

REPORT

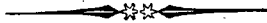


OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1887.



Bombay :

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1888.

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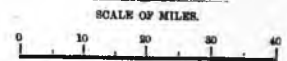
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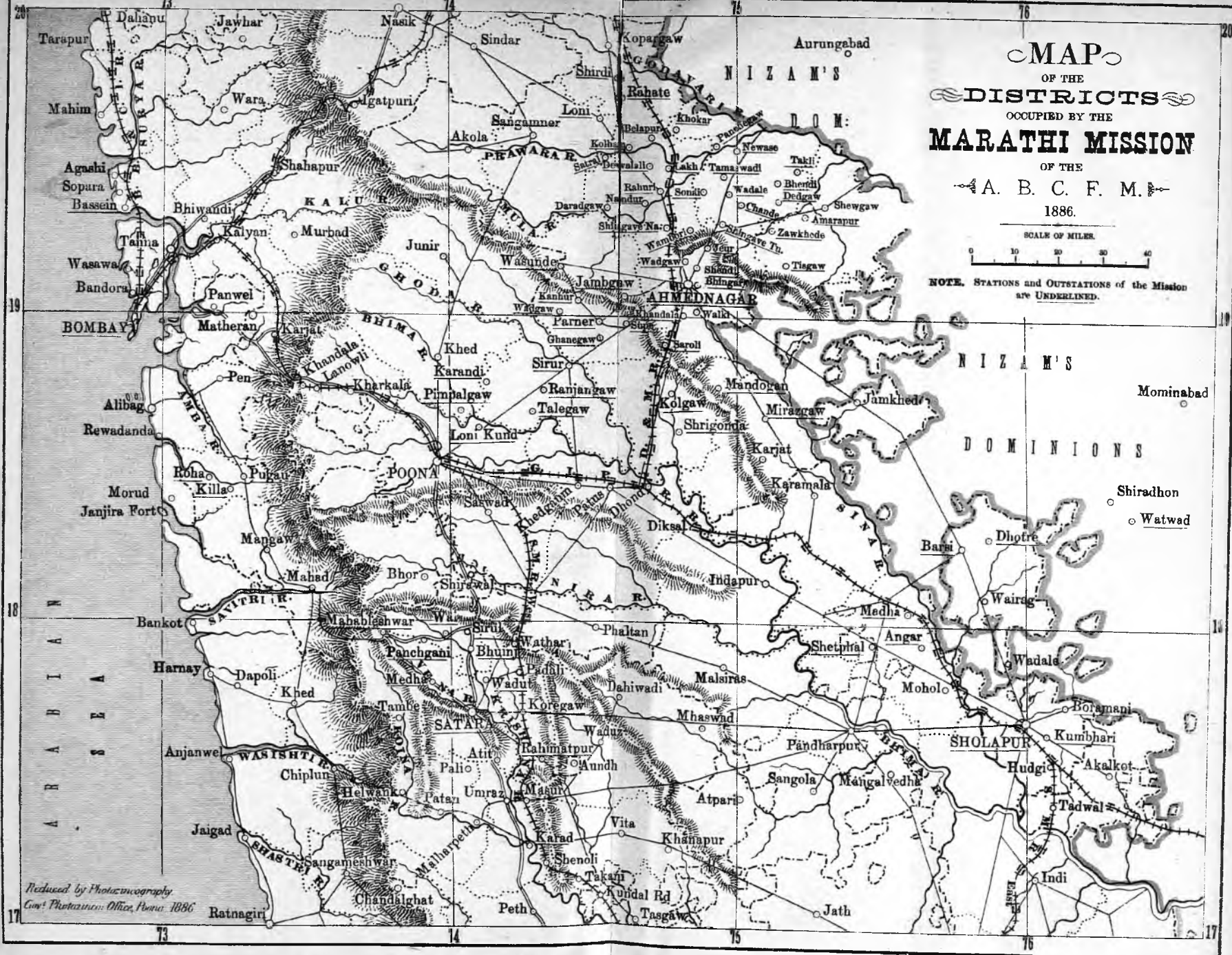
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MAP
 OF THE
DISTRICTS
 OCCUPIED BY THE
MARATHI MISSION

OF THE
A. B. C. F. M.
 1886.



NOTE. STATIONS and OUTSTATIONS of the Mission are UNDERLINED.



Reduced by Photocopyography
 Govt. Photoduplication Office, Poona, 1886

REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1887.

I.—THE YEAR.

Progress in Thirteen Years.—A member of the Mission, who has recently returned from America, presents the following interesting comparison.—He says:—“As I compare the present condition of our work with its condition a little over thirteen years ago, when I joined the Mission, many points of progress are noticeable.—1. The following figures show a very gratifying advance. On January 1st, 1874, there were 707 communicants in the churches; on January 1st, 1887, there were 1,776, or two and a half times as many. On January 1st, 1874, there were 643 baptized children; on January 1st, 1887, there were 1,036, a gain of 60 per cent. In 1874 there were 479 adults who could read; in 1887, there were 958, or about twice as many. In 1874, Rs. 2,267 were contributed by the Christian community, which was an unusual sum, and considerably more than was given for some years afterwards; in 1887, Rs. 3,763 were given, or about one and three-fourths as much as before. In 1874 there were 46 schools, with an attendance of 930 pupils; in 1887 there were 99 schools, with 2,523 pupils, *i.e.*, a little more than twice as many schools, with two and three-fourth times as many pupils.—Let any one who questions the success of Missions consider whether a growth of two and a half fold in church membership, which is the most important item, with corresponding growth in other directions, in only thirteen years, is, or is not, an indication of success.—2. The growth in the *quality* of our work, which cannot be adequately indicated by figures, is, nevertheless, unquestionably great. (1) As to the intelligence of our Christian community, the fact that the number of adult readers has doubled, is one indication: there are other proofs to the same effect. Thirteen years ago English was not taught in a single school of the Mission, and this was then considered a wise policy. Now, in every large station, there is at least one school in which English is taught. Two High Schools prepare pupils for College, and we have a College established at Ahmednagar. In the common and station schools higher vernacular standards are taught, and they are better taught. Then, there was no regular institution for the training of evangelists and pastors. Now, there is a Theological Seminary with good buildings, and the beginning of an endowment.

