REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1884.

Poona:
PRINTED AT THE ORPHANAGE PRESS.

1885.
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REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1884.

I.—THE YEAR.

The Review.—"The year has been one of progress and encouragement in many ways. Young Christians have developed and increased in zeal for the Master; persons who we supposed had no interest in Christianity, have been found to be near the kingdom; a knowledge of the truth has been spreading, and fruit has been ripening where we had not knowingly cast any seed. But on the other hand some who had apparently found the narrow way and began to walk in it, have disappointed us." Thus writes one member of the Mission, and we place his words here as suitably expressing our feelings as we look back upon the year that has just closed. The life of the Missionary is filled with lights and shadows, with encouragements and discouragements, with successes and failures, with hopes realized, and expectations ending in disappointment. But the lights and encouragements and successes greatly exceed the shadows and the failures, and so, year by year, we are cheered, and our hearts are filled with gratitude to God, when we begin to count them up. Not every year is equally productive of visible results, as not every tide is a "spring-tide." But the spring-tide and the neap-tide are equally important in the ceaseless, onward course of nature. The following Report will indicate that the past year has been one of more than ordinary growth and success to our Churches and our Mission work. It will show enlargement "all along the line," although there have been few events so important, or so striking, as to call for special mention here. The withholding of the early rains was a source of anxiety to the whole community,
and doubtless led many to feel their dependence upon God, while the abundant supply given in September, and more especially the unusual but timely rainfall in December, relieved the anxieties of the people, and became an occasion of gratitude to many. Thus, by chastisements, and by the manifestations of his abounding mercies, God is leading these people more and more to look to him, and to trust in his grace.

The Health Report.—It is a cause for thankfulness that the members of the Mission generally have enjoyed so good a degree of health during the year. With one exception all have been permitted to continue in their work, most of the time. Just at the close of the year the sickness of a child made it necessary for one Missionary lady to go to the Health Station, but her husband remained to tour in his district. A Missionary also has been ill and partially withdrawn from his work during the last few weeks. It was stated in our last Report that, “at the close of the year all our number were vigorously engaged in their usual work.” The new year had not advanced very far, however, before the health of Mrs. Smith failed, and she became so seriously ill that she was obliged immediately to start for America. She sailed from Bombay March 4th, while her husband returned to his post in Ahmednagar. We are happy to state, however, that before the close of the year, she was able to return, with renewed health and strength, to take up her work in connection with the Mission High School.

Arrivals from America.—On the 20th of August we had the pleasure of welcoming Rev. Arthur D. Bissell and wife, who arrived in Bombay on that date, to join us in our work. Unusual difficulties were experienced by them on their journey, on account of the “Cholera excitement” in Europe. Crossing over from Italy in a French steamer they were subjected to seven days’ quarantine at Alexandria. By this detention they were too late at Suez to take the steamer on which they had engaged passage, and they were therefore obliged to remain three weeks longer before they could get another steamer of the same “Line.” Mr. Bissell is the son of Dr. and Mrs. Bissell of Ahmednagar, who joined the Mission in August 1851, and who, after thirty-three years, (lacking seven days,) of almost continuous labor, are permitted to welcome their son to the same good work. Mr. Bissell is the fifteenth in the list of Missionary sons and daughters who have returned to the Marathi Mission to take up the work of their parents. He is stationed for
I. -THE YEAR.

the present at Ahmednagar.—On the 22nd of December Rev. R. Winsor and family, and Mrs. Smith, arrived in Bombay after short furloughs in America, Mr. Winsor and his family sailed from Bombay March 30, 1883, and have been absent a little less than twenty-one months. They return to Sirur, their former station, to take up the work which they left on their departure. Mrs. Smith, as stated above, left India in March last, and by a kind Providence is enabled to return thus early to her work.

To Our Friends in India.—As our Mission work advances, and larger results begin to appear, there are many openings and calls for special efforts which we can in no way meet, for want of sufficient funds. Our Mission is but one of many Missions connected with the American Board, nearly all of which are growing, and demanding enlarged appropriations. The wants of those Missions are increasing beyond the ability of the Board to meet them, and consequently our appropriations suffice to meet only the most imperative demands of our work. Every year many important items have to be thrown off from our list in order to bring our expenditures within certain prescribed limits. There is no doubt but that the kingdom of Christ will at length prevail in this land. The work is advancing faster than any mere statistics can represent. Those who are engaged in it feel that it is a blessed work, and that it pays higher dividends than the most favored stocks of earth. We ask our friends, therefore, whether they would not wish to have a part in this work? Many there are who have helped us, and who are helping us still. Some who have not cared to contribute to the general funds of the Mission, have selected some special work which is not provided for in our appropriations, and have borne the entire expenses of it, thus making it their own. Are there not others who would do the same, for the sake of the Master? By consultation with any member of the Mission our friends can learn what these objects are. Will some one adopt some of these special objects, and thus take a part in the great Missionary work?

A Comparison.—While this Report is in preparation for the press, the statistics of the Congregational Churches in America, for the last year, have come to hand. There are 4092 churches reported, while the “Home expenditures” and “Benevolent contributions” of only 3000 churches are given. It may be presumed that the 1092 churches whose expenditures and contributions are not reported, are the smallest and weakest of all. If therefore 12½ per
cent be added to the total amount raised by the 3000 churches reported, it may fairly represent the whole sum raised by the 4092 churches, and furnish a basis for the following comparison. It is difficult to make any proper comparison between countries where almost all standards vary widely. There is, however, one standard which is common to all lands, and that is the price of a day's labor of a common laboring man. This must of necessity bear certain definite relations to money values, and to the cost of living, in the various countries. The value of a day's labor in one country, however small it may be, may properly be compared with the value of a day's labor in another country, however great it may be, as a test of benevolent giving. With these notes of explanation we give the following table:

<table>
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<tr>
<th></th>
<th>American Congregational Churches</th>
<th>Marathi Mission Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole number of churches compared</td>
<td>4,092</td>
<td>23</td>
</tr>
<tr>
<td>Whole number of church members</td>
<td>401,549</td>
<td>1593</td>
</tr>
<tr>
<td>Added on profession during last year</td>
<td>17,923</td>
<td>161</td>
</tr>
<tr>
<td>Percentage of additions to whole number</td>
<td>4.46</td>
<td>10.10</td>
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<tr>
<td>Total amount of money raised for Home and Benevolent purposes</td>
<td>$6,084,034</td>
<td>Rs. 3,959</td>
</tr>
<tr>
<td>Average amount to each church member</td>
<td>$15.15</td>
<td>Rs. 2 8 0</td>
</tr>
<tr>
<td>Price of a day's labor of a common laboring man</td>
<td>$2.00</td>
<td>Rs. 0 3</td>
</tr>
<tr>
<td>Number of days' labor contributed by each church member</td>
<td>7.57</td>
<td>13.24</td>
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</tbody>
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II.—SYNOPSIS OF THE MISSION. AND STATISTICS OF THE CHURCHES AND DISTRICTS. BOMBAY.


AHMEDNAGAR AND VICINITY.

Residing at AHMEDNAGAR.—Rev. L. Bissell D. D. and Mrs. Bissell; Rev. E. A. Hume; Rev. James Smith and Mrs. Smith; Miss Sarah J. Hume; Miss Katie Fairbank; Miss Ruby E. Harding; Rev. A. D. Bissell and Mrs.
II.—THE SYNOPSIS OF THE MISSION.

Bissell, Rev. Ramkrishna V. Modak, Theological Instructor. Churches at Ahmednagar and Khandala. Mr. Maruti R. Sangale, and two other Preachers. Two Pastors; four Bible-readers; three Bible-women; fifteen schoolmasters; eight school-mistresses; Whole number of Native Agents—35. Outstations—8.


The Mission High School is in charge of Rev. J. Smith.

The Girls' School is in charge of Misses Fairbank and Harding.

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

The Wadale District is in charge of Dr. Fairbank. Churches at Chandé, Dedgâw, Panchégâw, Sonâi, and Shingavé-Tukâi. Four Pastors; seven Bible-readers; two Bible-women; eighteen schoolmasters; one school-mistress. Whole number of Native Agents—32. Outstations—18.

The Rahuri District is in charge of Dr. Fairbank. Churches at Râhuri, Shingavé-Nayak, Wâmbori, Belapur, and Rahaté. Three Pastors; one Preacher; seven Bible-readers; two Bible-women; fifteen school-masters; Whole number of Native Agents—28. Outstations—18.

The Kolgaw District, in charge of Dr. Bissell, in 1884, is transferred to Rev. A. D. Bissell from January 1, 1885. 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 Jambgaw District is in charge of Rev. R. A. Hume. Church at Jambgaw. Two Preachers; five school-masters. Whole number of Native Agents—7. Outstations—5.

The Sirur District, in charge of Dr. Bissell, in 1884, is transferred to Rev. R. Winsor from January 1, 1885. Church at Sirur. One Pastor; one Preacher; two Bible-readers; five Bible-women; five school-masters; two school-mistresses. Whole number of Native Agents—16. Outstations—5.

SATARA AND VICINITY.

Residing at Satara.—Rev. H. J. Bruce and Mrs. Bruce; Rev. Vithal Makasarâ, Pastor of the Church. Rev. Kasam Mahammadji, and two other Preachers; two Bible-readers; nine school-masters. Whole number of Native Agents—15. Outstations—5.

The Bhuinj District is in charge of Rev. H. J. Bruce. Church at Bhuinj. One Preacher; two school-masters. Whole number of Native Agents—3. Outstations—2.

SHOLAPUR AND VICINITY.

Residing at Sholapur.—Rev. C. Harding and Mrs. Harding; Rev. L. S. Gates and Mrs. Gates. Churches at Sholapur, Dhotre and Watwad.—Mr. Prabhâkar B. Keskar, Medical Catechist; Mr. Bhiwaji Kharabas, Preacher at Barsi. One Pastor; one Preacher; two Bible-readers; two Bible-women; eleven school-masters. Whole number of Native Agents—18. Outstations—9.

SUMMARY OF NATIVE AGENTS.

<table>
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<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastors</td>
<td>14</td>
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<tr>
<td>Preachers</td>
<td>17</td>
</tr>
<tr>
<td>Bible-readers</td>
<td>34</td>
</tr>
<tr>
<td>Bible-women</td>
<td>19</td>
</tr>
<tr>
<td>School-teachers, male</td>
<td>105</td>
</tr>
<tr>
<td>School-teachers, female</td>
<td>16</td>
</tr>
<tr>
<td>Medical-Catechist</td>
<td>1</td>
</tr>
<tr>
<td>Editor</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>207</strong></td>
</tr>
</tbody>
</table>

Whole number of Outstations ................. 91
### Names of the Churches.

- Bombay
- Ahmednagar
- Satara
- Sirur
- Khokar-Belapur
- Shingave Na.
- Chandé
- Parner
- Kolgaw
- Rahate
- Panchégaw
- Wamburi
- Shingavé Tu
- Rahuri
- Sonai
- Bhuinj
- Dhotré
- Watwad
- Khandala
- Jambgaw
- Khirya Chutara N.W.P.

### Names of Pastors and others in charge of Churches at the close of the year.

- Rev. Tukaram Nathuji
- Rev. Anaji Kshirsagar
- Rev. Vithalraw Makasaré
- Rev. Sadoba Zadhaw
- Rev. Apaji Bhosie
- Res'. W. Ohol, in charge
- Rev. Lakshman M. Salavé
- Mr. Ramji Undé in charge
- Rev. Gangaram Wagchauré
- Rev. Vithoba Bhambal
- Rev. Sayaji M. Rathwad
- Rev. Mahipati B. Anknipagar
- Dr. Fairbank in charge
- Mr. Ramji Rakhamaji, in charge
- Rev. E. S. Hume in charge

### Communicants, Baptized Children, Adults baptized but not received to Communion, Whole number of Baptized Persons, No. of Villages in which Christian live, Contribuations during the year.

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Year of Organization</th>
<th>Names of Pastors and others in charge of Churches at the close of the year</th>
<th>No. of January 1st</th>
<th>Communicants</th>
<th>Baptized Children</th>
<th>Adults baptized but not received to Communion</th>
<th>Whole number of Baptized Persons</th>
<th>No. of Villages in which Christian live</th>
<th>Contribuations during the year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>1837</td>
<td>Rev. Tukaram Nathuji</td>
<td>79</td>
<td>183</td>
<td>51</td>
<td>21</td>
<td>78</td>
<td>44</td>
<td>5</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1833</td>
<td>Rev. Balawant Chimaji</td>
<td>278</td>
<td>61</td>
<td>339</td>
<td>242</td>
<td>221</td>
<td>162</td>
<td>11</td>
</tr>
<tr>
<td>Satara</td>
<td>1850</td>
<td>Rev. Vithalraw Makasaré</td>
<td>48</td>
<td>1</td>
<td>43</td>
<td>25</td>
<td>18</td>
<td>34</td>
<td>45</td>
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<tr>
<td>Sirur</td>
<td>1855</td>
<td>Rev. Sodoba Zadhaw</td>
<td>88</td>
<td>2</td>
<td>90</td>
<td>42</td>
<td>38</td>
<td>80</td>
<td>39</td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>1850</td>
<td>Rev. Apaji Bhosie</td>
<td>47</td>
<td>2</td>
<td>1</td>
<td>48</td>
<td>24</td>
<td>20</td>
<td>37</td>
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<td>7</td>
<td>8</td>
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**Notes:**
- 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.
- AMERICAN MISSION REPORT FOR 1884.
### 2.—DISTRICT STATISTICS FOR THE YEAR 1884.

<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>
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<td>Bombay and Lalitpur</td>
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<td>Totals</td>
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<td>14  4   13  34  19   105  16</td>
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III—THE CHURCHES.

The Gains of the Year.—The statistical tables show much more satisfactory gains during the last year than it has often been our privilege to record. Nearly every column shows a substantial increase. The whole number of persons received on profession of faith is 161, which has been exceeded only three times in the history of the Mission. The net gain of communicants was 135, which was more than nine per cent of the whole membership at the beginning of the year. The whole number of communicants at the end of the year is 1593. The number of children baptized during the year is 97, and the net gain in this column is 49, making a total at the end of the year of 983. There are 97 adults baptized but not received to communion. The whole number of baptized persons therefore is 2673, which is a gain of 159 upon last year. The amount of contributions for the year is Rs. 3958-14-10, which is less by five hundred rupees than in the previous year. This is accounted for by the fact that in 1883 various special objects were presented in Bombay and at the Annual Meeting at Ahmednagar, for which considerable sums were given. Many of the individual churches report an increase in their contributions for 1884. By the graduation of a class in the Theological Seminary the number of licensed preachers has increased from 6 to 13, and consequently the number of Bible-readers has decreased from 39 to 34. There are fourteen more school-masters, and the whole number of Native Agents has increased from 193 to 207. Three additional Schools are reported with an increase of 195 pupils, making 1720 in all. The number of Sunday Schools has risen from 40 to 53, and the number of pupils from 1435 to 1668. While we could wish for far greater gains, yet we are grateful to the Master for these tokens of his presence and blessing. We believe that much foundation work is being done, which is not shown in these Tables, and which will render larger results possible in the near future.

The Ahmednagar Church.—Dr. Bissell says:—"The Ahmednagar Church now numbers over 300 communicants, and about half that number of baptized children. To care for the regular Sabbath services and also carefully to look after the interested seekers, to instruct them and bring them forward—to seek out the erring, and visit the sick, was found to be too heavy a burden for the pastor, even when aided by the elders of the church. Near
the close of the year a call was given to one of the licensed preachers of the Mission to become associate pastor, and he having accepted the call, was installed on the 20th of November. The two pastors now jointly carry on the work of the church. The church undertakes the support of both these pastors, and they also employ one Bible-reader. The additions to the church during the year were sixty-one; the largest number ever received in a single year. Most of these were youths from the Christian schools in Ahmednagar, though not all the children of Christians. It is an interesting fact that parents who are not themselves Christians sometimes bring their children to us, and say, 'educate these and teach them Christianity; if I do not become a Christian myself, I wish my children to become so.' The Christian schools are the nurseries of the church."

The Pastors write:—"The condition of the church on the whole has been such as to give cause of thankfulness. There has been a good attendance at the religious services both on the Sabbath and on other days. Most of the church members contribute readily for the support of the pastor, and for other expenses of the church. They also keep away from the heathen festivals, theaters, and other idolatrous sports, which have in past years proved a snare to many. The Sabbath School takes the place of the morning service, and both old and young attend it. There are twenty-one classes in the school, and about three hundred pupils. A class for inquirers is held Saturday afternoon, which before the installation of the new pastor was conducted by one of the deacons, but is now in charge of this pastor. This has proved a great help to many in fitting them to take intelligently the important step of professing their faith in Christ, and entering the communion of the church."—Grateful mention is made of the restoration to comfortable health of two of the elders of the church, and the senior pastor, all of whom were for a time very seriously ill.

