings for Women.**—"Among the Christian women at Ahmednagar we have had the usual 12 o'clock Bible lesson, and reading and singing exercises; the Thursday afternoon prayer meetings; the monthly mothers' meetings; and during the months that the Theological classes were in session, special exercises for their wives, including lessons in Physiology as well as the Bible."

**Bible-Women at Wadale.**—Dr. Fairbank reports:—"At the beginning of the year, four Bible-women were employed for evangelistic work in the N. E. District, and two in the N. W. District. Two of them usually went together in the style of New Testament times. But this arrangement was Providentially broken up, and for the last part of the year one of each pair in the N. E. district was left to go alone, unless she could find a Christian sister who had leisure to go with her.—Yamunábáí Bhārsharkār died in January, after a sickness of several days, in which her head was singularly affected and there was frequent and profuse bleeding from her nose. Her mind was not affected by it and she was calm and peaceful to the end. She was, in her sickness, as ever, thoughtful for her family and her neighbors rather than for herself. Her loss
seems irreparable.—Yesábái Hiwálé died from cholera in July. Her sickness came suddenly and finished its work in a few hours. She died before I heard that she was sick. I think it desirable that the two Bible-women who are left and are still engaged in the work, should have companions, and I hope that suitable companions,—women who will work in faith and zeal,—may, in the good providence of God, be sent into the work."

Religious Instruction at Satara.—Mrs. Bruce writes:—
"Besides the regular meeting for the Christian women on Wednesday afternoons, and meeting the Hindu women in the town and villages occasionally as I have had opportunity, there has been considerable religious instruction given to the class in Anatomy. At first we simply commenced with a prayer, but afterwards I used sometimes to read a few paragraphs from Pilgrim's Progress, and at last I decided to select some text of Scripture which was made the subject of a little fifteen minutes' sermon in connection with the opening prayer and song of praise. Thus the learned and unlearned had something in common to take away to their homes. At our last session, before the older boys left to enter the Normal School in Nagar, one of the texts I gave them was, 'Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.' It was very suggestive in connection with the lessons we had been over in the Comparative Anatomy."

The Anatomy Class at Satara.—Mrs. Bruce says:—
"About the middle of October, my class in Physiology finished the text book which we have been studying for a part of two years. We have been accustomed to meet together for an hour on Tuesdays and Fridays, to study the 'Anatomy, Human and Comparative.' At first we went over the ground very carefully, taking only a page or two a day. The class was composed of our Christian women, some of whom could write, and some of whom could not, and the larger boys in the Station School. Those who could write were furnished with a note book and wrote down the substance of the text, after it had been read and commented upon. After a while the class copied less and therefore got on a little faster. It was difficult to decide what could be omitted, as the author seemed to have condensed as much as could be done to advantage. During the last two months, however, we advanced much more rapidly, because the time was approaching when four or five of our largest boys would be leaving for the Normal School at Nagar. Hence the
last chapter was made scarcely more than a reading lesson with remarks interspersed. It is remarkable how suggestive such a lesson may be. I think the women seldom left the class without feeling that they had learned something worth knowing. One woman remarked that if they were detained from the class they felt as if they had met with a real loss. One of the boys expressed his appreciation of the lessons in a letter to a friend as follows:—'The lessons in our Physiology class, conducted by our dear Madam Saheb are coming to a close, and perhaps will end to-day. We have derived much benefit from them, and it is evident how good God is to men, animals and birds. Therefore this study is very useful and I like it very very much!'"

Work for Women at Sholapur.—Mrs. Gates says:—'A month and a half at the close of the year was spent in touring. The women everywhere have welcomed me, and have listened well in every place I have been. In the Mahar-wada, at one village nearly every one said they did no work on the Sabbath, and that they 'looked to God' when they sat down to eat. At one place an old woman came as we were ready to leave the village and said, 'Why do you go now? I want to learn more of your way. When you have talked to us the children have disturbed my thoughts so I could not enjoy what you said. I want to talk to you by myself.' I sat down beside her and talked ten or fifteen minutes, she gazing intently on my face, and drinking in every word. On parting I said, 'Now you are going into the fields to work, instead of listening to the quarreling and talking about you, keep saying to yourself, Jesus-Christ my Saviour. Believe, be saved. Think about this, and pray, "O Lord open eyes."' She seemed quite pleased, and said she should pray in the name of Jesus. I have tried to see the women in their homes, given them advice about the care of their children, and have interested myself in their common affairs and they have been ready to acknowledge me as their friend. Several times, when saying good bye, women would call out 'we shall be very lonely now.' A small medicine chest has been the means of relieving many sufferers, and has in this way opened many doors to us.'

Bible-Women at Sholapur.—Mrs. Harding reports:—"Our Bible-woman Vitabai has enjoyed much her daily work in the city. A number of the other Christian women have aided her gladly in her visit to the weekly bazar, in the fields, by the road-side, among
the homes of the women, and even to the jail. Another Bible-woman has recently come to our help, Krishnabai, from Nagar. We welcome each new laborer to our field, for here, as elsewhere, there is a sad disproportion between the work and the workers. The wife of our physician, Prubhakar, has been to Bombay a number of months during the past year, to take a course of medical lectures, especially in that department which will aid her in work among the women. We trust a wide field of usefulness will open before her."