(2) In regard to spirituality and morals there is a decided growth, though I cannot say that this is relatively as great as the other growth. It would be discreditable to the earlier work if this growth was as marked as the increase in numbers. Then, not a single pastor was entirely supported by any Church. Now, for six years, every pastor has been supported without assistance from the Mission. In some of the Churches there is less occasion for discipline than formerly. In some of the village Churches more pains are taken to attend Church Services and to observe the Sabbath. In some Churches, notably in the Bombay Church, there is great deal of religious activity. I refer very briefly to other points of progress. There is a marked improvement in intelligence, and in some forms of activity among our Christian women. Such gatherings as are now frequently held for the examination in the Bible of those women who have studied appointed lessons and for reports of Christian work were not known thirteen years ago. In 1874 there were few Sunday Schools. Now there are more than four score, and they are better conducted. Then there were few, if any, organizations of young people and children for Christian activity. Now there is a promising beginning of such organization in some stations. Old and young are beginning to see that large things are possible. At the beginning of 1874 there were 16 foreign and 116 native workers in connection with the Mission; at the beginning of 1887 there were 23 foreign and 245 native workers. In 1874 little was received from fees in School; in 1887, Rs. 3,885 were received as fees, mostly, however, in the Ahmednagar High School from non-Christian pupils. In 1874 no assistance was received from Government for any educational work, nor was any ever expected; in 1887 more than Rs. 11,000 was reported as received in grants for examinations, besides considerable sums for buildings. While we could wish for much greater progress, yet we feel that we have no reason for discouragement, although we may constantly hear of the 'failure of Missions' from those who know little of our work."

The Year 1887.—Another member of the Mission writes as follows of his own district. His words may apply equally well to our whole Mission-field:—"It is with heart-felt gratitude that we review another year of service in this part of the Lord's vineyard. Goodness and mercy have followed us. The Christians for the most part have been 'walking in the fear of the Lord and in the comfort of the Holy Ghost.' Substantial additions have been made to the Churches, and the word of the Lord has sounded out to many of the surrounding villages."

Departures for America.—Two members of the Mission have left us during the year for a season of rest in America. Miss Sarah J. Hume sailed from Bombay September 11th. She arrived in Bombay July 4th, 1882, and had been a little more than five years in India. Her work was at Ahmednagar in connection with the Mission High School, the Parner District, the Girls' Boarding School, and the Chapin Home. Some account of her

multitudinous labours will be given in Section V. of this report. Ten days later, September 21st, Rev. S. B. Fairbank, D.D., sailed from Bombay. Dr. Fairbank first arrived in India Sept. 20, 1846, so that he had completed 41 years and one day, with only two intervening visits to America. He hopes to return in a year, and the prayers of many will follow him, that he may have many more years of labour in India.

Arrivals from America.—We have much pleasure in mentioning the arrival of four persons during the year to work in connection with our Mission. Rev. R. A. Hume arrived in Bombay on the 28th of August, after an absence of a little more than two years. He returns to his former field and work in Ahmednagar. On the 7th of September, Mr. Hume was married to Miss Katie Fairbank, daughter of Dr. Fairbank. Miss Fairbank had been for several years connected with the Girls' School at Ahmednagar.—On the 31st of October, Mr. William N. DeRegt, Miss Elizabeth M. Lyman, and Miss Anna L. Millard arrived in Bombay. These are new labourers for India, and we welcome them to our ranks. Mr. DeRegt will act as Professor of Science in the Ahmednagar College, while Miss Lyman and Miss Millard will remain in Bombay. We are also happy to mention that during the last days of the old year Mr. and Mrs. Gates, with their children, are, we suppose, approaching our shores on their return from America. (Arrived January 15, 1888.) They will return to Sholapur and resume their former work.

Death of Rev. R. V. Modak.—The death of this venerable Christian man, on the morning of September 5th, brings to a close a long and useful career. For forty-five years he has been a Christian, and he has exerted a wide influence upon the Churches of Western India. Originally employed by the Mission as a Hindu School teacher he was converted and was baptized in 1842. He continued in connection with the Mission, as teacher, preacher, pastor, evangelist, and Theological Professor, until the time of his death. A brief account of his life, from the pen of Dr. Bissell, may be found in the Appendix to this report.

Rev. William Wood.—Rev. William Wood died at Hartford Conn., U. S. A., on the 22nd of February 1887. Mr. Wood joined our Mission January 19, 1848, and took his final departure from India March 15, 1872, after a period of a little more than twenty-four years' service. He founded the station at Satara, and here the greater part of his missionary life was spent. He had great love for his Satara home and work. Speaking of this place, he once wrote, "What joys and what sorrows have there been mine!" His first two wives he there laid to rest, one in the old cemetery and one in the new, with an infant child with each. In our Mission Report for 1860, Mr. Wood referred to the sore trials through which he had passed. He wrote:—"Since the permanent occupation of the Satara station we have been called to pass through severe trials. The foundations of the Church here have been laid in much sorrow and weeping. For the first two years

we could get no suitable dwelling. In the meantime we made arrangements for building, and at the end of the second year the Mission house was completed. Gladly did we exchange our small native dwelling for this new abode. Here we hoped long to live and engage in service for the Master. But such was not the will of God. In less than three months Mrs. Wood was called to her home above. Thrice since that time, in like manner, has this Mission been bereaved. One after another in succession has each Missionary lady in our connection, who has come to reside here up to the present year, been removed by death—Mrs. Burgess, Mrs. Munger, and the second Mrs. Wood. We have sown tears. The joy of reaping, in great measure, is yet to come. That it will come we cannot doubt. We believe it has already commenced in the few sheaves that have been gathered in.”—We cannot doubt that the day of rejoicing has come to our departed brother.

Rev. Hollis Read.—Our Mission Report for 1882 contained an interesting extract from a letter from Rev. Hollis Read, commenting upon the progress of our work during the fifty years since Ahmednagar was occupied as a station. We have now to record the death of Mr. Read, which occurred in Somerville, N. J., April 7th, 1887. He was more than 84 years of age. Mr. Read joined our Mission March 7, 1831, but was obliged to return to America after only four years (March 18, 1835) on account of the ill-health of his wife. He was one of the original founders of our Mission station in Ahmednagar. In company with Mr. and Mrs. Graves, and Mr. Hervey, Mr. Read and his wife “first pitched their tents in Ahmednagar,” December 20, 1831, although he and Mr. Allen had previously reconnoitred the place, and decided to occupy it as a station. Although he was not permitted to give his life-work to India, yet he always felt a deep interest in the welfare of the Mission, and his death severs one of the last remaining links which connect us with those early days.

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

BOMBAY.

Rev. E. S. Hume and Mrs. Hume; Rev. J. E. Abbott; Miss Elizabeth M. Lyman; Miss Anna L. Millard, Byculla.

Churches: BHENDI BAZAR, Rev. Tukaram Nathuji, *Pastor*, and KHIRYA CHUTARA, N. W. P. Mr. Anandrāw M. Sāngalé, *Marathi Editor of the Dnyanodaya*; one Preacher; one Bible-reader; two Bible-women; fifteen School-masters; six School-mistresses. Whole number of Native Agents—27. Outstations—3.

AHMEDNAGAR AND VICINITY.

Residing at AHMEDNAGAR.—Rev. L. Bissell, D.D., and Mrs. Bissell; Rev. R. A. Hume and Mrs. Hume; Rev. James Smith and Mrs. Smith; Miss Emily Bissell; Miss Julia Bissell; Mr. William N. De Regt.—*Churches at Ahmednagar and Khandāla.* Rev. Anaji Kshirasagar, *Pastor of the Church at Ahmednagar.* Three Preachers; four Bible-readers; three Bible-women; thirty School-masters; nine School-mistresses. Whole number of Native Agents—50. Outstations—10.

