REPORT OF THE AMERICAN MARATHI MISSION

FOR THE YEAR

1885.

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1886.
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REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1885.

I.—THE YEAR.

The Retrospect.—We have reason to "make mention of the loving-kindnesses of the Lord," during the year which now passes under review. These have been many, constant, and varied, and they have been manifested in all the different lines of effort which are being carried on in connection with our Mission work. They have been bestowed, too, with a bountiful hand, as only a Heavenly Father can give. The year has not been free from trials. Great sorrows have been given to some of our number, but as one who has had his full share of trial, writes, "these great sorrows are also mercies in disguise." We are thankful that, whether in joy or sorrow, we are permitted to see the work of the Lord advancing, and His Kingdom being extended more and more. The past year has been one of substantial progress, in many ways. The churches have been built up and strengthened. Our higher Educational Institutions have had a very successful year. The new building for the Mission High School has been completed. The Industrial School at Sirur has been established on a firmer basis. The number of Mission Agents has been considerably increased, and the common schools, which for several years have been in rather an unsatisfactory condition, appear to be increasing in attendance, and in efficiency. The number of those who have been received on profession of their faith is 171, a larger number than ever before, except in 1880 when it was 172. It is pleasant to note that there has been special encouragement in certain localities where much labour has been expended for many years, but where, hitherto, we have been permitted to see but scanty fruits. In the Sholapur Western District, one year ago opposition was rife, and persecution was violent. But all this has been changed. Some of the most violent persecutors have yielded to the power of the Gospel. Thirty-two in all, in that district, have professed their faith in Christ during the year, and
many others seem almost ready to take the decisive step. It is probable that one or two new churches will soon be organized in that region. The Satara field, too, has always been a difficult one to work, because of the intense opposition of the people, both open and covert; but the church has been greatly encouraged by receiving 17 persons to its communion, nine of whom came directly from the heathen. These indications are hopeful and encouraging,—we do not say satisfying. When we hold out to these people blessings of such infinite value, we cannot be satisfied until every individual in this vast population, has been led to accept them. But what has been accomplished we regard as an earnest of what is to be. "The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time."

The Health Report.—Most of the members of the Mission have been able to continue in their work during the year, for which we feel very thankful. But there have been cases of serious illness. Our last Report announced the arrival of Mr. and Mrs. A. D. Bissell. Their arrival seemed very opportune, as they were very much needed in Ahmednagar. They were permitted to remain, however, only a few months. In March Mrs. Bissell had an attack of fever, which in a few days produced such alarming symptoms that it became necessary for her to leave India at once. It is not likely that she will be able soon to return. At the very opening of the new year of 1886, Dr. Bissell, who has been for many years the Secretary of the Mission, and the Principal of the Theological Seminary at Ahmednagar, was taken very seriously ill, and for a time his recovery seemed very doubtful. But a merciful Providence has spared him in answer to many prayers. His sickness has, however, left him in a state of weakness which seems to necessitate his going to America by an early opportunity. It is hoped that he may be able to return after a few months.

Departures for America.—In addition to the departure of Mr. and Mrs. A. D. Bissell on the 26th. of April, as mentioned above, Mr. R. A. Hume sailed from Bombay August 21st, with the two elder of his three motherless children. Mr. Hume arrived in Bombay, with Mrs. Hume, October 29, 1874, and consequently had had nearly eleven years of service. Mrs. Hume died July 25, 1881. Mr. Hume's departure has greatly weakened our Mission forces, but it is expected that he will return after an absence of about one year.

Arrivals from America.—It gives us much pleasure to state that Rev. W. O. Ballantine, M. D. and wife, arrived in Bombay Dec. 14th. Dr. Ballantine left India June 18, 1883. During his stay in America he has pursued a course of Theological study, and he received ordination at Dorchester, Mass., July 8, 1885. Mrs. Ballantine is new to the work in India, but she has had several years experience in similar work in South Africa. We welcome her to these fields, "for they are white already to harvest." Dr. Ballantine has taken charge of the Rahuri District, which was his former
I.—THE YEAR.

field of labor.—Accompanying Dr. and Mrs. Ballantine, Miss Emily Bissell also arrived on the 14th of December. Miss Bissell is the daughter of Dr. and Mrs. Bissell of Ahmednagar, and after an absence of ten years she has returned to the home of her childhood. She retains the knowledge of the language, and is thus able to enter upon the work at once. Miss Bissell is the sixteenth in the list of Missionary sons and daughters who have returned to the Marathi Mission to take up the work of their parents.

Death of Mr. Shahu Daji Kukade.—It is with the greatest sorrow that we have to record the death of Mr. Shahu Daji Kukade. He died in Bombay on the 14th of October. He was born in 1833, and was baptized at Ahmednagar in 1856. There was great excitement occasioned by his conversion, and by his firm adherence to his newly found faith amid trying persecution, an account of which may be read in the Mission Report for that year. Mr. Shahuraw has been connected with the Dnyanodaya as editor, in part or in whole, for twenty-nine years. He has thus had a wide field of Christian influence. Through the columns of the Dnyanodaya he has had constant opportunities for preaching the Gospel, and for defending the Christian faith from outside attack. In the Christian community also, he has been a leader, and his loss will long be very seriously felt.

The Rate of Increase in our Churches.—In our Report for 1880, we gave a table which showed the rate of increase in all our Churches, from the time of the occupation of Ahmednagar as a Mission station in 1831. The statistics were given for periods of five years each. Another period of five years has now expired, and we reproduce this table, with the figures for the later years.

<table>
<thead>
<tr>
<th>Periods of Five Years</th>
<th>Whole Number received to communion</th>
<th>Annual Average</th>
<th>Periods of Five Years</th>
<th>Whole Number received to communion</th>
<th>Annual Average</th>
</tr>
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<tbody>
<tr>
<td>1831—1835</td>
<td>18</td>
<td>3 +</td>
<td>1861—1865</td>
<td>259</td>
<td>51 +</td>
</tr>
<tr>
<td>1836—1840</td>
<td>16</td>
<td>3 +</td>
<td>1866—1870</td>
<td>213</td>
<td>42 +</td>
</tr>
<tr>
<td>1841—1845</td>
<td>86</td>
<td>17 +</td>
<td>1871—1875</td>
<td>460</td>
<td>92</td>
</tr>
<tr>
<td>1846—1850</td>
<td>73</td>
<td>14 +</td>
<td>1876—1880</td>
<td>730</td>
<td>146</td>
</tr>
<tr>
<td>1851—1855</td>
<td>87</td>
<td>17 +</td>
<td>1881—1885</td>
<td>745</td>
<td>149</td>
</tr>
<tr>
<td>1856—1860</td>
<td>373</td>
<td>74 +</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total received in 55 years...</td>
<td>3060</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The average for the last period is but slightly in advance of that of the previous one, but it is worthy of notice that during these two periods, from 1876 to 1885, nearly one half of the entire membership
of our churches has been received; i.e., the membership of the churches has very nearly doubled itself in ten years. These figures include all who have been received from the beginning, whether they are now living or not. The same fact, however, is also shown by a reference to our Mission Report for 1875. At the end of that year the number of communicants was 868, while the present number is 1718, or nearly double the former number. This rate of increase is itself two and one-half times that of the preceding ten years, from 1866 to 1875, and nearly six times as great as during the first seven periods, from 1831 to 1865. It is pleasant also to note that the contributions of the churches have very nearly doubled in the last five years, having been Rs. 1827-15-0, in 1880, and Rs. 3613-12-4, in 1885. There is great promise for a vigorous, active church, that is willing to give of its substance for the support of Christian institutions, and for their extension among the heathen.

The New Statistical Table.—A new table of Educational Statistics is added to this Report. We regret that there are so many omissions and inaccuracies in it. It was not determined to give these additional statistics until the year was half spent, and then it was found that many of the necessary figures were wanting. We hope that hereafter it will be filled with such accuracy as to be really useful.

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

BOMBAY.

Churches: Bhendi Bazar, Rev. Tukaram Nathuji, Pastor, and Khirya Chuta, N.W.P. Mr. Anandraw M. Sangalé, Marathi Editor of the Dnyanodaya; Two Preachers; two Bible-readers; three Bible-women; thirteen Schoolmasters; six School-mistresses. Whole number of Native Agents—28. Outstations—3.

AHMEDNAGAR AND VICINITY.

Residing at Ahmednagar.—Rev. L. Bissell, D. D. and Mrs. Bissell; Rev. R. A. Hume; Rev. W. O. Ballantine, M. D. and Mrs. Ballantine; Rev. James Smith and Mrs. Smith; Miss Sarah J. Hume; Miss Katie Fairbank; Miss Ruby E. Harding; Miss Emily Bissell. Rev. Ramkrishna V. Modak, Theological Instructor. Churches at Ahmednagar and Khandala. Two Pastors at Ahmednagar; four Preachers; two Bible-readers; five Bible-women; twenty-two Schoolmasters; thirteen School-mistresses. Whole number of Native Agents—48. Outstations—9.


The Mission High School is in charge of Rev. James 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, Dedgáw, Panchegáw, Sonai, Shingavé-Tukai. Four Pastors; one Preacher; six
II.—THE SYNOPSIS OF THE MISSION.

Bible-readers; three Bible-women; sixteen School-masters; one School-mistress. Whole number of Native Agents—31. Outstations—16.

The Rahuri District is in charge of Dr. Fairbank. Churches at Rahuri, Shingavé-Nayak, Wamburi, Belapur, and Rahaté. Three Pastors; two Preachers; eight Bible-readers; two Bible-women; thirteen School-masters. Whole number of Native Agents—28. Outstations—18. The Rahuri District reverts to Dr. Ballantine from January 1, 1886.

The Kolgaw District is in charge of Dr. Bissell. Church at Kolgaw. One Pastor; three Bible-readers; three Bible-women; five School-masters. Whole number of Native Agents—12. Outstations—6.

The Parner District is in charge of Miss Sarah J. Hume. Church at Parner. One Pastor; three Bible-readers; one Bible-woman; nine School-masters. Whole number of Native Agents—14. Outstations—9.

The Jambgaw District is in charge of Miss Sarah J. Hume. Church at Jambgaw. One Preacher; one Bible-reader; five School-masters. Whole number of Native Agents—7. Outstations—5.

Residing at Sirur.—Rev. R. Winsor and Mrs. Winsor.

The Sirur District is in charge of Rev. R. Winsor. Church at Sirur. One Pastor; two Bible-readers; seven Bible-women; seven School-masters; three School-mistresses. Whole number of Native Agents—20. Outstations—5.

SATARA AND VICINITY.


The Bhuinj District is in charge of Rev. H. J. Bruce. Church at Bhuinj. One Preacher; one Bible-reader; one School-master. 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. Prabhákar B. Keskár, Medical Catechist; Mr. Bhiwaji Kharabas, Preacher at Barsi. One Pastor; one Preacher; two Bible-readers; three Bible-women; eleven School-masters; one School-mistress. Whole number of Native Agents—20. Outstations—8.

One Pastor and 240 Native Agents in Church.

SUMMARY OF NATIVE AGENTS.

<table>
<thead>
<tr>
<th>Role</th>
<th>Count</th>
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<tbody>
<tr>
<td>Pastors</td>
<td>15</td>
</tr>
<tr>
<td>Preachers</td>
<td>15</td>
</tr>
<tr>
<td>Bible-readers</td>
<td>34</td>
</tr>
<tr>
<td>Bible-women</td>
<td>27</td>
</tr>
<tr>
<td>School-teachers, male</td>
<td>112</td>
</tr>
<tr>
<td>School-teachers, female</td>
<td>24</td>
</tr>
<tr>
<td>Medical-Catechist</td>
<td>1</td>
</tr>
<tr>
<td>Editor</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>229</td>
</tr>
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Whole number of Outstations 66
# CHURCH STATISTICS FOR THE YEAR 1885

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<th>Names of Pastors and others in charge of Churches at the close of the year</th>
<th>Communicants</th>
<th>Baptized Children</th>
<th>Adults baptized but not received to Communion</th>
<th>Contributions during the year</th>
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<tbody>
<tr>
<td>Ahmednagar</td>
<td>1833</td>
<td>(Rev. Anaji Kehinagar)</td>
<td></td>
<td></td>
<td></td>
<td>375</td>
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<td>Satar</td>
<td>1855</td>
<td>Rev. Vithalraw Makasar</td>
<td></td>
<td></td>
<td></td>
<td>690</td>
</tr>
<tr>
<td>Sirur</td>
<td>1855</td>
<td>Rev. Sadoba Zadaw</td>
<td></td>
<td></td>
<td></td>
<td>933</td>
</tr>
<tr>
<td>Kolkur-Belapur</td>
<td>1855</td>
<td>Rev. Apaji Bhosle</td>
<td></td>
<td></td>
<td></td>
<td>320</td>
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<tr>
<td>Shingavé Nayak</td>
<td>1855</td>
<td>Rev. W. Ohol, in charge</td>
<td></td>
<td></td>
<td></td>
<td>352</td>
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<tr>
<td>Chandé</td>
<td>1856</td>
<td>Rev. Lakshman M. Salavé</td>
<td></td>
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<tr>
<td>Parner</td>
<td>1856</td>
<td>Rev. Sawalyaram Salavé</td>
<td></td>
<td></td>
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<td>260</td>
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<td>Kolgaw</td>
<td>1857</td>
<td>Rev. Gangaram Waghaurre</td>
<td></td>
<td></td>
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<td>106</td>
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<td>Rahaté</td>
<td>1856</td>
<td>Rev. Vithoba Bhamal</td>
<td></td>
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<td>Pandegow</td>
<td>1856</td>
<td>Rev. Sayaji M. Rathwad</td>
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<tr>
<td>Dedgaw</td>
<td>1856</td>
<td>Rev. Mahipati B. Anfakpargar</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
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<tr>
<td>Wamburi</td>
<td>1856</td>
<td>Rev. W. Ohol, in charge</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
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<tr>
<td>Shingavé Tukal</td>
<td>1856</td>
<td>Dr. Fairbank in charge</td>
<td></td>
<td></td>
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<td>Rahuri</td>
<td>1856</td>
<td>Rev. Waneram Y. Ohol</td>
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<td>Somai</td>
<td>1861</td>
<td>Rev. Hariba D. Gayakaward</td>
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<tr>
<td>Sholapur</td>
<td>1861</td>
<td>Rev. Bhujan Gayakward</td>
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<td>181</td>
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<tr>
<td>Bhují</td>
<td>1872</td>
<td>Mr. Hariba G. Gayakward, Act. Pastor</td>
<td></td>
<td></td>
<td></td>
<td>180</td>
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<tr>
<td>Dhotre</td>
<td>1874</td>
<td>Mr. Bhiwaji D. Karkoba, in charge</td>
<td></td>
<td></td>
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* 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.
# District Statistics for the Year 1885

## Names of Districts

<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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II—Statistics of the Churches and Districts.
3.—EDUCATIONAL STATISTICS FOR THE YEAR 1885.

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<th>Schools</th>
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<th>Female Pupils</th>
<th>Whole number of Pupils</th>
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<th>No. of Boarding Pupils</th>
<th>Amount received from Boarding Pupils</th>
<th>Cost to Mission of Boarding Pupils</th>
<th>Amount of Fees Collected</th>
<th>Amount of Government Grants</th>
<th>Received from other Sources</th>
<th>Total Cost of Schools</th>
<th>Average Cost of each Pupil for the Year</th>
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* This sum represents not the cost of Boarding Pupils, but a Special Grant from the American Board for outfit and equipment of the School.
III.—THE CHURCHES.

The Gains of the Year.—The statistical tables will show that the past year has been one of considerable increase in the membership of our churches, as well as enlargement in our Mission work. The number of persons received on profession during the year is 171, which is 10.5% per cent of the entire membership at the beginning of the year. This number has never been exceeded but once, in 1880, when 172 were received. During the last year 15 adults were baptized, who, on account of distance from the churches, or for other reasons, were not received to communion. If these be counted the number exceeds that of any previous year. The net gain of communicants for the year is 123, and the present number in connection with the churches is 1718. Twenty-six baptized children have been received to the church, so that although 95 children have been baptized the net gain is only 53, and the present number is 1036. The whole number of baptized persons has increased from 2673 in 1884, to 2810 in 1885. The contributions of the churches have fallen off more than three hundred rupees. The decrease is mostly in the Bombay and Ahmednagar churches, and may be accounted for by the death of a prominent member of the church in Bombay, and by the fact that less strenuous efforts are now made at the annual meeting in Ahmednagar to make large collections, more dependence being placed upon regular and systematic giving. Many of the churches show a substantial increase in the amount of their contributions. The number of churches remains the same, but the number of Pastors has increased by one. The whole number of Native Agents is 229, an increase of 22 upon last year. There has been some concentration of forces, and consequently the number of outstations has decreased from 91 to 86. The day-schools number one more than last year, and the whole number of pupils has increased from 1720 to 1898. Sixteen additional Sunday-Schools are reported, and the number in attendance has risen from 1668 to 2068, an increase of just 400. About one half of the whole number in attendance at the Sunday Schools are Christians, and the remainder are heathen.

The Church at Ahmednagar.—Pastor Balawant reports:—

"This year the Lord has blessed our church by adding 32 to its membership, of whom 22 came from among the heathen, and 10 had been baptized in childhood. Six of them were from our schools. And there are many inquirers for whom we pray that the Lord will speedily..."
establish them in His way. This year 24 children have been baptized. The members of our church work in six neighbouring villages. The Pastor and also the Missionary often go with them to instruct and encourage them. Of the nine taken this year by death three were small children, three were youth, and three were full grown and pious women. These three women were Sūbābāi Bhagoba, Ramkōrbāi Ramkrishnapunt and Bālūbāi Gulabsing. They were noted for beneficence, virtue, and faith in the Lord, and in many ways were examples of excellence to others in the church. They have finished their work and gone to the rest above. This year there were seven marriages in our church. It pains me to say that it proved necessary to excommunicate three members for obstinate adherence to evil courses of life. The Lord give them the spirit of penitence.

The expenses of this church are large because there are two pastors. But I must say that this is necessary; for the church is large and one pastor would be unable to do the varied work in the city and also visit the surrounding villages. As to the expenses of the church I must say that many of the brethren and sisters give very little. Should all do their duty in giving tithes there would be ninety who would give and not be in difficulty from giving them. But only twenty-six give a full tenth of their income. Twenty-five others sometimes give a little and sometimes do not, and the rest do not give anything. Were all the brethren and sisters of our church to practice self denial and give with gladness we should have enough for all our need and a surplus to give to feeble churches. On account of the negligence that prevails the preacher whom this church sustained for two and a half years as a home missionary was obliged to give up this work. But I cannot refrain from mentioning one reason for joy. The school girls have given out of the pittance they have to live on, really more than they ought to have given. The expenses of the past year have amounted to Rs. 725, and of this the church by its subscriptions has provided only Rs. 401. Our prayer to the Lord who is able to supply all the needs of his people, temporal and spiritual, is, that he will this year supply their wants and add his special blessing.