A Mussulman Inquirer.—Mrs. Harding says:—"Vitabai, our Bible-woman, has given me at different times, during the past year, several interesting facts of her work in the city. Last January during the yearly pilgrimage in honor of Sideshwar, the most prominent heathen god in Sholapur, she went with another Christian woman, to talk to the women who had gathered there. Booths line both sides of one of our principal streets leading into the city, at this time, and all kinds of wares and goods are sold, and plenty of business is done. A Mussulman who was selling goods in a stall not far away from where our Christian women were talking, sent for them, that he, too, might listen. After conversing a while they sang a few pieces, one in Hindustani, of the gift of Christ, God's love to sinful man. He heard most eagerly, and was affected to tears. 'What sorrow have you on your heart?' said one of the women. 'I am such a sinner,' was the reply. 'God cannot give this gift to me. If I had sinned less, I might have received it.' Though compelled to go on with his work, he would turn aside his head to weep. The Bible-woman repeated, 'Though your sins be as scarlet, they shall be as white as snow,' and 'though they reach up to Heaven, yet, He is able to remove them.' He listened with joy. There have been other opportunities of talking with him since, and especially recently, during a similar festival, now going on just outside of the city. He shows especial interest still, and asks our Christians to come again and again; but it is evident that fear of his wife and friends keeps him back."

"It is True."—"Another case which interested and encouraged us was this. One day as Vitabai was walking along the streets with her books, she met a man who wanted to know what her work was. She replied, 'read God's word among the women.' 'Will you not read to us?' he asked. She assented, and while she was reading, another, a friend of the first, came along. 'Are you going to give up your religion?' he asked. The first replied, 'Is it wrong to listen to the Scriptures? Does any one necessarily become a Chris-
tian by hearing them? 'Yes!' said the second, 'just on hearing about the Christian religion, one's mind seems to be turned in its favor.' Thereupon some pleasant conversation, with reading from the Bible followed. 'It is true,' were the words of the interested listener. 'Jesus Christ is true, this is my conviction,' and so saying, he walked away. O for the power from on high, to touch all these hearts!'

Visits to the Jail.—"I have enjoyed much my Sabbath afternoon visits to the jail. We have such hearty welcomes from the women and their eager attention for the most part is very cheering. Usually two of the Christian women precede me, spending a little time in teaching some of the women Bible verses, simple questions from the catechism, and in one or two cases, for a while, at least, the Marathi Primer. Then when I go, I talk with them, and tell them over and over again, the glad tidings of Christ Jesus, the Saviour, and of His love for them. We sing, a good deal too, for they are very fond of many of our sweet hymns. Two or three Sabbaths ago, I took some of Mrs. Bissell's new hymns and sang among others, the one showing the love and gratitude of the child for its mother. As I looked around, I saw one and another affected to tears. Their hearts had been touched with the little song sung to the tune 'Baby Mine,' bringing to mind their homes and mothers. I have found since, that the same little song has touched other hearts too. So it was a happy thought that gave us this help in our work."

A Visit to Watwad.—"We have recently returned from another tour to the North East of Sholapur, to Barsi, 40 miles away, and Watwad, about 40 miles still further. We were able to fill up every day with work, in meeting companies, or in personal conversation—delightful work it was and we were thankful for health and strength to use in such a cause. Vitabai and I visited a number of the villages near Watwad, taking an ox-cart along to help us over the rough roads. Mr. Harding on his horse could visit a larger number. We all rejoiced in being thus able to meet a large number from the surrounding towns, some of whom heard the glad news for the first time. At Watwad we had a three days' meeting at this time with our Christians gathered from the region around, and a very enjoyable season it was. Two or three of the meetings with the Christian women, were deeply interesting—one especially, in which they told me, one by one, the story of their coming to Christ,—so simple and child-like it was. I was struck with the
fact, how in many cases, the coming out of relatives, had prepared the way for others from the same family. Is not the promise sure, ‘Believe on the Lord Jesus Christ, and thou shalt be saved and thy house?’"  

Mesoba, The Blind Pastor.—"We were rejoiced to find the dear pastor Mesoba, still alive. We had heard weeks before, that he was very sick and while we longed to see him again, we hardly dared to hope for it. He is very feeble, however, and his sightless eyes, and many infirmities, appeal to one's sympathies. He seems to be only waiting for the call to go home.* When asked how it was with him, if he was just resting on the Lord, he said he was having 'great peace.' A sweet release it will be, to the tired pilgrim, when called to go up higher, to be with his Lord! His wife went home, a few weeks ago, only about a fortnight before our arrival at Watwad. She was longing to see us once more, her children said, but she was calm and trustful up to the last, and seemed to long to go to Jesus. She was much in prayer, too, during these last days. 'O Lord, take me home to Thyself,' seemed to be often on her lips. She had been blind for several years. What a happy exchange for her now, though sadly missed from her home-circle. When urged by her daughter to eat, when near her end, the mother replied 'But you know, it is said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."' When asked if her mind was at rest, she said, 'I am just thinking of God's Word.' It is delightful for us to think of one more of our little flock there, as safe, free from suffering, in the happy home above. The daughter, Bhagubai, one of our most valued women there, wept much on seeing me and yet there has been much of mercy mingled with her recent trial. The same day the Lord took the dear mother home, he gave a little one to gladden the earthly home. So closely do the grief and joy follow each other in our life here!"