The Churches in the Godavari Valley.—Dr. Fairbank writes:—"The time was, and it does not seem to me long ago, when three of our Mission families resided in the valley of the Godavari. And both the Missionaries and their wives found their hands and hearts fully occupied. We have since then encouraged the Christians to choose pastors for their churches and to undertake their support, and to act as independently of the Mission in all respects as possible. They have succeeded to some extent. But during
the year 1884 the superintendence of our Mission operations in all that broad land, fell on my shoulders and they are somewhat bent and weakened by age. I was unable to do any of the work as thoroughly as it should have been done, and was obliged to refrain from attempting many things which I saw were urgently required. The Christians in our connection who reside in this valley, are scattered over an area which is seventy miles long and thirty miles broad. The Mission supports, for the children of these Christians and their neighbours, thirty-four schools. A faithful supervision of these schools would have occupied a large part of my time. But I found it necessary to be content with the work of the two inspectors, one of whom, being a student of Theology, was away from the valley for five months of the year. These 1025 Christians are connected with ten churches. Each of these is named from some one of the group of villages in which the members reside. Seven of them have pastors who reside in villages most convenient for their duties: not in all cases in the villages from which their churches are named. It is an unavoidable difficulty that many of the members live so far away from the pastor that they do not frequently attend the services he conducts, nor the meetings of the church for business. The pastor also visits them unfrequently. Hence they do not learn to feel a strong interest in the church as 'our church,' nor do they acquire such a personal regard for their pastor as they would if they sat regularly under his ministrations. Most of them are unable to read and as they hear so little, it is not strange that they know only the barest outline of the faith they profess. And as they do not feed upon the word, they do not grow in knowledge nor in grace. If they give any thing for the support of the pastor, it is only from their loyalty to Christianity, and not from any special fondness for their pastor or their church."

Social Influences.—"The social influences of Christian fellowship and communion affect these scattered ignorant village Christians but slightly, and this fact is deplorable. In some instances there are companies of Christians who live too far from the pastor to attend his regular preaching services, yet feel the need of social influences and meet together regularly. They are taught by a school teacher or some one of their number who can read, and whom they recognize as their leader. Two such companies are now asking to be organized into separate churches."

Special Interest.—"In the latter part of the year special
interest in religion was manifested in two villages which are some twenty-two miles apart, and it seems to be spreading in the vicinity of one of them. Four of those who had chosen to profess their faith in Christ, were baptized in one of these villages, and several in the other village are asking to be baptized. I am sorry that I am hindered by an obstinate cold, and by an ebbtide in my general health, from entering into the special work that is needed in those two localities."

**The Rahate Church.**—"An unusual number was received to the communion of the Rahate church, but the pastor does not report any special manifestation of the Spirit's influences. The Rahate church is scattered over a large area. Its 110 members reside in 30 villages. The most distant of these is more than 20 miles away from the pastor's residence. He is an active man and is ever going from place to place. But he can visit some of his church members only at long intervals, and it must be a special occasion that will bring together all the members of his widely scattered church."

**The Kolgaw Church.**—Pastor Gangaram of the Kolgaw church, after reporting the Sabbath School, preaching, and other religious services well sustained during the year, speaks as follows of the work carried on in the district, which contains more than a hundred villages:—"There are four Bible-readers, two Bible-women, and three school teachers in this district. These have continued their work faithfully during the year. At times several of these join the Missionary and his wife on a tour through some part of the district. Some of the people among whom they go have given up idolatry and other heathen practices. Some are earnest seekers after the truth. I feel sure that before long there will be a large ingathering in this district. One of the leading members of our church, who for years past has been an active preacher and inspector of the Mission schools, has received and accepted a call to become associate pastor of the Ahmednagar church. Though regretting the loss of such a laborer from this district, where many more are needed, we rejoice in the new field of usefulness he now occupies, and pray that his labors there may be attended with the blessing of the Lord."

**The Parner Church.**—Mr. R. A. Hume writes:—"Recently, after going on a Saturday evening to a village near Parner, on Sunday I went to Parner. Almost no one knew that I was coming, and I
reached the chapel after the S. S. service was nearly over. I found Christians present from eight villages. One had come 7 miles from the S. E., another 7 miles from the E., another 5 miles from the N. E., another 7 miles from the N., another 7 miles from the N. W., and one woman had come on a pony 5 miles. The others were from Parner or nearer villages. After a careful study of the International S. S. Lesson, led by the teacher of the school at Parner, the acting pastor conducted the regular service of worship. He took as a text Acts 20:28, 'Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood,' and preached from very full notes, which he had prepared with care, a sermon on the Church, its history and privileges and our duties to it, and made the whole service a profitable one. At its close the usual offerings for benevolence were made, and many of those present gave something. That voluntary gathering of Christians from such distances, the manner in which the service was conducted, and the fact that that little church for years supported and still expects wholly to support its pastor, in the main by tithes from the leading members, show what root Christian institutions are taking here. The former pastor resigned nearly two years ago. But before this report is printed a graduate of this year's senior class in the Theological Seminary will doubtless have been ordained over the church.”

The Jambgaw Church.—Mr. R. A. Hume writes:—“The wife of the pastor of this church has long been in feeble health, and has felt that she could not live in that place. So at the close of October it seemed necessary to him to resign. I was present at the meeting of the church when his letter of resignation was read and acted on. Every thing which was done was a credit to all concerned. In an excellent letter the pastor thanked the church for the kindness with which it had treated him, put a very modest estimate upon the value of his work, gave the reasons why it seemed necessary to sever his connection with the church, and expressed undiminished interest in it. Then several members of the church rose and expressed their esteem for the pastor and satisfaction with his labors, and their regret that he felt it necessary to resign. But as the pastor felt it utterly impossible to stay, the church voted to accept his resignation, appointed a committee to write him a letter of thanks and good wishes, and voted him a month’s extra allowances as an expression of kind feeling. Then after considering what ar-
rangement to make for the future spiritual care of the church, it was unanimously voted to invite a member of the second Class in the Theological Seminary to act as pastor for a year. He has entered upon his work with enthusiasm and we hope that the welfare of the church will not suffer in his hands.”

**The Sirur Church.**—Pastor Sadoba says:—“Three persons have been received to the communion of the church, of whom two were baptized children in the schools. The regular Sabbath services and other weekly meetings have been continued during the year, and were often attended by a good number of outsiders as well as by the Christians. Although there has been no resident Missionary at the station, preaching in the villages has been carried on by the pastor, three Bible-readers and five Bible-women. At the end of the year Rev. Mr. Winsor and family returned from their furlough in America, and received a warm welcome from the church and people.”

**The Bombay Church.**—Pastor Tukaramji reports:—“Although the past year has not been marked by much increase in the membership of the church still much has been accomplished that we are thankful for. A greater interest in the preaching of the Gospel to the heathen is manifested, companies of two and three going many times and to many parts of the city. Many of the young men of the church are interested in the distribution of tracts. Walking one day along the street I noticed that people coming towards me had a small tract in their hands which they were reading as they moved along. At first I thought this must be the work of some preacher, but I soon found one of our young men whose father had sent him on an errand and he was sowing the seed as he went along. The Friday prayer meeting has called for my special concern, and I am glad to say our room is now well filled, and helpful words and earnest prayers have found utterance there. At the beginning of November special meetings were held at which many confessed their faults and manifested their resolution to lead a better life. Many of the children seem to show a deeper love for the Saviour and we feel that we received a blessing from on high. The Missionary spirit of the church is being developed and young and old take an interest in giving to this cause. On the whole we feel much encouraged at the condition of things. There are several inquirers and many seem very near the kingdom of God. May God fulfil our hopes.”

Mr. E. S. Hume adds:—“The condition of our church at the end
of the year 1884, is encouraging. Although there have not been large accessions, yet there are a number of enquirers, the congregation is united, and in almost every respect the church is in an unusually hopeful state. The weekly prayer meeting has been always well, and sometimes even largely attended. Early in November a series of meetings was held for the purpose of following up the influences of the general meetings held in Ahmednagar at the time of the annual meeting. These services were most solemn and profitable, and many were quickened and revived."

The Satara Church.—Pastor Vithalraw says:—"As in former years there has this year also been much evangelistic work done, by preaching, by the kirttan and by other means, and for this we are grateful to God, and would praise his name. The seed sown has not yet brought forth a full harvest, but nevertheless there are here and there a number of inquirers for whom we pray that they may be led to confess Christ.—The number of Communicants in the church at the beginning of the year was 43. One person has been received and one has died, so that the number remains the same. Three children have been baptized and the whole number of baptized children is now 49. The spiritual condition of the church is very satisfactory, and most of its members are 'zealous of good works.' The church has provided for the entire support of the pastor, has paid for the ordinary care of the chapel, and has given something for the support of its poor. Besides the usual Sabbath and week-day meetings, which have been well attended, special meetings were held during the week of prayer, and at other times during the year. Christmas was observed by meetings for prayer and singing, and the 'watch meeting' was held at the close of the year. We ask the prayers of Christian friends that God may bless this little church and make it the means of extending the light of the Gospel to these multitudes who are still sitting in darkness."

The Church at Sholapur.—Mr. Harding writes:—"The state of the church at Sholapur was very satisfactory the first half of the year, but afterwards it passed through a season of severe trial, a prominent member of the church was accused of immorality, and the uncertainty as to his guilt or innocence led to much strife and party feeling in the church. This for some months was a very trying experience to the pastor and to the whole church. It seemed difficult for any one to act with perfect candor. But at length a council of brethren from other churches was called to review the
whole case, and their unbiased decision was adopted by the church, and thus a better state of feeling has been restored."

**New Churches Proposed.**—Mr. Gates remarks:—"Several persons have been baptized during the year, and they are talking about forming one or more churches. It is claimed that two villages are desirable centres. This seems to be true, and it will apparently not be long before churches will be formed in both places. Inquirers are numerous in all the near villages."

**IV.—SELF-SUPPORT OF CHURCHES.**

**Self-Support in 1884.**—It is three years now since the churches undertook to support all their pastors without any grant-in-aid from the Mission. Some changes occurred among the pastors near the close of the year, but the numbers have only been diminished by the death of pastor Mesoba of the Watwad church. The fourteen pastors have continued to receive their support from their own churches, supplemented in some cases by grants from the Sustentation Fund. Many of the churches report a considerable increase of contributions over those of the previous year.

**Difficulties in the Way of Self-Support.**—Dr. Fairbank writes:—"Only seven of the ten churches which have been organized have ordained pastors. Of the three which have none, two depend on the pastor of the Rahuri church, and one depends on my services. I was happy to help this church in securing the services of a graduate of our Theological Seminary near the end of the year. He is their preacher now, but they do not unite in calling him to be their pastor and in asking the 'Union' to ordain him. One difficulty in their way has been the expected failure of their crops this cold season. After receiving barely enough (and in some cases not enough) from their crops of 1883-4 to pay the Government assessment on their land, and then being unable from the failure of the rains, to even sow the seed for the rainy season crop of 1884, they naturally shrink from assuming the support of a pastor. Now that the remarkable December rain has revived the sorghum so that it will give a fair crop, if not such a one as they desire and need, I hope they will give freely as the Lord has prospered them."

**The Kolgaw Church.**—Pastor Gangaram writes:—"The church members have continued to give their tenths, and some a little more, and thus the pastor's salary has been raised without a grant from the Mission, or sustentation fund. Of those who have no
regular service little is received, and indeed little can be expected. It is still a hard struggle with them to obtain their daily bread for themselves and their families."

**Self-help at Parner.**—Mr. R. A. Hume says:—"Severe rains for one or two years had so injured the chapel of this church that it was necessary partly to rebuild it this year at considerable expense. To raise funds for this purpose, the members of the church who are Mission agents, in addition to the tithes which they pay regularly for the support of the church, gave a quarter of one month's income, and quite a number of Hindus also contributed. A few years ago many of the Hindus of Parner were bitterly opposed to all Christian work. Whereas now some of them cheerfully give money to repair a Christian place of worship."

**Self-Support in Bombay.**—Mr. E. S. Hume says:—"Last year two members of the church made some large donations for special objects which made the total amount of contributions from the church very large. There have been no such gifts this year, but the amount realized from tithes and the usual weekly collections is larger than ever before. There is not a single member of the church who is able to give without sacrifice—and many can spare what they contribute only with great difficulty—hence one thousand rupees is a large sum to be given by a church of less than one hundred communicants."

**A Real Test of Success.**—Mr. E. S. Hume adds:—"It is too often the case that the number of accessions to a church or mission is supposed to be a fair criterion by which to judge of the success of that church or mission. None know better than those who have enjoyed this kind of success, that this is an erroneous opinion. Recently a member of the Telegu Baptist Mission, which has had larger accessions than any other mission in India during the past ten years, was in Bombay. After seeing something of our church work he remarked:—'There is more hope for the future in one such self-supporting church than in a thousand new converts.'"

**V.**—**PERSONAL NOTES.**

**Arrival of Mr. A. D. Bissell.**—Dr. Bissell writes:—"In the past year the Lord has brought one of our sons with his wife, to be associated with us in the missionary work. Born in the country, and having remained with us till 13 years of age, the
language comes back to him readily, and after a few months he is able to use it in preaching to the people. From the commencement of 1885, the Mission has given him charge of the work in the southern district of Ahmednagar; and we trust they will be permitted to see much fruit there in the coming years."

**Notes from Wadale.**—Dr. Fairbank says:—"The year 1884, the 38th year of my missionary life, has just closed. It was not an eventful year, for good or for evil. The population of the region where my lot is cast was not decimated by cholera as it was in 1883. Excepting the unusual prevalence of fever and ague through a part of the year, which was however of a mild type, there was little sickness among the people. The rains which are usually allowed us in June, July and August were almost entirely withheld, so that the rainy season grains were not sown. This, after the failure of the sorghum crop in the previous cold season, seemed a great calamity. But the rain fell propitiously in September and October. The farmers sowed wheat, sorghum, and other cold season grains, with the hope that the ground was sufficiently moist to perfect the grain. But before the end of November the sorghum began to turn yellow, and, in fields with a shallow soil, to dry up, and it was soon manifest that unless rain should fall the crop would mostly dry up without producing grain.—No one dared to expect that the Lord would send rain in December; yet He rebuked our weak faith and sent it. It began on the 19th of December and the precious drops fell day after day for a week. Almost five inches were allowed us at Wadale. Some fields were past recovery, but in general they were revived and now promise a fair harvest. 'Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men.' In a country like the Dakhan, where all the water we have, comes to us as rain, it seems strange that all do not recognize our dependence on Providence."

**The Gospel Almanac.**—Dr. Fairbank writes:—"Finding that this Almanac, (which is a continuation of the Dnyanodaya Almanac that had been published by the American Mission for many years, but was last year made over to the Bombay Tract and Book Society,) could not find an editor, I reluctantly undertook its preparation. It seems strange that it should require so much time, but fifteen days of my time were required for its preparation. It is the flood of accumulated littles that carries away the time of us Missionaries, leaving but few vestiges that we are able to recognize."
The Marathi Bible Dictionary.—Mr. Bruce says:—"My literary work during the year, and especially during the rainy season, has been the revision of a Marathi Bible Dictionary, and its preparation for the press. The close of the year finds this work completed, in manuscript. It was originally prepared by Mr. Kassimbhai, who has had it in hand, in the intervals of other work, for ten or twelve years. My own connection with it has extended over two years and a half, and my work has been that of revising, verifying, re-arranging and enlarging. A large number of excellent illustrations, some of them of very special interest, have been obtained, mostly through the kindness and generosity of the American Tract Society, of New York, the American Sunday School Union, of Philadelphia, and the Society for Promoting Christian Knowledge, of London, and we would return our best thanks to these Societies for their assistance. The work covers about 1250 pages of manuscript, and it is expected that the Bombay Tract and Book Society will publish it during the year 1885."

A Visit to Madura.—Mrs. Harding writes:—"The beginning of the year 1884 brought us special privileges. Mr. Harding and I were permitted to go to Madura, to attend the Annual Meeting of our Missionaries there. A rare sight it was, to see so many beloved Missionaries and native Christians together. I quite enjoyed the scenery—the wonderfully carved temples taught us lessons of remarkable patience and religious zeal in those idol worshippers, but more than all, we rejoiced and were thankful to see the blessed work, the living witnesses of God's power, right in the strong holds of heathenism. A precious tie we felt it to be, that binds Christian hearts everywhere! The three weeks of our trip to Southern India will long be cherished in our memory."

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 1884.

"The work of such an Institution is much the same from year to year and rarely shows any thing of thrilling interest. Its true report
is found in the usefulness of its graduates. But this cannot often be recorded in such a statement as this. The Seminary was in session five months. The rest of the year the young men were engaged in work in different districts. The continued sickness of Rev. R. V. Modak made it necessary for both classes to study together. There were twenty-one male students, and, as last year, the wife of one studied in several subjects with the young men. Such a case would be rare even in Christian countries. The wives of the other married students attended Mrs. Bissell's daily exercise for women.