The MISSION HIGH SCHOOL and COLLEGE are in the charge of Rev. James Smith. Mr. Wm. N. De Regt is Professor of Sciences.

The GIBBS' SCHOOL was in charge of Miss S. J. Hume and Miss Emily Bissell until June 30th. From July 1st, it was in charge of Miss Emily Bissell and Miss Julia Bissell.

Residing at WADALE.—Rev. Henry Fairbank and Mrs. Fairbank.

The WADALE DISTRICT is in charge of Rev. Henry Fairbank. *Churches* at Chandé, Dedgaw, Panchegaw, Sonai, Shingave-Tukai, and Zawkhede. Four Pastors; two Preachers; six Bible-readers; five Bible-women; eighteen School-masters; one School-mistress. Whole number of Native Agents—36. Outstations—17.

Residing at RAHURI.—Rev. W. O. Ballantine, M.D., and Mrs. Ballantine.

The RAHURI DISTRICT is in charge of Dr. Ballantine. *Churches* at Râhuri, Shingavé-Nayak, Wamburi, Bêlapur, Rahate, and Kataradi. Three Pastors; one Preacher; eight Bible-readers; two Bible-women; twenty-two School-masters; one Medical Catechist. Whole number of Native Agents—37. Outstations—23.

The KOLGAW DISTRICT is in charge of Dr. Bissell. *Church* at Kolgaw. One Pastor; one Preacher; four Bible-readers; three Bible-women; five School-masters. Whole number of Native Agents—14. Outstations 7.

THE PARNER DISTRICT is in charge of Rev. R. A. Hume. *Church* at Parner. One Pastor; one Preacher; two Bible-readers; eight Schoolmasters. Whole number of Native Agents—12. Outstations—11.

THE JAMBGAW DISTRICT is in charge of Rev. R. A. Hume. *Church* at Jambgaw. Two Preachers; six School-masters. Whole number of Native Agents—8. Outstations—6

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

The SIRUR DISTRICT is in charge of Rev. R. Winsor. *Church* at Sirur. Two Preachers; one Bible-reader; eight Bible-women; fourteen School-masters; two School-mistresses. Whole number of Native Agents—27. Outstations—11.

SATARA AND VICINITY.

Residing at SATARA.—Rev. H. J. Bruce and Mrs. Bruce; Rev. J. W. Sibley and Mrs. Sibley. Rev. Vithal Makasare. *Pastor of the Church.* Rev. Kasam Mahammadji, and one other Preacher; seven Bible-readers; eight School-masters. Whole number of Native Agents—18. Outstations—5.

THE BHUINI DISTRICT is in charge of Rev. J. W. Sibley. *Church* at Bhujinj. Two Preachers; one Bible-reader; two Bible-women; two School-masters. Whole number of Native Agents—7. 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, Watwad, Angar, Madhe, and Shetphal. Mr. Prabhakar B. Keskar, *Medical Catechist*; Mr. Bhiwaji Kharabas, *Preacher* at Barsi. One Pastor; three Preachers; three Bible-readers; three Bible-women; twelve School-masters. Whole number of Native Agents—23. Outstations—7.

SUMMARY OF NATIVE AGENTS.

Pastors	13
Preachers	20
Bible-readers.....	36
Bible-women	28
School-teachers, male	141
School-teachers, female	18
Medical-Catechists	2
Editor	1

Total..... 259

Whole number of Outstations 102

I.—CHURCH STATISTICS FOR THE YEAR 1887.

Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the year.	COMMUNICANTS.						BAPTIZED CHILDREN.						Adults baptized but not received to Communion.		Whole number of baptized persons.	No. of Villages in which Christians live.	Contributions during the year.			
			No. of January 1st 1887.	Received on Profession in 1887.	Net gain or loss.*	No. of close at the year.	Male.	Female.	No. of Readers.	No. at beginning of year.	Baptized during the year.	Received to Communion.	Net gain or loss.	No. at close of the year.	Baptized during the year.	No. at close of the year.						
Bombay	1827	Rev. Tokaram Nathuji	95	7	3	99	51	47	96	46	2	2	..	25	46	..	..	144	15	Rs. 1,023	a. 0	p. 6
Ahmednagar	1833	Rev. Anaji Kshirsagar	815	23	-17	293	117	181	207	151	34	3	2	5	176	..	..	509	12	662	0	6
Satara	1855	Rev. Vithabaw Makasare	93	10	12	75	40	35	60	52	10	13	2	5	57	..	..	132	12	280	13	3
Sirur	1855	Mr. Narayan Balaji, A. P.	90	18	12	111	64	47	101	71	27	13	15	15	60	1	..	197	11	91	4	3
Khokar-Belapur	1855	Rev. Apaji Bhosle	41	2	1	42	21	21	16	43	5	..	..	2	45	12	12	99	10	21	5	6
Shingave Nyak	1855	Rev. W. Ohol in charge	17	..	-1	10	8	8	7	12	..	..	..	..	12	..	..	28	2	16	4	3
Ohande	1859	Rev. Lakshman M. Salave	67	9	-16	51	30	21	15	30	1	..	..	-7	23	..	..	74	5	95	4	3
Parner	1859	Rev. Sawalaram Salave	65	8	7	62	33	29	39	39	3	2	..	7	40	..	..	102	12	229	0	7
Kolgav	1857	Rev. Gangaram Wagchauru	48	1	1	49	21	28	31	56	..	1	..	..	58	..	..	105	9	183	4	0
Rahate	1858	Rev. Vithoba Bhambal	106	2	-14	92	70	22	35	51	3	3	..	-11	40	..	..	188	21	96	0	0
Panchegaw	1858	Rev. Sayaji M. Rathwad	62	0	7	69	51	18	25	39	..	..	..	4	42	..	..	111	19	108	13	0
Dedgaw	1858	Rev. Mahipati B. Ankaipagar.	73	17	11	84	42	42	36	37	9	3	..	4	41	..	..	125	12	111	11	8
Wamburi	1860	Rev. W. Ohol in charge	44	..	..	44	36	8	16	20	..	..	..	..	20	..	..	64	7	39	2	6
Shingave Tukai	1860	Rev. H. Fairbank in charge	151	5	..	93	60	39	57	102	19	..	..	..	95	64	1	169	7	49	5	3
Rahuri	1861	Rev. Waniram Y. Ohol	114	14	16	130	95	35	50	53	..	..	1	6	59	17	17	206	20	120	0	9
Sonsi	1861	Rev. Hariba D. Gayakawad.	99	..	..	99	73	26	25	55	3	..	..	..	52	..	..	151	16	45	12	9
Sholapur	1864	Rev. Bhujang Gayakawad	70	7	10	83	50	33	15	73	..	..	..	-3	73	..	..	159	6	389	1	6
Bhuiji	1872	Mr. Hariba S. Gayakawad, A. P.	10	..	..	10	8	8	13	21	8	2	..	15	20	..	..	36	6	96	11	6
Dhote	1874	Mr. Bhiwaji Darkuba in charge	29	1	..	30	18	12	17	27	5	..	..	-1	20	..	..	61	6	..	..	..
Wetwad	1875	Rev. C. Harding in charge	78	11	9	87	44	43	41	50	11	..	..	10	60	..	..	147	15	10	0	0
Khandala	1878	Dr. Bissell in charge	14	..	-1	13	5	8	5	15	..	..	..	..	15	..	..	25	3	..	..	..
Jambgaw	1879	Mr. Ramaji Rukhamaji in charge	46	7	9	55	34	21	21	29	5	..	..	5	34	2	2	91	7	83	13	3
Khirya Chutara N. W. P.	1884	Rev. J. E. Abbott in charge	15	..	..	15	7	8	6	2	8	..	..	8	16	1	1	32	5	..	..	..
Katardi	1886	Rev. W. Ohol in charge	11	..	..	11	7	4	3	3	..	..	..	..	9	..	..	19	2	..	..	..
Angar	1886	Mr. Dapuji Namaji in charge	17	..	..	17	11	6	..	7	..	..	..	..	7	..	..	24	4	17	4	0
Madhe	1886	" " " " "	14	1	..	14	11	3	..	..	..	..	..	..	..	..	..	14	4	38	4	0
Shetphal	1886	" " " " "	17	..	..	17	11	6	5	3	..	..	..	..	3	..	..	20	2	10	8	0
Zawkhede	1887	Rev. M. Ankaipagar in charge	..	2	59	69	28	31	10	..	..	..	..	55	55	..	..	114	6	28	2	3
Totals.....			1776	187	62	1838	1046	792	1023	1076	179	31	105	1,181	59	74	3093	..	3,999	2	0	