A Believing Child.—"Another of our Christian women in Watwad, has been called to pass through severe trial. Her youngest little boy, of about 12, has recently been taken from her. He had been to Sholapur to our Station School, but not being very well, and evidently a little homesick, had come home for a little change. He grew worse after his long journey, the last 40 miles

* While this report is still in our hands we learn that Mesoba the blind pastor has gone to his everlasting reward.—Ed.
on foot, but he was rejoiced to see his mother again, and with her he had some interesting conversations, especially on the day before his death, being the Sabbath. Their thatched roof, acting as a sieve, freely admitted the rain into their only room, but there, in that damp place, the mother and son sat and talked of the precious verses of Scripture, she little thinking her boy was so soon to leave her. He said he thought he would soon be well. His sickness developed into something like cholera at the last. Yet there they sat, unconscious of what was before them, the boy talking to his mother and loving to have her near him, and she, on the other hand, enjoying his child-like conversation, indicating peace and trust. He repeated to her some of the verses he had learned, such as, 'Ye are the light of the world,' and others too, and then he began to teach his mother, one of the Golden Texts he had learned, a little before, in the Sabbath School at Sholapur. 'Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me.' He prayed and his mother followed. The next day the Good Shepherd took his lamb safe to the Upper Fold, but the mother was crushed by her sorrow. She still weeps. Pray for her and for the other bereaved hearts too. And, O! pray for the day when the 'knowledge of the Lord' shall spread over this whole land and 'the whole earth shall be filled with His glory.' Let us not forget that He has said, 'I the Lord will hasten it in his time.'

XVII.—MEDICAL WORK.

The Dispensary at Sholapur.—Mr. Harding writes:—

"Mr. Prabhakar B. Keskar has increasing success in his medical work. It is evident that he is steadily growing in the confidence of the people, and I am sure his careful conscientious treatment of the patients visiting the Dispensary fully merits their confidence and gratitude. He reports 3,240 new patients the present year, and 11,641 prescriptions. The number of new patients in 1882 was 2,099, and the number of prescriptions 6,965. Besides this larger number at the Dispensary, there are other indications that Mr. Keskar's work is more and more appreciated by the people. At the election of the Municipal Committee this year, it was very gratifying to find that he was chosen a member in one of the wards of the city. A good number of patients come now from the neighboring villages, and some even from long distances. Near the close of the year a prominent man from a village 18 miles away
was brought in a very feeble state to the Dispensary. He had been suffering for months from fever, and probably would have died had he remained at his village. But by careful treatment he was gradually brought back to life and health again. This man had been an inquirer for several years and his recent experience seems to have brought him to a decision though he has not yet been baptized.—Many copies of the Gospels have been given to those visiting the Dispensary and there have been numerous opportunities for conversation regarding the maladies of the soul, and the great remedy God has provided. A few villages in the neighborhood of Sholapur have also been visited occasionally for the purpose of dispensing medicines to the sick.”

**Successful Treatment of Cholera.**—Dr. Fairbank writes:—

“When at home I gave as much of each afternoon as was required by the sick who came for medicine and for medical treatment. They often would take the whole afternoon. During the months in which cholera prevailed, I could not restrict the calls of those needing medicine to the afternoon, and I was often called up in the night for medicine and the necessary directions. It was and is a satisfaction that nearly all who took my medicines recovered their health, while the disease proved very fatal in cases where medicine was not taken. In one small village near my home, where they did not take medicine more than forty persons died from cholera. In the few cases where those who obtained medicine from me, died, they did not take the medicine till the disease had greatly reduced the patient, or, as I found on inquiry, the medicine was not taken according to the directions.—I have noticed that camphor is an ingredient in most of the medicines that have proved useful in the treatment of cholera and I regard it as a specific for the purpose of stopping the vomiting and purging of serum, which accompany that disease. I think that camphor stops the separation of serum from the blood. But its action needs to be modified by the administration of some alkaline substance, which will make the kidneys act powerfully and so remove the serum and other fluids which have accumulated in the stomach and intestines. If these fluids are allowed to remain, they cause bloating and consequent death. I have found nitre most active and efficient as a corrective for the bad effects of camphor. This year I used pills containing about a grain each of camphor and nitre. I gave one at once each time the patient had vomited, and I continued to give thus till the vomiting had ceased. Then I gave 6 or 8 grains of
nitre dissolved in a little water. If this did not cause urine to flow within an hour, or, in urgent cases, within half an hour, I would give another similar does of nitre. Unless urine flows there is little reason to expect recovery. In one case when the nitre did not take effect and the patient was much bloated, I gave an emetic, and so removed the fluid from the stomach, and the patient recovered. I have sometimes grudged the time taken for dispensing medicine. But in the example and teaching of the Master, healing is so intimately connected with preaching the Gospel, that I try to exercise my gift of healing ungrudgingly."

**Smallpox. The Cream of Tartar Treatment.**—In the report of the Girls' school at Ahmednagar, Mrs. Bissell mentions several cases of Smallpox among the girls, which were treated only with the Cream of Tartar remedy, but with very remarkable results. This remedy was mentioned in the papers a year ago or so, and was tried rather as an experiment; but the results seem to have been highly satisfactory. The remedy is very simple and easily available. Mrs. Bissell says:—"I put a heaping table spoonful of Cream of Tartar into a pint of boiling water, stirred it well, and when quite cold gave it to the woman in charge of my little Smallpox patients, directing her to let them take a good drink of it occasionally, say once in two or three hours. They had no other treatment, but were kept on a light diet of milk and conjee."

**XVIII.—OUTSTATIONS.**

**Jambgaw.**—Mr. Smith says:—"The work at the outstations has been conducted by the native teachers and preachers without much assistance from me. They have been faithful according to their light, and their work has borne visible fruit. Several have been baptized and a number of additions made to the church. The pastor is still supported by the church, and all have given a full tithe and several an eighth of their income. We need however a better equipped class of teachers and preachers; this want the Theological Seminary and High School are doing much to supply."