The Studies of the Year.—"During the term, in Exegesis eight chapters of Romans were gone through carefully; in Systematic Theology some of the great doctrines were considered, as treated in our Theological Class Book; in Church History instruction was given on the Reformation, and on Revivals and Missions; in Homiletics minute suggestions were given on the composition of Sermons, also hints on pastoral work; and in Natural Science Mr. Bruce's book on Comparative Anatomy was taught. Those who are well along in English studied it regularly in the most advanced class in the High School. The others studied English a few weeks, but as they found it hard to make rapid progress and more necessary subjects were being omitted, it seemed better to drop it during the latter part of the term. On Saturday mornings there was a Rhetorical Exercise at which plans of Sermons were made and criticized, or Sermons preached, or discussions held, or the manner of reading hymns and the Bible in public worship, was taught. All the young men are engaged in Christian work, such as conducting Sunday Schools for Hindus, and visiting the near villages for preaching. In three villages marked results attended this work. On Saturday evenings a prayer meeting for the students was usually led by one of the instructors. As a result of all this instruction and these meetings and this work, the students made decided advance in their intellectual and spiritual life. Yet one day one of the young men truly remarked to one of the teachers, 'Sir, much as we are profited by all this, we believe that you get even more advantage than we.' Who, that has had experience in studying such subjects as are considered in a Theological Seminary in order to teach them, and has tried to develop the religious life of young men, has not found that he himself gained more than he could give? It's a great privilege to have a part in such work."

The Style of Instruction.—"The attempt is made to avoid
mere scholasticism in teaching, but, taking up such subjects as constantly recur in every day life, to lead the young men to lay hold of such principles and modes of thought as will enable them to think and teach aright. E. g. at the beginning of the term it was proposed that whatever subject might come up for consideration, all should definitely ask themselves, 'What does God think about this?' and then that His opinions so far as they can be understood, should be our opinions on that subject. This was steadily done, and it quickly settled many questions.

Written Examination.—“During the year a good many of the students took part in a written examination on seven different topics. As illustrations of the subjects and mode of instruction we give the questions in three of the seven papers.”

I.—THE LEADING DOCTRINES OF CHRISTIANITY.
1. —What different views of the Inspiration of the Bible have been held at different times in the Christian Church?
2. —What are some of the dangers to be avoided in teaching the doctrine of the Trinity? Give some illustrations of errors which have been held on this doctrine.
3. —What was the necessity for Christ’s making an atonement for sin?
4. —Give Paul’s doctrine of sanctification as taught in the Epistle to the Romans.
5. —Give a short statement of the doctrine of Angels.
6. —In order best to impress on men the necessity for obeying God’s commandments what should we represent to be the reason of His giving men such commandments as He has given?
7. —What is Christ’s teaching about the Sabbath?
8. —What does the Bible teach about the time of Christ’s second coming and what events are to accompany that coming?
9. —Since Christ died to save every man, what is His relation to those who never heard of Him before they leave this world?
10. —How far does the efficacy of any sacrament depend on the character of the one who administers it?

II.—EARLY CHURCH HISTORY.
1. —Where did Peter do most of his work in the development of the Christian Church?
2. —Give a short account of Josephus and his writings.
3. —What were the funeral customs of the early Christians?
4. —Briefly describe two persecutions of Christians in the second century.
5. —Give some account of the development of Christianity in North Africa.
6. —Mention three heresies which have arisen in the Christian Church. How did the Church meet those heresies? How far were the methods employed wise?
7. —Give some account of Tertullian and his writings.
8.—Give a short account of the rise and spread of asceticism in the early church.

9.—What were some of the main causes which led to the Reformation at the time of Luther?

10.—Give a brief account of two leaders of the Reformation in Switzerland.

III.—HINDU AND MUSALMAN CONTROVERSY.

1.—When Hindus propose to abandon modern Hinduism for that of the Vedas, how would you show that only so much reform is not sufficient?

2.—How can the poems of Tukaram be used in showing some defects in popular Hinduism?

3.—How would you prove the folly of idolatry?

4.—How would you try to convince a Hindu that God would not give different national religions to different nations?

5.—How would you try to convince a Hindu Vedantist that his doctrine of illusion is wrong?

6.—Show that Ram was not an incarnation of God.

7.—Give some account of who wrote the Quran, and when and how.

8.—Since the Quran describes Jesus as the only sinless prophet, how can this be made a means of leading Musalmans to regard Him as the Saviour?

9.—How would you prove to Musalmans that it is not degrading to God to take an incarnation in human form?

10.—In order to convince Musalmans about the truth of Christianity, how would you compare the means by which the Muselman and Christian religions have been spread?

Buildings and Endowments.—"In 1884 three new dormitories for married students were erected. In order to associate this Seminary with friends who have helped it, and with the Missionary Society which supports it, on the walls of dormitories which have been hitherto built, there have been slabs giving the names of donors and Secretaries of the American Board. In order to help to connect the institution with the past life of this Christian community the three houses built this year had the following inscriptions engraved on slabs upon their front walls: 'In honor of Rev. H. Ballantine;' 'In honor of Rev. Hari R. Khisti;' 'In honor of Rev. Vishnu B. Karmarkar, built by his children and friends.' Of the past generation of Missionaries Mr. Ballantine did far the most for the Theological training of an Indian ministry; and of pastors who have ended their earthly labors Haripant and Vishnupant are those whose work was most fruitful. The children of Vishnupant, who are active in Christian labors, though not employed as Mission Agents, have given part of the cost of the dormitory in honor of their father, and hope to lead some of his
friends to contribute toward the rest of the expense. The institution now has twelve comfortable houses for married students. But, as a comfortable house to live and study in adds much to the effectiveness of a course of study, we shall not rest till there are quarters for all the students, of whom there were 21 this year, and of whom we shall ere many years have many more. A dormitory can be built for Rs 400, or $175. A full scholarship can be endowed for $1,000, or £300. For several years we have printed the fact that an endowment of $10,000 or £2,000 for the support of a Native Professor is desired. Some day we hope to receive such a gift from some good friend."

VII.—THE MISSION HIGH SCHOOL.

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

The School in 1884.—"The year 1884 has been marked by special mercies. Mrs. Smith after suffering for more than two years, was obliged to return to America in March, and was so highly favoured as to be able to return in December in good health and spirits. In her absence the High School absorbed all my time and strength, aided though I was by Miss Hume, who has taken classes daily throughout the year, and has now become absolutely necessary to the school. She has become as warmly attached to the pupils as they have to her, and we trust that the relationship between them may be long continued."

The Teachers.—"We have strengthened our teaching staff by calling a Christian graduate of Jaffna College, Mr. G. C. Lee, to teach Science and History, and a graduate of Bombay University for general work. These additions have been made possible by the increase in the revenues of the school from fees and the Government Grant this year, and were made necessary by a similar increase in the number of pupils."

The Pupils.—"A year ago we were able to report about 90 pupils. We have now on our roll over 120. In December 1883 we averaged 61. In December 1884 the average attendance was 107. In 1883 two pupils passed the matriculation examination. In 1884 five passed. In 1883 two passed the Government Public Service Examination. In 1884 five passed. Our expectations of a year ago as to growth and prosperity have all been realized, and in the matter the new building more than realized."
VII.—THE MISSION HIGH SCHOOL.

The New Building.—"Government has given us every encouragement and assistance we looked for, though various technicalities delayed the final passing of a building grant of over Rs. 10,000 until September. In the meantime numerous contributions had been received, and a grant from the Prudential Committee, so that the day after the decision of Government arrived we were able to begin work on the new building. It is now well under way and will be completed, we hope, in June."

Instruction in the Scriptures.—"Our Sabbath School has suffered through the absence of Mrs. Smith who was able to attract many pupils through the organ and singing. The new year however we expect will bring new interest and prosperity to this most important part of our work. The daily Scripture Lessons have been quite as interesting as last year. All the classes have had regular instruction and have given marked attention with the happiest results. Mr. Bruce who was appointed by the Mission to examine the classes in Scripture, made the following report in October.

REPORT ON BIBLE STUDY IN THE MISSION HIGH SCHOOL OCTOBER 1884.

'As requested by the Mission I have examined some of the classes of the Mission High School in the study of the Scriptures. The following is a schedule of the classes, with the portions of Scripture which they have studied in daily exercises.

VII. STANDARD.—14 boys, Genesis and Exodus with the lives of Samuel, Saul and David.

VI. STANDARD.—11 boys, Scripture Lessons the same as the above.

V. STANDARD.—13 boys, Genesis and Exodus.

IV. STANDARD.—Senior Division, 36 boys, Matthew's Gospel.

IV. STANDARD.—Junior Division, 24 boys, admitted October 1st.

I. STANDARD.—23 boys, admitted September 1st, Mark's Gospel.

Of the above I heard the fifth standard class which has been taught by Miss Hume, and the fourth standard class which has been taught by Mr. Anandraw. It was a pleasure to see these classes composed mostly of Hindu boys, who formerly knew nothing of the Christian Scriptures, now showing a growing familiarity with the historical portions, and incidentally, with the more spiritual portions of the word of God. The teachers are certainly deserving of commendation and encouragement in this work. I observed that some of the fourth and fifth standard boys had considerable difficulty in expressing their ideas in the English language, but still the elements of Scripture truth which they are acquiring, give good ground for hope that they may sometime derive spiritual profit from these studies.

Respectfully submitted

HENRY J. BRUCE,
Exam. Com.'"

Prospects of the Work.—"A year ago we made an appeal for help to carry on this work. As I mentioned above I have not
had Mrs. Smith's assistance, and no help has come from America, nor
have we yet had the hope of help held out to us. Still the work goes
on! It is the Lord's work. He can do without human agents when
it pleases Him. But He will have all the glory. We shall not share
it with Him unless we also share in the labor. And such work!
We who are so highly favored as to be allowed to do a little of it,
feel that we never could give it up,—that nothing could induce
us to change it for anything else. And what prospects we have be­
fore us! To one who has talents and taste for teaching, or for giving
lectures in English, there is a splendid opening. He could have as
much work in the school as he desired, and would always find a
ready ear among the parents and friends of these boys whenever he
could visit them at their homes, or lecture in the School Hall. This
latter is a department of the work that I have had much at heart
from the beginning, but the increasing pressure of school duties has
taken all my time, and would have given ample employment to
another missionary had there been one. We are looking forward
now to a higher class of work. College classes must be added be­
fore long,—next year we might begin if we had help. Who will
come? We are praying to the Lord of the Harvest."

Return of Mrs. Smith.—Mr. Anandraw Sangale writes:—
"In behalf of all the students and teachers of the school I would say
that we were very glad to welcome Mrs. Smith 'home again,' and ac­
cording to the graceful custom of this country, sanctioned by long
practice, fragrant garlands of roses and chrysanthemums were thrown
around the necks of those present at the reception, and the oriental
'Attar' and the occidental 'Eau de Cologne' combined their
perfume in the assembly hall.—Before leaving India Mrs. Smith
took pains, on week days as well as Sundays, to teach Christian
hymns to the students. During her absence 'Our Hindu Songsters'
used to sing, (or whistle,) as well as they could, 'The Happy Land,'
'Daniel,' 'Wonderful Words,' &c., &c. But now that Mrs. Smith
has returned singing and playing will, no doubt, be resuscitated.
Even the school-organ seems to wear a brighter face than before."

VIII.—THE GIRLS' SCHOOL AT
AHMEDNAGAR.

The Girls' School at Ahmednagar, which had previously been so
long under the care of Mrs. Bissell, came under the joint administra­
tion of Miss Fairbank and Miss Harding on the 14th of November,
1883. The following report for 1884 therefore includes also the last six weeks of 1883.

**Entering upon the Work.**—"The morning of November 14th, 1883, found the girls in readiness to begin school. There were many things for which we felt exceedingly grateful. All the circumstances were so favorable, the school was in fine order, the corps of teachers was excellent, the building so commodious and convenient, yes, all these things were a great help, such as few beginners are favored with. We knew it was the result of the care, forethought and work, of one who loved the work. Whatever misgivings we may have had at first, they were greatly lessened when the hour of devotions came, and the girls gathered together and began to sing. Then indeed both of us felt cheered and strengthened, for just as these girls could sing the praises of God in hymns, just so might not our work be a kind of praise to Him who led us to this work. God's mercies to us have been very great throughout the year."

**Sickness and Death of Teachers.**—"Two teachers, through illness, have had to give up their work in the School;—Pritabai, the teacher in our primary department, and Mr. Babaji Bhosle, our Master in the upper School. Babaji had never had robust health, but with care we had hoped that many years of usefulness were before him. We know now, that God had planned for him higher and nobler work than any we could give him. After a lingering illness of more than three months, just at the close of our school year, God called him home. His grave dignified manner, together with a most earnest desire for the best good of his pupils, gained for him their respect and love. We feel our loss deeply, and it will be hard to find any one who can fill his place."

**The Roll-Call.**—"The Names on the roll-call have numbered one hundred and forty-seven. The average attendance has been one hundred and twenty-seven. Death has not once entered our number during the year, for which we most truly thank our Heavenly Father. Three girls in the rainy season had a serious run of malarial fever; but with this exception all have kept well."

**A Normal Class.**—"Twelve girls remained from the class which we thought would leave us. We were glad to have them do so. They have been a good class and have done themselves credit. Besides studying, these girls have gone down in turn into the primary school to teach. By giving them some instruction and giving them hints individually, we have thought them worthy of
being called a Normal Class. This is not a new feature of the school, as the upper classes have had practise in teaching more or less in former years. We find the girls who are only average scholars often make the best teachers. Among other classes they have one of beginners in Geography. One day the girl teaching said to a pupil, 'Point out the direction "North" on the Eastern Hemisphere.' The child questioned was very doubtful, and even when the place was pointed out, did not seem convinced. 'Why!' She said, 'that is the place for the Arctic Ocean.' Quick as a flash the girl teacher said, 'You have hair on your head. Is that any reason why it should not be called your head?' The girl was convinced, and we think she will never be troubled again because the Arctic Ocean and North are in the same place! In time we hope for a Government grant for the Normal Class, which will be a great help."

_A Parsee Girl._—"As in previous years our girls have been almost without exception the children of Christian parents. One Portuguese child named Mary came quite regularly for a while, but through fear that she would learn our religion, as well as how to read and write, the parents, who are Romanists, have taken her away from us. To our surprise a little Parsee girl was brought to us in July, and attended regularly as a day scholar until the end of the term. She had been attending the Government Girls' School in the city, but it was so far away from her home, that her friends decided to send her to us. At the opening of the new term, November 14th, she came back and brought with her an older sister. The younger one's fondness for our Christian hymns has been quite remarkable. As soon as she found out that the Hymn Book and 'Bulbul' were available, she bought a copy of each for herself, that she might be able to sing with the others at morning prayers and at our weekly prayer meeting. She knows a number of Bible verses already, and repeats them very sweetly. It is surely for such little ones that Christ died, and we earnestly pray that both she and her sister may early be brought into His fold."

_Marriages._—"In looking over the records for the year, we find eighteen girls have married and left us. They are thus scattered all over the Mission in homes of their own. One who was a member of the Normal Class is to assist her husband in a school at Sholapur."

_The Standard Bearers._—"The 'The Standard Bearers' have held their regular meeting each week, and in October had their
annual open meeting, to which all the Missionary ladies were invited, as well as the Native Christian women in Nagar. Their fancy work articles brought them Rs. 38-2-0. With this sum they have decided to support a girl in school, as they did last year, and the balance they have sent as their mite toward building the 'Morning Star.' The little girls who do not belong to the Society have given seven and a half annas for the purpose, and have taken great joy and pride in earning every pice."

Collections.—"The tithes for the year amount to Rs. 15-12-0 and are given for the support of the pastor. The small fee of one anna per month and two annas for all who take English, is more cheerfully given than formerly. As another step in the right direction, this coming year each girl is to pay a six annas book-fee as well."

Joining the Church.—"On the first Sabbath of March seven of the older girls came forward and joined the people of God. One was baptized. She was an orphan picked up during the famine in the Sholapur district. Again, in September, quite a number were examined, but after much thought and prayer only three were received into the church. We find it very different here from what it is at home in regard to this matter. Girls are only too ready to make a profession, and instead of pressing upon them the duty of such a step, we have, on the contrary, to hold them back, trying to make them realize what responsibility it brings upon them to openly join themselves with the people of God."

Retrospection.—"In looking back over the past year we feel truly grateful for our many mercies. We had a great many new things to learn and in the midst of these God allowed other things to move very smoothly. May this work given to us, grow and increase, not that there may be praise from men, but that the work of the Lord may prosper!"

IX.—OTHER SCHOOLS.