Pastoral Duties.—Pastor Balawant adds:—"It is impossible for any one to understand the responsibilities and difficulties of the pastoral work without undertaking them himself. I thank the Lord for what He has enabled me to do. I have many and varied duties in connection with the church. In making pastoral calls on the brethren and sisters and praying with them and their families,—hear—
III.—THE CHURCHES.

ing the story of their troubles,—giving them exhortation and advice,—
attending prayer meetings,—preaching,—visiting the different villages
where our church members reside and preaching there,—instructing
candidates for church membership, &c. I have found I had all I could
do though it seemed little to speak of.”

**Death of Mrs. R. V. Modak.**—We regret to have to an­
nounce the death of Ramkörbái, the wife of Rev. R. V. Modak. She
died September 25th, at the age of 55. When a child Ramkörbái was
in the Girls’ School at Ahmednagar, which was conducted by Mrs.
Abbott and Mrs. Ballantine. In 1842, when she was 12 years old,
she was received to the church, and about two years afterwards she
was married to Mr. Modak. Her life has been that of a quiet,
sincere Christian woman,—a real “mother in Israel,”—and her death
was one of great peace. Many will miss the kindly influences which
she was always accustomed to exert.

**The Churches in the Godaveri Valley.**—Dr. Fairbank
writes:—“There were 33 persons received to the communion of the
churches in the Godāvari Valley during the year 1885; and there was
a net increase of 32 in their membership. It was not a year of in­
gathering. But there may be vital growth where there is no apparent
increase, just as there may be abundant accretion without vital
growth. It has seemed to me that some of the pastors have grown in
grace. And I trust that the lessons which many of the Christians
have learned from adversity may prove for their spiritual benefit.

Those who are farmers have shared in the losses and discourages
ments caused by the failure of the Monsoon rains. A few clumps
of villages were favored with showers which sufficed for their rainy
season crops. For the rest, after the showers which barely sufficed
to enable them to sow Bājari, they had no rain to speak of till the
12th of September. Then propitious rains fell for a month, and
Jawāri, Wheat, and Gram were sown, in hope that the soil would
retain enough moisture to ripen them. But most fields began to
wither in the early part of December and were likely to fail of produc­
ing grain, when Providence sent the unexpected rain which was
more propitious than the December rain of 1884. Though the growth
of Jawāri is stunted so that fodder will be scarce and dear, there is
promise of a good harvest of grain. But while their fields are pro­
mising a good crop to be threshed two or three months hence, most
farmers are without grain for food. If they harvested a little
Bājari, they have used it up. Some are selling their standing crops
at ruinously low prices for advances to enable them to buy food. So many are selling their working oxen that the market is glutted and the oxen are sold at a great sacrifice. In six weeks more the first instalment of Government taxes must be paid, and the majority of the farmers of my acquaintance have no means of obtaining money to pay it except by selling, or obtaining advances on, their unharvested crops, or by selling their oxen. While the state of the farmers is thus depressed, that of the dependent classes of society who live for the most part on what they receive from the farmers, is still more severely depressed. There is plenty of food in the country and prices are not high. But those who depend on the Bajari crop for their food at this season find it hard to obtain the means of buying even an insufficient supply of food.”

The Church at Panchegaw.—Pastor Sayaji’s Report.—“The members of the Panchégaw church live in villages that are distant from each other, but they assemble at stated times. They are all desirous of contributing for the support of their pastor, and of doing what they can for the church. But as both the cold-season and the rainy-season crops failed this year, they were unable to contribute anything from the products of farming. Some members of the church reside eight miles from my house in Panchégaw, but I am careful to use opportunities for visiting them and praying with them and giving them instruction and incitement. I also go and preach to the Hindus in my own and the neighbouring villages, and they listen with great pleasure. It would seem that their hearts are softening somewhat.”

A Chapel Wanted.—Pastor Sayaji adds:—“Twelve or thirteen years ago, our church did what they could in collecting funds for building a chapel. And then they asked help from the Mission and built the chapel we have. It has now become old and useless. The church members are cast down because two hundred rupees are needed to rebuild the chapel, and they are all poor. They made an effort to collect means but the amount subscribed was so small that I could only hide my face between my knees for shame. Sometimes I hold the Sunday services under a tree or in my house. So I wish to make our need public, in the hope that somebody will help the Panchégaw church to build a new chapel. I know not how to ask for it, nor have I the face to ask boldly. I can only cast my care on God.”

The Church at Rahuri.—Pastor Wagheram reports:—“On
Sundays we have all assembled, old and young, for the Sunday School, at 9 a.m. We used to have but one teacher. Latterly we decided to have four classes, each with its teacher, and to have Mr. Dhondiba Salave for the Superintendent. He prepares carefully, and, with the instruction he gives in reviewing the lesson, this plan has proved more useful than the old one. In the afternoon, at 4 o'clock, there is a preaching service and sometimes the exercises have proved very interesting. On Friday afternoon we have a meeting for prayer and conference, and we have often found it good to be there. The two Bible-women who reside in Rahūrī preach sometimes in this and sometimes in other villages. When the Missionary has been at Rahūrī, he has taken special pains to make the Sunday School lesson plain and useful to the little children. He has also taken the subject of the lesson as his subject for the afternoon sermon. This has greatly increased our interest in the lesson, and has led us to think more properly of the wonderful things God has prepared for the good of men. The want of rain has done much to convince people of the truth. This year the Hindus carried out fully their custom of bringing water and pouring it on the images of Mārūtī. But the rain did not fall, and they learned that God sends the rain. This year the cholera was very prevalent at Rahūrī and the region around it. A great many Hindus died. There were women who took the lead in saying that if certain things were done, the cholera goddess would go away; and the cholera killed those very women. But we thank the Lord that no harm came to any of the Christians.”

The Church at Kolgaw.—Pastor Gangaram writes:—“A glance at the list of statistics will show that it has been necessary this year to dismiss several of the members of our church. They came into the church in the famine and got the idea that the church and the Mission would be always helping them. Sometimes when they did not receive the aid they desired they would stay away from the church services. The church bore with them and exhorted them for many days. But they were more and more looking for worldly advantage, and at last the church was obliged sorrowfully to turn them out. But we thank the Lord that this year four from the heathen have joined the Church. Most of the members of our church were from the poor lower classes. They live by the Mahar perquisites or by working as day laborers. Every now and then some of them go away for a while to get work. Some of them work at farming and on
account of the insufficient fall of rain have been in great straits. And these could give nothing to help support the pastor. The employees of the Mission have been giving more then a tenth of their pay, so that only a small part remained for the rest to make up. Many members of my church reside so far away that they cannot come and worship with us every Sabbath. But 35 or more who reside near assemble for service on the Sabbath and for worship at the other appointed times. The Mission agents hold meetings where they live. All come together for the communion once in three months. At other times when necessary the pastor visits them and instructs and advises them. Our church members keep the Sabbath, have their children baptized, give as they have ability, and are regular in the observance of ordinances. They pray and speak and sing instructive songs when they come together. It has been a year of good health among the Christians and we praise the Lord that he has restored the few who were sick.”

The Church at Parner.—Miss Hume reports :—“The Parner church has made commendable progress during the year, and is to be congratulated on having settled a pastor, who is unwearied in ministering to his flock, and faithful in sowing the good seed far and wide. It is pleasing to see how great an effort its members make to attend the Sabbath service, some of them coming many miles with great regularity. The pastor has bought a horse and often visits the neighbouring villages. His wife is also doing a good work for the Master as a voluntary Bible-woman.”

The Church at Jambgaw.—Miss Hume writes :—“The church in Jambgaw has called one of the Theological students to be its acting pastor, and we hope he will carry on the work with enthusiasm. One of the members of this church has been suspended for taking part in Hindu ceremonies at the funeral of his brother. On account of the lack of rain in both these districts many of the people have had to go elsewhere for work; and the teachers have been greatly tried by the small attendance consequent upon the removal of their scholars.”

The Church at Sirur.—Pastor Sadoba reports :—“We have preaching every Sabbath morning at 9 o’clock, and Sabbath School in the afternoon, in which I am greatly obliged for the assistance given us by the Rev. R. Winsor. Sometimes the attendance of the heathen people is so large that we have not room for them in the church. The pastor is very grateful for what was done for him
during his sickness, and we pray that God may increase the Church in numbers, virtue and industry."

**The Church in Bombay.**—Mr. E. S. Hume writes:—"If the success of a church during any given year is to be measured by the number of additions to its membership, then our success during the past year has been but very moderate. Five have joined us during the year, while one, Mr. Shahu Daji Kukadè, our senior deacon and the leading member of the church, has been removed by death. Two of those who were received upon profession of their faith in Christ, were members of our Christian School. Some who a year ago we confidently felt would soon be gathered into our number, still hold off from fear of being deserted and cast out by their relatives. One young man, especially, has long been at the very door of the kingdom, but has hitherto been hindered by his mother from actually entering in. On the other hand there are four or five who are asking for baptism, or to be received to church membership, of whose character we are not yet sufficiently satisfied, and who are therefore still on probation. The church prayer meeting has been well sustained throughout the year. At times the hall in which we meet has been full to overflowing. Daily morning meetings were held for a week in June and were well attended; and in November, a series of special meetings was held for the purpose of following up the good impressions which had been received during the annual meetings at Ahmednagar. The main subject before us at these meetings was, 'How may we recommend Christ to those about us?' Dr. Phillips of Midnapur was present during most of these meetings and helped greatly to make them profitable to us all. Many were quickened at that time, and have since been more earnest than before in their work for the Master."

**The Death of Shahuraw.**—Mr. Hume adds:—"The death of Shahuraw has been a most serious loss to the whole Christian community, but most of all to our Bombay Church, in which he was the strongest pillar. Both in counsel and in all kinds of Christian work, he has long been a trusted leader. At such a time, however, it has been with peculiar gratification that we have been permitted to welcome back among us Mr. Anandraw M. Sangale, who was transferred to the Deccan four years ago. He has again taken up his duties as a deacon, has charge of Shahuraw's class in the Sabbath School, and has tried as far as possible, to fill the gap caused by Shahuraw's death."
The Satara Church.—Pastor Vithalraw reports:—"There has been a good deal of Gospel work done, during the past year, in Satara, and in the villages about. As usual there have been difficulties and trials, but the Lord has graciously removed them all. The church has been in good working condition, and seventeen persons have been received to the communion. The present number of communicants is 59, and the number of baptized children is 48. One child has died during the year, but there have been no other deaths. The church has continued to pay the entire salary of the pastor, has occasionally contributed for the relief of its poorer members, and, during the last half of the year, has supported a Hindu boy in the Station School. My regular work has been to preach once upon the Sabbath, to conduct the weekly prayer-meeting, to preach several times a week in the morning, either in Satara or in some neighboring village, and daily, in the evening, with four or five of the brethren, upon the street. I have also visited the sick and afflicted as occasion has required. My prayer is that the Lord will accept these efforts and give the fruit which we so much desire to see."

The Church at Sholapur.—Pastor Bhujanraw reports:—"God has been very merciful to the people of our district the past year. Early in the season there was great fear of a famine, but later the rain came, and now all things seem favorable for a good harvest; yet most of the people are unmindful of the Giver and ungrateful for these rich blessings. As to the Church, the Lord has added unto us this year more new brethren and sisters than in any previous year, and this gives us new courage for future work. We give elsewhere a brief report of the work in the Eastern and Western portion of our field. In the School at Sholapur five of the orphans gave evidence of a change of heart, and were received to the church, and their earnest efforts to serve Christ and to live a Christian life give us great joy. One young man became a Christian here, who is by caste a Lingait Wani. He is a native of Belgaum where he was for a time in a Mission School. The Wanis of Sholapur tried hard to turn him from his purpose, but he replied.—'The Christian religion is true and I believe in it'; and with great fortitude he confessed Christ. Two persons in a village 7 miles East of Sholapur have this year experienced the grace of the Lord, and they both have suffered great persecution. One of these is a young woman, who on account of illness came the previous year to Sholapur and was under Mrs. Harding's care. The other was a relative of this woman, and the
clothes of her persecutors were laid at this young man's feet at the time of her conversion. He was distinguished as an evil doer, and would have no dealings with the Christians. Afterwards one evening when listening to a service of song, one Hymn beginning, "Fall at the feet of the Gârû, O sinner," impressed him greatly. For many days he kept his thoughts to himself, but finally he declared his faith in Christ, and the Hindus were astonished at the change. Like Christian in Pilgrim's Progress, his neighbors and friends began to persecute him, but to our great joy he went forward crying—'life, life, eternal life.' The converts of this year have shown a love for secret prayer, and for public and social worship, and have been ready to do what they could for the support of the Pastor."

Mr. Harding adds:—"There has been a good degree of unity in the native church, and our beloved native Pastor has had much to encourage him. The influence of the Sunday School has been more helpful the past year than ever before. Some of the teachers have made careful preparation, and nearly all have been regular and earnest in their work. We have evidence also that the 'word of the Lord has sounded out' from Sholapur, to many villages in this district. Often when conversing with strangers in other places we hear the remark.—'Oh, we have heard this in the streets of Sholapur, or in your Church on Sunday, or we have read it in some books purchased there.'"

A Remarkable Conversion.—Mr. Harding says:—"We have also been cheered by one somewhat remarkable conversion. Generally in this land, especially among the lower castes, if we ask an applicant for baptism when he decided to follow Christ, he cannot refer to any definite time. But a young man came from a neighboring village one Tuesday and said, 'I decided yesterday morning to become a Christian.' It was evident from what he said that the Holy Spirit had been striving with him for months, though he had told no one of it."

The Church at Watwad.—Mr. Harding writes:—"Our touring season is generally a time of refreshment to us, especially in our work in the Mogalai, yet we went this year with some degree of dread and reluctance, for several had fallen into sin, and partly growing out of this, divisions had sprung up in the church. And, besides, some of those who had been helped to independent work, had proved very inefficient, if not dishonest. So in the case of some we tried to
follow the injunction of Paul to Timothy, to 'reprove, rebuke, and exhort with all long suffering.' One who had been overcome by temptation received our admonition meekly and seemed ready to do anything that would free him from the snare of Satan. And it was very touching as well as hopeful, to hear him say with great earnestness,-'I have not given up Christ.'—On the whole we do not find a mercenary spirit among these Christians, and some actuated only by gratitude for spiritual blessings received, are most generous towards us and others. One man during the rainy week of our tour, brought to us eggs, and fowls, and rice and firewood, and grain for our ponies, and positively refused any remuneration. One day as he was giving us something which we needed, but which was of great service to him,—as I remonstrated with him, he replied, 'Yes I will give it, and I would take a piece of flesh from my arm and give you, if it were necessary.'

IV.—SELF-SUPPORT OF CHURCHES.

Self-Support in 1885.—For several years the churches have themselves provided the salaries of their pastors, without any grant-in-aid from the Mission. Some of our churches are making advances in this direction, increasing their gifts from year to year, while others can only be said to be about holding their own. During the past year there has been one new pastor settled, making the whole number fifteen. Besides giving their tithes directly for the support of the pastors, our Christians are giving considerable sums for educational purposes, as the table of Educational Statistics will show. Habits of systematic benevolence are being formed and strengthened, and the duty and privilege of giving has not to be urged as strongly as formerly. Still there are a good many individuals in the churches who have not yet been led to see their duty in this respect.

The Proper Basis of Self-Support.—Dr. Fairbank writes:

"The work of the Missionary is not completed till the churches gathered from among the heathen reach self-support. When a Christian community comes to support its pastors and school-teachers, and to build its churches and school houses, it may be regarded as stable and independent. Our churches have made a beginning. The Mission does not contribute to the support of their pastors, but the largest part of the sustentation fund from which the pastors are paid, is contributed by the school teachers and others who are the paid agents of the Mission. The majority of our church members are from those
parasitic classes of society that depend largely for their livelihood on what they receive from the cultivators. They claim it for work and service. But the service they render is largely for government and the public, rather than for the individual cultivators who give them their *haks*. The *haks* are given because custom and the old village system requires it, and as black mail, for fear that cattle will be poisoned if they are not given. Of late years many cultivators refuse to give and when the dependent classes petition government to enforce their rights, the reply is that government pays for the service it claims of them by remitting a part of the taxes due for their freehold lands. When the crops are scanty, as they have been since 1877, with the exception of one year, or of two years in some favored districts, the cultivators who do give, give scantily and grudgingly. So, in one way and another, the *haks* of these dependent classes are becoming more and more precarious."

**Dependent Condition of the Deccan Christians:**—"Most of our church members in the Deccan are from these dependent classes, and they have been supported largely by what they have received from the farmers. Their condition may be called servile, so far as the village authorities are concerned. Yet some are content to remain in it, others though restive have found no means of escape from it. They all claim their ‘rights’ pertinaciously. But many have secured independent support. Their education has given some of them situations of honor and profit. Some work as artisans, or servants, or cartmen. Some are in the army as soldiers. Some live by trading in cattle and hides and horns. Some buy fields of standing grain and harvest and thresh it. Some take contracts for digging wells, or for supplying broken stones to metal the roads. They are ready to undertake anything that offers, whether they are capable of doing it or not. They use every opportunity for getting land and oxen, and engaging in farming. And they are in good measure trained to farm work, from having been employed to work in their fields by the cultivators, or from having cultivated the *hadola* and other lands which they occupy as freeholds.”

**The Stability of Christian Institutions.**—“There is good reason to trust in the stability of Christian institutions among them only so far as they secure the means of independent livelihood. And while largely dependent for the necessaries of life on the good will or the caprice of idolaters, it would hardly be expected that they would be bold and forward in condemning idolatry. Thus dependent they
would be more likely to grow in the graces of humility, and long-suffering, and patience, than in manly boldness and in beneficence. They might trust in Christ for salvation and help each other to increase in the knowledge and love of God, but would not be likely to contend earnestly for the faith. Such thoughts have for many years led me to do what I could to give our Christians help in attaining positions where they could earn their own livelihood and be their own masters.”