**Outstations in the Satara Districts.**—Mr. Bruce writes:—"Some changes have been made in our outstations in the Satara Districts. Panchwad, near Bhuinj, has been unoccupied most of the year, and Kulawadi, near Satara, was given up for reasons stated under the head of common schools. Arrangements are being made for the occupation of Rahimatpur and Korogaw, two large
villages from 12 to 15 miles east of Satara. At Koregaw there is a large Mahar Wadi and the people expressed a strong desire for a school. The usual condition of their supplying the house for the teacher was required of them, and they readily agreed to do this. But many delays have occurred and the house is not yet ready. The bricks are made, however, and the work is so far advanced that we feel considerable confidence that we shall soon be able to occupy the place. Koregaw was the place where Rev. Mr. Wood was stoned some 20 or more years ago.—At Rahimatpur there is no call for a Christian school at present, but we have secured a comfortable house for rent and expect immediately to send a catechist with his family there to live. Both Koregaw and Rahimatpur will be near the proposed new line of railway from Poona to Belgaum, and for this reason we feel more desirous that they should be occupied at once.”

P. S.—“As stated above a catechist, with his family, was sent to Rahimatpur, but when it became known that the Christians had come there to live there was great excitement in the town. A meeting was called, of the Brahmans and Musalmans, and the false stories of the Wadut water case were rehearsed. After some discussion it was decided that if the Musalman owner of the house which we had engaged, did not break his engagement with us, they would put him out of caste! So in great fear he came and brought back the money that had been paid in advance, and begged to be released from his engagement. It was not thought best under the circumstances to press our claim, as we had no written lease of the house, and our people returned to Satara. But we shall still try to win the confidence of the people and secure a place which we can occupy under more favourable circumstances.”

Continued Opposition at Wadut.—Mr. Bruce writes:—“In my Report for 1882 I mentioned having spent a few days at the close of the year at Wadut where we have a teacher and a preacher living. I also mentioned the interest that was awakened among the people, and the large gatherings at our kirttans and Sciopticon exhibitions. One result of that week’s efforts was to stir up the enemy to the most determined opposition. Jealous of the increasing influence of the Christians a few Brahmans of the old school commenced a course of opposition which has continued through the greater part of the year, and which they hoped would drive the Christians out of the place. A few days after our return from Wadut we heard that
the Brahmans were trying to prevent the Christians from going through the street leading directly from their houses to the Krishna river, and from getting water from the river at a place where they had previously taken it, unmolested, for a year and a half. The reason alleged for not allowing them to pass through the public street was, that their shadow might fall upon and defile some Brahman. But unfortunately, as our catechist once said to the Brahmans, it was impossible for them 'to go out into the street and leave their shadow at home.'

An Assault—"No notice was taken of the threats that were uttered by the Brahmans, but the Christians went daily, as before, to the river for water. One day, however, as the catechist and teacher were going in company through the forbidden street toward the river, they were met by a company of six Brahmans, one of whom was armed with a large club. The Brahmans stopped them, and, brandishing the club over them, threatened in the most violent language to beat them, and even to take their lives, if they did not stop going through that street and getting water from that place. The Christians saw that it would not be safe for them then to proceed, and they returned to their houses without their water. They came at once to me and reported the matter. As the street through which they passed was a public street, and the place where they had taken water was a public 'Ghat,' (or steps built down to the water's edge,) on the banks of the Krishna river, I felt that the right to go through that street, and to take water from that 'Ghat' was one that could not possibly be surrendered, especially as there was no other place where the Christians could get their water without serious inconvenience. I therefore advised them to enter a complaint, before a Magistrate, against the six Brahmans who had assaulted and threatened them."

The Water Question in Court.—"The proceedings in the Magistrate's Court on the first day ended in a general misunderstanding. The question of assault was not taken up at all, and as it afterwards seemed unnecessary to press it, it was withdrawn. But the right of the Christians to take water at the disputed place was discussed. The Brahmans declared that the street through which the Christians passed was a 'Sacred Street,' and they also denied that the Christians had taken water from the 'Ghat' for a year and a half, but said that they had just commenced going there. The Magistrate did not then issue any written order, but
both parties understood him to give an oral order to the Christians not to pass through the said street, or to get water from the said 'Ghat.' The Brahmans were accordingly greatly rejoiced at their supposed victory. They had made a vow that if they were successful they would distribute five rupees' worth of sweetmeats among the people. This was done, and there was great rejoicing among all the enemies of Christianity. Five days later, however, there came a written order from the Magistrate, stating that the Christians should be allowed to go through the disputed street, and get their water from the disputed place, until he could himself visit the village and decide the question on the spot. After a month or so the Magistrate went to Wadut, looked over the ground, and made such inquiries as he deemed necessary. He found that not only Hindus of various castes, but Mussulmans as well, the near neighbors of the Christians, were accustomed to go through the street and get their water from the 'Ghat,' and he decided that the Christians had the same rights that the other people had. The Brahmans made an appeal to the Collector and endeavored to establish the fact that the various castes did not get their water at that 'Ghat,' but their effort failed, and the former decision was sustained.