* This column presents the net results of Received on Profession, Received by letter from other Churches, Dismissed by letter to other Churches, Excommunications and Deaths.

2.—DISTRICT STATISTICS FOR THE YEAR 1887.

Names of Districts.	Missionaries in charge.	No. of Churches.	NATIVE AGENTS.										DAY SCHOOLS.				SUNDAY SCHOOLS.				
			Pastors.	Ordained Preachers not Pastors.	Licensed Preachers.	Bible Readers	Bible Women.	School Teachers, male.	School Teachers, female.	Medical Catechists.	Editors.	Whole No. Native Agents.	No. of Outstations.	No. of Schools.	No. of Christian Boys.	No. of Christian Girls.	Whole No. of Pupils, Christian and Heathen.	No. of Sunday Schools.	No. of Teachers.	No. of Christian Pupils.	Whole No. of Pupils.
Bombay	{ Rev. E. S. Hume	2	1	...	1	1	2	15	6	...	1	27	8	9	65	64	343	5	20	150	355
Ahmednagar Collectorate.	{ Rev. J. E. Abbott																				
„ City	Resident Missionaries	2	1	1	2	4	3	30	9	...	...	50	10	16	66	128	721	10	32	353	710
„ Wadale	Rev. Henry Fairbank	6	4	1	1	6	5	18	1	...	...	36	17	18	62	24	251	12	20	165	243
„ Rahuri	Rev. W. O. Ballantine, M. D.	6	3	...	1	8	2	22	...	1	...	37	23	22	46	17	208	18	24	100	180
„ Kolgaw	Rev. L. Bissell, D. D.	1	1	1	...	4	3	5	...	...	...	14	7	5	12	6	81	5	6	35	91
„ Parner	Rev. R. A. Hume	1	1	...	1	2	...	8	...	...	...	12	11	9	11	6	91	12	12	48	164
„ Jambgaw	„ „	1	...	...	2	...	...	6	...	...	...	8	6	6	19	6	84	1	1	17	27
Sirur Poona Collectorate...	Rev. R. Winsor	1	...	...	2	1	8	14	2	...	...	27	11	12	37	21	266	12	33	121	538
„ Satara	Rev. H. J. Bruce	1	1	1	1	7	...	8	...	...	...	18	5	3	11	11	68	1	8	45	140
„ Bhuinj	Rev. J. W. Sibley	1	...	...	2	...	2	3	...	...	...	7	2	1	2	5	18	1	1	7	18
„ Sholapur	Rev. C. Harding	6	1	...	3	3	3	12	...	1	...	23	7	10	60	10	250	6	15	85	190
	Totals.....	28	13	4	16	36	28	141	18	3	1	269	102	111	381	293	2,381	82	172	1,126	2,656
	Totals for 1886.....	27	14	4	11	37	25	130	22	1	1	245	101	99	353	317	2,523	76	148	1,067	2,339
	Net Gain or Loss in 1887..	1	-1	...	5	-1	3	11	-4	1	...	14	1	12	28	-19	-142	6	24	59	317

3—EDUCATIONAL STATISTICS FOR THE YEAR 1887.