**Farming as a Means of Self-Support.**—“As the desirable result seemed more likely to be obtained by farming than by the trades, I have helped, as far as I could, such men as seemed most likely to succeed in farming, to obtain land and oxen and the necessary implements. And while I have avoided making personal applications for the means of helping such men, I have advocated loaning to them the small sum required for beginning farming operations, arranging for repayment on the principle of agricultural banks,—i.e. by receiving from them instalments which should cover the interest which had accrued, and also pay back a little of the principal. I hope that in the course of ten or twelve years the sums thus loaned would be repaid. This plan has commend ed itself to some beneficent Christian gentlemen, and they have sent me the means of setting up eleven men as farmers. These men have received enough to buy oxen and implements, and also to procure food and fodder till they should harvest a crop. I trust that the Spirit of God led those donors in sending the means I needed for this purpose. The men are trying to secure success. The failure of the June—August rain was a sore discouragement, but their winter crops promise well, and I trust the Lord will enable them to set an example which may hereafter be widely followed.—Large numbers have applied to me for such help as the eleven have received. I do not think them all fit to engage in farming. But many of them are, and I trust that such will be enabled to procure oxen &c., and enter on a course in which, with industry and economy, they may secure a competent support and consequent independence.”

**Self-Support in Bombay.**—Mr. E. S. Hume writes:—“Not withstanding the death of one who has always generously borne his share of the burdens of the church, and the removal of others from our congregation, the church has continued to pay the salary of its pastor and of the sexton, besides contributing in one way or another more than one hundred rupees for missionary and benevolent work.
V.—PERSONAL NOTES.

It is commonly supposed by those who have heard these facts, and who know that our Christians quite generally give tithes, that the money raised by them is mainly given by those employed by the Mission, and also that the Missionaries practically oblige those who are under their influence, to pay tithes. Neither of these things is true with reference to the Bombay Church. Probably not more than one third of the money, reported as contributed by this church, was given by Mission Agents, and certainly no pressure has been exercised upon a single individual to induce him or her to give a tithe. This can be the better understood when it is known that the church has appointed one of its own number as treasurer. He collects all the money, and keeps all the accounts of the church."

V.—PERSONAL NOTES.

The readers of this Report will miss the usual account of the work of Dr. Bissell. His serious illness just at the opening of the new year, and his continued weakness, have rendered it impossible for him to give any statement of his manifold labours. This lack will be seen in almost every department of this Report.

Notes from Wadale.—Dr. Fairbank writes: "One reason for the smallness of the crops obtained by the farmers of the Dakhan, is that they undertake to cultivate more land than they can cultivate properly. And doubtless much that is done by Missionaries fails to secure the desired results for a similar reason. In 1885 the district under my charge was far too large, and the operations that demanded my attention were far too numerous. My efforts for any place, or for any object, were so partial and intermittent that the good results attained in any one of them are hardly appreciable. So that on the return of Dr. Ballantine at the end of the year I have great pleasure in returning to him the charge of our operations in the western part of the valley of the Godaveri. But both of us will be unable to do all that properly devolves on the Missionary in that valley. It would doubtless be wise to locate another Missionary family somewhere between our old stations of Khokar, and Pimplas, and to give them the district lying between the Godaveri and Prawara rivers. Three Missionaries and their wives would find their hands full of work in the villages which were nominally in my charge during the past year. Then the cultivation would be so thorough that they would come with rejoicing bringing their sheaves with them."

Work that cannot be Reported.—Miss Hume writes: —
"Many of our friends at home and elsewhere, who have remembered us so kindly with their money, their prayers, and their sympathy, will turn eagerly to our annual Report for an answer to their oft repeated question, 'What of the night in India.' Would that all these might find encouragement from its pages. But I find it much easier to work hard all the year than to tell in a few lines what has been accomplished. How can one report the prayers and care, the patient waiting, the tear of mind and body, that are forgotten in the present joy of here a little spot, and there a little blade that has sprung up, and though still the object of much care and solicitude, has filled our hearts with gratitude to Him who alone giveth the increase? A little plant long watched and tended has put on a vigorous growth; a withered tree that had for some time cumbered the ground has at last put forth leaves; and the first fruits of a certain field have been offered to the Lord. To an interested hearer we could speak for hours about these joys, but how shall we write them in a dozen lines?"

**Notes from Sirur.**—Mr. Winsor writes:—"We often wish that some other pen than our own could make known what might be said of what is done here. A few facts and figures might suffice for one in speaking of his own work, still there is another thought, that it is not his own work that he speaks of, but that of Teachers, Preachers, Bible-readers &c., so that there is room to enlarge a little. The history of the past year for the workers here is one of the intensest activity.—

Of Mission work in distant lands
What's accomplished by your hands?
Tell us, you for whom we pray,
What encouragement to-day?

This I believe is the language of many a heart at home deeply interested in the work of our great society. This I learned during the most delightful commingling with our Christian churches in America last year. 'Tell us what is done—accomplished—become a fact?' seems to be the leading thought, or question. In answering some of these questions I would ask another. Is Christianity actually making a favorable impression upon the people among whom we labor in this district? I answer without hesitation and say it is. The influences of our Church, our Christian community, and our schools too, with one exception, all have been most salutary, and in this we have truly cause to be thankful and to rejoice and take cour-
III.—PERSONAL NOTES.

age. By the Statistics it will appear that our little church has done well in their contributions; that nine persons, 7 by profession of their faith, and two by letter, have united themselves with the church; that we have now 91 members with a growing juvenile community, of their 60 baptized children, besides. What can possibly be the outlook for a community like this as it thus increases? It is such thoughts that largely influenced me in the untiring exertions I have put forth to establish an Industrial School to give them an education calculated to make them useful and honorable members of Christian communities in this land.”

Literary Work.—Mr. Bruce writes:—“A good deal of my time during the last half of the year was devoted to the work of carrying the Marathi Bible Dictionary through the press. The printing commenced about the first of July, and the first copies of the completed book were received just before Christmas. Each form came to me twice for correction, and some of them three or more times. The verification of each one of the Scripture proof-texts, and the careful examination of the spelling of proper names so as to secure uniformity, made the correction of these proofs a most onerous task. But notwithstanding all this care and labor, I regret to see, in the finished book, an occasional error, in respect to both of these points. My work upon this Bible Dictionary has led to a careful and thorough examination of the Natural History of the Marathi Bible, and to the preparation of three papers on the Birds, the Reptiles, and the Mammals, of the Bible. These papers have been prepared wholly in the interests of Bible revision, and it is hoped that they may be useful in the revision of the Bible in Marathi, as well as in other Indian vernaculars.”

Reflections.—Mr. Harding says:—“The past year has brought to us many evidences of God’s approval and blessing, yet I cannot say in reference to this or any previous year, that we have been satisfied with our work, or with the results. The grace of God is so ample, and the needs of men are so urgent and alarming, that we wonder so few are brought into the kingdom. Yet looking only at the desperate wickedness of men and the strenuous opposition from every class to keep men away from Christ, it is a wonder that any are saved. One fact often fills us with sadness. Nearly every year a number are brought very near to the kingdom and then turn back, and this causes with us deep heart-searching. Are we what we ought to be as Christian workers? Have we that spiritual power
which we might have to lead men to Christ? Yet we are never dis­
couraged, for, in connection with so much that is imperfect, we see
constant evidence that God is carrying forward his own work."

**A New Marathi Hymn and Tune Book.**—Mr. Harding
says:—"In my spare time, during the last two years, I have made
the subject of music and the needs of our native churches a special
study, in order to prepare a book that would be helpful to all. I
have written out nearly all the best native tunes now in use, and
have given to some of them a simple harmony, and have also supplied
new tunes for several good Hymns, that have been nearly useless
hitherto, for want of suitable music. Some of the best tunes for use
with our ordinary metres are also included in the book. These, to­
gether with a few new Hymns adapted to evangelistic work and for
use in Schools, it is hoped will make the book a real help to all who
use our Marathi Hymns. The book is nearly through the Press, and
should be ready by the time this Report is published."

**VI.—STATIONS AND DISTRICTS.**

Interesting statements might be made in regard to all our Stations
and Districts. We place below such paragraphs on this subject as
have been received, giving them as samples of the work that is go­
ing on, in all our Mission field.

**Work in the Kolgaw District.**—Pastor Gungaram says:
—"Thirteen persons are employed by the Mission in this district,
viz. 6 Bible-readers, 5 School-teachers and 2 Bible-women. All
these have done their work faithfully. The Bible-readers and
Bible-women go to all the villages in the vicinity of their homes and
proclaim the truth, and so the news of salvation has been made
known to many men and women, and our hope is that they will
quickly acknowledge the Lord. There are some in this region who
are inquirers. We have five schools. The scholars are mostly children
of the poor. The teachers give them not only worldly but also spi­
rital wisdom. Day by day the scholars are making better progress.
The inspectors, both Government and Missionary, give special atten­
tion to their progress. And the scholars who succeed in passing the
examinations are received into the Station schools, so they are
incited and do their best to make progress. The teachers' pay is
somewhat increased by the good progress of their scholars, and so
they are led to work harder for securing progress. We rejoice in
all this. Nor is this all. Some of these scholars are turning to the
Lord. And they make better Christians than those who were converted under the old ideas. They are more useful in Christian work, and we thank the Lord for this.”

**The Parner District.**—Miss Hume reports:—“The work in the Parner District has been steadily and quite faithfully carried on the past year. Accompanied by a Preacher and a Bible-woman, I have recently visited all the stations but one in the district, and examined the schools. I had to travel 21 miles over a bad country road to visit one of these schools. Since this tour I find myself much more deeply in sympathy with the handful of Christian men and women scattered like leaven in the midst of heathen wickedness. They have many trials and but few helps to enable them to maintain a high and consistent calling.”

**Activity in the Sirur District.**—Mr. Winsor reports:—“There has been great activity on the part of the Bible-women, the Preachers, the Bible-readers, and the Teachers, and the incidents related from time to time are of deep interest. Mrs. Winsor’s brief report of the work of her Bible-women will be read by many with pleasure. Among the villages visited in the interior, off the high roads of travel, have been found many who it appears have not heard the Gospel before; and I was at a village 24 miles distant in which the people say that they, except one or two, had never seen a European before. Strange as this may seem yet it appears to be the fact. In review of the year we feel we have much for which to be devoutly thankful, and by which we might truly be encouraged, and we cannot but say, ‘Praise God from whom all blessings flow.’”

**Conversions at Satara.**—Mr. Bruce says:—“When we returned from Mahableshwar early in June we found there was a good deal of interest in the church, and that there were several very hopeful inquirers in the districts around. Some were brought to the very point of receiving baptism, and then they turned back to the world again. The opposition of the enemy was very strong, and for some time it was doubtful whether any one would have courage to come forward and confess Christ. But in the Providence of God seventeen persons have united with the church since that time. Of these eight were the children of Christians, and the remaining nine came directly from the heathen. They are from widely different localities in the Satara district. The first one to come forward was from a village 16 miles east of Satara,—then another from 14 miles west,—one from 28 miles north-west,—and then four others from six,
eight and eleven miles north. The remaining two live in Satara. This is encouraging as it shows that the influences of the Gospel are very widely extended, and the ground is being prepared for a speedy and abundant harvest. There are several other inquirers, of whom we have been very hopeful, but some of them seem now to be losing their interest. One man left his village and started for Satara to ask for immediate baptism, but on the way he was overtaken by some of his companions, who persuaded him to return, and he has not since been near us. We fear that this was his final decision between life and death. One man who was a Gosavi came to me one Saturday afternoon, bringing his books, his idols, and other implements of worship. He said he had no more use for these, as he was to be baptized the next day. Before Sunday came, however, he had some excuse for deferring it a week, and then it was deferred indefinitely. He has returned to his former ways, as a Hindu religious mendicant. One of those who were baptized was a young man of the Shimpie caste, living at Panchgani. Years ago, as a boy, he was in Mr. Well’s School, and there received considerable knowledge of the Gospel. Some months ago, apparently in a family quarrel, his mother falsely charged him with misdemeanor. He was made angry and reckless by this false accusation, and soon fell into sin. His conscience then began to trouble him, and his parents anxious to have him restored to caste went to the Brahmans to see what could be done. The Brahmans told them that they must give 300 cows. When they demurred at this as far beyond their means, the sentence was commuted to 300 annas. (One anna = 2½ cents.) The father would have accepted this penalty, but the young man said that such a course could never purify his heart, and he would not consent to it. Watching his opportunity he ran away from home, went to the Christians in Wai, told them his story, and wished to be made a Christian, by baptism, at once. When the brethren in Wai were convinced of his sincerity they brought him to Satara. He was placed in the Station School for a few days, until we could send to Panchgani and see whether his story was true in all particulars, and when all seemed favorable he was baptized and received to the church.”

Cheering Progress in the Sholapur District.—Mr. Gates reports:—“The work in the Sholapur Western district has been more interesting than ever before. Some persons who had been interested for a long time came forward, and others followed. In the beginning of the year opposition seemed to be rising from two direc-
VI.—STATIONS AND DISTRICTS.

The Lord has been more watchful over the interests of his church from the beginning than man has. When evil minded persons opposed, the church was asked to pray that what was meant for our harm might be turned to the good of the Lord’s kingdom. This has been the case, and the man who was mentioned in the Report for 1884 as trying to get up a dinner and do other things to overthrow all that we were doing, is now, together with his family and friends, at peace with his former enemies, and trying to follow the Lord. Events proved that fear of opposition from native officials in the beginning of the year was not groundless. Being exceedingly zealous of the traditions of their fathers, some of them overstepped the bounds of justice in persecuting Christians, and were punished for it. During the year thirty-two adults and six children were baptized in the Western district. These persons live in eight different villages, in four of which there were no Christians before. There are now Christians in sixteen villages in that district and hopeful candidates in many others. There is a prospect of forming two or three new churches there soon.”

The Wrath of Man shall Praise Him.—“The work at Sholapur shows how God can make the wrath of man to praise Him while the remainder He restrains. The man A., who was organizing such opposition, did not carry out his plans, partly as it seemed, from want of sympathy. His dinner that was advertised so widely was given up, but about one hundred rupees worth of material had been collected for it. The donors afterwards wished it returned, as it had not been used. Upon this a general quarrel arose; fodder was burned; then seven or eight houses were burned; cattle were poisoned; the whole town took sides in the quarrel, some probably in order to partake of the spoils. Both parties went to Government with petitions, employed vakils and distributed bribes. A. says he spent Rs. 1000, but nothing but general dissatisfaction seemed to come from it all. Both parties came to me repeatedly for advice, and A. tried to bribe one of my teachers to help him. When they were tired of quarreling, and were willing to take good advice, it was given to them. The two parties—originally from the same family—are now living in Christian brotherhood. A. gave me his beads in the early part of the year, and soon after his household gods, consisting of little silver images. Near the close of the year he and sixteen other adults in that village were baptized. They need much instruction yet, but seem fully determined to follow that which is good.”
The Sholapur Western Field.—Mr. Harding who is in charge of the Eastern District at Sholapur, writes as follows in regard to the Western District.—“As in the Eastern field so in the Western, the foundation of the work was laid by a Missionary. The Rev. Mr. Gates began the work and has been very laborious in it. By God's help he has accomplished much in a short time. In thinking of this work we have been reminded of the account in John 1:40-50. At the suggestion of the Baptist, John and Andrew went to Christ, then Andrew brought his brother Peter to Christ. Then the Lord called Philip, and Philip brought Nathaniel. This was the first Church of Christ, and in a similar way the work has spread in this Western field. At first a prominent man became a Christian. He was a farmer and had much influence in other villages. Seeing his faith and courage seven or eight prominent men in many other villages professed this religion. None of these are in the service of the Mission. They continue their work and live up to the light and knowledge already received. They go and tell their friends this news of salvation, and thus their numbers increase. The villagers and the native officials and others persecute them, but they go forward and others join them day by day, and soon there will be three churches in that region.—One man had to endure much before his conversion. He heard of this religion and believed and accepted it. But when he took off the string of beads from his neck his wife was greatly enraged. And at the time appointed for his baptism, she prevented it by the disturbance she made. On another occasion she made a great uproar, and nearly the whole village came together. She threatened to kill herself at once if he was baptized, but he confessed Christ without wavering, and then his wife left him and went to the house of her mother. But through his kindly treatment of her she has returned to her husband. This reminds one of the text, 'when a man's ways please the Lord he maketh even his enemies to be at peace with him.' The natural man does not understand this religion, and hence the Christians are persecuted.”

VII.—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.
VIII.—THE MISSION HIGH SCHOOL.

Rev. James Smith, Professor of Exegesis and English.
Rev. Ramkrishna V. Modak, Professor of Natural and Doctrinal Theology, and Evidences of Christianity.

The very serious illness of the Principal of the Theological Seminary, and the absence of the Dean in America, have prevented our receiving the usual annual report of the Institution. We would state, however, that the class, numbering ten members, assembled on the first of June, and continued their studies for the usual term of five months. Mr. Hume gave instruction in Exegesis of Scripture, and Homiletics, until his departure for America in August. Mr. Modak had recovered his health sufficiently to be able to meet the class once a day during nearly the entire term, and he gave them instruction in Doctrinal Theology. Under Dr. Bissell they had a brief survey of the books of the New Testament, with respect to their origin and characteristics. They also studied the Church History of the first six centuries of the Christian Era. The usual examination was held at the close of the term.

The members of the Theological Class are all engaged during term-time, in some regular Sabbath School, or preaching work. Those connected with the American Mission are employed during the remainder of the year in evangelistic effort. Thus, with their Theological education, they have an opportunity to acquire a practical knowledge of the work, and to study the most approved methods of evangelistic labor.

VIII.—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 1885. — "With a change of dates and figures what was said last year might pass for 1885. I might with truth begin again by saying that the year has been marked by special mercies, for both Mrs. Smith and Miss Hume have been able to give much of their time and strength to the school."

The Teachers. — "Some changes have been unavoidably made in the teaching staff, owing to the resignation of our senior Christian teacher. His place has, however, been satisfactorily filled, and our loss was but temporary. We have now at the close of the year the best staff of teachers we ever had, and the school is in better condition than ever before."
The Pupils.—"During the year we have increased our number from 120 to 190, of whom 27 are Christians. This increase is more than double the increase for 1884. Last year five pupils passed the matriculation examination against two in 1883. This year nine passed. In the examination for the public service, too, we did better than last year."

The New School Building.—"The greatest event of the year has been the completion of the new building. It accommodates the whole four classes of the High School Department, and provides also a spacious hall, 30 by 50 feet, seated for about 350 people with Assembly Settees made by Messrs. A. H. Andrews & Co. of Chicago. The four class-rooms are in the main building, two on each storey. They are all of the same size, 20 by 23 feet, and accommodate 40 pupils each. The old school adjoining, in which there are five more rooms, is occupied by the Middle School and the Library and Reading Room. The new building is built of stone, coursed rubble with cut stone arches and Gothic windows in pairs. The roof is of French tiles and all the wood-work of Burmah teak. The seats and desks are Andrews' famous 'Triumph Folding Double Desks'—'the best in the world.'"

Liberality of Friends.—"As anticipated last year the liberality of our friends here has been equal to the emergency, and the building is fully paid for,—the total cost being a little over Rs. 20,000, of which the Prudential Committee have contributed Rs. 4000."