The Normal School Students.—Dr. Bissell reports:—

"The usual number of our students, about thirty in the three classes, have been sent to the Normal School of the Christian Vernacular Education Society. The work of this Institution receives new importance from the recent action of the Government of India looking to the encouragement of primary schools among the ignorant and outcast classes. Most of these students came originally
from these lower classes, and they are not above laboring for the
elevation of their own people. The entrance standard to the Nor-
mal School has been raised again. Candidates are now required to
pass the Government 4th vernacular standard in order to enter the
lowest class. After this there are three years of study, including
some knowledge of English for those who are able to take this with
the other studies of the course. A few of the graduates of this
school have entered the Mission High School at Ahmednagar, and
continued their studies in the higher departments of knowledge
there taught. These students have maintained a good standing
in classes composed chiefly of Brahman and other high caste boys,
and in some instances have been among the first scholars in their
classes. This fact alone is a sufficient answer to all the sneers of
those who think lightly of labor for these lower castes, and fruit
gathered among them.”

**Common Schools in the Godavari Valley.**—Dr. Fair
bank reports:—“There were thirty-five common schools under my
charge during 1884. Only a part of them flourished. Some of them
were in session only a part of the year. It was a hard year for the
poor. There was plenty of grain in the country and the prices
were not high, but owing to the failure of the sorghum crop, those
who depend on what the farmers give as haks, received very little,
and were obliged to eke out their scanty living as best they could.
Their children were taken from school and put at work by which
they might earn their bread. Then we had no bājari or other rainy
season crop, and until the December rains there was little hope of

gain from the sorghum crop. So the whole year was unpropitious
for our village schools. The parents have a general desire that
their children should attend school, but they will not learn that
regularity of attendance and punctuality are necessary to success in
study. Although these schools have the advantage of a monthly
examination by an inspector, it is very desirable that a Missionary
should visit them frequently. During the year under review I was
unable to do it. But the teachers as well as the scholars and their
parents, need the incitement that such visits would give.”

**Common Schools in the Parner District.**—Mr. R. A.
Hume says:—“All these village schools were put under Govern-
ment inspection during the year, and every teacher was told that
he would receive from the Mission only ten months’ pay, and that
his income for the other two months would be whatever grant his
school received from Government, which would depend on the results of an examination. Under this plan one teacher will get nothing for two months and he deserves this loss for his slackness, three teachers will suffer a slight loss, one or two will neither gain nor lose, while five gain quite a sum. Even where a school may be unsatisfactory through no fault of the teacher, it is not wrong that a teacher should receive less. Faithful farmers have less incomes when the rain fall is slight; business men suffer when trade is dull; teachers of private schools have bad times when pupils are few. And the stimulus to faithfulness by such a rule is a great advantage to all. Those who are active will rarely suffer loss by such an arrangement."

The School for Christian Children in Bombay.—Mr. E. S. Hume reports:—"Eight years ago our School for Christian Children was opened with fourteen children. Our first class has just completed its course, and two girls, who went up for the University Matriculation Examination, have been successful. Their success not only reflects credit upon them, but shows that the school in which they have studied, has given them good opportunities. They are with two exceptions, the first native girls in this Presidency who have passed the Matriculation Examination, and are the first who have gone up in native dress. While female education is as yet in its infancy, it is gratifying to notice that Christians are the leaders in such an important movement. This will soon be forgotten, as many have already forgotten the efforts which the older Missionaries put forth in behalf of education when there were none to help, or approve of it, even for boys. In addition to the success of the school just referred to, the results of the examination of the Government inspector were gratifying, and show that the school is in better working order and more efficient than ever before. The grant gained at this examination was forty-three per cent greater than that of last year. Three of the scholars, one girl, and two boys, have been received into the Church during the year upon profession of their faith in Christ, and twice as many more are candidates now. It is probable that they too will soon be brought forward for church membership. As heretofore, the pastor has had an enquirers' class on Wednesday afternoon, after school. These meetings have been quite regularly attended even by many who can hardly be called enquirers. Mrs. Hume has regularly met the girls on Sunday afternoon. The boys have had a prayer and missionary
meeting at the same hour. For several months I attended this meeting quite regularly, but latterly I have not been able to do so. The meetings have gone on, however, and have done good, I am sure.”

Pastor Tukaramji says in regard to this school:—“The Mission School is giving our children education and religious advantages for which we are very thankful. Three children from this school united with the church during the year, and several more are enquirers. I cannot refrain from acknowledging the indebtedness of the Native Christian community to Rev. and Mrs. Hume for the care and interest they manifest in the conducting of this school.”

**Girls’ Boarding School in Bombay.**—Mr. E. S. Hume writes:—“For about six years the girls Boarding School was at the house of Mr. Shahuraw Kukade, and under the care of his wife. Owing to lack of room at this place, a part of the girls had been accommodated at the pastor’s, for some time, but on the 1st of June last they were all removed to a building belonging to the Mission and built for a parsonage. At present one of our teachers and a very sensible and excellent woman has charge of the fifteen girls in the school. She has been most faithful and painstaking, and thus far the present arrangements are satisfactory.”

**Schools for Heathen Boys in Bombay.**—Mr. E. S. Hume reports:—“The three schools for heathen boys, which have been in operation for several years, have been going on during the past twelve months very much as usual. Two of them are in better condition than ever before. The Government grant for these schools was nearly four times as great this year as it was the year before. The third school has been somewhat broken up of late by the fact that another school has been opened in the vicinity by the S. P. G. Society, into which boys are admitted without the payment of fees. As these children are poor it is quite natural that they should prefer a school where everything is furnished to them free. These untoward circumstances connected with the school are largely balanced by the fact that the relatives and friends of these boys were never so much interested in the truth as they are at present. Although this school has been carried on for several years, never until now had we seen any inclined to become Christians. For the past few months an unusual degree of interest has been manifested by some of our old scholars, who are not now in school, but are married and engaged in different kinds of work, and by a number
of their friends and neighbors. The pastor and a few members of
the church have frequently visited this district of the city for the
purpose of holding meetings and for conversing with the people.
They have been greatly encouraged by the interest manifested by
the people. A few do not hesitate to declare themselves Christians,
and others profess to be ready to follow, if only their Gosavi will
lead the way. He is an intelligent man and exercises great influ-
ence over all the people in that vicinity. He is a fair example of
multitudes of young men in India at the present time. He freely
admits that Christianity is good and has accomplished great good
even in India. He also admits that there never was such a holy
and perfect man as Jesus Christ, still he fails to feel a special need
for such a Saviour. He sometimes even says that there is enough
of truth in his sacred books, if properly explained, to satisfy him.
He is not far from the kingdom of heaven, but I often fear lest
self-complacency may prevent his entering in at the 'Strait Gate.'
If he holds off, he may be a great hindrance to many. One old
man, who was formerly an opposer, and most unwilling that his
sons should attend Sabbath School, has experienced a great change.
He not only believes himself, but tries to persuade others of the
truth of the new way. His neighbors call him—'John the Bap-
tist.'"

**English School at Roha, Konkan.**—Mr. Abbott says:—

"This school has now been in existence two years and steady pro-
gress has been made in numbers and effectiveness. The importance
of the school may be seen in the fact that every boy of the town
who seeks an English education passes through this school, and for
four years is under Christian teaching, and is gaining a knowledge
of the Bible at an age when the heart is least hardened. The school
has the hearty support of influential citizens who often come into
the school, examine and give prizes to the pupils. One, a Jew, has
twice given a scholarship of ten rupees to those boys who are unable
to pay their fees. Four standards are now taught, and the fees range
from eight annas per month to a rupee and a quarter, according to the
standard. There are forty-six names on the school register and more
are expected at the beginning of the year. The rooms rented for
the school are inconvenient and a proper schoolhouse is much
needed. Government is about to give a good site and it is proposed
to erect a building costing Rs. 4,000, if the funds can be obtained.
One of the gratifying things noticed at several examinations has
been the respectful way in which Christ has been spoken of, and the general attitude of the boys to the truth is in advance of the past. We have not as yet had the pleasure of welcoming any into the church, but there are a few whose attention to Bible study is marked, and whether they acknowledge Christ while in school or not, many will at least go out with little or no prejudice against the truth.

**Common Schools in the Konkan.**—Mr. Abbott reports:—

"Two schools have been started in the South Konkan field this year, one for low caste boys at Roha, attended by Mahars and Chambhars, and numbering 19 boys. The people provide the schoolroom and each boy pays a fee of half an anna per month. The school at Pugan, eight miles from Roha, was opened near the close of the year, at the earnest solicitation of the people. They pay their small fee, provide a schoolroom and promise to build a school house at their own expense as soon as it becomes necessary. A graduate of the Ahmednagar Normal School is in charge, and the school numbers 23 boys from the Maratha Caste. With men and money scores of such schools could be placed among the farming classes who are anxious to secure some education for their children. Christians are gaining in respect and the difficulty of persuading the people to send their children to a Christian school is not great. The care however that has to be taken was amusingly illustrated at Pugan, where because the first letters taught to the boys were not स्वामन्त्र्य, (an invocation to the god Ganesh,) they became alarmed and doubted whether the Christian teacher was teaching their children properly. It required a good deal of effort to allay their doubts and prevent the school from being broken up."

**Station School at Sholapur.**—Mr. Gates writes:—"The Station School has improved during the year, and the teachers deserve credit for the work they have done. The Government Grant for the year will be 50 per cent more than last year, with about the same number of scholars. The garden work, for the orphans and Station School boys, has been carried on successfully. The products of the garden have paid for the work done. Five of the older boys, not orphans, have entirely supported themselves during the year by working out of school hours."

**Common Schools at Sholapur.**—Mr. Gates says:—"The village schools under my care have not prospered as well as last year. One reason was that the want of rain raised the price of grain, and the children were obliged to work. Two new schools
were opened during the year, both in Sholapur City. One is near the large Mahar Wada, the other among the Weavers. The want of the first has been felt for many years. The Municipality kindly gave land. Plans and estimates were made out and Government was asked to give half the cost of the building. This will probably be granted. A subscription paper was circulated among educated native friends in the city. They gave nearly Rs. 70. There was a good deal of discussion among them as to whether they should give for a school in which low caste boys would probably study. When the building was finished, and the time came to open the school, the scholars were not there. Many of them were peeping out from behind the corners of houses to see if any one else was going. The room was very quiet and the teacher was not annoyed by the boys for some days. At last we sent a dozen of our orphan children there, and began with them. Soon others came in, and we withdrew the orphans. At the close of the year the number had grown to eighteen, and will probably increase.—The school among the Weavers began under difficulties. The teacher was encouraged by a prominent man among them who had known him from his boyhood. There were a number of private schools near by, but the people wanted a man who would use the rod less than the Hindu teachers were accustomed to do. A room was secured and four boys began to come in November. Others soon joined them and at the close of the year there were about thirty. For many days the private school teachers tried to break up the school. They brought their boys and made them sit in the road in front of our school and make all the noise they could. They told the people that we only intended to deceive them, as was evident from the fact that we charged only one anna fee, while they charged eight. Some of the parents were a little troubled by what the private school teachers said about our teaching Christianity, but the more sensible said, 'Don't say much about Christianity for a few days, and when this storm blows over, you can go on as you wish.'

The Orphanage at Sholapur.—Mr. Gates reports:—“The orphans have done well, and we are thankful to friends in Sholapur and elsewhere for contributions towards their support. There was a deficiency in the Orphan Fund at the close of the year. Three orphans have united with the church during the year”

X.—INDUSTRIAL TEACHING.

Manual Labor School at Wadale.—Dr. Fairbank says.—“The speciality of this school is that fourteen of the scholars
who are brought in from other villages and receive part of their support, make up the rest by manual labor. They work three hours a day for five days of the week, and on Saturday they go and collect the fuel needed for cooking their food during the succeeding week. This plan has several advantages. It provides in part for the boys' expenses. They learn something of farming and gardening, or of some handicraft. So much bodily exercise is healthful and is not excessive. They study with more zest and make as good or even better progress in study than those who have all their time for study. The sophomoric effect of education, which so usually comes from knowing a little more than others, is lessened. We have an excellent intermediate school at Ahmednagar, in which a number of boys, chosen by competition at annual examinations, from the best scholars of the village schools, are supported a year or two, while they make special preparation for entering the Normal School of the C. V. E. Society. There were in this school during the school year of 1883-84, eight boys whom I called my boys, because they had come from the village schools of the district under my care. Unfortunately there is no opportunity at Nagar for employing the boys at hard work for a part of the day. At the examination in October only one of these eight boys passed and entered the Normal School. The same year there were five boys in the Wadalé school studying the same standard, of whom three were manual labor scholars and the fourth was an orphan living with a relative who required him to work out of school hours. These four all passed in the examination and entered the Normal School. After watching the results of education with and without manual labor for several years, I am decidedly of opinion that two or three hours daily of vigorous work in the open air, is promotive of progress in study as well as conducive to health. And if such work can be made remunerative, so as partially to support the scholars, it is so much the more desirable."

XI.—SUNDAY SCHOOLS.

Sunday Schools in Bombay.—Mr. E. S. Hume says:—"During the past year our church Sabbath School has been almost entirely confined to Christians. The reason for this is that we have opened small Mission Schools in the localities from which outsiders used to come to the central school. There are some disadvantages connected with the present plan, but there are two important advantages. The first is that we have now centres of light and use-
fulness in several parts of the city. In some of these places not only the children, who formerly attended our church Sabbath School, come, but also their friends and other adults living in the vicinity. The other gain is that by the present arrangement the lesson can be better adapted to the character and needs of all. A lesson, including the manner of presenting it, which is suitable for Christians, is often not well adapted to the wants of non-Christians. A teachers' meeting has been held regularly on Saturday evenings, when the lesson for the following day has been studied. These meetings have been profitable and doubtless increase the efficiency of the Sabbath School, as suggestions can often be given to the teachers when gathered thus for study and conference. The Mission Sabbath Schools have been regularly and faithfully conducted. No inducements whatever have been used for gathering scholars, except small tickets on which is printed the golden text for the following Sabbath. Some of our young men have taken great interest in this Sabbath School work and have done much good.

**Sunday Schools at Satara.**—Mr. Bruce says:—"The regular Sunday School in the chapel has been continued through the year, with an average attendance of about 100. A good deal of interest has been felt in the school by the Christians, and the study of the international series of lessons has been profitable to all. About the beginning of August a second Sunday School was started in the Mission school house on Shanawar street, and although the attendance has varied between, 30, the smallest number, and 160, the largest number, yet the average has been about 66. Those in attendance at this school are all non-Christians, and most of them are such as are not reached by the school in the chapel."

**Distribution of Tracts in the Sunday School.**—Mr. Bruce says:—"It has been our custom for several years past to distribute copies of the *Balbodh Mewa*, or small tracts, leaflets and Scripture texts, among those who attend the Sunday School. We have different methods of distribution, sometimes giving to all indiscriminately, sometimes to the larger boys only, sometimes to those only who are able to read intelligibly, each boy being tested on the spot, and sometimes to those who have recited a previously appointed Scripture lesson. In this way we have kept up our large class of non-Christian boys, more than a hundred sometimes being present. All are eager to receive the papers, and we are hopeful that those who do not read themselves will take them."
into families where some one may be able to read. There is no
question but that this distribution of papers and cards has helped
to keep up the numbers in attendance, but we have sometimes won­
dered whether any other results would be produced. We were great­
ly encouraged, however, a few weeks ago, by receiving through the
Post-office an anonymous letter which commenced as follows:—‘Sir:
I am very sorry to inform you of your mistake of overspreading
your religion among the Hindus, by giving them printed papers to
read.’ Then followed some advice on the subject, and the letter was
signed, ‘your friend one Hindoo.’ It is evident from this that our
tracts are not without their influence among the people, and, for the
present at least, we shall continue to distribute them.’

XII.—THE CHRISTIAN COMMUNITY.

The Annual Meeting in October.—The annual meeting at
Ahmednagar in October was a season of great interest to the Chris­
tian community. The usual business meetings of the Mission com­
menced on the 19th, and there were several examinations of schools,
including the Girls' Boarding School, the Mission High School, and
the Theological Seminary. One of the classes of the Seminary, con­
sisting of eleven members, graduated this year after four half-
years of study. A baccalaurate sermon was preached on the Sab­
bath, 15th, by Rev. R. A. Hume, the Dean of the Faculty, from
John 15: 15, “Ye have not chosen me, but I have chosen you,
and ordained you, that ye should go and bring forth fruit, and that
your fruit should remain.” The course of thought is indicated by
the four clauses of the text which are underlined, and special in­
struction was given to the class as it stood before the preacher.
The public meetings of the Native Christians commenced on the
morning of the 23rd, and continued until Sabbath evening the 26th.
Addresses were given by both Missionaries and Native Brethren,
interspersed with prayers and singing. A general subject occupied
each half-day's session, and these general subjects were divided into
several sub-divisions, on each of which one or more addresses were
given. The general subjects were, “The temptations against which
Christians need especially to guard,” “Living in Christ,” “Why
do we not see more conversions among Hindus and Musalmans?”
Friday afternoon was given up to addresses to women and children,
and an essay on the duties of Christian women, prepared by a Mis­
ionary lady was read. On Saturday morning the subjects were more
miscellaneous in their character, and the collection at the close of
the meeting amounted to Rs. 175. On Sabbath morning a conser-
vation meeting was held, at which many earnest prayers were
offered. The most striking thing connected with this meeting was
the fact that three Hindu women sent up notes to the leader stating
their determination to become Christians. It must have been an
occasion of rejoicing among the angels in Heaven. At the commu-
nion service in the afternoon from 700 to 800 communicants gathered
around the table of the Lord. At the commencement of the service
twelve persons,—five men and seven women,—were received to the
church, and several children were baptized.