SCHOOLS,	No. of Schools.	No. of Teachers.	Male Pupils.	Female Pupils.	Average monthly attendance.	No. of Christian Pupils.	No. of Boarding Pupils.	Amount received from Boarding Pupils.	Cost to Mission on Boarding Pupils.	Total cost to Mission of the Schools.	Amount of Fees collected.	Amount of Government Grants.	Received from other sources.	Total cost of Schools.	Average cost of each Pupil for the year.	Cost to the Mission of each Pupil for the year.
								Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Theological Seminary, Ahmednagar	1	6	0	9	9	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mission High School	1	12	253	...	253	26	...	.....	.....	1,020 6 0	2,403 11 9	1,342 0 0	.....	5,668 1 9	32 6 3	7 9 5
Girls' Boarding School	1	11	...	135	124	115	88	266 0 0	1,789 2 0	2,053 0 0	64 9 6	726 0 0	1,098 15 5	4,208 8 11	33 15 0	16 9 5
Pupils supported in C. V. E. S. Normal School	...	...	38	...	38	30	38	48 0 0	900 0 0	900 0 0	.....	.....	150 0 0	1,074 0 0	28 4 0	23 11 0
Industrial School in Sirur	1	6	42	...	38	37	38	900 0 0	.....	.....	.....	6,840 0 0	751 0 0	6,301 0 0	33 2 4	.....
Boarding School, Bombay	2	3	25	30	55	55	55	830 0 0	500 0 0	550 0 0	800 0 0	.....	1,200 0 0	2,560 0 0	80 0 0	11 1 9
Anglo-Vernacular School at Roha	1	4	47	...	40	...	...	.....	.....	800 0 0	360 0 0	479 8 0	55 8 0	1,495 0 0	36 11 0	14 13 0
Station Schools—																
Bombay	1	10	68	62	125	121	...	.....	.....	3,429 0 0	140 0 0	755 0 0	.....	4,824 0 0	34 9 0	26 6 0
Ahmednagar	1	2	29	...	25	21	27	94 0 0	240 0 0	576 0 0	5 0 0	.....	19 0 0	600 0 0	24 0 0	23 0 0
Wadale	1	1	25	10	28	30	14	.....	300 0 0	436 0 0	2 0 0	30 0 0	7 1 9	475 1 9	13 9 0	12 3 0
Bahuri	1	4	39	11	30	24	15	2 0 0	250 0 0	370 0 0	2 0 0	40 0 0	.....	412 0 0	13 11 9	12 5 0
Sirur	1	1	6	54	46	91	75	27	.....	561 0 0	.....	139 8 0	.....	700 8 0	7 0 0	5 9 9
Satara	1	2	20	8	20	18	3	.....	63 2 0	263 8 0	10 0 0	51 8 0	.....	325 0 0	15 4 0	13 2 9
Sholapur	1	2	37	3	33	28	21	13 0 0	134 0 0	422 0 0	6 8 0	129 8 0	416 0 0	838 0 0	20 15 0	10 8 4
Common and Village Schools																
Bombay	4	5	75	30	79	...	...	.....	.....	705 0 0	52 0 0	127 0 0	.....	884 0 0	8 6 8	6 11 4
Ahmednagar	13	16	200	135	208	53	...	.....	.....	1,375 0 0	.....	.....	.....	1,375 0 0	6 9 9	6 9 9
Wadale	17	18	217	34	173	86	...	.....	.....	2,064 0 0	.....	110 0 0	.....	2,174 0 0	8 9 0	8 9 6
Bahuri	21	21	321	38	240	89	...	.....	.....	2,340 0 0	.....	195 0 0	.....	2,535 0 0	10 0 0	9 12 0
Kolgar	3	5	58	23	53	18	5	.....	36 0 0	611 0 0	.....	.....	.....	611 0 0	11 8 5	11 3 5
Partner and Jambgaw	15	15	160	25	124	42	...	.....	.....	1,661 1 0	.....	252 0 0	.....	1,913 1 0	10 14 10	9 7 9
Sirur	10	10	161	5	150	4	...	.....	.....	1,064 0 0	.....	72 0 0	.....	1,136 0 0	7 0 0	6 9 7
Satara and Bhunj	3	3	47	8	53	11	...	.....	.....	337 3 9	4 12 3	.....	64 0 0	406 0 0	7 4 6	6 1 6
Sholapur, West	4	4	44	6	36	6	...	.....	.....	306 0 0	.....	.....	.....	466 0 0	9 5 0	9 5 0
Sholapur, East	5	6	103	4	150	8	...	.....	.....	714 0 0	30 0 0	111 8 0	.....	714 0 0	4 3 0	3 6 0
Roha	3	3	47	...	46	...	...	.....	.....	389 0 0	5 0 0	35 0 0	.....	409 0 0	9 1 6	8 3 0

III.—THE CHURCHES.

The Gains of the Year.—It is satisfactory to note from the above tables that in most of the departments of our labor there has been substantial growth during the year. The number of persons received to the Churches on profession of faith is 157. This number has been exceeded but four times in the history of the Mission. But there have been 59 adults baptized, but not received to the communion of any Church. This is an unusually large number, and added to the previous number it makes 216 persons, which is larger by 30 than the combined number of any previous year. The net gain of Communicants is 62 and the whole number at the close of the year is 1,838. Of these, 1,046 are males and 792 females, and the number of readers is 1,025. One hundred and seventy-nine children have been baptized, and 31 from this class have been received to full Communion. The whole number of baptized persons at the close of the year was 3,093, which is a gain of 188. The contributions of the Churches were Rs. 3,989-2-0, or about Rs. 226 more than in 1886. With one exception, this is the largest sum ever received in one year. From the second table we may notice that there is one more Church than last year, while the number of Pastors is one less. By the graduation of a class from the Theological Seminary the number of Licensed Preachers has increased by five, and the number of Bible-readers is somewhat decreased. Three more Bible-women and eleven more School-masters have been employed than during the previous year. But the number of School-mistresses has decreased by four. An additional Medical-Catechist is employed at Rahuri. Our entire corps of Native Agents numbers 259, which is a gain of 14 upon last year. Our day-schools have increased in number by 12, making 111, while the whole number of pupils is 2,381, a decrease of 142 upon last year. We have 82 Sunday Schools, a gain of six, with 2,656 pupils, which is a gain of 317. We are grateful, therefore, that, although the number of pupils in our day-schools has diminished somewhat, yet nearly every other important column shows a substantial gain.

The Ahmednagar Church.—Pastor Anaji of the Ahmednagar Church being absent, at his request the Scribe of the Church has sent the following brief report :—

“In the religious state of the Church in the past year many things have been encouraging, but others, it must be said, are not so. The

Christian residents in the city for the most part attend regularly upon the Sabbath services; but the weekly prayer meeting on Friday is but thinly attended, and few are ready to take part in the meeting. It has been found necessary to suspend five persons from Church privileges for unchristian conduct. There is a large Sabbath School in connection with the Church, which the pupils of the Normal School and the several Mission Schools attend, also many of the adult members of the congregation. The Superintendent, teachers, and pupils are much interested in this work, and it is accomplishing much good. The teachers meet Friday evenings for the study of the lesson. Under the direction of Mrs. Bissell the Christian women meet daily at noon for prayer and study of the Bible, and they have their weekly prayer meeting, also stated Bible lessons for semi-annual examination. In this way much is being done for the improvement of our Christian women. Several members of the Church have died in the past year, and we trust have been transferred to the Church of Christ above. Among these was our former beloved and revered pastor, Rev. R. V. Modak. His faithful, earnest, and impartial character was well known, and was an ornament to our Church. Both he and the others who have died passed away in peace, trusting in their Saviour. Of those received to the Communion of the Church—twenty-six in number—most were the children of Christian parents. But as many more adults have been baptized in the near villages, and we hope will soon be received to the Church and enjoy all its privileges. The contributions for the support of the pastor have been promptly given, though not all give a full tithe of their income. The women of the 'Chapin Home,' the school girls and matrons, and other poor people help in this according to their ability. The Lord has blessed our pastor with health, and helped him to continue his labors during the year. His efforts for the peace and prosperity of the Church are constant, and have made him much beloved by all. We have been favored the past year by Missionaries and other Christian friends from different parts of the world, who visited here and gave us accounts of the Lord's work in the lands from which they came."

A Deputation Tour.—Mr. Fairbank writes:—"In the early part of the year we made a tour with Dr. Ballantine and a deputation from the Aikya. We first visited Sonai, where Pastor Hariba had been extremely negligent of his Church work, leaving Sonai for months at a time. The visit of the Aikya and their exhortations

had a beneficial effect, and Pastor Hariba since then has been energetic and faithful."