The Water Question in the Newspapers.—"In the meantime when it began to appear evident that the case would be decided against them, the opposing Brahmans sent the most distorted, and untruthful accounts of the whole affair to the native newspapers. The Christians were charged with having done the most absurd things, such as, that when they were carrying their water vessels through that 'sacred' street they would sprinkle the water with their hands, right and left, upon the passers by. The papers of Satara, and several in Poona and Bombay took up the matter and were unsparing of their abuse of the Christians, and of the Government that sustained the Christians in the enjoyment of their rights. The Dnyanodaya gave a correct statement of the facts in the case, but this did not suffice to put a stop to the misrepresentations. It is hardly creditable to native journalism that so many papers should receive and publish such absurd stories without the slightest effort to verify the truth of their statements."

Another Effort to Expel the Christians.—"The following incident occurred near the commencement of the difficulties in regard to water. It illustrates the disposition of the opponents of
the Christians as well as the spirit of forbearance with which the Christians endured their petty annoyances. The house in which our helpers live was built for the Police, and was formerly occupied by them. Having been vacated by the Police we hired it from Government for two rupees a month. One morning Vithoba, the catechist, went away as usual to another village to preach, and on his return he found a Kumbhar, ( Potter, ) ensconced before his door, with his piles of earth, his wheels, and his freshly made vessels set about to dry in the sun. On Vithoba's inquiring what it meant the Kumbhar told him that the land had formerly belonged to him, and that the Patil and Brahmans had told him to go and take possession of it and they would sustain him. Vithoba came to me at once and I sent him to the district chief constable, through whom we hired the premises. On receiving Vithoba's report in writing the chief constable sent it to the village officers at Wadut with orders to inquire into the matter. On receipt of this order the Kumbhar began at once to remove his things in great haste. The half dried vessels could not be removed without being injured or destroyed, and Vithoba told the Kumbhar that he had no wish to cause him any harm, and that he was quite welcome to leave the vessels there until they were dry. The Kumbhar, however, did not accept of the offer, but as quickly as possible removed all signs of his temporary occupancy."

A House Difficulty.— "Near the close of the hot season I was informed that orders had been received from Government for the sale at auction of the old 'Police Lines' at Wadut, which were occupied by our helpers. Knowing that I should have difficulty in buying the houses at auction, and that our opponents would out-bid us just for the sake of compelling us to leave the place, I immediately applied to the Collector for permission to purchase the premises at private sale. The Collector replied that the ground on which the houses were built did not belong to Government and the houses, when sold, would have to be removed and the land revert to its former owner. I then made inquiries as to who was the owner of the land and found that there were four Kumbhars who appeared to be joint owners of it. Negotiations were commenced at once either for the purchase or the rental of the ground, and after the usual delays a lease was obtained and registered, giving me the full possession of the land for twenty years, conditioned on my being able to purchase the buildings at the auction soon to take place. These negotiations were conducted as quietly as possible so as not to awaken unneces-
sary opposition. On the morning of the day fixed for the auction
the Brahmans declared that that day would witness the departure of
the Christians 'with all their baggage and children together.' They
were somewhat astonished to find that I had obtained a lease of the
ground, but they nevertheless determined to buy the house if possible.
Seven Brahmans subscribed twenty rupees each, and another one
gave ten rupees, making Rs. 150 in all. They bid up to that amount
but could not go higher. We therefore bid Rs. 151, and the build­
ings became ours. The Christians at Satara, as well as at Wadut,
realized the importance of this crisis, and much prayer had been
offered in regard to it. It was therefore a cause of great rejoicing
that we were able to secure the houses. The Brahmans then dispu­
ted the claim of the Kumbhars to the land, but the Government
officer who conducted the sale, told them that their only recourse was
to apply to the civil court. They then tried to persuade the
Kumbhars to deny that they had leased the ground to me; but
the Kumbhars replied that the lease was registered, and that the
registrar had called in persons to identify them and witness the
transaction, and they could not now deny it. We have therefore
been left in undisputed possession of the premises."

A Further Appeal.—"Failing in their efforts to deprive
us of the houses I was told that the Brahmans made a further appeal
of the water question to the Governor, but I have not as yet learned
any of the particulars of it."

The Influence of Vithoba in the District,—"It is but
proper that I should add here a word in regard to the influence of
our catechist residing at Wadut. If the Brahmans mentioned above
represented the feeling of all the people in the district, it would
perhaps be a question whether we might not profitably place our
helpers where they would meet with less determined opposition.
At the beginning of the difficulties probably most of the high caste
people of Wadut were in favor of the Brahmans, but after a
time they began to change their opinions, until at length there were
apparently only a few Brahmans and the Police Patil of the village
who belonged to the ultra party. Most of the people of the village
were more or less favorable to the Christians and rendered them as­
sistance in various ways.§ The plans and counsels of the opposers

* His Excellency the Governor has confirmed the decisions of the Magistrates.—Ed.
§ An incident of recent occurrence (January 1884,) confirms the statement here made.
Two Brahmans, one a friend of Vithoba's and the other an opposer, were having a quarrel
over the boundary line between their fields, which adjoined each other. The opposer was
were at once reported to them. Had it not been for their assistance we could never have secured a lease of the ground on which the 'Police Lines' were standing. They were in favor of our buying the houses, and it was only the small party of Brahmans that gave us any trouble at all. This kindly feeling of the villagers is attributable to Vithoba's influence over them. He is possessed of considerable shrewdness and tact, and, what is even more important, he is uniformly kind and obliging, so that he has won the esteem of large numbers in the circle of twenty villages which he is accustomed to visit. Many have learned to come to him for counsel in time of trouble. He gives medicine to the sick and has thus gained the gratitude of many. I have myself been at his house when people from other villages were there for medicine, and I was pleased with the kindly and judicious directions which he gave. An incident occurred sometime ago which shows how he makes himself useful. At a neighboring village a man was gored in the abdomen by a bullock. The wound was of a very serious nature and the people knew not what to do. Vithoba was sent for, and he went at once, and so bound up the wounded man that he could be safely carried upon a cart to the Hospital in Satara. He recovered in due time, but he probably owes his life to the kindly attentions of Vithoba. We cannot but hope that this influence may result in leading many to receive the truth and to accept of Christ as the Saviour of their souls."