The Sunday School.—"The Sunday school has been kept up regularly, and has been attended by our own pupils as well as many others. We have to thank Messrs. Harper & Brothers, Messrs. Carter & Brothers, and Messrs. Houghton, Mifflin & Co., for a number of valuable books given to the Sunday School Library, and many other friends who have aided and encouraged us in countless ways."

Miss Hume adds the following to this report:—"My afternoons spent in the nice class-rooms of the new High School building, are a pleasant part of the day; and I rejoice in the numberless opportunities it gives me of personal individual work for Christ. In the Scripture class my heart turns often to the promise 'My word shall not return unto Me void,' and He will make His promise good. Some of these boys who are fully convinced of the truth must come out boldly for the Lord one of these days."
IX.—THE GIRLS' SCHOOL AT AHMEDNAGAR.

Misses Fairbank and Harding, who are in charge of this school, have furnished the following report.

The School in 1885.—"The School year which had already begun when the last report was sent in, closed on the 22nd of October. After a short vacation we came together again in November, and are now fully started on the work of another year. There have been one hundred and forty-four names on the roll-call, with an average attendance of one hundred and twenty-two. Out of these only five have been children of non-Christian parents. The two Parsee girls attended regularly until the last month of the school year, when the marriage of an elder sister kept them at home. They have returned this term and we hope will have health to continue during the year. The master, a Brahman, employed in Babaji's place, has given good satisfaction."

The Health Report.—"The girls have been well for the most part. One, although not seriously ill, was obliged to take a rest of two months. There have been some fever patients, but we are glad to say none had a long siege. Death has taken away one from our midst. The disease was consumption. In its most rapid form it attacked one of the orphan girls, and in less than two months had run its course and the sufferer was at rest. The same fatal disease took away Bālūbāi our faithful teacher. She had taught in this school for nine years. From June to the 15th of September she kept on with her work, and, without doubt, went far beyond her strength. A month and a half after she left, on November 2nd, she too passed away. We mourn not for ourselves alone, but for the large family she leaves behind."

A New Class.—"In November 1884 a new class, the Second Anglo-Vernacular Standard, was organized. We started with seven girls but two dropped out before the end of the year. Three out of the five passed creditably in the Government Examination in October. The girls in the First and Second Anglo-Vernacular standards have taught regularly in the lower classes of the Vernacular Department. They have done fairly well. At present no encouragement is given of a Government Grant-in-aid to this special object, the reason given being that the girls from this department will be of no practical use to Government on their leaving school."
The Hospital Building.—"For years there has been great need of a separate house for sick girls where they could be specially cared for. In view of this necessity some money was privately collected, the Woman's Board granting the remaining amount. The building was begun last July and finished in September. The house is square, containing three good-sized rooms. The space of the fourth is used as a piazza. Since the opening of the new term this house has proved very convenient, and it has been in use most of the time."

Benevolent Contributions.—"The weekly collections of grain have amounted the past year to sixteen rupees. This sum is given to the support of the pastor. The Standard Bearers as before, have given from the proceeds of their fancy articles for the support of one girl in the school. Five rupees more they gave to the Sustentation Fund of the churches; and the balance they wish to give to some foreign work, but as yet they have not decided for what special object it shall be given."

Marriages.—"Eight girls have been married during the year. The husbands of four of these are village teachers in four different districts of the Mission. One girl married a native sepoy and has gone to a place north of Bombay where her husband's regiment is now stationed. Still another became the wife of a Christian man in Sirur. The remaining two married teachers of another Mission. Each will hold a responsible position, sometimes being the only Christian woman in her village. They need our prayers that in their new homes they may lead consistent Christian lives."

Conversions.—"Three girls joined the church in August. In December, the Sabbath before Christmas Day, five others came forward and took this solemn step, thus celebrating in a manner most pleasing to God, the glad day of our Saviour's birth. It gave us peculiar joy to see them take their stand for Christ; for three of them in the past have given us much anxiety, and it has seemed doubtful at times whether the good or evil in their natures would at last gain the victory. We feel sure that many of the younger girls have given their hearts to Christ this year. The interest among them has been due in great measure to a little praying circle which they started among themselves in June. They meet in a vacant room each day during the morning recess. They are learning in their childhood—'What a privilege to carry, everything to God in prayer.'—At the last weekly prayer meeting a request having been made for a few short prayers, nine
little girls followed each other in quick succession with simple earnest petitions."

**The Monthly Concert.**—"In order that the whole school, and the teachers too, might be more intelligent and so more interested in the subject of Missions, a monthly concert has been started which has proved a great success. It is the most interesting meeting of the month to them. We hope it may bear fruit in making them more earnest in doing all in their power for their perishing sisters in this land."

**Acknowledgment.**—"We have been pleased to see an unusual number of visitors in the school. Among these we were specially glad to welcome many native friends. For all our mercies, temporal and spiritual, during the past year, we feel deeply grateful."

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**X.—OTHER SCHOOLS.**

**The Station School at Ahmednagar.**—Mrs. Bissell writes:—"The station school of 22 boys has done fair work this year. Most of the boys were ready to go up into the Normal School at the close of the school year. This is a sort of preparatory school to the Normal Institute of the C. V. E. S. Three boys took prizes for having passed well in the Bible examination."

**High Caste Girls' Schools at Ahmednagar.**—Mrs. Bissell says:—"The two high caste girls' schools have done better this year than ever before. The average for the year in the Weaver girls' school was 27, that of the Brāhmaṇ girls, 22 nearly. Several girls passed in the 3rd standard, and two will continue on in the fourth. Now that Jupiter has passed through Leo marriages are beginning to take place again, and our schools must suffer. The teacher of the Weaver school has been sorely afflicted this year, having lost his wife, a grown up son, and a little babe. This has told upon the school. His work has been less efficient than it might have been. But as he is a Christian and has the good will of that community we have thought best to keep him on. The Brāhmaṇ girls' school is small, but is improving. We use the C. V. E. S. books in it, also 'Line upon Line,' 'Lambs Fed,' and the girls sing some of our best children's hymns and like them. The little widow is still a pupil in it and is getting on nicely. Her mother being quite poor, a kind Brāhmaṇ friend has supplied her with a scholarship, in order to secure her regular attendance. We hope she may become an assistant in the school some day. Many opportunities are afforded by these
schools for meeting the mothers. Some of them do not care to listen to religious subjects, but it is worth something to let them see and understand that we are friends. One woman in the Weaver quarter has recently recovered from a serious illness. Frequent inquiries and suggestions made while she was thus prostrated have led the whole family to feel friendly toward us, and they are ready to listen to whatever may be said, feeling assured that only the wish to do them good prompts the effort of coming to their home and speaking to them."

**Blind Manna.**—"Blind Manna who was taken from school and married in such an extraordinary way at the same time with her sister, and to the same man, away in the Mogalai, has come back. At the earnest entreaty of her parents the teacher was allowed to go with the father and try to persuade her new friends to let her come home for a visit according to the usual custom. Now Manna declares her firm purpose to become a Christian, and in that case she will not be asked to return. Manna makes herself very useful in the school, teaching Bible verses, Catechism, commandments and poetry, and also the Arithmetic tables. I think her parents will not object to her becoming a Christian now. About 20 girls attend the Sabbath School. They learn the golden texts, sing the hymns and listen to the Bible stories. The Illustrated sheets of the Special Service Mission in London which they receive every month form quite an attraction. Several of the girls come with Manna to our larger Sabbath School, and also to our afternoon service, so her influence is quite a power for good in the school."

**Common Schools in the Godaveri Valley.**—Dr. Fairbank says:—"The scholars in the village schools which are under my care are mostly from the parasitic classes of society, and by the failure of the kharif crops their parents are now without their usual means of living, and cannot procure food for their children, and allow them to attend school. The children must somehow earn their own bread. The result is that the attendance in most of these schools is very thin, and some teachers have lost all their scholars. This depletion of the schools seems the more unfortunate just now because the Mission wished to have these schools registered for examination by the Government Inspectors, so that in the coming year they might receive Grants-in-aid from Government."

**The Girls' School at Sirur.**—Mrs. Winsor writes:—"Our Girls' School has doubled its membership during the past year.
Five of the older girls are soon to present themselves for admission to the Church, as they are trying to live a Christian life. Some also from among the younger girls have lately expressed a hope that they were Christians."

The School for Christian Children, in Bombay.—Mr. E. S. Hume reports:—"Our school for Christian girls and boys continues to grow in numbers, as also in usefulness and importance. There have been one hundred and forty in attendance during the year, and the numbers on the rolls at the close of the year show that we may expect a still larger attendance in 1886. These one hundred and forty children have been graded in thirteen classes from little children just learning their Marathi letters, to scholars more than twenty years old preparing to enter the University. One young man was sent up from the senior class for the Matriculation Examination. His success was the more gratifying to us and creditable to him, because his studies had been greatly interrupted for several months previous to the examination, by the illness and death of his father."

The Attendance.—"The attendance in the upper department of the school has been remarkably good. In some months there has not been a single absence, and throughout the year there have been but few who have needlessly been absent."

The Teachers.—"Great praise is due to the teachers for their general faithfulness. But little fault can be found with the way in which they have done their work. We are sorry to have parted with Miss Susan Graham who had been with us five years. The change, however, has been made at her own request, to give the position to her sister, Miss Fanny Graham, who is industriously trying to make it good."

The Annual Exhibition.—"On the 23rd of December the annual exhibition and prize giving of the school was held in the church and was very successful. Besides singing in English, Marathi, and Tamil, there were recitations in English and a dialogue in Marathi. The prizes were distributed by Mrs. Justice Scott."

Needlework.—"Great pains is taken in teaching the girls all kinds of sewing and fancy work. The results in this department of work have been very satisfactory. Specimens of both plain and fancy work were sent to the recent Needle-work Exhibition at Kolhapur. Our school-girls took one each of the 1st. and 3d, prizes for plain sewing, and Kensington embroidery. A teacher also
took a 2nd prize for pieced Cretonnes embroidered. The Manager of this exhibition pronounced our work, 'a very creditable display.'

Conversion of two Girls.—Mrs. Hume writes: "In the early part of the year one of our girls was taken very ill. She had long been a sincere and earnest Christian at heart, but owing to stern opposition from her Roman Catholic mother, she had been deterred from making open confession of her faith in Christ. The illness referred to, melted the mother's heart; and when she saw the child's distress, at not having acknowledged Christ as her Saviour, before men, the mother yielded, and promised our good deacons and Bible-women, that she would no longer be a hindrance to her daughter's uniting with the Church. You will readily understand with what rejoicing our church welcomed her to membership, when once she was able to be in her wonted place. With her, another dear girl, who has long given clear evidence of her acceptance of Christ, came forward to confess Him as her Saviour. A month before, when praying with this child, and urging her no longer to delay taking the step, which she felt she must take sooner or later, she turned to me in tears, and said, 'But I still get angry sometimes! I don't know why, and I pray that I may not, but if any one annoys me suddenly, I forget myself, and say angry words; and then I know I am not worthy the name of Christ.' Her tender conscience has all along been our best earnest of her sincerity; and all felt that she would grow the more in grace and steadfastness, when in the fold."

Sad Cases of Removal.—"We regret with deep sorrow, the removal of one of our day-pupils, a girl who has been with us most of the time since the opening of our school, to a Roman Catholic convent. The priests have long been working upon the feelings of the widowed mother's heart, and have at last succeeded in convincing her of her duty to the church where she belongs. The Father was a Protestant and had insisted upon her being trained in a Protestant School; besides expressing his wish, when dying, that that school should be ours.—Nothing has ever been heard as yet of the other girl who was decoyed from us, by individuals of the Mohammedan community. Pray that these girls may remember to believe on, and follow the Lord Jesus even though they be beyond the reach of Christian instruction and sympathy.

Interesting Brahmani Pupils.—"In May, a Christian woman brought with her a Brahmani woman and two children, to visit
me. Both these latter were girls. One was her sister, some nine years of age, and the other the child of a friend, a weakly little thing of only five years. After a little talk, this Brahmani said her errand was to urge me to receive these two girls into our Christian School as day-pupils. I thought it strange, for she knew well that children of all classes and castes were banded together in our school. Still she urged me; she said that she had stemmed opposition, and was taking a medical course herself in the Grant Medical College, which is quite near us; and she knew of our school, and desired its advantages for her sister. Then I told her that she must consent to daily study of our Bible! She did so. I said she might have to sit close by one she counted a low caste girl! She consented. And I told her that her sister would have to bring her lunch and eat it there and thereby be defiled by eating food which had been seen or looked at by a Christian. She said, 'That cannot defile;—nor will you hinder me by any such information. You must please receive my sister, and this little girl;—and if you will consent, (then she hesitated,) also—the mother of this little girl, my friend!' Her mother is the wife of a subordinate judge in Khandesh. He has sent his wife and child to Bombay for Medical treatment, and whilst they are here wishes both to attend school for the sake of improving themselves. They came, and the Brahman mother with her little daughter attended school for several months, until the husband and father was transferred to another position, and had to take them with him. The sister, a dear girl, was with us till the close of the year. She was a member of our Mission Band—brought her own earnings to add to the mites—and all were sorry when her mother sent for her to go away from Bombay. We hope for her return. The friends of this little girl have given her no trouble on account of being in a Christian school until she went to church once or twice. That was stopped—but she has always been allowed to come to the house or school freely to attend any kind of a meeting. Her scholarship was so good that it was a pleasure to give her as a prize an attractive copy of 'The Pilgrim's Progress.'

The Girls' Mission Band.—"The girls have been most faithful, and interested in the continuation and enlargement of their Mission Band. This meets every Sabbath afternoon in our lower hall. Occasionally, the girls have brought in donations from outside friends. One girl so interested a Parsee Doctor who visited their house, in the work of the Band, that he gave her two rupees
as a donation 'to help the girls.' But, as a rule, the money has been brought in as mites mostly earned by extra work, or by making and selling crochet edgings, antimacassars, etc.—The name of this band has hitherto been the 'Ten Times One.' But at the closing meeting of the year, when we were questioning one another, as to whether or no, we were living up to our name, all decided no, and said that its meaning laid upon them such heavy responsibilities, that they must choose one, which could honestly be ours. They decided upon 'Hand Lenders,' with 'Lend a Hand' as their motto. Their money for 1884 was sent as a donation to the Morning Star, and the receiving of their certificates all the way from Boston, made a day of gladness. During the year 1885, these girls, about thirty in number, raised out of their poverty, about Rs. 13. They have decided to send Rs. 10 of this to the Orissa Mission for the use of an earnest Christian Bible-woman there, of whom Dr. Phillips had told us."

**Anglo-Vernacular School at Roha.**—Mr. Abbott reports:—"There has been steady progress this year in numbers and general efficiency. One higher standard was added during the year, so that four standards have been taught. A fifth standard is to be added in 1886. In November a written examination was held of their studies in the Bible. The questions asked were on the birth and childhood of Christ, his miracles and parables, and they were asked to write out any ten verses of Scripture they had committed to memory. While some showed inattention to their studies in the Bible, others returned most excellent papers, showing faithful work. The people of Roha value this school and show themselves very friendly. Whatever its direct influence may be, it is a most important indirect agent in securing the good will of the higher classes. This friendly feeling is in itself an important door to the reception of the Gospel truths."

**Village Schools in the Konkan.**—"The two schools begun last year, one at Pugañ, attended by children of the farming class, the other at Roha among low caste people, have both been well attended, and with regularity. A school house has been built at Pugañ with accommodation for the teacher and his wife. The people, at first suspicious, are now very friendly with the teacher, and both he and his wife are having a solid influence over the simple villagers. The Christian teacher in these ignorant villages, living as he does continually amongst the people, has far more influence than the travelling
preacher who talks to them to-day and is gone to-morrow. The truth becomes more and more patent that the ignorant rural population can be thoroughly reached only through the village school taught by the Christian master. Would that there were men and means to fill every little village with a Christian school!"

**Village Schools.—A Specimen.**—Mr. Bruce writes:

"The school at Khunata was commenced in May last, and has been only eight months in session. The teacher lives at Koregaw, one of our new out-stations, and walks over to his school, 2\(\frac{1}{2}\) miles, each morning, and back in the afternoon. I had received favourable reports of the school, but I had never seen it myself. While in tents, therefore, at Koregaw, I went over to examine the school. It was a cold morning, and rather before the usual time of commencing. So there was considerable stir in the Maharwadi when I approached, some of the boys running hither and thither to call their comrades, while two or three of the first to arrive, began very vigorously to sweep out the school room. The school-house itself was but a heathen temple. Its architecture was peculiarly Indian. In the center of the back part there was a small arch, within which sat the goddess Laximi, who is supposed to preside over wealth and good fortune. Her face was of molten brass, and she was robed with a bright red "lāgādi." (the ordinary female dress.) Over her head was a rough shelf on which was deposited the property of the goddess, consisting of a change of "lāgādi," some bracelets, some earthen vessels, &c. In front a little bell was suspended, which the worshippers use to call the goddess when she is 'asleep,' or 'on a journey.' There were also suspended from the roof some heads of grain, which, I was told, were put there for the sparrows to eat, this being considered a very meritorious act. Well! Amid these surroundings our little school assembles. It happened to be a festival day when I was there, and so, out of 13 boys, only 10 were present. The half dressed boys were shivering and shaking with the cold. I first called for the reading. As none of the boys knew their letters when they commenced eight months ago, I was not expecting much, but I was surprised to find a class of seven boys reading in the middle of the second book. Their reading was good and very fluent, so much so that I began to think that they had committed all these lessons to memory. I therefore called one of the boys to me and pointed out a lesson which he had never seen, and told him to read it. He did so, slowly, and somewhat stammeringly, but yet with great accuracy.
I commended them highly for their progress in reading. They had commenced writing Modi, (the written Marathi character,) were familiar with the stories of Adam and Noah and Abraham, and with a number of lessons in 'Lambs Fed.' They answered questions in Mental Arithmetic, in simple Addition, and performed problems in Addition on their slates, and what surprised me still more was, that they had learned the Multiplication Table up to thirty times ten, so that they could repeat any table, in their sing-song way, without hesitation. They also repeated the fractional tables, as two times \( \frac{1}{4}, \frac{1}{2}, \frac{3}{4}, 1 \frac{1}{2} \) &c. up to twenty. Their singing too, was very pleasant. The teacher had evidently taken great pains with this, and had taught them that singing does not consist entirely in making a loud noise. Their tones were soft, their voices harmonized, and they made an effort to follow their leader. Their first song was a little morning prayer to God, which was quite in contrast with the usual idolatrous worship in that heathen temple. The parents of the boys and most of the people of the Maharwadi, had gathered around to listen to the examination, and I urged them to send their boys regularly, and to enlarge the school by bringing in many others. The fruit of such a school will certainly be seen in after years."