New Church at Zawkhede.—"Zawkhede was our next Camp. Here a Church was organized of 58 communicants and 54 baptized children. They live in five villages, including Zawkhede. All these came by letter from the Shingave Tukai Church. There were many encomiums from the visitors upon the simplicity and generosity of the Zawkhede brethren. We hope that that Church may grow not only in numbers, but also in knowledge and grace."

The Shingave Tukai Church.—Mr. Fairbank reports:—"Shingave Tukai was our last stopping place. Of all places in the Wadale field Shingave is the place where one can best see the results of Christian work. It is a large Church with many intelligent members. Not only have most of the Mahars been converted, but the townspeople have the sincerest respect for Christianity, and display great friendliness towards the Christians. The headmen of the village came to our meeting in the evening and spoke words of exhortation telling the people to contribute liberally towards their pastor's support, adding that they themselves would contribute somewhat. It was finally decided not to install a pastor for lack of funds, but our visit interested the people and gave us new courage and zeal."

More Bible Knowledge Wanted.—"The friendliness and Christianity displayed in Shingave finds an echo through the length and breadth of the Godaveri valley. The work of 50 years has not been in vain. Everywhere is seen an inclination to accept Christianity. What is needed now is that those already Christians be thoroughly built up in knowledge and in moral character. The feeling of responsibility is lacking. There is very little manliness or independence. In going around among the Churches I have thought to myself 'what a grand thing it would be if our Native Christians could organize among themselves for the evangelization of their neighbours.' By Native Christians I mean the bulk of those who form the membership of our Churches. It is a great problem to know how to stir an active Missionary spirit among these ignorant brethren, but it must be done. One thing needful can be supplied by systematic effort. That is more knowledge of the Bible and of the essential doctrines of our religion. In some of the examinations of candidates for admission to the Church there is often a lamentable lack of all definite understanding concerning

the Bible and the plan of salvation. The questioning would be carried on somewhat as follows:—‘You believe in Christ, do you not?’ ‘Yes.’ ‘He has saved you from your sins, has He not?’ ‘Yes.’ ‘How did He do it?’ That was a hopeless riddle until the questioner proceeded to ask, ‘He did it by dying for you, did He not?’ That is an extreme case I admit, and, moreover, in some of these people who know not the answers to simple questions on doctrines there is a simplicity of faith and a belief in the power of prayer lacking in many Christians of a larger knowledge. Still no one would wish to have this ignorance continue. The Bible must be taught more thoroughly, and with it I hope to get the pastor to teach the revised Catechism lately issued from the Columbian Press.”

Daily Prayer Meetings.—Mr. Fairbank says:—“Spiritually the Churches are in a better condition than last year. For some eight months there has been a daily prayer meeting of the Christians at Panchegaw. This meeting has been a great means of grace. Pastor Sayaji is enthusiastic about it. The school bell is rung about sundown, but even before that is heard the Christians are gathering and are urging every one they meet to come too. Once met together, they have singing and prayer, and they ask the pastor and each other about the Bible. The stories of the Old Testament have a peculiar fascination for them. Joseph and his coat of many colours, Noah and the ark, Moses and how his mother hid him are some of the stories they enquire about. The moral of the story also comes to their knowledge with the story itself, as when they learn the story of David and are led to enquire why he was a man after God’s own heart. The most pleasing feature of this movement is that it was spontaneous. It originated in the heart of the pastor’s wife, and the people at once took it up with enthusiasm. There has been a like movement in the Sonai Church. During the early evening hours, from the beginning of the rainy season, they have kept up their interest. These movements are encouraging, and give promise of future good.”

Churches in the Rahuri District.—Dr. Ballantine says:—“The year has not been one of marked progress in the external growth of the Churches. There has, however, been steady and efficient work done in the way of internal improvement. Services have been held more regularly in fixed places of worship, and Church attendances have given proof of the value of such

services to the people. The people in many places are quite ready to attend when special services are held, but it is often a difficult thing for the poor to come regularly, having rather a temptation to go into the fields and bring in a load of wood or of grass and sell it to earn enough for their daily bread. Some of the Church members are fully alive to the needs of their Churches, but the majority are so hampered by their desperate poverty as to be unable to do much efficient service in the Church."

The Kolgam Church.—Pastor Gangaram reports as follows:—"Besides the central station there are three villages in this district in which a preacher or Bible reader resides; and they call together some of the people of their places for worship on the Sabbath. Often but few will come, as the people generally do not yet observe the Sabbath as a day for worship. When the Lord's Supper is to be administered all, as far as possible, come to this place. But one Hindu has been received to the Church this year, but we have strong hope that in several villages where there are interested persons a good number will soon come forward and confess Christ. In company with two or three others we made a long tour in December, visiting many villages from ten to thirty miles distant. We had good and interested audiences in many places, but were impressed with the truth that 'the harvest truly is great, but the labourers are few.' We pray the Lord of the harvest to send hither many more labourers. The Lord has graciously spared our Christian people this year in the time of cholera, and enabled some of us to help others in the time of danger by giving medicines and counsel."

The Sirur Church.—Mr. Winsor writes:—"No one can visit our Christian community without receiving the impression that there is activity and thrift. The influence of the Industrial School is felt, and its salutary effects are seen on all sides. A Church growing up in such an atmosphere becomes more healthful, increases, and grows stronger, and this in both its physical, moral, and religious existence, and we are devoutly thankful that some among our Christian people are beginning to realize, to understand, and to discern that inertia is not a part of the law of progress either socially or religiously. We do not hesitate to say that the activity among us is a blessing; there is work in abundance; each has something to do; and happily do the days move on. A reference to our Church statistics will show progress also for 1887, and in looking over our entire community, we have reason to be devoutly thankful for the

prosperous and happy state of things which we find at the close of the year; and we should be wanting in fidelity did we not recognize and acknowledge the good hand of God in all our prosperity, and we would devoutly praise and thank Him, the giver of all."

The Church in Bombay.—Mr. E. S. Hume reports:—"The year 1887 has been one of great joy in our work. Notwithstanding a large number of deaths among the members of the Church, and various serious hindrances and trials, we have been constantly cheered by the zeal and faithfulness of many, and during the latter part of the year, by seeing numbers of young people seeking the Saviour, and that too with great earnestness and sincerity. Of the seven who have been received to the Church upon profession of their faith in Christ, four are members of our School for Christian Children, and at the close of the year there are eighteen others asking to be received to Church membership. Thus does this School continue to prove itself to be deserving of the name which it has often received, 'the Nursery of the Church.'"

The Church at Lalitpur, N. W. P.—Mr. E. S. Hume writes:—"In addition to the work in and near Bombay, that at Lalitpur, in the N. W. Provinces, seven hundred miles away, has been under the oversight of this Church. A grant-in-aid of fifteen rupees a month has been received from the Mission for the support of a preacher for that district. In addition to this the Church itself has regularly sent nine rupees a month for a teacher. Monthly reports have been received to show that the work of the Master has been growing, and that this little company of about thirty Christians has been faithful according to its light and its opportunities. They are still calling for a Missionary. Even if one cannot go up there to live for the present, there is at least a prospect of our being able to reach it directly by rail in a few months."