A Salutary Lesson.—Dr. Bissell writes:—"Reference was
made in my last report to some in the Khandála church, who had
been ensnared by the wish to marry in accordance with Hindu rites,
which are more or less idolatrous. One young man went so far as
to bring home his wife without any legal marriage ceremony. He
was suspended from church privileges and told that he was living in
adultery. It was a full year before they would consent to be mar-
mied in accordance with the Marriage Act for Native Christians.
As this was a virtual acknowledgment of their guilt, it was a humi-
liating step; but at length they came forward, were legally married,
and became truly husband and wife. The lesson was a salutary one
for the church."

The Lalitpur Mission.—Rev. E. S. Hume writing of the
Bombay church, says:—"At the close of the year, there has been
increased interest in the Mission enterprise at Lalitpur, which had
been somewhat neglected for several months for want of a suitable
man to carry it on. The young man who was sent by the church in
November 1883, returned in February of this year, owing to an at-
tack of illness. This mission work has been a subject of much prayer,
and of careful thought on the part of some, and we are hoping that
suitable workmen for that difficult but most interesting field may
soon be found, in order that the results of what has already been
done, may not be lost."

Pastor Tukaramji adds:—"The Lalitpur Mission which this
church took in hand, we have found beset with many difficulties, but
we are still laboring at the problem of how to carry on the work there.
We are still planning, praying, and collecting money for it. If some
reader of this report will help us in procuring the means so that
the work may not fall through, we shall feel exceedingly thankful."
Severe Trials of a Native Christian.—Mr. Bruce writes:—"The opposition of the people to Christianity, and the development of caste feeling often assume very curious forms, as is illustrated by a case which occurred at Kowta. Ganu Mali formerly a Mahar of Kowta, was converted several years ago, and has been employed as Mali (gardener,) at Mahabaleshwar. He owned, by inheritance, a small spot of ground in his native village. During his absence, and without his permission, the Mahars built a water tank on Ganu’s land where there was a spring, and for sometime they have supplied themselves with water from it. During the hot season, owing to the sickness of his father, Ganu obtained leave of absence and returned to Kowta. The Mahars, some of whom where his relatives, treated him with the utmost contempt as one defiled by Christianity, and they would not allow him to obtain water from the tank on his own ground. The village officers sided with the Mahars, and Ganu was obliged to appeal to the Mamlutdar for the privilege of getting water from his own spring. The case was eventually decided in his favor, but the Mahars, and villagers too, were very indignant when they found that ‘a Christian’ had some rights which they were bound to respect. In the mean time Ganu’s father died, and although he was a Hindu, yet as he had a son who was a Christian, no one would give the least assistance at his burial. Ganu alone therefore took the corpse upon his back and carried it to the grave which he had himself dug. His children, too, were sick at the same time with whooping-cough, and there were none of his neighbours to sympathize with him, or assist him, but it was very gratifying to us to learn that in all these severe trials Ganu maintained a Christian spirit, and his faith remained unshaken to the end."

Purified by Fire.—Mrs. Bruce writes:—"Mention has been made in our previous reports of the three Christians living at Bibavi, in the valley of the Vena river, one of whom is Venubai who bears the same name as the valley in which she lives. Venubai is now a widow, her husband having died a few weeks ago. She has not been long out of the darkness of heathenism, and though we have admired her genuine faith and her developing graces, yet when her husband’s life went suddenly out, and there were not enough Christians there to bury him according to our customs, it was almost too great a strain upon her faith, and for a time her mind seemed waver- ing. Her Hindu neighbours made the most of their opportunity and told her that her husband had now become a devil, and his spirit
was haunting the place where he died, so that actually she was afraid
to go to that part of the house. Superstition has great power upon
ignorant minds, and it was not until our native Pastor said, 'let me
take the Bible and sit down just where Krishnaji died, and read the
blessed word,' that Venubai was comforted. The Hindus are some­
times deterred from becoming Christians by the fear that none of
their friends will bury them. So the relatives of Venubai exulted
over her and said, 'If the Christians could not bury your husband
what kind of an end will you come to?' But Vithalraw the pastor
defended her courageously, and said that word should have been
sent to the Christians at Satara, and the body should not have been
buried until the brethren arrived. As for Venubai he said to the
people, 'When she has nothing to eat you may boast of her folly
in becoming a Christian, and when she has nothing to wear then
you may clap your hands.' Venubai was much comforted by the
Pastor's visit, and soon after she accepted an invitation to come to
Satara for a few days, and the kindly manner in which she was re­
ceived by the other Christians has greatly cheered her and helped
to strengthen her faith. There are only two Christians now left at
Bibavi, and one of them is a poor crippled leper, though he is a
bright example of faith and patience. We pray God that the light
which He has kindled in that village may not go out, but that it may
shine brighter and brighter 'until the day break and the shadows flee
away.'"

**An Experiment in Independent Self-Support.**—Mr.
Harding writes.—"Two years ago several of our Christians in the
Mogalai, were very anxious to begin independent work in farming
and sheep raising. It seemed to them if any one would lend them
at a small interest, say Rs. 150, for purchasing cattle, and seed &c.,
for the first year, one or two men with this capital, would in two or
three years, be able to pay back the whole and then go on indepen­
dently. It was thought also that about the same sum would set a
man up in sheep raising. I found two benevolent men who were
willing to lend money for this purpose, and so the experiment was
made, and with as much success as could reasonably be expected.
Yet at the close of the second year, with average crops both years,
none of the principal has been returned, and it has been rather diffi­
cult to pay even the six per cent interest. These experiments have
taught the Christians, what they could not otherwise have learned,
that even the most thrifty among them, have not habits of industry
and economy, sufficient to insure great prosperity in independent work. This condition among the Mahars and Mangs is more their misfortune than their fault. Their position as menials and servants of the villages, for generations, has brought them to this state. But with the moral and intellectual improvement and the new incentives that come to them with Christianity, they are sure to rise to a higher level, though it may take many years to effect a thorough change in their outward condition.”

Efficient Workers for Christ.—Mr. Gates says:—“Several of the most efficient Christians workers were ignorant of Christianity two years ago, and unable to read. The wife of a farmer is learning to read and goes regularly and without pay to the surrounding villages with a Bible-woman. The idea of receiving pay was put into her head, but she told us that she had no need of it. The Bible-woman was sick for a time and she felt distressed because the work was not going on. Three or four men have learned to sing and play native instruments, and have done good by singing. Two men who have been interested for some time formerly said that they would not be baptized, but were ready to help in building a church and supporting a pastor. Lately they have proposed to be baptized, learn some Christian songs and use their influence for Christ, going from town to town to sing at their own expense.”

A Test of Faith.—Mr. Gates writes:—“The partial failure of the crops was a trial of faith to some of the young Christians. The Hindus said, ‘you profess to have given up stealing, and now is a good time to test your sincerity. We’ll see whether you keep from stealing.’”

Committing Scripture Verses to Memory.—Mr. R. A. Hume writes:—“In 1883 one of the most intelligent Native Christians proposed to stimulate the young to memorize large parts of the Bible by offering prizes to those who should repeat the largest number of verses. A committee consisting of one Native Christian and one Missionary lady at Bombay, Ahmednagar, Satara and Sholapur, heard all who wished to compete for the prizes. In 1884 the same course was pursued with greater interest. My sister, Miss Hume, took the responsibility of making the arrangements, and in order to secure thorough accuracy in memorizing the Bible, made the rule that in awarding the prizes the verses of a whole chapter should not be counted if three mistakes of any kind were made in repeating that chapter. Therefore special pains in regard to accura-
Fear of the Hindoo Gods.—Dr. Bissell writes: "Some incidents seem to show that even when the people have lost confidence in their deities as having any power to save, they still retain a kind of fear that if the usual forms of paying homage to them are omitted, they will in some way suffer from their anger. The pātel of one village asked me if I would give him a written promise on stamped paper that I would answer for any guilt he might incur by giving up the worship of his Hindu gods. I told him, 'Yes! I would be responsible for the whole town—that he might have his paper ready the next morning, and I would give it my signature.' But when I asked him the next day if the paper was written, he replied, 'No! I have your word and that is as good as a bond.'"

A sad Story of Opposition.—Mr. Bruce writes: "A sad case has occurred in connection with our work at Wadut. Appa was a lad who was attending our school at that place. His mother one day got into a quarrel with her son-in-law, and in his anger the man seized an axe and struck her on the head. The poor woman fell senseless to the ground, and the blood flowed freely from the large wound. Her neighbors did not know what to do for her, and the village people would not touch her because she belonged to the Mahar caste. As soon as Vithoba, the catechist, heard of it he went to the Mahar wadi, washed and dressed the wound, and cared for it day by day until she was completely recovered. She was very grateful to Vithoba, and she expressed great surprise that he, a comparative stranger, should do so much for her, when her own kindred and the people of her own village either could not, or would not do anything. As a consequence both the woman herself and Appa the lad in school, declared their purpose to become Christians. Mrs. Bruce and I went to Wadut and saw the woman and talked and prayed with her, while Appa came two or three times to Satara to ask the church to receive him and give him baptism. The church decided to receive him, but afterwards it was decided to bring him to Satara and put him into the Station School for a few months, the church itself paying his expenses, that he might become better instructed in regard to the way of life. In the meantime the elder brother of
Appa returned from Bombay where he had been living, and learning of the step which Appa had taken he hastened over to Satara, and before any one knew or suspected his object he met him on the street, seized him, and winding a cloth round his wrists he took him away by force. Appa cried aloud as he was led away, and he told some persons who were standing near, that wherever they took him he would run away and come back again. Several months have passed since then, and we have had no tidings of Appa or his mother. It is probable that the elder son and brother has taken them with him to Bombay. If the lad should there become addicted to any conceivable vice, it would be nothing, in the opinion of his relatives, compared with the disgrace and infamy of becoming a Christian!"

Incidents from Wai.—Mr. Hariba Gâyâkawad, the acting pastor of the Bhuinj Church, gives a few incidents in his report from which we translate the following. He says:—"There is an old potter living here who is much interested in the truth. He used to go frequently to Pandharpur, Alundi, and other places of pilgrimage, but when he heard that the 'way of works' could not secure his salvation, but was simply a vain effort, he left off going to those sacred places. He then began to enquire whether he should wear the necklace of sacred beads. We told him that the outward ornament was not necessary, the ornament of a heart full of faith and grace was quite sufficient. 'The Lord looketh not at the outward appearance but he looketh upon the heart.' He was convinced of the truth of what we said, and soon laid aside his sacred beads. We think he is a good man, although he does not yet confess Christ openly.—There was a man in one of the near villages who was for a long time sick. He was very fond of hearing our preaching, and often times while listening his eyes were filled with tears. He would say 'I am a very sinful man.' He had a good knowledge of the Saviour, and he was accustomed to pray daily. He told us to regard him as a Christian brother. Shortly ago he died. I have no doubt that his faith rested upon the Lord Jesus Christ."

A Native Superstition.—"A wonderful thing has just occurred here. (Wai.) A crow flew into the house of a merchant, entering by one door and going out by another. This was regarded as an omen of evil, and it was thought that some great calamity was about to befall him. The Brahmans did all they could to excite the fears of the man, and they told him that he must shut up his shop and remove to another house with his family for six days, and on
the seventh day he must give a dinner to ten Brahmans, offer some
burnt offering, &c. All this the man did. It gave us a good oppor-
tunity to instruct the people." This incident shows how many of the
people are still under the influence of superstition, and that the Brah­
mans are not slow to avail themselves of this source of power. But
we believe that the people generally are gradually becoming more in-
telligent on this subject, and that they will soon cease to be so much
influenced by such superstitions.

"Wholly Given to Idolatry."—Mr. Bruce writes:—"The
rains were very scanty during the early part of the last season, and
the people began to feel greatly concerned about their prospects for
seed-sowing and harvest. As usual they looked to their idols instead
of turning to the living God, and if it were not so serious a matter
it would be very amusing to see the expedients to which they re-
sorted in order to bring their gods to a realizing sense of the situa-
tion, and of the necessity of immediately sending the rain. In one
place the god was imprisoned, and also immersed in water, so that
he was in danger of drowning, and he was told that he would not be
released from this uncomfortable situation until the rain was sent.
The city of Wai, like the old city of Athens, is 'wholly given to
idolatry.' To meet the emergency the people there constructed a
new and colossal image of earth and cow-dung. It was in the form
of a man, and as a gentle hint to the indwelling deity of what was
wanted, a long water pipe was placed with one end in the idol's
mouth, and a water vessel stood at the other end, ready to receive
the expected flow of water. As a further inducement to prompt
action an earthen vessel, filled with dried cow-dung and coals of fire,
was placed back of the shoulders, and was so arranged that the smoke
would come out of the idol's mouth. The object of this was that the
god might be disgusted with the smell, and terrified by the fire, and
so make haste to send the rain. Large numbers of people visited
this new idol, bringing gifts of limes and coconuts and other fruits,
and they declared that it was the god who sends the rain. When
our preachers who live in Wai heard what was going on they went to
the place and found hundreds of people gathered around this abomina-
bale idol. Seeing this their spirits were stirred within them as Paul's
was at Athens, and they gave the substance of Paul's speech on
Mar's Hill, to the astonished crowd. A friendly Musalman seconded
the efforts of the preachers and told the people that their god was
but a false and stupid thing, and to show his contempt for the idol
he spat upon it. Some of the people were convinced of the folly of their doings, and they began to say, 'How is the rain subject to this god? This is nothing but vain child's play. What these preachers say is the truth.' And so our preachers, after a time, returned to their homes, leaving many a one dissatisfied with that which shortly before they had called 'the great god who sends the rain.'"

**Inquirers.**—Mr. Harding says:—"We spoke last year of several interesting inquirers. Of these some have confessed Christ, while others who seemed then fully decided, are still delaying, or have lost much of their interest. One man who had long been a student of the Bible and who seemed to take great delight in reading it, died suddenly in October. We cannot but hope that he was made wise unto salvation though he had not courage to follow Christ openly."

**The Doctrine of Transmigration.**—Mr. Harding says:—"The practical influence of one Hindu doctrine was recently illustrated by a singular incident. A fire in the Sadar Bazar one day consumed more than a hundred thatched houses. Most of the people thus burnt out were very poor, and many lost nearly every thing they had. A few benevolent gentlemen proposed to help them, and a subscription was raised for them. But much to the surprise of all they positively refused the proffered aid. On being questioned this was the reason given. 'Whatever we take now in charity we shall have to pay back in some future birth, and we prefer not to take this.' They evidently feared the enormous interest that might be demanded some hundreds of years hence! And yet as far as I know this doctrine of transmigration of souls seldom if ever deters men from committing sins and crimes in this life."

**A Pilgrim to Pandharpur.**—Mr. Gates writes:—"During the rains a teacher met a company of pilgrims to Pandharpur. He read to them the little tract *Pandharpur and Vithoba*. One of the pilgrims was much interested, wringing his ear to punish himself for being so foolish as to believe in Vithoba, and turned back, vowing never to visit Pandharpur again."