The Agitation Renewed.—"The above account was written early in December. Near the close of the same month I learned that the petition which had been sent to the Governor had also been communicated to the native papers, and that the most scandalous stories about the Wadut water case were being published, not only in the Bombay Presidency but also in Calcutta and Madras. The facts in the case were distorted almost beyond recognition. The most false and absurd charges were brought both against the Chris-
tians at Wadut and against myself. It seemed necessary that a correct statement of facts should be made public, and the following letter was prepared and published in the *Bombay Guardian*. I quote it here as it will show not only the truth of the matter, but also how great a distortion it is possible to make of a few simple facts.”—

Letter to the "Bombay Guardian."—“The agitation about the Water Question at Wadut in the Satara District has been renewed in the native papers, and as many false statements have been made I think it necessary that the facts in the case should be stated. Absence from Satara and the Bombay Presidency has prevented an earlier reply to some of the false charges that have been brought upon me, and upon the Christians living at Wadut. It is impossible now to refer to all that has been said, but as a sample of the articles that have been written, both in English and Marathi, I here quote one that first appeared in the *Amrita Bazar Patrika* and was afterwards copied into the *Deccan Herald*. It is as follows:

**Is this an Anomaly, or is it a Race Distinction?**

A tale of magisterial vagary of the outrageous kind comes to us from Satara. Wodrath is the name of a village lying in that district. Its inhabitants are mostly Brahmans, who have a separate bathing ghat of their own, (1) constructed by one of their members at his own cost. (2) Here Brahmans alone have access, and people belonging to other castes are not allowed to enter. (3) Now it so happened that Mr. Bruce, a Christian missionary, got hold of a number of Mahars inhabiting the village and succeeded in converting them to Christianity. (4) The result was that these Mahars, whose very touch would contaminate a Brahman, thought themselves as a race of superior beings, and took every opportunity of offending the Brahmans. And they were always supported in their insolence by the missionary gentleman. (5) Some time ago at a market place a very learned and respectable Brahman asked a Mahar convert not to touch him. Thereupon the Mahar lodged a complaint against him before a native Magistrate, for intentional insult to his feelings. In the opinion of the Magistrate no offence was committed by the Brahman and the charge was dismissed. Not satisfied with his decision the Mahar appealed to a European Magistrate who was also of the same opinion and confirmed the proceedings of the lower court. Mr. Bruce, the missionary, now came to the rescue of the Mahar convert. (6) He saw Mr. Lee Warner who had been then acting as Magistrate of Satara, and persuaded him to believe that the Brahman had really committed an offence. The result was that the Brahman was hauled up, convicted, and sentenced to some weeks' (7) rigorous imprisonment, in spite of the fact that the case was dismissed by two other Magistrates, one of whom was a European. (8) The effect of this unjust decision was that the Mahar converts became unbearably insolent, and they demanded of the Brahmans to allow them to enter the bathing ghat. (9) The Brahmans protested against this outrageous demand of the Mahars who at once lodged a complaint before Mr. Cooke, a first class Magistrate, charging certain Brahmans and the agent of the ghat with threatening them with their lives &c. Mr. Cooke at first dismissed the complaint, and directed the converts not to go to the ghat. Upon this Mr. Bruce called upon the Magistrate, and the result was that orders were immediately sent to the Brahmans not to interfere with the Mahar converts, but allow them to frequent the ghat. Shortly after Mr. Cooke himself visited the village and is alleged to have told the Brahmans that the Mahar Christians were far superior to them. The Brahmans appealed to Mr. Pratt, and we are surprised to learn that he has confirmed the decision of his subordi­nate. (10) The Brahmans have now in a body appealed to the Governor of Bombay, and we hope His Excellency will do justice to them, for, if what they state be true a gross outrage has been committed upon them. In the meantime the owner of the ghat should post a notice prohibiting the Mahars from entering the ghat; if they do not mind the prohibition, prosecute them for trespass.
(1) The ghat referred to is one of four or five ghats on the banks of the Krishna river. It is the one farthest down the river and is frequented by Musalmans, and the various castes of Hindus. It is situated at the end of the street leading directly from the houses of the Christians to the river. The Brahmans were just as much opposed to the Christians going through this public street as they were to their taking water from the ghat, lest they should be defiled by the "shadow" of the Christians falling upon them. At first the contention was quite as much to prevent the Christians going through that street as it was to prevent their taking water, but latterly this question has dropped out of sight. (2) The ghat has long been used as a public place. I know not who built it, but the claim that it is private property, can only be substantiated by an appeal to the civil court. (3) As intimated above the ghat is frequented by the various castes living in the vicinity. The statement that "Brahmans alone have access," to the place, is utterly false. (4) Unfortunately this statement is not true. I am sorry to say that no Mahars living in that village have yet become Christians. The Christians living there are my helpers, a preacher and a teacher, with their families. The men are both educated men, being graduates of the Normal School of the C. V. E. Society at Ahmednagar. (5) So far from supporting the Christians in any "insolence," I have constantly and uniformly counselled forbearance and patience in all these difficulties. I have reason to believe that my helpers have manifested a spirit of forbearance which is very commendable. I could give instances to prove this if the limits of this letter would allow. It is certain that their course has commended itself to a large proportion of the inhabitants of Wadut, including some of the Brahmans themselves, and it is only a comparatively small clique of Brahmans, from whom we have experienced so much opposition. I believe that a large majority of the villagers are either indifferent in regard to the question in dispute, or are positively friendly to the Christians. (6) This whole paragraph evidently refers to another case, which occurred in the city of Wai nearly two years ago. What is here described as "a very learned and respectable Brahman asking a Mahar convert not to touch him," was, in fact, the raising of a mob to drive the Christians from the vegetable bazar. This was done, not once only, but many times, and there was a persistent and most determined effort to prevent the Christians from going into the vegetable bazar to purchase their supplies. Both my predecessor, Rev. Mr. Wells, and myself, counselled forbearance and endurance until forbearance ceased to be a virtue, and we were compelled to seek the protection which was our right by the laws of the land. (7) The sentence was for fifteen days. The Magistrate expressly stated that as the principal defendant was a religious mendicant the only way that he could be punished was by an imprisonment. If he gave him a fine, others would pay it, and it would not be any punishment to the man himself. Hence the imprisonment of fifteen days. Two others of the defendants were given small fines. (8) The one and only complaint that was made in this Wai case, was made directly to the Magistrate in charge of the district. The case had not been "dismissed by two other magistrates, one of whom was a European." (9) The two cases have no connection with each other. The special difficulties in regard to the water question at Wadut commenced early in January 1883. Previous to that
time, for more than a year, the Christians had obtained their water at that same ghat without molestation. This is capable of positive proof. If the statements of the Brahmans are true it is strange that this could have gone on quietly for more than a year without opposition. (10.) Both Mr. Cooke and Mr. Pratt gave special attention to the question whether or not the various castes of Hindus and Musalmen obtained their water from that ghat, and both were satisfied that that was the case. Hence it was decided that as it was a public ghat the Christians had the same right to go there as others.