**Schools in the Sholapur District.**—Mr. Gates writes:—

"The condition of the village schools has varied. Low caste schools in new districts often have a history like that of Jonah's gourd. The Deputy Educational Inspector has encouraged our efforts to keep up these schools, for which I feel thankful, I hope they will settle down into a more healthy state as time goes on. In one of the schools was a Mussulman boy who had made good progress. The Government Inspector called in one day, and in order to encourage all in the school, promised that if this boy continues to do well he would soon give him work as an assistant teacher. The boy left the school at once, saying that if he took such work he should be in danger of becoming a Christian."

Mr. Harding adds:—"Our Schools have been more satisfactory the past year than during any previous year. Yet there is but little desire for education among the lower classes, and it is only by earnest and persistent effort, that the children are induced to come regularly."

**The Orphanage at Sholapur.**—Mrs. Gates writes:—"We look back with gratitude to the way in which the Lord has led these children, the past few years. Nearly all came to us, at various
times and in various ways, during the famine. One little girl was found in the road, picking up, like a bird, kernel by kernel, the grain that had sifted out from passing grain carts. Another wee mite was shown our house by her mother, who said,—‘There is no more to eat at home. Go to the big house, and the white lady will be your mother.’ The child laid herself down trustingly on our threshold, and went to sleep. On waking she laid her hand on my lap and called me mother! A boy was one day brought in entirely covered with scabies, and most repulsive looking, save his bright eyes. He begged to be allowed to stay. On being asked what he could do he replied, ‘I will do anything you tell me.’ ‘Can you build a house?’ ‘I will, if you will show me how.’ His bright answers won him a place, and he has since proved the truth of what he said. Always willing and apt, he has made himself very useful, and can turn his hand to many kinds of work. We are not able to say how many children we have taken from the beginning. A number were sent to other orphanages before we had decided to keep any. Some have been beguiled away by friends. One after a few days wished to go to an uncle, and was allowed to do so. One large boy we were obliged to send away for fear of his evil influence. Two only of the whole number died, and they were too far reduced by starvation to recover. Fourteen have united with the church of Christ, and have given evidence of being renewed. One boy who had troubled us much by his obstinate sullenness, his mocking at religion, and his peevishness, was received to the communion last May, and we have felt great comfort in seeing how he has become a ‘new creature.’ One of the boys writing me of G’s conversion says, ‘He was Saul, but now he has become Paul.’ Three girls have married, and two boys are supporting themselves. Seven boys and five girls have been sent to boarding schools at Ahmednagar. The children go to school for six hours, and work for two hours every day. The boys work in the garden, the girls sew. Besides this they have done their own cooking, and made their clothes. The pastor and others have remarked that the boys were so busy they had no time to quarrel, and that it has been a good thing. They have an hour or two of good out-door sport, every day, in our spacious grounds, and show they have not worked too hard, by the way they race and romp. The exercise has given them capital health and strength.

Many thanks are due to friends who have taken a kind interest in the orphan work, and given for its support.”
XI.—INDUSTRIAL TEACHING.

The "Chapin Home," at Ahmednagar.—Miss Hume writes:—"The Chapin Home finishes the first year of its existence with hope and courage for the future. The women study in the forenoon and sew or do some other work in the afternoon. They have made most commendable progress in sewing and making thread buttons. Yarn-making has also been introduced. Some of the women go out for housework a part of the day, others do grinding and go out as night nurses. A Bible service is held here every evening by one of the pastors, and the women enjoy many privileges in the way of meetings. I have several times been gladdened when inquiring for a woman, by learning that she was in the prayer room. A Brahman widow has recently been received. Her husband years ago became a Christian, and as her heathen relatives retained her, he was given a divorce. She then became a widow and has ever since lived a life of toil, indignity and shame. We hope she will join with the blood-bought throng above in singing the praises of the Lamb that was slain."

Manual Labor School at Wadale.—Dr. Fairbank reports:—"This School is prospering as usual. The teacher is earnest and faithful, so that the school has not suffered because of the frequent long absences of the Missionary. Several of the boys are from other villages, and food and clothing are provided for them. Such are required to work for three hours a day during five days of the week, and on Saturday to collect fuel for cooking their food during the succeeding week. My experience has satisfied me that it is good for them to work thus. But the plan has its difficulties. It is not easy to find work for them that is remunerative; and the Missionary or some one interested must give attention and see what is done and how it is done. Unless there is a considerable number of boys, the wages of a man employed to look after and direct their work will fully equal the value of that work. In India, at least, no operation which depends for success on the operatives working without superintendence, will in any great degree resemble a machine which, once wound up, runs properly of itself."

The Industrial School at Sirur.—Mr. Winsor writes:—"I only wish the readers of this Report could visit this Industrial School which is so commended by all who visit it. There will be something more to be said of this School in a separate Report which
XI.—INDUSTRIAL TEACHING.

we hope soon to issue. But I must add here one expression from "the Aikya," that is, the Union of the Churches of the Marathi Mission, which would simply be called "The Union."

Ahmednagar November 2nd. 1885.

To Rev. R. Winsor.

Very dear and respected Sir.

The Aikya assembled send their many greetings.—We have great pleasure in learning that since you were stationed at Sirur the condition of things has so greatly improved and that the glad news of the Gospel has been more abundantly diffused.

We cannot refrain from expressing, either by word or by letter, the joy there is to us all by your having established for the children of the Christian people of this country an Industrial School to teach them different trades. There is very great need to us in this land of such a school. Our great hope is, that great good coming to many children through this school, the church will receive strength. We consider that you have conferred upon us a great favor by having undertaken this excellent work. We are under great obligation to you for all the labor and toil you have undergone, and for the trouble you have endured in this connection. Finally our prayer to Almighty God is, that He may keep you and yours in health, and His name be honoured long in this land.

Signed, TUKARAM NATHUJI, CHAIRMAN.
BALAWANT CHIMAJI, CLERK.

This letter, speaks for itself, and is only one of the many expressions of hope and joy made by our native Christian people in regard to this school."

The English Editor of the Dnyanodaya visited this school in October, by appointment from the Mission. The following is taken from his report, as published in the Dnyanodaya of October 29th.

"Thirty-two miles from Ahmednagar, and forty-two from Poona, lies the town of Sirur, for more than 40 years a station of the American Marathi Mission, and also a Military station occupied at present by the Poona Horse. Through the kindness of Government a large and admirably adapted barrack has been made over to Mr. Winsor, for the purposes of the school, and a grant of one-half the expense for land and machinery. During Mr. Winsor’s recent visit to America many leading business men became interested in this
enterprise, and besides donations of money, valuable machinery was presented for the use of the School. The course of instruction extends over three years, and comprises a thorough drill in the manufacture of Aloe fiber-matting, carpentry, and the use of such machinery as lathes, for both wood and iron work, scroll and rip saws, mortise and tenoning machines. For the manufacture of rope matting the Aloe fiber is used. Thirty acres of land have been purchased, suitable for the growing of the plant, with abundant water necessary for preparing the fiber. Already 30,000 plants have been set out. These have been somewhat affected by the recent drought, but will not be permanently injured............. This Industrial School is to be opened to all boys who shall be deemed eligible, and who are willing to come under its rules. A fee of three rupees per month will be asked for the support and instruction of each pupil. Twenty-eight boys are already enrolled, and are making commendable progress."

XII.—SUNDAY SCHOOLS.

Sunday Schools at Ahmednagar.—Pastor Balawant reports:—"The large Sunday School of this church contains 26 classes, each with its teacher. Nearly all the 400 scholars that assemble each week for the study of the Bible, are Christians. There are eight Sunday Schools taught in other places by members of this church. But the 125 scholars who attend them for the study of the Bible, are not Christians. One of the pastors of the church superintends the large Sunday School. Sometimes the teachers give presents to their scholars and this increases their interest."

Sunday Schools in Bombay.—Mr. E. S. Hume says:—"The church Sabbath School has been an increasing source of pleasure and satisfaction. The teachers' meetings have been well attended and have been profitable. The lessons during the latter part of the year have been from the Old Testament, and have included passages seldom selected for study. Even these, however, have been studied with great interest and profit. No part of our work brings us so much unmixed pleasure as this Sabbath School. Several Mission Sabbath Schools have been regularly carried on in different parts of the city. No further inducements are used to get children to attend these than the occasional distribution of small picture papers, which are issued by the Tract Society for this purpose. One of these little Mission schools is attended by a number of lads and young
men, who have long been under Christian influences, as well as by many boys who are yet very ignorant. These older scholars, who admit that Christ is the true Saviour, and some of whom profess to believe in Him, take great interest in teaching all the new comers, and do so with all the apparent interest of Christians. It seems strange that those who can thus recommend Christ to others, should be so slow to accept of Him themselves."

The Sunday School at Satara.—Mr. Bruce says:—"Our Sunday School, during some parts of the year, has given us great satisfaction. The attendance varies very much, according to the season. The smallest number on any Sabbath was 50, and the largest number 208, but the average for the entire year has been 112. The regular lessons have been very instructive to all, and have been much enjoyed by some. The Christian children, as well as some of the men and women, have committed a good many verses to memory. The Hindu boys' class is irregular, numbering, at different times, any where from 20 to 120, this last being the largest number we have ever had in that class. Usually, however, there are from 60 to 75 boys present. At the close of the School we generally have some paper or tract to distribute, and these are received with eagerness. On one Sabbath some Hindu boys from the High School were present, and they received a tract on the worship of Krishna. We were much amused on the next Sabbath when these same boys brought for distribution a tract of their own preparation, in answer to the one they had received from us. They had written off a number of copies, which they presented to the Christians, and begged us all to read it carefully!—The Marathi translation of 'Christy's Old Organ,' was offered as a prize to those who would commit to memory the largest number of Scripture verses during the last four months of the year. Some of the Christian boys learned several hundred verses, and three of the Hindu boys recited a goodly number."

XIII.—THE CHRISTIAN COMMUNITY.

The Spiritual Growth of Christians.—Mr. R. A. Hume says:—"One of the most gratifying experiences of my Missionary life is noticing indications of spiritual growth in native Christians. Many are steadily growing in knowledge and spirituality from year to year. One sign of this is the character of the conversations which they hold with us, and the letters which they write. During the
year I have had an unusually large number of letters from different Christians asking for explanations of Scripture passages, and light on various doctrines and duties. Here is one which is given because it is not very long.

'Some time ago I used to look on family worship and reading the Bible as a matter of form. If I omitted either, I did not feel troubled. But one evening when I had had nothing to eat and was feeling the pain of keen hunger, the thought struck me, "If want of food is so trying to my body, what must be the condition of my soul when I starve it so?" Immediately I resolved to be faithful in reading the Bible and conducting family prayers. And I feel a craving for spiritual food. I am praying that the kingdom of God should come to this town. I am thankful to say that I do not now fear or hesitate to preach as once. Jer. I. 7, 8, gave me much encouragement.'—Another after writing that he has resolved to give up a part of his business because it might in some way be a hindrance to the coming of Christ's kingdom says (in his own English)—"I praise the Lord this morning that he has answered my prayer, after good many days, in providing me with some money. He does it in His own time. Blessed be His name. I love Jesus very much, still I find a great lackness in it, and want to love more. I never felt that religion was a reality as I feel now."

A Noble Example.—Mr. E. S. Hume says:—"One man, who owns a printing press, recently sold off at a pecuniary loss his whole stock of Arabic type, because he felt it was a source of temptation to make money by printing Mohamedan books. This step was taken after much thought and prayer, but of his own accord, for fear of compromising his character as a Christian man. Such conscientious conduct is rare, and is therefore the more worthy of commendation."

An Experiment in Independent Self-Support.—In our Report for 1884 Mr. Harding gave an account of an experiment in independent self-support, which was being made by some of our Christians near Watwad, in the Mogalai. After a trial of three years they are obliged to confess that it is a failure. Mr. Harding writes:—"Most of those who had started in independent work find that they have not habits of industry and economy, that will ensure success in such work. This is trying to them and to me. But the experiment has been of use, showing them at once my earnest desire to help them and their own deficiencies of character."
A Claim for Sympathy.—Mr. Gates writes:—"At Undir-
gaw is a man who claims our sympathy. He has been a Christian for
two years, and has grown in grace. Leprosy is breaking down his
house of clay, but he looks for a heavenly mansion. He has a nice
family and is anxious to have them share his hopes of a bright future.
But his wife is firm in her opposition, and recently tried, in a time
of trouble, to have her husband worship an obscene Hindu idol. But
he refused, though sorely pressed by his neighbors to do so. It is
commonly reported in that region that a man who had leprosy was
cured by a gosavi, who called a goldsmith, took some forty rupees
worth of gold and silver from the leper, reduced it to ashes and gave
it to him to eat. The same gosavi is anxious to have the Christian
above referred to sell his field and get money to be cured in the same
way."

XIV.—THE NON-CHRISTIAN
COMMUNITY.

Special Phases of Truth used in Preaching.—Mr. R.
A. Hume writes:—"I find that from year to year some special
truths seem particularly needed by our Hindu audiences and so these
are dwelt on. One's subjective condition doubtless has also a good
deal to do with this. In 1883 in preaching to Hindus and Musal-
mans I dwelt much on 'knowing God' and was surprised to find
how every one admitted that he did not know Him. Since then
I have preached often on sin and repentance. So far as now recurs
to mind, I can recall but one person who was not a Christian,
who manifested any such sense of sin as to indicate sorrow for it,
a willingness to confess it, or any anxiety to be freed from it. Many
would cheerfully say that they were great sinners, and yet could not
remember having ever done anything wrong! Everywhere it was
said that such a thing as a man's feeling so sorry for a wrong done as
himself to acknowledge it before the proof of it had been made
public was a thing unheard of. How meaningless the words sin
and repentance are to such persons.—The one exception referred
to was a man who is now in Government employ, but was some
years ago in the service of one of our Missionaries who is now in
America, and then had much faithful Christian teaching. One day
he came to say that his mind was uneasy because when he worked
for that Missionary, he often took small sums of money by stating
larger amounts for things purchased than he had actually paid, and
he wished to repay what he had thus taken. He also said that he often reads the Bible and prays. He asked a good many questions which showed that he does read the Bible. His son, a good boy, who was, I believe, a Christian at heart, died a few months ago, and this sorrow has brought spiritual things vividly to his mind. But the trammels of caste still keep him from following his convictions."

**Strange Ideas of Christianity.**—Mr. E. S. Hume writes:—

"The spiritual character of Christianity and of the motives which it presents, are often entirely misunderstood. This may be illustrated by the following incident, which is like many that constantly occur. A man who has a great deal of influence over all his neighbours, and who has often heard the truth, said—'If you will promise me twenty-five rupees a month, I will make fifty Christians every month.' This promise was made with great assurance, and apparently with out any idea of how foolish it would seem to us."

**Decaying Power of Hinduism.**—Mr. Gates writes:—

"The history of our work shows that Hinduism cannot retain its hold on the people when once they are roused to thoughtfulness. A common object of worship consists of two footprints of a god, suggesting to my mind the idea that the Hindu's god has gone. He has left his track, to be sure, but he is not here exerting that power over men's minds that an Immanuel does, and when we can wipe out his footprints he will be forgotten."

**Contempt for the Hindu Gods.**—Mr. Kassimbhai says:—

"The following incident occurred in connection with the family of a young man of the tailor caste, who has been convinced of the truth of Christianity, but has no courage to profess it openly. Some time ago the wife of this young man was delivered of a child, and the young man's parents began to make preparations to sacrifice a sheep to the goddess Durga, to prevent her visiting the infant with any affliction. The young man remonstrated with his parents, saying, 'Why do you worship this goddess of stone, instead of the true God who gave me this infant?' His parents were very angry with him for saying this, and they scolded him severely. On the fifth day the sacrifice was performed, and placing the child before the idol they celebrated the praises of the goddess with the words, 'Glory be to thee, O Mother Durga! Protect this newly born infant from all injury.' Having said this his friends prostrated themselves before the idol. The young man felt much chagrined at
all this, but being dependent on his parents he was obliged to
acquiesce. The child was, however, suddenly taken ill on the
sixth day and died, thus fulfilling a saying among the Hindus, that,
‘when the God of Heaven breaks the thread of life, the gods on
earth are helpless.’ This sorrowful event so enraged the young
man that he took off his shoe and beat the idol with it in the pre­
sence of his friends, and thus showed his contempt for the idol god.”

“Maruti is Crying.”—Mr. Bruce writes:—“Recently the re­
port was spread abroad among all the people here at Satara, that the
god Maruti was crying. It created a good deal of excitement among
the Hindus, and was regarded as conclusive proof that Maruti was
a real god. There is a temple of Maruti on the principal street of the
city, nearly opposite to the Jail. The stone image in this temple is
much worshipped by the people, and I have often seen intelligent
looking men in passing this place, stop and make obeisance to the
idol. It seems that there is a season of special worship every
Saturday evening, when a mask of brass, having five faces, is
placed over the head of the stone image, and it is decorated with
garlands of leaves and flowers. The keeper of this temple was an
old man, and he recently sickened and died. This was the reason
for the idol shedding tears. Some arrangement has been made by
which the water oozes out, drop by drop, both from his eyes and
ears. One of our Christian teachers was passing by, when some
Hindu acquaintances called to him to come and see this great
wonder. He asked if he might go in and examine it, but he was
told that he must see from a distance, and not defile the god! The
people did not know what to say when he asked them if people
usually shed tears from their ears as well as their eyes! The teacher
also said that instead of crying, if Maruti loved the man so much
he might have prevented his becoming sick, or he might now raise
him from the dead, and then it would be plain to all that he was a
god. ‘But,’ said the worshippers, ‘Maruti did not cause the man to
die. It was the supreme God that caused him to die.’ The teacher
replied that it was a very strange thing that he should be the special
worshipper of Maruti and another God should slay him! They
could make no answer to this, and the teacher told them of the
true God, and the way of salvation. They confessed at last that
the Lord is the only true and living God.”