**A Baptism Opposed.**—Mr. Gates reports:—"There is yet a very crude understanding of what it is to be a Christian, as will appear from the following account of an attempt to baptize an inquirer named Limbaji in the village of Chincholi. Limbaji was formerly a *gosavi*, wore long hair and had a string of beads about his neck peculiar to the worshippers of Vithoba of Pandharpur. He first heard of Christianity from one of our teachers some two or three years ago.
He cut off his hair, sent us his beads, gave up begging, and went to work. I had seen him but twice before I went to baptize him September 4th. Soon after reaching his house his wife and mother began to abuse me for going about to make trouble between man and wife. I replied that I had seen very little of her husband, and that he had decided to be a Christian before he ever saw me at all. Some fifty or more persons assembled before the chowdi when they heard what was going on. Limbaji was asked if he wanted to confess Christ before them and live a Christian life among them. He said, ‘Yes.’ After further examination, I called for some water, which his wife brought, supposing I wished it to drink. I had not been to the town before except on two occasions, and was but little acquainted with the people. While I was telling them about the rite of baptism, his wife began to act like a crazy woman. She threw herself on the ground and beat her head against the stones and walls. Others caught and held her, but she beat her breast and bewailed this bitter end of twelve years of married life. Other women near by struck him on his head and abused him for becoming a Mang. His mother came and caught hold of the dish of water which I held, and tried to take it away. I tried to persuade the people that their demonstrations were useless, saying that the man had determined to become a Christian, and had been one at heart for some time, that what I proposed to do would not change his character or conduct, or necessarily his relation to his wife. They asked if I intended to baptize him by force. I said, ‘No.’ They said ‘He does not want to be baptized now.’ Said I, ‘Ask him.’ They did, and he replied, ‘Yes.’ Several times the same questions were put to me and then to him, and every time he gave the calm but decided answer, ‘Yes.’ He took his only child, which was to be baptized also, and tried several times to come towards me, but the people came between us and pushed him back. The pâtel and kulkârâni sent the gate keeper to call us both into the town. A high caste man was called who tried to settle the difficulty, and induce Limbaji to abandon his rash purpose. His wife by this time had become calmer and was trying other arguments. Once I heard her say that if he would wait, she would become a Christian with him. The people had now gathered in full force, bringing canes, clubs, and such other things as they could lay their hands on, expecting an exciting time. While all this was going on I sat quietly in the chowdi, putting the dish of water by my side, and saying only a word now
and then as seemed advisable. After a time, happening to put my hand down by my side I discovered that the dish of water had disappeared. How to get more did not seem to me an easy question, but I did not show that I missed it. It did not seem to be necessary that the baptism should take place that day, and there seemed to be prudence in waiting. Hoping that the discussion aroused would result in good, and fully believing in the purpose of Limbaji to stand by his convictions, I at last told the people that we would postpone the baptism. They might talk with Limbaji and learn more fully his reasons for becoming a Christian, and might persuade him of his error if they could. There was no one within seven or eight miles on whom I could rely for assistance, and Limbaji would have to remain there without much hope of kind treatment. About three weeks afterwards, the pastor of the Sholapur church went with me and Limbaji was quietly baptized in his own house. His wife and mother came in immediately afterward and took their goods, promising never to return. The neighbors said that Limbaji could not get water from the common well. But after a few days I heard that his wife and mother had returned, and that he was not prevented from getting water.

Are Christians Defiled?—Mr. Gates says:—“In the beginning of the year the head man of the Mahars in a Kāsābhā of twenty-seven villages became a Christian. This raised the serious question of who should take his place as judge in settling caste questions. A well to do Mahar, suffering a supposed grievance from some Christians, gave notice that he would have a dinner and invite all those who were interested in this matter. They would appoint a new judge, excommunicate the Christians, and put a stop to further conversions. One part of the programme was to invite the Christians and have a trial of the Hindu and Christian Scriptures. They proposed to throw a copy of each into the water and the one that sank was to be considered false. It was suggested that a book printed in gold might contain the same matter as one printed on wood, but one would sink and the other swim. ‘But why,’ said I, ‘stop with the books? Why not try your gods? Let the Hindus take their stone gods, and the Christians would take a donkey. Throw them both into the water. The gods would sink, and the donkey would swim. If their gods were not better than a donkey, what were they good for? Or if you choose take two eggs. Throw them both into the water, and give the Christians the one that sinks,
and let the Hindus take the one that swims. Every one knows that a good egg will sink and a bad one swim.' Finally it was suggested that a better way to test the Bible was by its influence on the life and character of those who read and believe in it. As for putting the Christians out of caste:—"it seemed like expelling a man from a crowd of drunkards when he had previously left them in disgust, and wishes to have no more to do with them. You say that when a Hindu becomes a Christian he is defiled. You do not expel a man from caste when he steals, or when he lies, or drinks, or commits adultery, or even when he kills a man. But when he gives up all these, lives an honest life, adopts the purest religion he can find, and tries to love God and his neighbor, then you say he is defiled! You know that the Christians do not allow a man to remain in their church who commits the sins just mentioned. Besides, you say a man is defiled who leaves his original religion and accepts another. God gave the Christian religion to your first ancestors, and gave them the promise of Christ. You all know that your religion is not the same now as it was formerly. Then who is defiled, the Christians, or you?" I afterwards learned that the proposed dinner was given up, and that the man who was preparing for it sent for some Christians and wanted to hear Christian truth. He sent word to me also that he wished me to go and see him."

Oppressions of a Money-Lender.—Mr. Gates says:—"In one place my interest was aroused in a man who had lost his fields though his ignorance and the craftiness of a money-lender. His story, which was confirmed by the village officers and others, was this. He had borrowed Rs. 150 some twelve years before, to enable him to dig a well on his farm. He had papers to show that he had paid back at different times Rs. 7 50, but the money lender said that his claim, principal and interest, still amounted to Rs. 1000. Without the knowledge of the owner, and in presence of but three or four persons, the field had been sold at auction and bid off by the money-lender. The latter tried to get legal possession of the field, but one Government officer after another had refused to give it to him. He tried each new officer, as changes were made from time to time, and at last succeeded. Since then I hear that arbitrators have been called and decided in favor of the original owner."
tents among the villages. Sometimes we were 30 or 40 miles away from the central station, and we might have gone half as much further without entering a field occupied by any other Society. The value of such work appears the more clearly, the more earnestly it is prosecuted. But like any other work, it needs to be carefully followed up by visits during the rest of the year. There is danger that work at the central station may absorb the attention of the Missionary during three-fourths of the year, and only leave him time for one or two hurried visits in the cold season. Of course such a method cannot be expected to be very fruitful. In two or three villages near to Ahmednagar, which have been visited frequently, several baptisms have taken place. In other places progress is seen, but the truth has not yet taken hold with such power as to lead to conversions. Such work among the village people faithfully carried on, with a good system of Christian schools, I believe is one of the most hopeful and fruitful kinds of missionary effort."

**Itineracy in the Wadale and Rahuri Districts.**—Dr. Fairbank says:—"Excepting occasional excursions to villages near Wadale or Rahuri, I have not been able to go from place to place for preaching the Gospel. The pastors whom I meet each month, engage in this work to some extent, and I encourage them to do more. Some of them went to Paithan and staid there some days during the great annual pilgrimage. Rev. Narayan Sheshadri from Jalna, and Rev. Mr. Ratanji Nouroji from Aurangabad, with preachers from their respective Missions, were also there. The preachers from the three Missions joined their forces and so interested the pilgrims, that a large audience, the places of those who went being filled by others coming, was continually seated around them, and preaching was kept up through the day and the waking hours of the night. This preaching was sometimes mixed with the singing of Christian hymns, after the style of the kirttan, and this was specially attractive to their hearers. Great numbers were instructed in Christian truth, and our pastors and preachers returned with glowing reports of the opportunities they enjoyed for preaching the Gospel. The pilgrimage at Paithan is very orderly and characterized by the assembling of great numbers of Gosāvis and other Hindu religious leaders. Some of our preachers and pastors have been to it several years in succession, and they think that no fortnight of the year is spent more profitably than the one spent in attending the yātra at Paithan."

**Tours in the Konkan.**—Mr. Abbott writes:—"The South
Konkan field has had but little labor bestowed upon it during the year, owing to the absence of the Catechist while attending the Theological Seminary at Ahmednagar. On his return to his field he has spent his time in touring among the villages, and he reports a marked change for the better in the willingness of the people to listen to the truth. The North Konkan field has been but little visited for the same reason, but now that the young men are through their course at Ahmednagar, more steady effort can be given to these fields."

**The Touring Catechist at Satara.**—Mr. Bruce writes:—

"In my last report I mentioned that a touring catechist had been employed during the greater part of the year, at the expense of Colonel G. A. Jacob of Poona. I am happy to say that Colonel Jacob has continued to support this man during the whole of the year past. Dhondiba has been a faithful and useful worker. He has made several long tours, has preached 519 times to audiences numbering in the aggregate 13,720 persons, and has sold 625 copies of tracts published by the Bombay Tract Society. The days of his absence on tour number 267, and some of his tours have extended 50 miles or more from Satara. This is a wide spreading of the good seed, but the promise of blessing is to them 'that sow beside all waters,' and we are very hopeful of good results in the coming harvest."

**A Tour in the Mogalai.**—Mr. Harding reports:—"The closing month of the year we spent in the Mogalai. The work there is chiefly among the lowest classes, but the Lord is caring for it, and nothing during the year so quickens our zeal as a visit to these sincere and humble Christians."

**Death of Pastor Mesoba.**—"We missed the dear old Pastor Mesoba. We saw him the previous year, and though he was very feeble and quite blind he was full of peace and joyful anticipations, with not the shadow of fear,—and soon after that he went to his reward. No one ever questioned his sincerity, and I felt it a privilege to commune with one who was so dear to the Lord Jesus, and was so soon to be in his presence."

**The Interest Increasing.**—"There has been a decided increase of interest in this region during the year. We met inquirers from several new villages and it was very gratifying to learn incidentally from these inquirers, of the Christian activity of some of the church members."
The Great December Storm.—"We were detained a full week by the unusual rains in December. Probably 12 inches fell in five consecutive days, and we were hardly prepared for the flood that at one time threatened to sweep away our tent. Christians came to us from the near villages and we were not surprised when we heard from three different parties the same story, 'We could not sleep last night, as we heard the rain pouring, we were so anxious for you, and we were praying that no harm might come to you.' On the morning of our leaving a good many came to help us off, and just before going, we all knelt in prayer under the tree where our tent had been, and as we rose, I noticed that several were wiping their eyes. I am quite sure there is nothing but the religion of Christ that can make such a scene possible among such a people."

Touring at Sholapur.—Mr. Gates says:—"The rain in some districts was very light, and I was able to be out in tents considerable of the time in August and September. It was the best time in the year to reach the people. There was but little work in the fields, and people were ready to listen. Putting my tent in a central position, I generally started in the morning, afoot and alone, and spent the whole day among near villages and in the fields, wherever the people happened to be found, taking my dinner of green-corn roasted. The work was soul-inspiring and most encouraging. Attentive and respectful audiences were the rule. The few occasions when abuse, cowdung and stones, were showered upon me only proved the need of more faithfulness and persistence. I seemed to accomplish more evangelistic work in those few weeks than in whole years previously. The people everywhere wanted to know when it would rain. I told them that they claimed that their gods brought rain, why did they ask me? They should ask their own gods. Then the reading of such passages as Jer. 14, Amos 4: 6—13, &c., opened the way for plain speaking on our relations to God."

XV.—EVANGELISTIC WORK.

Special Opportunities.—Mr. R. A. Hume writes:—"It is a pleasure to refer to some uncommon and excellent opportunities for preaching which have been provided by the highest English Officer of the district, who, when in the districts, has, if possible, invited one of our missionaries to spend the Sabbath with him, and then has invited his subordinates and the villagers to attend a preaching service in his large office tent. As attendance was entirely volu-
tary, any one who wished could stay away. But usually a large company, some of whom would not otherwise have come to hear preaching, have met and given a respectful hearing to the Gospel message."

**The Kirttan at Rahuri**.—Dr. Fairbank says:—“Reverend Wanaji Ohol, pastor of the Rahuri Church, gave a part of nearly every month in the year to tours with his Kirttan. He has large audiences, many times larger than he could secure without the singing and drumming, and they sit for hours listening to his instructions and the cardinal truths that are repeated over and over in the hymns sung, and at last they reluctantly go away when the Kirttan is ended.”

**Evangelistic Work in Bombay**.—Mr. Abbott writes:—
"The evangelistic work in the city has been unusually advanced through the deeper interest taken by the members of the church in Bombay. As an illustration, after the Sabbath afternoon service members of the church, consisting mostly of our growing young men, have divided themselves into three companies, one preaching on the chapel steps, another going to the Jewish quarter where large, but in many cases rude, audiences have listened to the Gospel, and the third party has preached to a quieter class at the gate of the Mission premises. It is gratifying to notice that many are preaching the Gospel in a quiet unostentatious manner, in many ways. There have been many interesting incidents at these public street services, and our preachers feel encouraged by the increasing friendliness of those to whom they preach. A building that is hoped will be an active center for our Evangelistic work, has been thoroughly repaired, and is now near its completion. It opens with a wide door directly into one of the principal streets, and it will give a more convenient room for evening or day evangelistic meetings than we have ever had before.”

**The Kirttan at Satara**.—Mr. Kassimbhai says:—“During the last year I have been on several short preaching tours in the surrounding districts, accompanied by the kirttan, besides joining in the ordinary street preaching, in the city, and holding occasional discussions in the native library and the civil hospital. The native doctor in connection with the latter place once expressed a great desire to hear the kirttan, and offered to pay all the expenses for lights &c. He and some of his friends were much pleased to hear it, and since then I have had several friendly discussions with them on the subject of religion. One Brahman, a young man who first heard our
kirttan at Mahableshwar last hot season, has since been led to read the New Testament and other Christian books. At present he is living at one of the new out-stations of the Mission. He has been very friendly to the Christians, and has rendered much service to the cause of truth, in softening the prejudices of the people against the Christian religion. He needs the influence of the Spirit to lead him to come out and profess Christ openly."

At the Great Annual Fairs.—"In one of our tours we visited a very large annual fair at Mhaswad, a village fifty miles east of Satara. During the day we preached at five or six different places, to audiences varying from one hundred to five hundred people. At one place some men listened to our preaching for about three hours, and then came and offered us some pice to pay us for our trouble. They were very much surprised when we refused to accept the pice. At night we were invited to give the kirttan in a public place by a 'Mahar Pundit' who has for some time past manifested much interest in the Christian religion. We had a very quiet audience of about 600 persons, who listened for more than two hours. When the kirttan was over the Pundit stood up and challenged any one of the audience to show what untruth there was in the preaching which they had just heard.—On our return journey we stopped one night at a village where the Patil had long been urging us to go. 'On our arrival the Patil met us and received us with many expressions of pleasure. He sent a man around the village to give notice to the people, and at night we had an audience of more than two hundred. Some of the Brahmans would not come at first, for fear of being polluted by the touch of Christians, but after a while they yielded to the attraction of the music, so much that they came, one by one, and sat close by us, listening with deep attention for an hour and a half. We lately visited a large fair held in honor of a Hindu saint at a village eight miles from Karad and forty miles from Satara. There was a large gathering of people representing hundreds of villages around. On the principal day of the fair we took our stand before the door of our tent, and commenced our kirttan at four o'clock in the afternoon. We had an audience of about 800 people sitting before us in perfect silence, and listening with fixed attention. The inclination of the people not to leave us, and the eagerness shown in many of their faces, encouraged us to prolong the kirttan to an unusual length, and when the kirttan was over, each one of our six preachers addressed the audience in turn. With a brief
interval for our evening meal the preaching was thus kept up until one o'clock in the morning. The next day also we had several large companies of eager listeners."

**Discussions with the People.**—Mr. Kassimbhai says:

"I have had many opportunities of discussing the subject of religion with the educated people here at Satara. Although most of them have imbibed atheistical principles and are opposed to all religion, yet two of them have lately become very friendly to Christians, and have often got loans of Christian books from me. They have also bought some of the recent publications of the Bombay Tract Society, and have expressed a desire to procure more. In our street preaching we have made it a rule not to carry on any discussion, but at the end we always give notice to our audiences that if any of them have questions to ask they can go to our chapel, or to the house of any of the Christians. A few people have sometimes followed us, and although most of these were not animated with a spirit of honest inquiry, yet there were some who seemed really interested to hear the truth. Once I had a discussion with some Mohamedans, headed by their Moulvi, (a learned man,) who had a copy of the Hindustani Scriptures, and seemed to have read some parts of it. He tried to establish the claim of Mohamed to a divine mission by misapplying some passages of the Bible, such as the promise of Christ to send the Holy Spirit upon his disciples. I showed him that the description given in the passage was not in the least applicable to Mohamed. I have often distributed among the Mohamedans the Hindustani leaflets published by the Lodianna Mission, which are sent here for that purpose."

**Spiritual Results, Why not Greater?**—Mr. Bruce writes:

"A question which has many times given rise to anxious thought among us is, why do we not see greater spiritual results? It has been the burden of many of our regular prayer-meetings, and a number of special meetings have been held for prayer and discussion upon this subject. It cannot be denied that the Gospel has been very widely proclaimed, and that a great multitude of Christian books and tracts have been scattered abroad. It is true also that some, at least, of our native brethren have been most earnest and faithful in their efforts to win souls to Christ. But it is still true that only now and then one is ready to acknowledge Christ before the world. In the Satara districts we could point to a goodly number of persons who are interested in the truth, some of whom
declare their purpose to become Christians sometime, but not one of whom is ready to do it just now. The forces of the enemy are most thoroughly organized. The native community is almost a unit in its opposition to Christianity. Caste rule is supreme, so much so that individuality is lost sight of and destroyed. It is impossible for the individual to assert himself in any way at variance with the general dictum of caste, without the whole force of the organization being brought to bear upon him to crush him. This is illustrated by numerous incidents which are given in this Report. At present there is a man of my acquaintance who, three months ago, expressed his purpose to become a Christian. He was unusually bold and fearless in his declarations, and was apparently perfectly sincere. He was a man of business and possessed of considerable property, but no sooner was it known that he was purposing to become a Christian, than his friends and those in business connection with him, began to weave a net-work of difficulties around him. His contractors failed to meet their engagements, his debtors refused to pay him his dues, and even his own wife rose up against him to trouble him. Already one suit is before the magistrate, and he tells me that there are three or four more to follow. It seems clear that this man cannot bring his property into the kingdom of God, and that the only way in which he can enter it himself is to break away from everything, and become an outcast from his own home and all that are dear to him. And this his faith is not sufficient to enable him to do. In view of cases like this it does not seem strange that the progress of the Gospel is slow. One such example may deter many others who are convinced of the truth, and who, under more favorable circumstances, would gladly confess it. Shall we then faint and cease from effort? As this state of things has impressed itself more and more upon us the church has been aroused to more earnest prayer, and to more faithful, persistent effort. The promises of God seemed never before so all-sufficient to meet every difficulty. 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations.' The faith of the church has also embraced larger plans of Christian work than ever before. The peculiar difficulties may be very great, and the progress very slow, but there is no doubt of final success. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.'
Lectures at Sholapur.—Mr. Harding says:—“Public lectures were held in our chapel for some weeks during the rains. Four of these were given by native gentlemen on subjects connected with the moral improvement of the people, and discussions followed the lectures. Other lectures were more positively religious, and they were received, in general, with a fair and courteous spirit. There are many Hindus who have no faith in idolatry, and who never practice it, excepting perhaps on special occasions so as to prevent exclusion from caste, and many seek to justify this course on the plea that they would lose their influence and cut themselves off from society, if they should follow their convictions. It is very striking how a personal faith in Christ quickens one’s conscience, and gives courage to stand alone, and to do right, whatever the consequences may be.”