I have noticed only a few of the points contained in the above article. Other points might have been noticed, if time and space had permitted. But I think enough has been said to show that while there is some basis of truth, yet the impression conveyed by the whole article is entirely false. I may add that our Christians have been only to the lower end of the ghat in question. Below this there is no suitable place for them to get their water. There is an open place above this ghat and the Christians once offered to go to this open place on the banks of the river, but the people preferred that they should go to the ghat itself. I think this shows that they have acted in as conciliatory a manner as possible. From beginning to end of these troubles they have asked for nothing that was not rightfully theirs as subjects of the Queen-Empress. In no case has any special privilege been sought simply on the ground that they were Christians. As members of the community at Wadut, they have only exercised their common rights, as every other member of that community may do. I trust, therefore, that those papers which have given currency to the false statements contained in the article under review, will now, in the interests of truth and of common honesty, lose no time in correcting the impressions which they have made.

HENRY J. BRUCE.

Bombay January 2, 1884.

P. S. As I was about to send this letter to you a list was placed in my hands containing the names of no less than sixteen different papers which have, either in English or the vernaculars, given a more or less distorted and untruthful account of the water question at Wadut.

XIX.—THE PUBLICATION DEPARTMENT.

List of Publications in 1883.—The following is a list of the publications by the Mission during the year 1883:

1.—The Dnyanodaya.—The Dnyanodaya has been under the editorship of Mr. R. A. Hume during the year. Mr. Hume says:—

"Toward the end of the year the Dnyanodaya, our Anglo-Maranthi paper, was enlarged by four pages, and is now a weekly of 16 pp. of royal oct. size. The former low price is retained, and Christian friends are requested to become, and to secure subscribers to it. To Euro-
peans it is supplied at Rs. 3 and to Natives Rs. 2 per year. The
enlarged Balbodh Mewa is furnished with the Dnyanodaya for six
annas. Postage for the Dnyanodaya alone, or for the Dnyanodaya
and Balbodh Mewa together, is 13 annas a year. Advertisements are
solicited.

2.—The Balbodh Mewa.—The Balbodh Mewa, or Supplement to the
Dnyanodaya, has been edited by Mrs E. S. Hume. Mr. E. S. Hume
writes:—"Twelve hundred copies of this paper are now printed,
which is just twice the number issued three years ago. There is no
lack of evidence that this paper is appreciated by many and is doing
good. Owing to frequent requests to have it enlarged, it has been
decided to double its size and to add a coloured cover from the
beginning of 1884. The matter is to be so arranged, however, that
one half of it, which corresponds to the paper as it has heretofore
been, and which has been found most useful for distribution in
Sabbath Schools, may be had separately."

3.—The Dnyanodaya Almanac.—The Dnyanodaya Almanac
which has for several years been published by the American Mis-
sion, has now been made over to the Bombay Tract and Book Society.
The number for 1884 was edited by Dr. Fairbank, and published
by the Tract Society under the name of "The Gospel Almanac."

4.—"The Ecclesiastical Polity of the New Testament." By Rev. G.
A. Jacob, D. D. Abridged and translated into Marathi by Rev.

5.—"A Brief History of the Churches connected with the American
Marathi Mission in the Ahmednagar District, from 1831 to 1881."