The Church at Satara.—Mr. Bruce says:—"The close of the year finds our little Church in a very satisfactory condition. For two or three months during the rainy season there were divisions, and disputations, and quarrellings, and jealousies, but they have happily subsided, and our Christians feel that they have more important work to do than to quarrel with their neighbours. Seventeen persons have been received to the Church, of whom ten were by profession of faith. The net gain is twelve, so that our Church now numbers seventy-five communicants. Ten children have been baptized. The gain in this column is five, making

fifty-seven in all at the close of the year. The contributions are larger than ever before, being Rs. 280-15-8. Pastor Vitbalraw has been earnest in his work, and we believe that the influence of the Church is being felt in the community around us."

The Church at Bhuij.—Mr. Sibley reports:—"The Bhuij Church has not received any to membership the past year. The spiritual condition of the Church is good. I think the name of the Church should be changed to the Wai Church, as the acting pastor lives at Wai and that place will be henceforth the head-quarters of the work in that district. If we can have a school-house, which will also serve as a chapel where regular Sabbath services may be held, it will be a great blessing to the Church and to the community, which has not yet learned what a Christian Church is. At present there is not a room large enough to hold a meeting in."

The Sholapur Church.—Pastor Bhujangraw reports:—"The spiritual condition of the Church has been better this year than it was last, and the work of the Church has been proportionately better. In giving the tithes of their income in contributions for other benevolent objects, in a wise distribution to the needy of the funds in hand and in carefully looking after the wants of all the Church has shown much care and discretion. For the most part all have been regular in their attendance upon the stated meetings of the Church, and have seemed to profit by these meetings. Of late Mrs. Keskar has had at her house an exercise for the children, and has taught them Scripture promises and the miracles of Christ and singing. The school-boys have had a weekly meeting of their own called the *Bal Sabha*. In this the members give addresses, and discuss interesting and profitable subjects connected with their improvement and well-being. These boys, by diligence in study and by extra work, earn money, which they put into the contribution box. Thus also by coming regularly to Church they become faithful and obedient to God, and set a good example to others. Children are the hope and pillar of the Church. We see from the Bible how Joshua, and Joseph, and Daniel, and Samuel, and Timothy, and John the Baptist, all received religious instruction in childhood, and hence became very useful, and we desire our children to be like them. Our Christians are in many ways associated with the heathen; and especially our band of teachers, in doing their appointed work, have many opportunities of influencing others both by precept and example. Some teachers bring their heathen scholars to the Sunday School: some have a Sunday School

of their own: and some bring a great flock of scholars to our Thursday afternoon prayer-meeting, so that the room is quite full. Seven adults have been received to the Sholapur Church this year. Three of these were children of Christian parents. Of the four others, two—a man and a woman—were of the Brahman caste, and the third was a respectable and intelligent man of the Maratha caste.”

IV.—SELF-SUPPORT OF CHURCHES.

The Problem of Self-Support.—Mr. R. A. Hume writes:—“The subject of self-support is one of the most important for Missions. In Indian Missions various circumstances caused this matter to receive very little attention for a long time. Hence it has come to pass that, in addition to the inherent difficulties of the matter, long usage has led both Missionaries and Native Christians to think that self-support is only for the distant future. Unquestionably, no old Mission in India has given the subject as much attention as ours. And our Mission has been universally regarded as the leading Mission in this respect. Our greatly honoured Rev. R. V. Modak, whose death this year has left a large vacancy in the ranks of our best workers, was undoubtedly the chief instrument in accomplishing what we have. The semi-centennial of our work in the Ahmednagar District in 1881 was made the occasion for an earnest effort to secure the pecuniary support of all pastors in the Churches without any further aid from the Mission. A Sustentation Fund was begun, from which help was to be given to the feebler Churches. The main sources from which this fund was to be supplied were the offerings at the annual meeting and the tithes of all ordained Native Ministers. In this way, for six years up to the present time, the Pastors of the Churches have been supported without any assistance from the Mission. But now a critical time is approaching. Necessity has led to increasing the pay of some of the Pastors, and it would be well to increase the pay of some others. Meanwhile, the offerings to the Sustentation Fund have been growing less. Moreover, a good many Churches need Pastors, and there are trained men who are qualified to become Pastors. Nothing would help these Churches more than having Pastors. But it is not easy to see how with the present pecuniary resources of our Christians, self-support can be maintained, and how even all the present Pastors can long be paid, much more how the allowances of some can be increased, and new pastorates be undertaken. The uncertainty and smallness of the crops for many

years, the gradual breaking up of the old arrangement of perquisites from farmers, by which the lower classes were supported, and the growing desire for better living which Christianity rightly awakens are pressing a serious problem upon our Mission and the Churches. In the Sandwich Islands our Missionary Society pressed self-support on the Churches there and finally withdrew all pecuniary support; but after some years it was found necessary again to give assistance. It may be necessary, by and by, to do something of this kind in our Mission. But the history of self-support in our Mission, for the last six years, is one of the brightest chapters of Missionary History in India, and neither our Missionaries nor our Native Christians will fail to do their utmost to maintain self-support just so far as is possible—take, for example, the benevolence of the Parner Church for the last year. Every Mission agent in it has given a tenth of his income for the support of his Pastor, and has, I believe, given it willingly. In addition, the Church has, self-moved, supported a preacher by other regular gifts, only asking one rupee a month for him from their Missionary. Besides, they have done something to help the poorest members of their Church. Also they made a generous collection for gifts to express their love and honour for their Missionary, Miss S. J. Hume, when she was returning to America. And yet, as was to be expected from those who courageously do well, instead of feeling exhausted, they are still ready to undertake other good efforts."

What About Self-Support?—Mr. Fairbank writes:—"Last year's report gave a discouraging account of self-support in Shingave Tukai. What was said then is just as true now. The bulk of the Church members are so poor that they find difficulty in getting their daily bread. What can they do for their pastors? There are some among the Church members, especially those whom my father helped, who have fields, and get a living from them. And they give when they can. But they are deeply in debt yet, and are only a very few in each Church. I have left out of the reckoning Mission Agents, who, at present, give the bulk of the money that supports the Pastors. Thus we raised this year in the Wadale field some 438 Rupees. Of that sum the tithes of Mission Agents came up to almost Rs. 430. What would be the result if the Mission should withdraw, and those agents should be without work, is the problem to be solved before we can really say how permanent a basis for self-support there is at present. Looking at the different castes in the Godavari Valley, and comparing them on the scores of thriftiness and ability to give, I am

convinced that there will not be a permanent basis for self-support until the great Kunabi caste is brought into the Church."