Incidental Influences.—Mr. Harding writes:—“Every year I meet with facts showing how incidental influences, or a word spoken by the way, or an act of kindness, results in some permanent good. One man said, ‘Four years ago you met me at S. and after a few words you said as we parted, ‘you must give your heart to Christ’. I had quite forgotten the incident yet a permanent impression seems to have been made. Another who asked for baptism this year referred to a few words spoken as I passed the village last year when I stopped to ask the way to another village. I had no idea at the time that he was at all awakened. A Christian passing through Sholapur this year, called at our house, and in relating his past experience, said that he received his first impressions from Rev. R. V. Modak in Wambori ten years ago. Soon after, he moved to another part of the country and was baptized in another Mission.”

XVI.—WORK AMONG THE WOMEN.

Work for Women at Ahmednagar.—Mrs. Bissell reports:—“There has been no change among the Bible women, as to location or numbers, since last year. Eleven are still employed in the Nagar, and four in the Sirur districts, besides one or two who can only be called companions in their labors. As much oversight has been given them as could be done consistently with other duties. The usual meetings for examination on the appointed Bible lesson, and for hearing reports of their work, were held in April and October. We thought the one in April particularly interesting. A very tender, earnest spirit seemed to pervade all hearts, and the reports from the
different fields were given with much feeling, and with requests for prayer in behalf of individuals for whom efforts had been made.

**Gazabai’s Last Admonition.**—“It was as if they had born in mind the admonition they had received from dear old Gazabai at the previous meeting. She was an earnest faithful worker while her strength lasted, and always had some word of wisdom to speak on these occasions. With what solemnity of mein she arose and looked around upon the assembled women, and then with uplifted finger, giving her own peculiar emphasis to each word had said, ‘My sisters, you must work while the day lasts, the time is short, you must bring these benighted women to Christ.’—And now she was not, for God had taken her home. This was, no doubt, one secret of the deep feeling that prevailed. The Bible lesson at that time had been the history of Moses, and the one in October the first ten chapters of St. John’s Gospel.”

**In the Districts.**—“I have been in the districts with most of these women myself at one time and another during the year, and that is the best way to learn of their work and its difficulties. They, as well as we, are longing for results of which they can speak and write, but with all the willingness to hear, and ‘urging to come again,’ which we see in their reports, and for ourselves when accompanying them, there are very rarely any who are ready personally to embrace the truth themselves.”

**The Power of Sympathy.**—“And yet, such are not altogether wanting. One of the Bible women in the city of Nagar speaks of a good deal that looks like interest among some of the Weaver families. One elderly woman listens eagerly, sometimes tearfully, as the women talk and sing. She has declared her purpose to become a Christian. Kindness and sympathy shown to the parents by the Bible women and other Christian women on the occasion of the death of their little daughter, seemed to disarm their fears of Christianity, and they have been very friendly since. The father asked if he would be allowed to bring his loom with him if he were to become a Christian.”

**Interest at Kolgaw and Pimpalgaw.**—“Several families among the Chāmbhārs in Kolgāw listened with what seemed like real interest on a recent visit to them, with the Bible women and a patil sat with his household, and some of the neighbors, until nearly dark, waiting for us, as we had been delayed in coming, and then listened to all that was said or sung, frequently nodding
assent. Few of the people there, or in the villages or hamlets around, show any reluctance to receive Vithabai and her associate. We have visited Pimpulgaw several times during the year, and have found much of interest there. Chimabai and her husband are active, and exert a decided influence among the village people, as well as the Mahars. On these different occasions my husband has found inquirers, and has baptized in all eight persons. Wherever I went in the village with Chimabai we found women ready to receive us and listen. Two of the Bible-women have no associates and so labor under difficulties. But they are doing what they can.

Vithabai, the Bible-Woman.—"Vithabai accompanied us on a long tour last cold season. In some of the villages a woman had never before spoken publicly, and the novelty drew large numbers together. She was a great help. Conciliating in her manner, very simple in her address, she won respect and secured attention. Some of the native gentlemen of the place expressed their gratification at what had been said, and the wish that it might be often repeated."

A Little Blind Girl.—"The two little Girls' Schools in the city have been kept up, and I think may well be placed among our agencies for good in the city. We have a little Sunday School in connection with the one among the weavers, which though not large exerts an influence. There was a dear little blind girl in this school who delighted to come on Sunday and sing the hymns and listen to the Scripture stories. She always learned the Golden Texts, and taught them to others. Once she groped her way to the house of a Christian with the purpose of remaining, but as she was young we could not protect her, and her parents dragged her back home. They soon had her married, and now she is away at her husband's home. A few days since her mother came to me bewailing her condition, and regretting the step they had taken. She begged that I would try to bring her away. Some time we trust the poor child may be brought back again, and that the way may yet be opened for her to profess Christ as she desires."

A Brahman Widow.—"The other school is composed in part of Brahman girls. Just now there are eleven such. Quite recently a young Brahman widow has come. She is perhaps 14 years of age, with a nice, though sad face. We are so pleased that her parents have consented to let her attend the school. She seems to enjoy it, and learns readily. One grieves at the prospect before her. Perhaps,
however, in time, a better hope may dawn upon her heart, and she may see that there is something to live for."

**Influence of the Girls' Schools.**—"Through these schools, access has been gained to many homes. The little weaver girls often bring a message from their mothers, asking me to visit them. If any of the children are absent from illness, it gives occasion to go and inquire, and then a few remedies given, or interest shown, opens the way for further acquaintance. This can then be followed up by the Bible-women. The most interesting companies of Brahman women whom I meet, gather at the home of the teacher of that high caste school, and at the homes of those who are, or have been, pupils in it. The hymns and cradle songs learned in the school, are often sung at home. One woman said that 'Hush my dear,' and 'Mother mine,' were heard all day in their alley, and now more lately, Luther's cradle hymn, 'Away in a manger, no cot for his bed,' has a place with them and is a favorite."

**Meetings for Christian Women.**—"Meetings for the Christian women have been kept up during the year, the daily Bible lesson and reading classes for those who live near, the weekly prayer meetings and monthly meetings more especially for mothers, at which a little collection is taken up. The money thus raised is given toward some benevolent object. This year it amounted to only four rupees, and was appropriated to the Home Mission work of the church. The wives of the Theological classes joined in all these meetings during the term of June to October. In addition they were taught Physiology, and also met for sewing and knitting twice a week. A meeting was started last year for those living in the centre of the city, a few Christian women among them forming a nucleus. A good many heathen women, some of them weavers, have been induced to attend. This has been held once in two weeks. The women listen with much more of interest than at first, and we hope good may result from this effort. One poor woman who had lost two children within a week of time, was feeling very bitter over her sorrows, but since coming into the meetings she has seemed somewhat softened."

**Visits to the Jail.**—"Visits to the jail have been made with regularity once a week. Some women have expressed a good deal of interest from time to time, and promised to try and lead a new life, but it has been difficult to follow them after they have left, and learn about the life they are leading."

**The "Chapin Home," at Ahmednagar.**—Mr. R. A.
Hume writes:—"Our missionaries have often been perplexed to know what to do for Hindu women who wished to become Christians. If they were widows, or had been deserted by their husbands, or were in danger of being cast out of doors, then receiving them into a Christian house, or baptizing them, necessitated providing a home and means of support. But in order properly to develop their characters they should have some work by which to support themselves, and some one to give Christian instruction and feel a special interest in them. During the year my sister, Miss Hume, obtained money from a friend in America to provide a home for such Hindu women as have just been described, and in some cases for Christian women in specially trying circumstances. The house is a well planned, substantial building with six rooms. Every woman who wishes to become an inmate must promise to regard all its rules. The first rule is that every woman must do all that she can at some work or other, to provide the means for her own support. The second rule is that Christian instruction is to be regularly given. The third is that cleanliness and regularity are to be observed. On the first day of 1885 the house was dedicated to the Lord's service and began to be occupied. One or two women work at manual labor, such as garden work and grinding grain, while others are beginning to support themselves by sewing. It is hoped that by insisting on good work being done a good deal of sewing will be sent to the women in this home. Also for a few hours every day there is a school in the home for the younger women. It is to be called the 'Chapin Home,' in honor of the kind friend who supplied the money for building it, and it is hoped that it will prove a blessing to not a few women by helping them to Christ, and also to an honorable livelihood."

Woman's Work in Bombay.—Mrs. E. S. Hume writes:—
"The women of our church were very persevering during the earlier and latter months of the year, in their Home Missionary work. They make garments for our poor girls, in addition to making all the clothes for the little orphan girl whom they clothe at their own expense. We have been much encouraged in the evidence of the Spirit's work, in the heart of this little girl. She was most unattractive, rude and unkempt; but we all felt that we could not let her go, nowhere, or every where,—that she must be kept and saved. Our good Secretary said, (when the women were deciding upon their choice of one of the needy ones,)—'Let us with our weekly offerings at least bear
the expense of the clothes of one of the girls in our Christian School; let us call her ours—love her and pray for her—and in choosing let us take the one who needs most, not the most promising. Then we must pray much, for God's grace to renew her! 'I never present this child with her clothes. The women do it either by calling her to them after a meeting—or by asking the Secretary to invite her home to give them to her. She has been blessed, as have the women in doing for her. The weekly offerings this year amounted to Rs 20, a larger sum than ever before. Of this Rs. 12 were paid for the girl's clothes, and Rs. 8 were put aside for our Mission work in Lalitpur.'

Meetings for Women.—"This Benevolent Society meets every Monday afternoon. Wednesday, we have our women's meeting for prayer and Bible study. Until April we continued the study of Proverbs which the women count most helpful in aiding them to train their children. In connection with this study nine or ten of the women wrote out several valuable papers each, on various topics in Proverbs, such as, 'The Fear of the Lord, What is it?' 'What instruction is given to My Son?' etc. One of the women learned the whole of the Epistle to the Hebrews and recited it early in the year, without an error nor a single hesitation. She is the wife of one of our low paid teachers, does all her own work and learns her Bible whilst sitting over the fire, cooking for her husband and five children. The long illness and almost miraculous recovery of our Secretary, has been a matter of great rejoicing amongst us.'

Death of Sarah Bai.—"One of our most faithful workers, a widow, was suddenly called to the Home above during the vacation. She was devoted to her Saviour, loved to learn of Him and was better ready than most, to go to Him. In mourning her loss one of the women said to me, 'Sarah Bai was sad for her husband, but she never meant to trouble others with her sorrows as a widow. She always looked happy (smiled) to others. We all loved her very much.' A heathen woman, who had worked in their family some, said to me, 'I have worked in many homes, but Bai, (they often call me Bai, meaning 'woman,') I never saw any woman so true, so just, and patient as she was. She never looked towards any one else's pin! Do you not think she was good! She was a true Christian! We all know that! And so the teachings of the Saviour as exemplified by one and another, are telling out among the Heathen.'

Visit to Kumbhari and Boramani.—Mrs. Harding says: "In January we visited Kumbhari and Boramani, villages east of
Sholapur, and six and ten miles away. We staid about a week at each place. In Kumbhari several of the men from the Mahar caste showed considerable interest. One evening they came and talked till nearly midnight, while Mr. Harding prayed, and pled with them. He longed to have them decide then and there, but still they wait. We do crave your prayers for these at Kumbhari. The last afternoon we were there, a large company of women came to the tents and I had an interesting time with them. I talked to them about Hannah, the praying mother.

The Baby Organ. — "The women were very much interested in the baby organ which Mr. Harding brought out, and on it he played several tunes for them. The little organ does us good service. The last Sabbath evening we were at Boramani, Mr. Harding took the little instrument into the town, and had a large audience of from 150 to 200 who sat and listened for about an hour and a half, with marked attention, and even then some seemed loth to have him leave."

A Tour in the Mogulai. — "We have been in the Mogulai again. Have just returned. We somehow felt more than usually weak-handed this year, as we had fewer to assist us—but the blessing of the Lord attended the little we were able to do, so that we had more to encourage us, this year, than last. I was permitted to visit with my Bible-woman, and two of our Christian women at Watwad, a good many of the villages in that vicinity. We all enjoyed the work, and it did us good to go and speak to those poor ignorant women, a number of whom had never before heard the story of Christ. We were greatly encouraged in seeing an unusual interest among the Mahars in and about Watwad, and those most interested were really among the most intelligent. One of the most interesting persons among these had courage to come forward and be baptized while we were there. His wife has left him, and says she will never return, and her friends are unwilling to have her, but he is very firm, and it was good to see his bright happy face, while we were there. Pleasant talks I had, with some of our Christian women at Watwad and at Paduli."

A Dream. — "One told me that she prayed for us every single day. She is a widow. And then she went on to say how she had a dream a few days before about a freshet, with which we were, by some means, connected. This troubled her so much that she walked
five miles to the place where she supposed we were, to ascertain whether we were safe or not, but as we had been prevented from going there, by the heavy rain, she had to return the five miles back to her house again, without even seeing us for several days!"

A Child's Faith.—"Another dear good woman whose sweet, smiling face I always love to watch, and who has some very interesting children, told me of two of her little boys who were in the field one day taking care of their father's goat. The elder boy was lame, and could not run at all. All at once they saw a wolf not far away. The little one was frightened and made his two feet go pretty fast in running home. The other remained where he was, put up his hands over his face and prayed. When he looked up, lo! the wolf was gone, and he and the goat were safe! Sweet child-like trust! Surely 'Whosoever believeth on the Lord shall not be ashamed.'"

Rain-Bound.—"For a week we were rain bound at Padul. The Mogalai roads were impassable, and the frequent rain dropping made our tents and our surroundings very uncomfortable, but through it all we felt sure that our Father was keeping us there for some good reason, so we could not complain. The sympathy of the Christians during those trying days was very precious to us. Over and over they told us they could not sleep at night, in thinking of us, but were praying that God would bless and keep us from all harm. And the Lord heard their prayers in a remarkable manner. To Him we give our heartfelt thanks!"

XVII.—MEDICAL WORK.

Medical Work at Wadale.—Dr. Fairbank says:—"In striking contrast with the experience of 1883, we had no cholera in the valley during 1884. A large part of the people had fever and ague. It did not seem curable by medicines; or rather it returned again after a few days when its course had been arrested by medicine. At the end of the year skin diseases were troubling most of the people, the high as well as the lowly. Whatever the prevailing disease may be the dispensing of medicine occupies a large part of my afternoons when at Wadale."

The Mission Dispensary at Sholapur.—Mr. Prabhakar B. Keskar, the Medical Catechist, reports as follows:—"During the year I visited Degaon, Balle, and Teregaon, often in company with Christian brethren. I went to Kumbhari and Boramani also several times. In all these places I was received by the inhabitants
as their friend. Sometimes in some of these villages I distributed medicine and preached the Gospel, and at other times I preached only. People heard me and my friends very attentively. The work of the dispensary is not only appreciated in the city but also in the villages round about, and in large towns which are far from Sholapur, from 25 to 125 miles, such as Bagalkot, Pandharpur, Mohol, Medhe, Bijapur, Khed &c. &c. Many people have come from these towns.

The following table will show the number of patients that have been treated during the year, and also the classes to which they belong.