6.—"Our Father in Heaven."—A sermon by Rev. Mark Guy
Pearse. Translated into Marathi by Mrs. E. S. Hume. Mr. E. S.
Hume says:—"It first appeared as a serial in three numbers of the
Balbodh Mewa. It is very prettily bound in red and gilt, also in
brown and black, and was gotten up at the Byculla Press. Only
a small edition was issued, as it was done at private expense, and
being rather expensively bound was felt to be an experiment. The
edition was quickly disposed of and the book has been very highly
spoken of by many." 16mo. pp. 50., 200 copies. Price, Red and
Gilt, 8 annas, Brown and Black, 4 annas.

7.—"Is Christianity True?"—An Essay in English, prepared by
Rev. R. A. Hume. Reprinted from the Dnyanodaya, and published

8.—"Sacred Songs."—The Marathi Hymn Book of which the Mission has previously published six editions, has now been made over to the Bombay Tract and Book Society. The seventh edition has been enlarged by the addition of about 40 new hymns, and has been published by the Tract Society. 12 mo., pp. 275., 3,000 copies. Price 6 annas.

9.—"The Relation and Duties of a Pastor to his Church."—A sermon preached by Rev. R. V. Modak at the installation of Mr. Tukaram Nathuji as pastor of the American Mission Church, Bombay. Published by Members of the Bombay Church. 12 mo., pp. 24. Price 1½ annas.

**The Columbian Press, Satara.**—Mr. Bruce says:—"The principal work of the Columbian Press during the year has been the printing of the 'Memorial of Rev. Vishnu Bhaskar Karmarkar.' This was prepared by Rev. Tukaram Nathuji the successor of Pastor Vishnupunt. A fine portrait of Vishnupunt has been obtained from America, engraved expressly for this Memorial. The printing is not completed at the close of the year, but it is hoped that the work will soon be in the hands of the binder. The book will consist of VIII + 96 pages, Small Demy Octavo. There will be two styles of binding, viz., in paper, at 4 annas, and in cloth, gilt embossed, at 12 annas a copy. 500 copies.—Besides the above the following have been printed during the year. 'A Brahman Widow, or 'Feeling after God.' By Mrs. Bruce. An English Tract of eight pages, 100 copies.—'The Names of Birds in the Marathi Bible.' By Rev. H. J. Bruce. English, 11 pages, 100 copies.—'The Marathi Kings, and The Peishwas, in Marathi verse, by Mrs. Bruce and Mr. Oomaji Luximan. 4 pages, 600 copies.—Also several circulars, cards and hymns.—The S. S. Lesson Papers which have been published by the Columbian Press for six years, have now been made over to the Bombay Tract Society.

**XX.—ACKNOWLEDGMENTS.**

The following donations and other favors received during the year 1883 are thankfully acknowledged:

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<td>J. Elphinston Esq. C. S.</td>
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Major R. A. Prideaux.............................................................................................. 10 0 0
Dr. Arnot .............................................................................................................. 10 0 0
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Through Miss S. R. Ives...................................................................................... 36 0 0
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Madam Bertin ...................................................................................................... 61 0 0

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Mrs. C. Douglass ..................................................................................... 75 0 0  

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Plymouth, Nebraska, Sunday School .................................................. 7 9 7  
mrs. Andrews, U. S. A. ............................................................................ 12 2 5  
Union Pres. Church Sunday School, New York City ................. 62 7 9  

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W. Lee Warner, Esq., ............................................................................. 60 0 0  
E. T. Richardson, Esq., .......................................................................... 50 0 0  
Miss Walke .............................................................................................. 2 0 0  

For Touring Catechist at Satara.
Lieut. Col. G. A. Jacob ........................................................................... 154 0 0  

For Support of Satara Girls' in Girls School at Ahmednagar.
Mission Circle, Ware, Mass, U. S. A. $ 21........................................... 50 13 1  

For Free Distribution of Bibles at Satara.
Unknown Friend in New York $ 25 .............................................. 61 2 8  

For the Orphanage at Sholapur.
Charles Percival, Esq., England ................................................................ 20 0 0  
mrs. Gordon .............................................................................................. 10 0 0  
Friends in Sholapur, (monthly contributions) ........................................... 54 0 0  
, , , in America $ 30 ............................................................... 73 3 11  
, , , , , , per Rev. A. Hazen $ 45 ....................................................... 110 3 5  
, , , , , , H. A. Hazen, Esq $ 20 ....................................................... 48 9 7  
A Friend .................................................................................................. 25 0 0
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,, ,, Girls' School ,, ........................................................................ 320 8 0
,, Station School, Ahmednagar ........................................................................ 52 8 0
,, Girls' School, Saliwadi ,, ........................................................................... 40 0 0
,, Kolgaw School .............................................................................................. 20 0 0
,, Savadi School ................................................................................................ 18 0 0
,, Sirur Girls' and Boys' Station Schools ................................................................. 72 8 0
,, School for Christian Children, Bombay .......................................................... 408 8 0
,, Satara Station School .................................................................................... 69 8 0
,, Sholapur Station School .................................................................................. 64 0 0
,, ,, Sadar Bazar School ...................................................................................... 22 0 0

The thanks of the Mission are due to the ladies at Ahmednagar who have kindly subscribed to the funds of the Girls' School. Also to Surg. Major H. De Tatham of Ahmednagar, and Surg. Major J. Davidson of Mahabaleshwar, for their kind and gratuitous attendance upon the families of the Mission in time of sickness.

Subscriptions and Donations to the Poor Fund at Ahmednagar by many of the English Residents at the Station are gratefully acknowledged.

ERRATUM.

The statement in the first paragraph of this Report “that the Theological Seminary has now for the first time received and instructed two classes at the same time,” is incorrect. There were two classes taught at the same time in 1881.—Ed.