A Mussulman Preacher.—Mr. Bruce writes:—“A letter
was handed to me one afternoon, which proved to be from a Mus-
sulman preacher. It was written in Marathi, and the writer stated that he had just come to Satara for a time, and he would like to meet me for a discussion. It was not my intention to take any notice of it, but just before evening some of our native brethren came to me and said that they had met this new comer, and they, as well as he, seemed eager to have a discussion. I could not consent to their request that we should meet him in the chapel in the city, but I told them that if the Moulvie was so disposed he might come to my bungalow that very evening. It was not long before he came. I supposed he would bring half a dozen of his friends with him, but to my astonishment he brought some fifty of his followers, who filled our room, and the verandah about the doors and windows. The Moulvie was a very gentlemanly man, and for a time questions were asked and answers given in a very proper manner. The principal question was, 'How shall sinful man be just with God?' This soon led to the necessity for a Saviour, and to a comparison of the merits of Christ and Mohammed. The Moulvie was well versed in wily arts. He was cool and self-possessed, and, if it suited his purpose, he was overbearing. When a statement was made, or an objection presented, which it would be difficult for him to answer, he met it with a prolonged sneer, as if it was beneath his notice, and then commenced talking upon another point, occasionally looking around to see what the effect was upon his followers. For instance, the proposition was put forward that a Saviour for sinful man must himself be holy, but it was impossible to get any direct reply to this proposition. He undertook to show that Mohammed was foretold in the Christian Scriptures. The 'prophet like unto me,' of whom Moses speaks, was Mohammed, and the 'comforter' that was promised, was Mohammed. His application of one passage was as new to me as it was strange. 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the father sealed.' The words 'which' and 'him,' which I have italicized above, he insisted, refer to Mohammed, notwithstanding that it was pointed out to him that in the Marathi, which he was reading, the first of these words is a personal pronoun in the neuter gender, and could not possibly refer to any man. It was very soon apparent that the discussion would be fruitless, and at the end of an hour and a half I interfered and brought it to an abrupt close. Before dismissing them, however, I gave them a brief summary of the Gospel of Jesus Christ.
The next week I was away on a preaching tour, from Monday until Saturday. When I returned I was informed that the Moulvie had commenced preaching upon the street, and that he had taken a position within about fifty feet of the stand which we had occupied for ten years,—that he had proclaimed that he had vanquished the Saheb and the Christians in argument, and proved that the Christian religion was false,—and that the people were so excited and so violent and noisy that our preachers could not carry on their work at all. I immediately reported the matter to the city Magistrate and asked for police protection. Satisfactory arrangements were soon made. The Moulvie was removed to a distance of 150 feet or so, and a number of policemen are present every evening to keep order. But it is a striking commentary on the character of this opposition preaching, that, after having preached in this same place for ten years without ever before having any serious trouble, so great an excitement should be created now at once, and the report should be spread abroad even to outside villages, that the Christians had been driven from the city and their work had stopped! These events have served to call the attention of many to the subject of religion, and, as a friend remarked, ‘they all help to keep the candle burning.’"

A Brahman Widow.—Mrs. Bruce writes:—"The Brahman widow of whom I gave an account in 1883, as being an example of one ‘feeling after God,’ suddenly presented herself at our door a few weeks ago. We recognized her at once, and were very glad to see her, for we had almost given up the hope of ever meeting her again in this world. We had repeatedly sent to her village to inquire for her, but could get no trace of her. Yet we rejoiced in the thought that she might perhaps be one of God’s hidden ones. I am sorry to say, however, that she does not seem ready to accept of Christianity yet, although raised far above some of the grovelling ideas of the more sensual Hindoos. She places no dependence upon the efficacy of so-called holy streams to wash away sin, and quoted a couplet from one of the poets, which is very pointed in Marathi. It loses its rhythm in English, but the meaning is as follows:—

‘How by bathing can be obtained merit,
When so many frogs the waters inhabit?’

The frog being regarded by the Hindoos, as it was formerly by the Egyptians, as an abomination, the more thoughtful among them say that the water contaminated by such creatures can never produce purity of heart. Her position as a Brahman widow is such
that she does not need to bestow much time or thought on her food and clothing, but she expressed the idea that labor is not degrading, and said that she assisted about the work in the family of a Patil who has taken her under his protection. 'Just as the sun shines upon all objects alike,' she says, 'but is not defiled by contact with impurities, so while doing worldly things we may live above the world.' This seems very like the words of Jesus, when, in his last prayer for his disciples he said, 'They are not of the world.' The doctrine of the trinity was apparently no stumbling block to her. Her own illustration was, that one woman might be called by different names, according to the relations which she sustained as wife, mother, aunt or cousin, but the individual was the same. So, she said, Christ might be one of the names of the Godhead. But she shocked us afterwards by affirming, according to the Pantheistic doctrine, that we were a part of God. So there is a mixture of light and darkness in her mind yet, and, on the whole we do not think her condition is as hopeful as it was when she first came to us, three years ago."

A Curious Custom.—Mr. Hariba Gayakawad of Wai writes: — "During the months of October and November the cholera prevailed here, and about 125 persons died. In connection with this epidemic I observed a curious custom among the Mahars. It is forbidden them to cut their hair or shave for ten days after the death of any one of their number. At this time some one died every week, and hence for three months no one could cut his hair or his beard. Their long beards made them look like Mussulmen, or like Hindoo 'Saints.' When I asked them why they should follow such a custom, they replied, 'We must do as the world does. There is no other reason for it.'"

A Hindu School.—Mrs. Bruce writes: —"Occasionally when I go out into the town to meet the women I receive an invitation from some School-master to visit his school. This was my experience the other day, when I found myself in a little room with twenty-five scholars, and a teacher whose bodily presence was rather base, for he was a dwarf. He asserted his authority, however, with boys taller than himself, for he could use the switch vigorously, and could write the written character with alacrity, which is a great attainment in the eyes of the natives. As my custom is, I sung a hymn and talked a few minutes on the all-important subject of salvation through Christ. What was my sur-
prise, then, to have a petition written upon a slate, at the dictation of the teacher, and presented to me, that at the coming snake festival, when the venomous Cobra is worshipped, I would do them the favor to give them a conveyance to take them through the streets in procession. They said that it was the custom of the school boys here to turn out at that time and have a gala day. I read the request aloud and the eyes of all were fastened upon me. ‘Well!’ I remarked, ‘The Bible says we cannot serve two masters. Do you think that after coming and telling you that it is wrong to worship idols, I would then assist you to do it?’ ‘O!’ replied the teacher, ‘We do not worship any thing but our slates and books! Is that wrong?’ ‘Most certainly,’ I said. ‘What, wrong to worship science!’ he asked with a tone and expression of great surprise. Some of the boys whom I recognized as having been in our Sunday School, seemed rather to enjoy the discomfiture of their teacher, and I gave a hint that if he would come to our Sunday School his mind would become enlightened on these subjects.”

XV.—ITINERACY.

Most of our Missionaries are engaged more or less in touring. Some of our number have spent a good deal of time in this work. Only three however, have given us any direct account of this part of their labors.

Itineracy in the Godaveri Valley.—Dr. Fairbank writes:

“My work during the last year required much travelling, but did not allow of my going on tours for preaching from village to village. Some of the pastors and preachers were zealous in such evangelistic work. Pastor Sayaji says that he thinks the hearts of the people are softening towards Christianity. The villagers meet him kindly and invite him to come again, so that he enjoys the work.—Pastor Waneramji has made extended tours to different parts of the Collectorate with his Kirttan troupe. With the drumming and singing he can collect audiences several times larger than he could without their help. It is rather an expensive mode of evangelization. The company of singers and players on instruments need food and transportation. I was struck by some remarks made by an English gentleman while we were listening to Pastor W’s Kirttan of the Prodigal Son. He said, ‘Is not this astonishing? Who could believe that that orator was once a village Mahâr! Some ask for miracles to shew the truth of Christianity. This is a miracle before
us."—There are others who are desirous of procuring instruments and of training a company of singers so that they might thus secure larger audiences."

**A Rapid Tour.**—Mr. Bruce says:—"Our tours are generally planned according to the varying circumstances in each particular case. Sometimes we spend a week in one camp, making it the center from which we visit all the neighboring villages, and sometimes we go more lightly equipped, and spend only a single night in a place. Near the close of the year we made an interesting tour of the latter kind. There were several villages to the north of Wadut which I wished to visit, but where there seemed to be no reason for making a long stay. Leaving Satara Monday noon we went directly to Shivatar and pitched our tents by the roadside. We went into the village toward evening and had a most interesting and attentive audience. After talking with them for an hour, we arranged for a Magic Lantern exhibition in the evening, and at the appointed time it seemed as though the whole village had come together. The exhibition lasted for about an hour and a half, and the Gospel was very plainly preached to the large assembly. In the morning we again had a good audience in the village, and after talking an hour or more we went to the Mahar wadi, where two persons had recently been received to the church. Returning we took our breakfast, struck our tents, and started across country for Padali. The road was in a fearful condition, so that it took us two hours and a half to go three miles; but we arrived without any serious mishap. That night a Kirttan was given, and the next night a Magic Lantern exhibition, at which probably five or six hundred persons were present. During the day we met the people of the village and also of the Mahar wadi, visited the Government school, distributed a lot of tracts, and were ready in the early morning to start for Deûr, some five or six miles away. Midway there was a village, and here, with one of my helpers I stopped for an hour and told the story of the Gospel. At Deûr we had good audiences, evening and morning, and a Magic Lantern exhibition after nightfall. Our next camp was at Ambordi and on our way thither we stopped at a wayside village for a little while. At Ambordi also we had the evening and morning audiences, and the exhibition at night. We then returned to Satara reaching there at noon on Saturday. Thus in our week's tour we had visited six villages, given four Magic Lantern exhibitions and one Kirttan, and had preached the Gospel to audien-
ces numbering, as we estimated, more than 2000 people. Twice, each day, we had our little prayer-meetings in the tent, to ask God’s blessing upon his word, and we trust that the effort will not fail of accomplishing some good results.”

**A Tour in the Mogulai.**—Mrs. Harding writes:—“Again, we have been on our long tour to the N. East, in our Mogulai district, from forty-five to fifty miles beyond Barsi. Again, this year, as last, we did not escape the rain and mud, but in spite of the discomforts we were spared from sickness, and were hindered but little in our work. As in previous years, we visited a number of the villages near Watwad, and were encouraged in finding so many quiet, attentive listeners to the truth. ‘You stay so short a time,’ some of them said.—‘Why did you not come earlier?’ ‘And now we must wait another year before hearing you again!’ We encamped for about a week at Barsi, a still longer time at Watwad, and the last few days at Sheradhon. Several of our Christians came to the last village to say good bye, from four, five and six miles away. They wanted to see us once more, they said, and have ‘a few more words’ with us. As we knelt down to pray together for the last time, and then rose to leave, their warm hand grasp and tearful eyes made us feel that in spite of perplexing questions and trials which come at times, yet there is much to cheer also in the love and gratitude of many among these dear Christians.”

**The Day Dawning.**—Mrs. Harding adds:—“A few days ago, while pitched under some fine, large Mango trees, I was awakened in the early morning by a little bird, singing away as merrily as possible. It sang again and again, with no response at first, and so it sang only the louder. By and by, one and another, and still another joined in, till, at length, there was a full chorus of all the little songsters. The day was dawning—the first little bird sang away cheerily, knowing that the rest would soon follow, not seeming to lose heart in the least. The lesson came home to me. We know the day is dawning, the light is appearing all about us. We will sing on, and work on, and never falter, till from villages and towns all about us, there shall be one hearty, united song of praise to Him who hath loved us, and given himself for us.”

**XVI.**—**EVANGELISTIC WORK.**

**Music as an Evangelistic Agency.**—Dr. Fairbank says:—“A year since I procured a small American Organ with folding
legs. It is light and when folded up occupies but a small space. So it can be easily carried about. I am sorry that I am too old to learn to play on it. When I have visitors from Nagar who can play upon it, it proves a great attraction, and brings out people to meeting who never come to my ordinary services. The last time it was thus used, we had a praise meeting, and as the audience was twice too large for the little chapel, we seated the hearers on carpets &c., which were spread on the level place before our house. We closed the meeting when we thought it had been held long enough, but the hearers were loath to go. We indulged them with some more. But they would have been glad to sit and listen half the night. Since two men were converted in a Kirttan of the lamented Vishnupant at Ahmednagar I have not heard of any conversions at a Kirttan or a praise meeting. But among a people so fond of singing as the Hindus are, it would seem that such use might be made of this agency that it would become a powerful means of conversion as well as of evangelization."

The Kirttan at Rahuri.—Pastor Waneram says:—"It has been my privilege this year to use the Kirttan in many and distant places—in the Shrigonde, Karzat, Parner and Sanganner Talûks (counties). The people listened with great interest. This was partly no doubt because they had never heard a Christian Kirttan before. In the Sanganner Talûk more people assembled than I had ever had in my audiences before. This was because the Collector was interested and helpful. Surely God uses even Government officials for carrying on His work."

Evangelistic Work in Bombay.—Mr. Abbott writes:—"A small building on Parel Road, Byculla, has been remodelled and turned into a preaching hall. Here five evangelistic services, weekly, have been regularly held, aside from those held elsewhere. Services in a building have obviously greater advantages than those held in the open street. There is less noise, less rudeness, greater attention, and it induces a longer time of listening. Through the kindness of a Sabbath School in the United States a 'baby organ' was sent for the use of this hall, and it has more than paid its worth, not only in drawing an audience from the street, but in keeping them within for a longer time. It has been felt by those engaged constantly in evangelistic work, that enough was not being done in the care of the seed that was day by day being sown by the way side. To remedy this defect the plan has been adopted of
watching for faces that seem to listen with eagerness, or those that begin to attend with regularity. Their names and addresses are obtained, if possible, and the information is recorded. These persons are then to be continually looked after, visited when possible, spoken to and greeted whenever met, and remembered in thought and in prayer at the Monday morning meeting of workers. The hope is that these persons, thus cared for, may soon have their names written on another page devoted to names of inquirers, and finally with God's blessing their names may be recorded on the page devoted to those who have united with the Church. The very material aid which the members of the Bombay church gave in the matter of street preaching last year, has been continued this year also. It is one of the hopeful signs that the public preaching of the Gospel is not confined to paid agents, but is entered into heartily by those in other walks of life, who are anxious to see their fellow countrymen turning to a better life."

At the Great Melas.—Rev. Kassimbhai reports:—“During the months of March and April several large fairs are held in honor of the Hindoo gods, or Mohammedan saints, at different places in the Satara district. I visited some of them with the Kirttan. One was held in honor of Ram, at the city of Phaltan, 36 miles to the north-east of Satara. Phaltan is the capital of a native state, and is governed by a native chief. At the time of our visit the representative of the British Government was an old friend of mine, and he gave us every assistance that we needed. We remained there three or four days and had opportunity to preach to thousands of people who had come from hundreds of surrounding villages. On the principal day of the fair we gave the Kirttan in the afternoon, and continued it for about four hours. Many of the people left their usual sports and listened with marked attention.—A still larger fair is held at Singnapur, in honor of the god Mahadeva. There we found some people who had come from a distance of several days' journey. The temple is situated on the top of a steep hill, and the fair is held at the foot of this hill. It is considered a work of great merit to carry water to the top of the hill and pour it on to the idol god. Hundreds of people while hurrying on to the temple, were attracted by our music, and putting down their large water vessels listened with eagerness to the sweet messages of Christ.

A third fair which we visited was held in honor of a Mohammedan saint. On our way we stopped at the village of Ekambe and
gave a Kirttan at night. We had an audience of about 200 persons, who listened attentively for more than two hours. Our special object in going to this village was to see one of our inquirers, Maloba, who has since joined the church. When we arrived at the fair we pitched our tent in the midst of the people, so that the least singing in the door of our tent, attracted crowds of people to listen to our preaching, in spite of the opposition of some of the Mohammedans, who seemed disposed to be refractory.

But our recent visit to the fair at Pali was marked with some incidents of special interest. In one of the audiences, while we were addressing the people by turns, some persons squatted down before us and seemed to give unusual attention. When we had finished the preaching we gave the usual invitation to any who wished to learn more of the way of salvation to come to our tent. One man of the Kunabi caste soon followed us, and began to say with tears in his eyes, that since hearing us he was much troubled about his sins. We spoke to him of the love of the Saviour, and had prayer with him. During the prayer he seemed to be still more affected. In the evening he came to us again bringing some of his companions, who did not seem very favorably disposed. After conversation and prayer he left us, promising to come again the next day, but we did not see him again. He lives in a village near one of our outstations, and it was arranged that the brethren from that place should seek him out and try to bring him into the fold of Christ. Another case of interest was that of a middle-aged man of the Weaver caste. He visited us in our tent at night with several other persons. They all listened to our singing and preaching for about three hours. At 10 o'clock all his companions went away, but he remained, and seemed desirous to hear more about the Saviour. He had many honest questions to ask about the Christian religion, and we conversed with him till after midnight. We then prayed with him and went away, thanking us for our trouble in keeping up so late. Some of the brethren expect to see him often, and we hope that the seed sown in his mind will bring forth fruit to the salvation of his soul."

**Immediate Baptisms.**—Mr. Bruce writes:—"The question has been very prominent of late whether it is wise to administer baptism to those who, on the first hearing of the Gospel, profess their readiness to receive it, and their desire for baptism. Much might be said upon both sides of the question. There is no doubt but that
the Spirit of God can prepare a man for immediate baptism when the Gospel is presented to him, and there may be frequent cases where it would be wrong to delay. But the difficulty lies in the lack of discernment on the part of the human agent. We cannot see the heart as God sees it, and the utmost caution should therefore be exercised lest the baptismal rite be administered to those who have no real appreciation of the truth. The Hindu mind is steeped with false ideas, and superstitions, and only a miracle of grace can so far set these aside as to give a clear view of the saving work of Christ. A case in point occurred during a recent tour, which is described in another place. We had given the people a most earnest invitation to accept of the offers of salvation at once, and had told them that if any one wished to inquire further about the way of salvation we should be very glad to have him come to the tent. As we were about leaving that place I saw a man coming rapidly across a field toward us. His whole manner indicated that he had some business. He came directly to me and said that he wished to obtain the salvation of which we had spoken. He was a high caste man and belonged to the family of the Patil. The carts were just starting, but I called back some of the native brethren, and we endeavored to give the man such instruction as he appeared to need. We arranged that he should receive further instruction from the catechist living in a neighboring village, and then we started on our way. The old man followed me and said, 'My understanding is that you are God.' I was shocked at this, but all my protests could not avail to remove the idea from his darkened mind. Up to that point we had regarded him as a very hopeful candidate, but that remark revealed his true character. I have mentioned this, and could mention other instances, to show that there are dangers connected with the immediate baptism of inquirers, and that every precaution should be taken to ensure their having correct ideas of Christ as the foundation of all our hopes."

The Influence of Christian Hymns.—Mr. Harding says:

"In visiting a Gosavi in this district I found him singing, with four boys whom he was training. One was using a drum, two had cymbals, and the fourth was thumbing a Vina. The boys were all singing with great zest. Soon after I came the Gosavi said, 'Shall we sing some of your tunes?' And when I assented, they began with, 'There is no Salvation without a true Guru.' Finishing that, they went on to sing five or six more of our best Hymns in native
meters. Who can tell if this may not be a chosen vessel to 'bear His name' before the people of this region?"