<table>
<thead>
<tr>
<th>Patients Type</th>
<th>Number</th>
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<tbody>
<tr>
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<td>Old Patients</td>
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<tr>
<td>Out-door Patients</td>
<td>115</td>
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<table>
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<tr>
<th>Classes</th>
<th>Number</th>
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<td>Musalmans</td>
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<tr>
<td>Christians</td>
<td>676</td>
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<tr>
<td>Roman Catholic</td>
<td>1</td>
</tr>
<tr>
<td>Parsis</td>
<td>32</td>
</tr>
<tr>
<td>Jews</td>
<td>37</td>
</tr>
<tr>
<td>Total</td>
<td>10,672</td>
</tr>
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</table>

**Total Receipts** Rs. 1,038-10-0

**Bible and Tract Distribution.**—"had I a present of 2 copies of the Marathi Bible and 300 Copies of Gospels of Matthew and Mark, from the Bible Society, and I have sold 40 copies of the Gospels to the patients. Some of them bought the books most willingly with a promise to read them through. I have had a large supply of the gratuitous tracts and leaflets from the Bombay Tract and Book Society. Moreover they sent me 200 copies of their monthly Marathi tract regularly every month. These tracts are received very willingly by the patients. An educated native gentleman who holds a high position under Government, was so much pleased with the monthly tracts that he requested me to send him 20 copies of them every month for distribution among his friends. The Bible Society and the Tract and Book Society both have helped the Medical Mission here so much during the year by their publications that special thanks are due to them. May God bless these Institutions for His glory."

**Conclusion.**—"In conclusion I beg to request those Christian friends who take an interest in the Lord's work to pray for me and my work here. It will not give us entire satisfaction until this Institution becomes one of the manifold means of bringing many to him 'which taketh away the sin of the world.' May the Lord hasten that day for His name's sake!"
The Contest at Wadut.—Mr. Bruce writes:—"In my last annual report I gave a full account of the Wadut 'water case,' which had gone by appeal from the Assistant Collector to the Collector, and thence to the Governor of Bombay, and I was able to state in a footnote that the Governor had decided the question in our favor. His decision, however, did not settle the question, but the offended Brahmans, by another appeal, carried the case to the Viceroy himself. After several months delay the Viceroy confirmed the decision of all the previous courts, and directed the appellants, that if they wished to claim the 'ghat' as private property, they should apply to the civil court. There was considerable excitement in the place when this decision was announced, but instead of carrying the case to the civil court there was much talk of making another appeal to the Secretary of State for India. A subscription paper was circulated to raise money to pay expenses, and Rs. 175 were subscribed, but when they tried to collect the money they found that the people would not give it. They were tired of the contest which had been pushed so far by a small clique of Brahmans. Moreover they were informed that even if they should eventually gain their case it would affect us very little, for if we were driven away from the 'ghat' we should go to an open place a few rods higher up the river, which was unquestionably public property. This would be more objectionable to them than the present state of things, and I should be very sorry to be compelled to take that position. They all saw the uselessness of their struggle, and thus far nothing more has been done in regard to the water question. But the contest has been carried on in other directions in the hope of annoying us so much that we would leave the village. Twice during the early part of the year our school was temporarily broken up by a man coming forward with the claim that the 'rest house' where the school was held, was his private property, and forbidding the school to assemble in it. On both occasions the Mamlutdar, (Native District Officer,) decided against the pretended claims of the man, and he was forbidden to interfere with the school again under penalty of severe punishment. At another time we had occasion to repair our houses, and men were employed for that purpose. The work went on for two days, but on the morning of the third day no one came to his work, and not a man could be obtained. On inquiry it was found that the Brahmans
had given the most emphatic orders to the people not to go to the Christians' houses, or assist them in their repairs, and dire threats of excommunication from caste, cutting off water supplies, &c., were held out to any who should be bold enough to disregard these orders. It was easy enough for us to send out a few men from Satara, and so the work went on quite independently of those who were doing their utmost to stop it. In the mean time our Christian helpers are gaining many friends, and their influence is increasing in all the surrounding villages. May God strengthen their hands and gather many from among those people into his own blessed kingdom."

Changes in the Satara District.—Mr. Bruce says:—

"Some rather radical changes in our system of outstations have been introduced during the year. Two of our former outstations have been given up, and three new ones have been occupied. I have tried for several years to extend our work in the villages at as small a cost as possible, and have insisted upon those who wished for schools doing what they could toward supplying houses for the teachers to live in. Theoretically this would seem to be the proper way, but practically I have found some insuperable obstacles in the way of its satisfactory working. Those who ask for our schools are usually Mahars, and when required to furnish a house for a teacher, it must of necessity be in the Mahar quarter of the village. Residence in such houses utterly destroys the influence of our Christian helpers over the villagers of the higher castes. They are wholly ignored and treated as Mahars. If employed in preaching they cannot successfully work among the upper classes. Aside from this, where there are schools, the residence of the teacher in a house belonging to the people sometimes seriously affects the discipline of the school. The lower classes have so little appreciation of the value of school privileges that they are more inclined to think that they are doing us a favor by furnishing a house than that we are helping them by supplying a teacher. Hence if any discipline is enforced, or measures introduced, which all are not pleased with, it is nothing strange if they should threaten to deprive us of the house, and so break up our work altogether. After several years experience I have come to the firm conviction that in order to carry on our work successfully in the districts we must have houses of our own, independent of all special classes, situated in respectable quarters of such villages as would be convenient centers for working a considerable surrounding region. These places become central preaching stations,
and if schools spring up in connection with them it must be by natural growth. The difficulty has always been the obtaining of suitable houses in suitable places. The native community, and especially the Brahmans, are always extremely jealous of any attempt to enter their villages for the purpose of permanent occupation, and all the powers of superstition, of intense bigotry and of caste organization, are combined to oppose the first beginnings of effort in this direction. In the face of these great difficulties, that we have, during the past year, been able to secure most convenient houses in such important places as Koregaw, Rahimatpur, and Karad, is a cause for very great thankfulness to Him who has heard the earnest prayers of all our Christians in this behalf. It has all been 'according to the good hand of our God upon us.' I will here give a few particulars in regard to each of these places.

Koregaw.—"Koregaw is a village of 2600 inhabitants, situated 12 miles east of Satara. It is a taluka town, (county seat,) and its importance is increased by the fact that the new Western Deccan Railway will have a station there. During the early part of the year a school was maintained in the Mahar Wadi, but for the reasons stated in the last paragraph it was unsatisfactory, and I withdrew the teacher at the beginning of the rains. It was not however with any intention of giving up the place, but that I might secure a more advantageous footing. Several efforts were made to obtain a house in the village, but before our negotiations could arrive at a successful issue, we invariably found that the owner of the houses would suddenly change his mind, and would refuse to give us the house on any terms whatever. The people of the village were very watchful, and whenever a Christian was seen in the streets they would wish to know the reason for his going there. It was evident that only the most secret negotiations could effect our object, and we were fortunate in finding a desirable house whose owner lived in another village, so that our agents could go to him without fear of detection. His house was encumbered by a heavy mortgage, and as he was unable to pay the mortgage he was in danger of losing his whole property. Under these circumstances he was willing to give us the house for a long term of years provided that we would advance the Rs. 200 necessary to release the mortgage. The contract was made and signed, giving us the use of the house for seventeen years without any further payment of rent. No one in the village suspected what was being done until we went
over to register the lease and take possession of the house. Even then we were opposed at every point, but the negotiations had proceeded too far to be set aside, and eventually we came into possession of the house. It is most conveniently situated, and is large enough for two families. I now have a recent graduate of the Ahmednagar Theological Seminary living there, together with a teacher, and their families. Both are employed in preaching at present, as the school has not yet been revived."

**Rahimapur.**—"Rahimapur is a municipal town of 6000 inhabitants, situated fifteen miles south-east of Satara. Our unsuccessful attempt to occupy this place in 1883 was mentioned in our report of last year. The people were determined to use every means in their power to prevent our getting a house in their city, and for a long time it seemed very doubtful whether we should succeed. At last, however, we found a very conveniently located house, whose owner lived in Satara, and who expressed a willingness to lease the house to us. The terms were agreed upon, and the lease for ten years was prepared in legal form. On the following day the owner went over to Rahimapur to make arrangements for putting the house in our possession, but as soon as it was known that he had leased his house to Christians the indignation of the people knew no bounds. The excitement was so great that he did not dare to stay there until morning, but got up in the night and ran away. He reported the matter at once, and we took from him a written order to his agent, who was a relative of his, to make over the house to us. Two days later, with several of our native brethren, I went to Rahimapur, going by way of Koregaw and reporting the facts to the Mamlatdar. Seeing that there was likely to be trouble the Mamlatdar said that, as he had other business at R., he would meet me there the next morning. On our arrival we pitched our tents and waited for the morrow. The excitement among the people was very great, and they declared that they would not submit to having one house-owner let in the Christians to defile the whole village. In the morning, however, the Mamlatdar examined our papers, and he told the people that we had a legal right to the house. The agent of the owner refused to give us possession, but it was finally arranged that we should take possession, on the authority of the owner, independently of the agent, at the end of eight days, which time was allowed the present occupant of the house to vacate the place, he having expressed a willingness to do so. At the appointed time my agents took possession of the house, and the work of
repairs commenced immediately. For some days they were unmolested, but when we wished to build a verandah and additional room to the house it became necessary to secure permission from the Municipal Committee. Application was made to them, and at first they insisted upon seeing my papers and examining my title to the premises. As this was assuming the functions of the civil court, I declined to show them my papers, and renewed my application. On considering this the second time the Municipal Committee called a number of persons living in the neighborhood of our house, and asked them if the land about that house was not theirs. After repeated efforts they found a man who was bold enough to say, for the moment, that he had a claim upon the property, and another day was appointed for the hearing. Before that day arrived, however, this man withdrew his claim, and there was no one to dispute the ownership of the property. In the mean time the course of the committee had revived the excitement among certain classes of the people, and threats were uttered that they would drive the Christians out, even if they had to burn their house down. Under these circumstances I appealed to the Mamlatdar for special Police protection, and to the Assistant Collector in charge of the district, who is ex officio Vice-President of the Municipal Committee, for permission to make the proposed enlargement to the house. Permission was at length given, however, by the Committee themselves, since which time we have had no trouble whatever. Two assistants are living in the house, one with his family, and they are finding many friends among the people who had not courage to utter a word in their behalf while the storm was raging. There was certainly one good result from this determined opposition. The Gospel was advertised to all the people of the city and the surrounding region. During the two days that I was myself there we had large and quiet audiences upon the street, and what is more remarkable still, the colporteur of the Bible Society sold thirty copies of the Gospels, in the bazar, during that time. Now that the contest for occupancy is over and the victory won, it is our earnest prayer to the Father of mercies that he will give us spiritual victories in that important place, to the glory of Christ our Saviour."

Karad.—"Karad is a city of 10,000 inhabitants, on the Kolhapur road, thirty-two miles south of Satara. Efforts were made in vain, during the rainy season, to obtain houses in this place. The new Railway is to have a station near by, and the railway people had already taken up a large number of suitable houses. Our efforts were
renewed in November, and after several days of unsuccessful search, a suitable house was at length found whose owner was willing to rent it even to Christians. Unmoved by the taunts and sneers of opposers he gave a lease for a term of years, and in due time two good men, with their families, were sent there to live. One of these men is a recent graduate of the Theological Seminary at Ahmednagar, and we hope for much fruit from his earnest labors.

XIX.—THE PUBLICATION DEPARTMENT.

List of Publications in 1884.—The following is a list of the publications by the Mission during the year 1884:

1. The Dnyanodaya.—The Dnyanodaya has been under the editorship of Mr. R. A. Hume during the year. It is a weekly Anglo-Marathi Paper of 16 Royal Octavo pages, and has just completed its forty-third year. The present circulation of the paper is 500 copies. The following are selections from the occasional expressions of esteem which have been received. A leading Native paper in Bombay says:—“The Dnyanodaya is an Anglo-Indian Weekly, more useful to the people and to Government than many a more pretentious daily sheet.”

—The well-known Indian Witness of Calcutta says:—“The Missionaries of the American Board issue an excellent little weekly, the Dnyanodaya, but it can hardly be called a denominational paper.”

A Missionary in the Madras Presidency writes:—“We greatly wish there were a paper of like character and ability in Telugu and English.”—A Native gentleman of Bombay lately wrote:—“I once glanced at your weekly paper, hoping to find therein something worth reading. I am happy to state here that I was not disappointed. That column in the paper which contains Extracts is worth not only reading, but studying. I beg you therefore to oblige me by informing me what its annual subscription in advance is.”—An English gentleman high in the Bombay Civil Service, wrote expressing his high opinion of the usefulness of the paper as a factor in developing simply the moral and social elevation of the people, and ordering copies to be sent to several Native Libraries at his expense. The Christian tone of both the English and Marathi parts is most pronounced, and we believe the paper to be one of the most effective evangelistic agencies. But in these days when newspapers are multiplying it is hard for all to maintain themselves. So friends of missions in India are earnestly requested to take some trouble in trying
to secure subscribers for the paper. Its subscription price is Rs. 3 to Europeans, and Rs. 2 to Natives, plus 13 annas for postage.

2.—The Balbodh Mewa.—The Balbodh Mewa has been edited by Mrs. E. S. Hume. Mr. E. S. Hume writes:—"The Balbodh Mewa which was formerly issued as a supplement to the Dnyanodaya, has this year entered upon a new departure. It is now a Young People's Magazine of 16 pages, and has a very pretty colored cover. It was feared by some that separating it from the Dnyanodaya and charging twelve annas for it, would affect the circulation of both papers unfavorably. This, however, has not been the case. The circulation of both papers has increased. That of the Balbodh Mewa is now thirteen hundred. The last half of the paper is also issued separately, without a cover, for use in Sabbath Schools. The Bombay Guardian says of the number, issued January 1st 1885:—'Nothing could exceed the beauty of the get-up of this monthly. Its illustrations and letter press are a feast to the eye, as well as the mind. Great pains are taken to make it both interesting and instructive. A very handsome picture on card board accompanies the present issue and will be thankfully welcomed by subscribers.'

A Missionary lady writes:—'I send you three names for the Balbodh Mewa, with great pleasure. We are very much interested in one of these copies subscribed for. It goes into a purely native town, untouched by English influence, and where the Gospel was never preached, so far as we know, until my husband went there. I hope much from the visit of your little paper to it, as a ray of light shining monthly into all that darkness.'

The Indian Witness, published at Calcutta says:—'We doubt if Bengal has produced anything yet, in the way of vernacular Christian family literature, equal to the Balbodh Mewa.'

The success of this magazine is largely due to the generous help of the American Tract Society, which has frequently kindly furnished us with electrotype cuts. Early this year a box containing more than one hundred cuts, mounted and ready for use, worth more than one thousand rupees, was received. The Religious Tract Society of London has furnished paper at half price, and has thus relieved us of nearly one hundred rupees of the expense of the paper.

3.—"Bapu."—This is No. 2 of the Balbodh Mewa series. It is a story for boys by Rev. J. E. Abbott. It first appeared as a serial in twelve numbers of the Balbodh Mewa, and is now published in separate form. It is very prettily bound in blue and gilt, and
also in gray and black. 16 mo. pp. 126. 500 copies. Price, Blue and Gilt, 8 annas, Gray and Black, 6 annas.


The Columbian Press.—Mr. Bruce says:—“The Columbian Press has not any great amount of work to show for the past year, but it has been employed in such a way as to be very useful. Besides a number of one and two page leaflets it has printed, in ornamental style, forms for diplomas for the Theological Seminary, and for licenses, for the Ecclesiastical Union. Several Scripture cards have been prepared in colors, and a temperance card for some Societies in Calcutta. A large handbill, 9 ½ x 12 inches, contains a picture of some of the temples at Mowli, near Satara, accompanied by Paul’s speech on Mars Hill. A wall card, in Marathi, 6 ½ x 11 inches, with ornamental design, was printed in several colors, displaying the words of Jesus on ‘True Peace,’ contained in John 14: 27, and 16: 33. Also a Marathi four page tract has been published on ‘News from the Heavenly World,’ which was translated by Mrs. Goheen of Kolhapur.—The ‘Memorial of Vishnupunt’ which was mentioned in last year’s Report, was completed in March 1884. Of this The Bombay Guardian of April 26, says:—‘The present pastor of the Am. Miss. Church, Bombay, has prepared the memoir of his predecessor. Of the scant materials at his hand he has made the most, and the many friends of the much loved subject of this narrative will warmly welcome this concise and well written memoir. The portrait at the beginning is admirable and most lifelike, having been produced in America from a photograph. * * * *’

The Columbian Press has surpassed itself in the production of this exquisite volume, and shown that the beautiful typography of Europe can be reproduced here!’—The ‘Anatomy, Human and Comparative,’ which was prepared by me and printed in English on the ‘Columbian Press’ in 1877, and afterwards published in Marathi in 1878, has now been translated into Gujarati, by Rev. G. T. Rea, and published in a neat volume at the Irish Mission Press, Surat. Demy Octavo, pp. XVIII—279. The whole series of illustrative ‘cuts’ in the English and Marathi versions, was loaned to Mr. Rea, and electrotype duplicates were made by him.”
XX.—ACKNOWLEDGMENTS.

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The thanks of the Mission are due to Surg. Major H. De Tatham of Ahmednagar, and Surg. Major J. Davidson of Mahableshwar, 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.