**The Kirttan at Sholapur.**—Pastor Bhujanraw says:—"One agency seems to be especially blest. As the sweet singer of Israel praised God on an instrument of ten strings and both friends and foes expressed their joy, so I think we should hold up Christ to this people by our Kirttans. The disputers are silenced when they hear such hymns as, 'O God, gracious, slow to anger and adorable,' and 'Fall at the feet of the Gūrū, O Sinner.'"

**English Lectures at Sholapur.**—Mr. Harding writes:—"For several years past we have had a course of Lectures, mostly in English. The large attendance at these lectures gives assurance of a friendly spirit towards us among the educated classes, and also some degree of interest in the truth. Several Brahmans have told us the past year, they did not doubt that Christ was the only Saviour and they fully intended to become Christians. But the fear of men keeps them back."

**English Services at Sholapur.**—Mr. Harding says:—"An English service for the Railway people, with a Sunday School for their children, has been kept up regularly when we were at the station. With so many Europeans at the station it seems no less a duty than a privilege to keep up this service, although our native work is more than sufficient to occupy all our time."

**XVII.—WORK AMONG THE WOMEN.**

**Meetings for Christian Women at Ahmednagar.**—Mrs. Bissell writes:—"There has been little change in our work among the women in the city during the year. We have had the usual meetings for the Christian women. Those living near have attended the daily exercises, consisting of a Bible class, reading classes, teaching of Scripture texts, catechism, commandments &c., closing with a hymn and prayer. The Bible lesson is usually that given out to the Bible-women, in which they, and any who prepare it, are examined twice a year. While the Theological Class is in session, as many of their wives as can so join this class, and they have some extra teaching besides in Anatomy and sewing. The women of the Chapin Home also usually come to these daily exercises. The weekly prayer meetings, one of which is especially for mothers, and called the maternal meeting, have been continued regularly. There are 74 names of mothers on the list, and we generally have a room full on these
occasions. I think the women seem to prize them more and more. Many of them have absent children, and it is a comfort to come and hear prayers offered for them. Sometimes a mother says, ‘Don’t you know we prayed so and so the other day, and God has answered the prayer. I have just had the news of it.’ Once in three months we have a special occasion when mothers, children, and many of the fathers meet in the chapel, and we have an address from a Missionary or native Pastor. Collections are taken up at these meetings, and at the close of the year the amount is given in aid of the sustentation fund. A bi-weekly prayer meeting has been kept up at the Weaver girls’ school-room, for Christians and other women living in that part of the city. A good many of the school girls come to it, and sometimes a few of the Weaver women; but it is mostly attended by those of low caste. The Bible-women assist in conducting this meeting. A number of these women are being taught to read, and they also commit Bible verses, the commandments and catechism.”

Women’s Work at Ahmednagar.—“There are four Bible-women who labor principally in the city, though they also visit the little hamlets outside quite regularly. They work among the middle and lower classes mostly. A Weaver woman and also one of the Marathi caste, both elderly, have been objects of special interest lately to the Bible-women. They had both attended school in their early days, and have for a long time listened to the truth gladly. They have frequently said they were Christians at heart, but could not see the way to come out and make a profession. ‘Their husbands would not consent.’ The Weaver woman died suddenly a few weeks ago, and after her death, the husband she had been so careful not to disgrace by becoming a Christian, not finding as many ornaments about her person as he thought she would be likely to have, left the room in a rage and locked the door leaving the body alone all night. Next morning he and some one else dug about in the room until they found a few things which she had buried to conceal them from her husband who is a worthless character. He then allowed the body to be prepared for burning.”

Bible-Women in the Villages.—“There are now eight Bible-women working in villages from ten to thirty miles from this city. Their efforts are usually confined to from five to ten villages which they visit on foot. Two of these have no associates. Those with whom it has been my privilege to go about on their rounds, near the beginning, and again at the close of the year, are evidently
making an impression. They are received very kindly in many places, even among the higher castes, and they are best received where best known. The woman with but one arm, of whom mention was made once before, who used to ask for the hymn 'I will not complain of God's dealings with me,' died a few months since, very suddenly. The Bible-women think she really believed in Christ. There are others also who seem to lack only the coming out on the Lord's side, and yet we say to ourselves, 'How can they come out!' Not long ago when we were encamped near a village in which a Bible-woman and her husband live, a woman who was a widow came forward with her little girl, and they were baptized. She seemed quite intelligent for one with no education, and it showed that the Bible-woman had been faithful in instructing her. Another woman, a Brahman in that village, is much impressed with the truth, and says if her husband becomes a Christian as he has declared his purpose to do, she shall come with him."

Death of Rubybai.—"Rubybai had an earnest desire to do something for the women about her, who were in such darkness and ignorance, and used to speak of it whenever she came from her village home where her husband was teaching. She did what she could, but was not strong enough to work regularly. But her bright happy face was an inspiration to many, and won their esteem and affection. It was at her death, however, that the beauty of her faith shone out, and became a wonder and a lesson such as the people of that village had not seen. One and another came to witness so young a person with so much for which to live, husband, child, and a large circle of near and dear friends, looking forward to her departure calm and trustful, and bidding those around her to have no anxiety about her. She had no fear. Jesus was waiting to receive her, and all was well. He would care for the little girl she was about to leave. Thus it was that God granted her desire to do something for Him. Nothing could have impressed the people as did that death. Many of them have said that they will never forget it."

A Volunteer Bible-Woman.—Pastor Sayaji of Panchegaw writes:—"There is no paid Bible-woman in my parish. But my wife goes into the village and reads from the Bible, or from tracts, and sings and preaches to the women. They listen with great pleasure and frequently send for her to come. They delight in her singing and in the stories of Jesus Christ's birth and death, and
about His mother. They feel very sorry that such a man should have been subjected to such sorrow. Sometimes my wife and I go together to other villages. She goes to the women, and I go to the men. Her audiences are quieter and more satisfactory than mine. Her acquaintance with the women of the neighboring villages is as wide as mine is of the men, and they treat her lovingly and invite her to come. We are determined to do more in this way and to use every opportunity for going together to the near villages. Sometimes I have joined her in singing to the women to their great delight. The women are exceedingly fond of singing. On Sunday after our service with the Christians she is accustomed to call the village women together and sing to them. If at any time she fails to go, they are sure to send her word that they have assembled and are waiting for her. It would be easier for her to go if work at home, as she has no help, did not claim her time. And it would be easier for her to go if there were a paid Bible-woman to accompany her. I daily pray that a Bible-woman may be sent to work in my parish.”

In the Parner and Jambgaw Districts.—Miss Hume reports one paid Bible-woman, and four volunteer workers in these Districts. The total number of hearers that they all have had during the year is 5172.

Women’s Work at Sirur.—Mrs. Winsor reports:—“We have had a class of Women learning to read, the regular Bible Classes, Prayer Meetings in three different places every Friday; during a part of the year a sewing class; and a Mothers’ meeting every first Thursday of the month. The women, Christian and heathen, have showed much interest in attendance upon these different meetings. And in connection with that of the Mothers have framed for themselves a set of rules promising to be guided by them in the daily care and instruction of their children. I never knew a year in which all the Christian Women have exhibited so much interest in working among their heathen sisters. Especially has this been the case during the last six months. The wife of the Pastor started off, right in the midst of the rains, accompanying her husband on a tour to the villages, and returned with an interesting account of her reception every where. Again and again women said to her,—‘If you make such an effort to come to us in these rains, we must give up all our work to listen to the words you bring of Salvation.’ Two have just returned from a tour of 15 days, having
visited about 30 villages, being permitted to speak in every village to all castes, thus meeting hundreds of women, and hearing very often the expressions,—'Our gods are no gods,' 'We only worship them because our parents have,' 'We will leave this bad, bad religion,' &c. On one occasion they met a young woman, a daughter of a Patil, who was deaf and dumb. Her father had, strange to say, taught her arithmetic, reading and writing. Our Bible-women asked her questions, writing them in the sand. She told them that she did not worship idols, that she worshipped Him who made all things. Our Christians were surprised at her answers. It was indeed wonderful that one so shut away by her deafness from the sound of the heathen life about her should have been taught as she had of the unseen. At another village the women gave an offering, a thank-offering, as they said, to the true God that He had sent some one to them to tell of Him and His Salvation. The women, counting those that are paid and those that have given voluntary service, have had during the year eleven thousand hearers, as shown by their reports. Some women have united with the church, and others are asking for baptism. We pray most earnestly that they may believe in Christ, not only a few at a time, but that hundreds may come to Him, yea, that thousands even may be preparing to 'see the King in His beauty,' and 'the Land' which to so many of them, is still 'very far off.'

Mrs. Winsor reports seven paid, and four volunteer, Bible-women, whose audiences during the year have aggregated 11,087 hearers.

**Women's Meetings in Bombay.**—Mrs. Hume writes:—

"The women have been quite regular in their attendance upon the Wednesday afternoon Bible Class and Prayer Meeting. All the time during the rainy season, they were more than ever before faithful in their determined efforts to be present. The meeting varies in numbers but the closing meeting of the year found upwards of fifty women and girls, eagerly waiting for their leader. This meeting seems to have been a help to many. Sometimes heathen women come in, a number of them together, but they always charge each other not to let their husbands know, on their return home, to what place they have been. Two or three, the wives of heathen servants, now regularly attend. It is a pleasure to note that many of the Christian women take the trouble to teach their ignorant sisters, Christian and heathen, Scripture texts and portions, 'that they may not be ashamed of knowing no verse when their turn comes.' We are making continued effort to press the women who are able to
make it, to voluntary effort, from house to house or in various crowded quarters, in behalf of their heathen sisters. And many are very faithful in reading the Bible to servants, and in visiting the homes of our pupils, to urge them to accept of Christ. But Bombay is a large and a hard place, and women alone are often abused on the streets.—We have three paid Bible-women, who have preached to 3087 persons during the year."

The Women's Benevolent Society.—"A few of the women have been untiring in the keeping up of their Benevolent Sewing Society. Some who have not been able, on account of illness or the care of young infants, to attend regularly, have at times carried a garment home to make. These women sew for two poor girls of our Boarding School, the responsibility of whose clothes they have assumed. In addition to this, at the close of 1885, they decided upon using the extra funds in a new way. One of our Bible-women, (the one supported by the ladies of the New Haven Branch,) is very poor. Her husband, at his death, left a large debt for her to pay. She has heavy burdens but is one of the uncomplaining ones, who by her steady work, and strenuous efforts in her own little room, to keep with her the two children (of her ten) whom she still supports, has commended herself to the sisters of the church. She is regular in her work as a Bible-woman, and has improved much in her Bible study of late. Taking these things into consideration the women of our Committee decided upon asking that any remaining money be spent in purchasing a cloth and jacket for her. One of our women visited nearly every one in the Church, and brought in a unanimous 'Yes.' So Tsangunabai had a new year's present from her sisters who are 'labouring,' to help the weak and do thus 'remember the words of the Lord Jesus.' The women who are teachers in our Day and Sabbath Schools have been exceedingly faithful in their work, only sickness ever keeping them from their post of duty. The women who go out as Bible-women do as well as they can with no better leadership."

A Praying Bible-Woman.—"Of one of our Bible-women, the oldest one in our Mission, one who for many years has been supported by the Indian Female Normal Education Society, a grandson says,—'I never heard any one pray as Grand-mother prays. She takes the name of every body in our Church. She asks God to make such an one leave off his bad habits. She prays that he would comfort such an one, strengthen this weak minded sister, restore that
wanderer, and make each and every one a true child of God. She prays more than two hours every night, and when I lie in my bed and hear her, I feel so strange to think how she can remember every individual one." We have experienced many times the greatest comfort from her prayers with us and for us in times of sorrow. Is not a church blessed that has such an one to pray?"

Acknowledgment.—Mrs. Hume adds:—"Our women and girls would all desire to have mention made of the 'loving-kindness' of our Heavenly Father in bringing to Bombay Miss Alice B. Condict, M. D. She has visited them in their homes and in the school, and her ministrations to the sick, many of them quite free, have been one of our greatest blessings, at this season, when serious illness has visited many of the homes."

Work among the Women at Satara.—Mrs. Bruce writes:—"The interest in our weekly meeting for the women has been well sustained. I often feel that my hands are strengthened to labor on, by the prayers of these sisters. Some half dozen of our Christian women deserve mention as having been out for a part of the year, once or twice a week, to speak to their Hindu sisters of the love of Christ. They are not paid Bible-women, and they do not often get large audiences unless I am with them. But the effect is good upon themselves as well as upon others. Generally they plan their work so as to go out together, two at a time. They feel that they have a part in advancing the kingdom of Christ. Some have been faithful in sowing the seed in other villages as they have had opportunity, although they have not always been careful to report it. According to the reports which I have received they have spoken altogether in eight or nine villages. The number of times they have preached is 166, and their audiences have numbered in the aggregate 1907 persons."

Women's Work at Sholapur.—Mrs. Harding writes:—"I feel specially thankful as I look back upon the past year that the Lord has given me strength and opportunities too, for visiting more among the women than at any time before. I have taken generally one or more of our Christian women with me, and we have found much to encourage us. Very seldom have we met with unkindness, or been refused a hearing. At times we have met with special encouragement too, as for instance, one day after visiting one of our schools, I went with one or two others, to see some of the women living near, as by doing this often, we get acquainted with
XVII.—WORK AMONG THE WOMEN.

the homes and mothers of our scholars. After going to two or three places we started to return home, when an old woman met us. She took hold of my hand, and would not let us go, till she had drawn us into her house and yard where there were several other families, all connected with her own. There we sat and talked and sang some of our hymns also. Then, on making our salams, we started again for home when, to our surprise, another old woman met us and urged us to go with her. She fairly drew us along and would not take no for an answer. Indeed we could not refuse her. Again we went, and tried to tell briefly, 'the Lord’s Story,' and finally set out on our homeward way, thankful for being able to sow the precious seed in some of these homes here. Our two Bible-women have preached to 1200 people during the year.”

A Pretended Goddess.—“At another time, we went to see a woman who calls herself a goddess. It was pitiable to see one so young and hearty, seated there in idleness, dressed richly, and covered with ornaments, receiving the homage of those about her. A light was burning before her. Cocoanuts and other offerings were placed near her, many women came and fell down before her, bringing their gifts. We too went—to tell her of Jesus the Saviour, the only Name under Heaven whereby we can be saved. We were sorry to be compelled to speak through an interpreter, as she pretended not to understand Marathi but Canarese. Our hearts ached for her. The Christian women went several times to see her, and the last time they thought she seemed somewhat impressed.”

Conversions.—“We have been much cheered by the recent conversion of a young man named Sutwa, at Kumbhan, six miles away, in our Eastern field. A clear case we have felt his to be, of God’s work in the heart, else, how could he bear persecution and insult so meekly, and still go on his way, bravely doing his daily work, and walking six miles nearly every Sabbath morning, to attend meeting, wearing a cheerful countenance and winning hearts by his simple trust! His little Primer he often carries, tucked away in his turban, so that when he has a few moments for rest, he can soon his book, learning a little here and there as he is able, thus adding to his little stock of knowledge. We have been greatly pleased to see his eager desire to learn and to note the progress he has made. Bha-gubai, his cousin, was baptized last January, about eight months before Sutwa, at the time that we were spending a few days in their village. She had much to endure from her husband. For a long time
he would not allow her to come home. She staid with us several weeks at different times, about two or three months in all, and while here we tried to teach her. Then she went to her father's house, and staid a number of months. Here in this heathen home she had much to try her. A few weeks ago, she was again brought by her friends to her husband. He refused to have her remain at first, but afterwards, yielding to the entreaties of friends, he allowed her to do so, to our great joy. We are hoping and praying that she may win his love, by her daily consistent life, and so draw him to the Saviour she has chosen. It is pleasant to know that Sutwa has tried to have evening prayers at Bhagubai's house, as long as he was permitted, and since then, at some other place, hoping thus to speak a word for Jesus to some heart, and strengthen his own and Bhagubai's. Perhaps, some day, the fruit will appear in other hearts, too, where we least expect it.

When will that desert spot of Kumbhari and the region around 'blossom as the rose,' and become as the 'garden of the Lord'? The work is great, the workmen few and feeble. 'Pray ye the Lord of the harvest' to send us earnest, faithful labourers into this wide harvest-field. We too will pray and wait, for we must have them."

XVIII.—MEDICAL WORK.

The Dispensary at Sholapur.—The following are the statistics of the Mission Dispensary at Sholapur:

Number of the New Patients ....................... 4,625
Number of the Old Patients............................... 8,216

Total... 12,841

They belong to the following religions and sects:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindoos</td>
<td>9,711</td>
</tr>
<tr>
<td>Musalmans</td>
<td>2,426</td>
</tr>
<tr>
<td>Parsees</td>
<td>50</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>64</td>
</tr>
<tr>
<td>Protestants</td>
<td>587</td>
</tr>
<tr>
<td>Jews</td>
<td>3</td>
</tr>
</tbody>
</table>

Number of visits paid to patients in their houses... 213
Number of prescriptions given out in the year ... 15,201
Amount received from the sales of Medicine... 1,272 6 0
Do. do. for visits to the patients ...... 171 0 0

Total Rupees... 1,443 6 0

P. B. KESKAR,
Sholapur, February, 1886.
Medical Catechist.

The Cholera at Karad.—Mr. Bruce writes:—"There has been a sharp visitation of cholera at Karad, a city of 10,000 inhabitants, 32 miles south of Satara. It commenced about the first of July, and, as is so often the case, it was brought there by the pilgrims returning from the shrine of Vithoba at Pandharpur. The epidemic continued for about two months, during which time a large number of people died. It was only about seven months previous to this outbreak that an outstation of the Mission was established at Karad amid very great opposition from the people. There are two Christian preachers, with their families, living there. At first we were very anxious lest they should be so frightened as to leave their post, and thus break up the station altogether. But better counsels prevailed and they all remained, trusting in the power of God to keep them. Many packages of medicines were sent to them, with directions for their use, and they devoted themselves very much to the care of the sick. As their success became known a great many came to them by day and by night. At first they kept no record of their cases, but afterwards they recorded 169 cases treated by them, and of these, so far as could be ascertained, only 31 persons, or a little more than 18 per cent., died. There is a Government Hospital at Karad, where more than 300 cases were treated, but the Hospital Assistant told me that he lost 33 per cent. of his cases. I went to Karad on the 11th of August, and I obtained from the Mamlatdar’s office the following statistics for the district. Up to that day there had been cholera cases in 28 different villages. The whole number of cases in the district had been 1337. The number of deaths had been 590, and 244 persons were still sick. Of the 1093 cases whose termination was known, 54 per cent. had ended in death. As this report covered all the cases that had received medical treatment, as well as those that did not, it shows something of the severity of the disease. It is safe to say that, without medical treatment, at least 54 persons in every 100 who were attacked, would have died. It
shows also that the Hospital treatment reduced the number to 33, thus saving the lives of 21 in every 100 who received its treatment, and that our treatment reduced it to 18, and thus saved the lives of 36 in every 100, who would have died but for that treatment. Moreover our medicines were sent out to neighbouring villages, and although they had to be administered by unskilled natives yet the reports from every village are very favorable. The method of treatment is briefly as follows. During the first stage of the disease, when there is severe vomiting and purging, and a burning pain in the stomach, spirits of camphor is very effective. It is to be administered, not in one large dose, but in small doses, frequently repeated, say a single drop on a bit of sugar once in ten minutes. This will generally stop the vomiting and purging, but of itself it will not cure the disease. There is danger of the stomach swelling up and of the patient dying. So to prevent this the Homeopathic Veratrum was given in globules, the doses being frequently repeated. A common symptom in the later stages of cholera is, that the kidneys cease to act, and the passage of urine is stopped. As suggested by Dr. Fairbank in our Mission Report for 1883, nitre was given in these cases, six grains dissolved in water, the dose to be repeated if the urine does not flow in half an hour. The severe burning pain in the stomach is often relieved by a mustard plaster, or a cloth wet with spirits of turpentine, and laid over the stomach. The extremities must be kept warm by artificial means, as vigorous rubbing or hot bricks or bottles of hot water. Only the simplest diet of conjies &c. can be allowed for some days after the disease is checked.

These are the simple remedies which were used, and which accomplished the results mentioned above. It is needless to say that the success attending their efforts has won for our Christian preachers the respect and gratitude of the people as they could not, under ordinary circumstances, have won them in many years. And so, in the Providence of God, this scourge of cholera, which at first we feared would break up our station at Karad, has been the means of greatly advancing our work, and of giving our preachers much more influence among the people.”

XIX.—OUTSTATIONS.

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

"Mention was made in our last annual Report of the three new outstations established at Koregaw, Rahimatpur, and Karad. The
work has been vigorously carried on in each of these places. I give a few items of interest in regard to each.

**Koregaw.**—A school has been established at Kūnta, 2½ miles from Koregaw, a description of which will be found in another paragraph. One man, Maloba, living 4 miles east of Koregaw has united with the church during the past year. In Koregaw itself I found little of special interest when I was there a few weeks ago.

**Bahimatpur.**—Many who opposed our entrance to this place a year ago, have become our warm friends, and the change in this respect is very satisfactory. When I attempted to exhibit the Magic Lantern there a few weeks ago, the crowd was so great as to be unmanageable, and the noise of many voices prevented our preaching at all at the exhibition. But there were good audiences on the street. We have recently built a new house, and two men are stationed there.

**Karad.**—Mention is made in another place of the visitation of cholera at Karad, and the active work done by the Christians there in connection with it. The result has been to give them a standing which they could not otherwise have gained. Mr. Rowji reports that some of the people who had been benefited by his ministrations had voluntarily brought thankofferings of pice, food, and even clothing. A merchant offered to give all the spirits of Turpentine that would be needed among the sick. The ferrymen upon the river declined to take toll from him when he had occasion to cross. These are little matters, but they indicate progress in the right direction. There is a strong desire for a school among some of the lower castes at Karad, but as yet we have been unable to find a suitable place for the school to meet in. As for preaching, Rowji reports that he has visited 34 villages during the year, and preached the Gospel 448 times, to audiences numbering more than 20,000 people.

**Wadut.**—The little clique of Brahmans at Wadut who have set themselves to oppose the introduction of Christianity into their village, have not been very active during the past year. This is not because they are any more reconciled to the idea of Christians living there, but because they have found very little that they could do: Once, indeed, they brought before a Magistrate a false charge against the Christians of having defiled one of their temples by entering into its sacred precincts, but this charge, on investigation, recoiled upon their own heads, and brought upon them a severe reprimand.
from the Magistrate. Some time after this occurrence there was a pilgrimage to that same temple, and great numbers of people were assembled. The Christians distributed among the crowd some gratuitous tracts, some of which were carried and read even to the top of the temple, much to the disgust of our Brahman friends. ‘See,’ said they, ‘the tricks of these Christians! They are not allowed to go into the temple themselves, but they give away the papers, and now the people are reading about Jesus Christ on the very top of the temple itself!’

XX.—THE PUBLICATION DEPARTMENT.

List of Publications in 1885.—The following is a list of the publications by the Mission during the year 1885:

1.—The Dnyanodaya.—The Dnyanodaya was under the editorial charge of Mr. R. A. Hume during the first half of the year, and of Mr. J. E. Abbott during the last half. It is a weekly Anglo-Marathi paper of 16 Royal Octavo pages, and has now completed its forty-fourth year. Its subscription price is Rs. 2, plus 13 annas for postage.—Mr. Shahu Daji Kukade who has been the Marathi Editor for 29 years, died October 14th, as mentioned in another place. During the illness of Mr. Shahuraw, and for a time after his death, the task of editing the Marathi portion was borne with acceptance to his readers by Rev. Tukaram Nathuji, pastor of the Bombay church. Since the 1st of December Mr. Anandraw M. Sangale has become the Marathi Editor.

2.—The Balbodh Mewa.—This is a Young People’s Magazine in Marathi. It is issued monthly and contains 16 pages. It is under the editorship of Mrs. E. S. Hume. This paper has just completed its second year as a magazine separate from the Dnyanodaya, and its thirteenth year since its commencement. Great pains have been taken to furnish both useful and interesting matter. Besides stories and religious and miscellaneous matter, there has been a series of biographies of prominent characters, a translation of ‘A Peep Behind the Scenes’ has appeared as a serial, and a set of one hundred Bible questions were given, ten in each number. Answers to these questions were sent in by forty children, five of whom received prizes for having answered them correctly. There was also a series of questions on Indian History. Two boys answered these questions with such correctness and care as to deserve prizes. As heretofore the last
half of the magazine is also printed separately for use as a tract in Sabbath Schools. The circulation of this has been very much restricted by the publication for gratuitous distribution by the Bombay Tract Society, under the auspices of the Children's Special Service Mission, of large numbers of illustrated tracts. Although the price of our tract is small, being only four annas a year, it cannot compete, in this country, with gratuitous publications. The paper used for this magazine was furnished by the Religious Tract Society of London, at half price, and the pictures which have been used, and which have added very greatly to its usefulness and attractiveness, were furnished by the American Tract Society. But for the assistance given by these Societies this magazine could not have been carried on as it has been the past two years.

A Missionary from the interior writes:—"Your Balbodh Mewa I saw for the first time yesterday. I am so delighted with it that I should like you to send me three other sets of past numbers—four copies to be continued monthly till the end of the year. I wish to put one copy in each of my four schools to be circulated amongst the pupils. I am anxious to develop a taste for reading amongst them, and your paper seems just the thing to interest and attract them."

The Indian Witness, published at Calcutta, says:—"We have received several copies of the Balbodh Mewa. It is more handsomely and attractively got up than any other Indian vernacular journal that we know of, and leaves the best effort of Bengalee journalism far behind. The articles in the Magazine are simply written, and besides religious and Scriptural instruction, give just the right kind of information about men and things in foreign countries."

3.—"Christie's Old Organ."—Translated into Marathi from the English, by Mrs. E. S. Hume, and published at the expense of the Foreign Sunday School Union of New York, for free distribution in connection with Sunday Schools. It first appeared as a serial in the Balbodh Mewa. This work has been very well spoken of everywhere, and many letters have been received testifying to the good that it has been accomplishing. One school boy, who told his teacher that he had been so much interested that he had sat up nearly all night to read it, added, "Christie was a very good boy. I wish I were as good." Although the book is entirely religious, many Hindus have shown great interest in reading it, and have asked to be allowed to buy it, offering as much as a rupee a copy.—
12 mo. pp 159. 1000 copies. Bound in three styles, cloth with girt, and ink, also in paper.

4.—"Bible Questions and Answers."—"No. 3 of the Balbodh Mewa Series. A compilation of two hundred Bible Questions and forty Bible Characters, with answers. These were prepared by Miss S. J. Hume and Mrs. E. S. Hume, and appeared first in the Balbodh Mewa. It is very prettily bound, in plum and girt, and also in brown and ink. 16mo. pp. 68. 300 copies. Price, in girt 8 annas, in ink 6 annas.

5.—Shevanti and Chimani.—"No. 4 of the Balbodh Mewa Series Translated into Marathi by Miss Kate Fairbank, from Miss Anna L. Shipton's "Little Butter Cup and Jenny Wren," a story, intended to teach contentment. It first appeared as a serial in the Balbodh Mewa, and is now published in separate form. It is very prettily bound, in green and girt, and also in red and black. 16 mo. pp. 127. 300 copies. Price, in girt 8 annas, in ink 6 annas.

The Marathi Bible Dictionary.—Prepared by Rev. K. M. Dhalawance, and Rev. Henry J. Bruce. Demy Octavo, pp X + 453. Double columns. Three Maps, and 234 other illustrations. 1000 Copies. Price Rs. 1-12-0. Published by the Bombay Tract and Book Society. 1885. Although this book is published by the Tract Society yet it is mentioned here as being the work of members of the American Mission. It should be stated also that the American Tract Society of New York has, through the Mission, aided in the publication of the work by a grant of Rs. 831-1-6, which has enabled the Mission to purchase 500 copies, at a cost of Rs. 750. The balance of Rs. 81-1-6 was used in part payment for the Maps, which, altogether, cost about Rs. 175. The thanks of the Mission are due to the American Tract Society for this generous grant.—We may quote the following sentences in reference to this book. The Bombay Guardian says:—"The aim has constantly been to produce a book that would be a real aid to all students of the Bible, and to put everything in the form in which it will be most easily grasped. . . . The copious illustrations are a peculiar and attractive feature. It contains a map prepared by Mr. Bruce, exceedingly well adapted to assist in ascertaining distances."

The Indian Witness of Calcutta, says:—"It is a marvel of condensation, beautifully printed, and copiously illustrated. Dr. Schaff's Bible Dictionary has been made the basis of the book, but very few of the articles have been translated without abridgment, or enlarge-
XXI.—ACKNOWLEDGMENTS.

The following donations and other favors received during the year 1885, are thankfully acknowledged:

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<td>Rs. 10 0 0</td>
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<td>Rs. 20 0 0</td>
<td>E. Miller Esq.</td>
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<td>Pickering Clark Esq.</td>
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<td>Rs. 50 0 0</td>
<td>Mr. Jordan, Boston, Mass., U. S. A.</td>
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<td>Rev. C. W. Park, Birmingham, Conn., § 10</td>
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<td>Rs. 10 0 0</td>
<td>Col. Van Heythuysen</td>
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<td>Rs. 1000 0 0</td>
<td>&quot;A Christian Friend,&quot; for Tract and Book Depot at Ahmednagar. E. H. Moscardi, Esq., C. S. for support of an orphan girl the past six years</td>
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For Special Work at Ahmednagar.

N. B. Moolay, Esq. for support of a Brahman Widow .......... 10 0 0
The I. F. Normal School and Instruction Society, for support
of two Bible-women................................................... 180 0 0
Mrs. General Watson .......................................................... 100 0 0
Mrs. Dr. Anderson, Aberdeen, for Bible-woman ............. 25 0 0
J. Elphinston, Esq ..................................................... 17 14 0
Mrs. Fairchild, New Haven, Conn., U. S. A., ............... 50 8 0
Madame Istas ............................................................... 12 0 0

For the Theological Seminary at Ahmednagar.
Mr. Ramji G. Bhor ............................................................. 25 0 0

For Building Fund of the Mission High School.
Acknowledged in Report for 1884 ................................. 2747 0 0
Dinshaw M. Petit Esq. 2nd Subscription ............. 125 0 0
Sir Wm. Wedderburn ................................................... 100 0 0
H. A Wadya Esq. ........................................................... 100 0 0
A. H. Andrews & Co. $ 50 ........................................... 128 6 0
Henry Conder, Esq ...................................................... 50 0 0
Jairazbhoy Peerbhoys Esq.................................................. 50 0 0
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Matthew H. Scott, Esq. C. S. ........................................... 50 0 0
B. & A. Hormazjee .......................................................... 50 0 0
A. Friend ................................................................. 50 0 0
Hon H. Birdwood, ........................................................... 30 0 0
Reginald Branson, Esq ................................................... 30 0 0
Rao Bahadur S. P. Pandit .................................................. 25 0 0
E. Miller Esq........................................................................... 25 0 0
Perozeshah M. Mehta Esq.................................................. 25 0 0
James Wallace Esq ....................................................... 25 0 0
J. Fachiri Esq .............................................................. 25 0 0
Byramji N. Servai Esq .................................................... 25 0 0
Mrs. D. J. McIntyre .......................................................... 25 0 0
A. C. Mukerjee Esq ........................................................... 27 0 0
Smaller sums in addition to those acknowledged last year ... 107 0 0
Government Building Grant ...................................... 10,078 0 0

For the Girls' School at Ahmednagar.
The Indian Female Normal School and Instruction Society,
for teachers and pupils.................................................. 466 0 0
Mrs. M. H. Scott .............................................................. 60 0 0
Mrs. Waddington ............................................................ 20 0 0
Mrs. Elphinston ............................................................... 20 0 0
Mrs. Fligate ................................................................. 12 0 0
Mrs. Vaughan ................................................................. 12 0 0
Mrs. Polehampton ........................................................... 3 0 0
From Friends, for Prize Fund ........................................... 20 0 0
" Middlebury, Vt., U. S. A .................................................. 3 2 7
Mrs. G. E. Shaw, $ 10 ........................................................... 26 1 0
For the "Chapin Home" at Ahmednagar.

Young Ladies of New Haven, Conn., U. S. A........................................... 302 2 3
Miss. Meech " " " " " " " ........................................ 10 0 0
Mrs. Boller, " " " " " " ........................................ 10 0 0
H. E. Winter, Esq.............................................................. 50 0 0

For Building School houses at Supa and Kinki.

Government Grant .......................................................... 408 8 0
Major General Sir R. Phayre............................................. 100 0 0
Balaji Contractor ............................................................. 20 0 0

For the Industrial School at Sirur.

Through Rev C. Cutler from East Midway S. S............................. 12 5 0
Bal. Grant in aid from Government ........................................... 1500 0 0
Dorchester Sabbath School .................................................. 111 13 4
Dr. Stewart of Sirur.......................................................... 40 0 0
Through H. B. Learmont of Montreal, Can............................ 129 5 0
American Board .................................................................... 2580 0 0
T. J. Summere Esq.............................................................. 10 0 0
E. Winter Esq ........................................................................ 20 0 0

For Mrs. Winsor's Work at Sirur.

Bayside Gleaners § 25 ...................................................... 62 5 7
Miss L. M. Lyman § 25 ...................................................... 62 5 7

For Boys' Dormitory in Bombay.

Cong. Church, Wethersfield, Conn., U. S. A.................................. 531 1 3

For School for Christian Children, Bombay.

Mrs. Judge Scott ...................................................................... 15 0 0
Miss. Edith Pechey, M. D ....................................................... 5 0 0
Miss. Dewar........................................................................... 5 0 0
Mrs. E. Miller......................................................................... 10 0 0
Mrs. Maidment........................................................................ 10 0 0
Mrs. Kingsmill ........................................................................ 10 0 0
Mr. Mahadeo P. Barve .......................................................... 19 0 0

For Girls' Boarding School, Bombay.

Mrs. Josiah Fiske, New York, U. S. A....................................... 100 0 0
Mrs. Charles Douglas ............................................................ 60 0 0
Miss Davenport, New Haven, U. S. A. § 35 ......................... 88 15 0
Mrs. Wheeler, New York U. S. A. § 35 .............................. 88 15 0

For Boys' Boarding School, Bombay.

Mrs. S. B. Williams, Lima, Indiana, U. S. A. § 30 ................ 75 10 7
Mrs. Goodrich, New Haven, Conn. " § 30 ............................ 82 2 6
Miss. Pritchard " " " ...................................................... 82 2 6
A Friend, Mass., U. S. A ...................................................... 62 0 2

For Special Work in Bombay.

The Foreign Sunday School Union, New York, U. S. A. for Printing 1000 copies of "Christie's Old Organ" in Marathi, £ 35 ......................................................... 433 4 9

The Religious Tract Society of London for the Balbodh Mewa, 44 Reams of Paper, value Rs. 278-8
For Anglo-Vernacular School at Roha.

Mrs. Andrews, U. S. A .................................................. 12 7 5
Mr. Karimbhai .............................................................. 2 0 0
Mr. Mankaji .................................................................... 5 0 0
Col. G. A. Jacob ............................................................ 24 0 0

Roha School Building Fund.

From Mr. C. M. Williams ........................................ 310 2 9

Evangelistic Work in Bombay.

Mrs. C. M. Williams, U. S. A ......................................... 127 0 9

For Schools and Mission Work at Satara.

J. King Esq .................................................................. 100 0 0
Mrs. Richardson ............................................................. 70 0 0
Rev. E. Jenkins Bowen .................................................. 50 0 0
W. Lee Warner Esq ...................................................... 10 0 0
Mission Circle, Ware, Mass., U. S. A., $ 21 ............. 53 0 1

For the Orphanage at Sholapur.

Mrs. O. C. Gates, U. S. A, $ 10 ................................. 25 3 10
S. S. Somers, Conn., £ 28 ........................................ 71 1 11
A Friend ................................................................... 26 2 5
S. S. Agawam, Mass., U. S. A. 10 .......................... 25 1 11
S. S. Washington, £ 24 .......................................... 59 13 8
Friends £ 25 ................................................................ 65 2 5
West Springfield, Mass. £ 40 ................................. 104 3 10
S. S. Auburndale, £ 8 ............................................... 20 13 7
Young Folks, Westerly, R. I. 30 ........................... 78 2 11
Mrs. Percival, England .............................................. 20 0 0
Mrs. Radford £ 1 0 0 ................................................ 12 8 0
J. R. Middleton, Esq., £ 25 .................................... 25 0 0
" The Ark " ............................................................... 8 0 0
Geo. A. Kittridge Esq .................................................. 25 0 0
Friends in Sholapur ................................................... 145 0 0

Government Grants-in-Aid for Schools.

The Mission High School, Ahmednagar .................. 703 8 0
The Girls' School, Ahmednagar ............................. 681 0 0
Station School ........................................................... 73 8 0
Fourteen Primary Schools, Ahmednagar & Kolgaw ... 466 0 0
Schools in the Parner District ............................... 236 0 0
Industrial School, Sirur, Outfit Grant ................. 1500 0 0
Station School, Bombay ......................................... 547 0 0
Common Schools in Bombay .................................. 121 0 0
Anglo-Vernacular School at Roha .......................... 234 8 0
Station School at Satara ......................................... 69 8 0
Station School at Sholapur .................................... 95 8 0
Common Schools at Sholapur ............................... 98 0 0

The above does not include the Government Grants for Buildings.

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