Self-Support at Rahuri.—Dr. Ballantine writes:—"It is difficult to say just how much of self-support the Churches are able to maintain. Opinion seems to be divided on this question. Some think the Churches are nearly or quite ready to take an active part in self-support: others, that the time has not yet come when this can be expected of them. The question has been more or less vigorously pushed here. Could a large proportion of the members of our Churches belong to the farmer class, having a number of fields to cultivate, then the question would become more simple. There are but few farmers scattered here and there among our Churches, and most of these have very small holdings, and are barely able to gain a livelihood for themselves. Still, with all these discouragements, a beginning has been made in many places, and it is hoped that with God's blessing these beginnings may multiply, and we may speedily have some really independent Churches around us here."

Benevolence at Sholapur.—Mr. Harding writes:—"The Church, besides paying the full salary of the Pastor, has made several incidental contributions for other objects, as the partial support of a boy in the Normal School, the wedding expenses of a poor brother, and the support of village Christians temporarily at the Station. Also several generous sums have been paid privately to me by individual Christians for special objects. May the Lord reward all these cheerful givers."

V.—PERSONAL NOTES.

The Return of Rev. R. A. Hume.—Mr. Hume writes:—"After almost exactly two years' absence from India, it was a privilege to return to my work here last August. Most cordial welcomes from fellow-workers and Native Christians, and even from Hindus, seemed a new confirmation of a long-felt conviction that it was God who had called and appointed me to the work of His Gospel in India. It is an especial satisfaction to return to the same district and general work which I had been doing before, where old plans could be taken up and carried right on. One reason of the success of our Mission is its policy of keeping Missionaries in the same district and same line of work for long periods of time, often for all their Missionary life."

The Work of Miss S. J. Hume.—Mr. R. A. Hume

says:—"Another cause of special satisfaction was the excellent condition of work in every district, because it had been so efficiently conducted during my absence by my sister, Miss S. J. Hume. It was a great work for a delicate lady to superintend twenty-three preachers and teachers, working in a district extending thirty miles and containing about a hundred towns and villages. But she loved the work and prayed and toiled for it, and undertook even physical exertions for it, such as few men could well endure. As she was "Auntie" to my children, and as "Auntie" is a term of great affection among the natives, she had from the first been called "Auntie" by all the Christians, and even by many Hindus. She sympathized with the sick, and troubled, and sorrowing, and helped them in every way. She set a high ideal before the Christians, both by her words and her life, and constantly stirred them up to better living and better work. With much hesitation she sometimes undertook to speak to companies of men and to Churches, because there was no one else to do it, and her words are remembered as very helpful. Hindu women are so entirely precluded by lack of training from such public services, that the example and influence of such a Christian lady, all alone, undertaking and accomplishing what my sister did, has made an impression on Christians and Hindus that will last for at least a generation. Therefore, it was with great sorrow that they said goodbye to her when she left for America a few weeks after my return."

The Work of a Missionary at Home.—Mr. R. A. Hume writes:—"Most people have little idea of the work which sometimes comes to a Missionary on furlough. I preached on most of the Sundays of my journeying to and from America. During eighty-nine weeks in the United States I addressed eighty Churches, some of them several times; also four Colleges and five Theological Seminaries, besides various other assemblies, great and small, and wrote numerous Missionary letters and papers. In many places in the United States there is an eager desire to learn the exact facts and details of Mission work, *i. e.* what special mental and religious states of mind encounter the Missionary in India, what questions are asked, what objections are offered to Christianity, just what the Missionary says and does to meet these various needs and difficulties, and what are the exact results of Missionary efforts. It is no small privilege to a Missionary that in telling just such details he can preach the simple Gospel to people at home. It often encouraged and

rested me to know that such addresses resulted in conversions and in enlightening and quickening Christians."

Taking up the Work at Wadale.—Mr. Fairbank writes:—"The past year has been one of apprenticeship. Some three months and a half after landing in Bombay, my father left me in charge of the Wadale District, and went to the Palani Hills for a much-needed change. The language, although I remembered it quite well, needed to be studied carefully. The work of a large district, with schools, churches, evangelistic work, &c., was entirely new to me. Even after a year's experience, it is comparatively a new work, demanding careful thought, so that I found my hands full. The language had rather the go-by during the cold season months. What occupied my attention then was touring, looking after buildings, seeing that teachers kept at work, and were supplied with necessaries."

The Year at Rahuri.—Dr. Ballantine writes:—"The year has been full of hard work preparatory to the more efficient work of the future. Building has been going on throughout the year, and at the same time the regular Mission work has been carried on and enlarged, and during the last few months of the year the Medical Dispensary has been put into successful operation. Altogether, we feel that there has been a decided advance in some phases of our work, and though we look upon this only as a foretaste of good things to come, we are deeply thankful as this year goes out, and we enter upon the new with 'hitherto hath the Lord helped us.'"

Reinforcements in Bombay.—Mrs. Hume writes:—"In connection with our work for women—for the school and for everything—we rejoice in the goodness of God with special gratitude at this time, 'He hath heard our petition, He hath granted our request,' and has sent two earnest workers to Bombay to live and labour here with us. The coming of Miss Lyman and Miss Millard has been a matter of great joy to us all, after seven years of waiting for help."

Changes at Satara.—Mr. Sibley says:—"In view of the early departure of Mr. and Mrs. Bruce with their family for America for a much-needed rest, after twelve years of faithful service, leaving us in charge of the whole Satara field, our minds are so occupied with the present and future, that it is difficult to write of the work of the past. We are sorry to part with Mr. and Mrs. Bruce even for a short time. Their going away will be a serious loss to the Mission, and

especially to the work in this district, but we are comforted with the thought that in all our cares connected with the work here we shall have their sympathies and prayers, and also with the hope that in due time they may return renewed in strength and vigour for another term of service in this large and needy field."

Expected Return of Mr. and Mrs. Gates.—Mr. Harding says:—As the year closes we are rejoicing in the prospect of the speedy return from America of our associates Rev. Mr. and Mrs. Gates. There has been progress in their field west of Sholapur, but the work has suffered from their absence, and many are longing to meet them again. We spent the month of December in that district, and had excellent opportunities for preaching the Word."

Christian Fellowship and Sympathy.—Mr. Harding says:—"The pleasure of the tour was greatly enhanced by the companionship of the Rev. A. B. and Mrs. Wann of the Church of Scotland's Mission in Bombay, who had come to see something of village work in the Deccan. In our converse with them we had fresh proof that the work is one and the workers are one in heart. Our methods vary somewhat, but we are all publishing the same message, striving for the same end, and inspired by the same assured hope. Let us, dear Brethren and Sisters of all the Missions, pray more and more for each other, and thus be prepared the better to sympathize with all in their successes and trials."

A Work for All — Mrs. Harding writes:—"I read this sentence a few days ago, 'If you may not build a temple, you may at least mould, or even carry, a brick. Yes, I thought, and polish a stone, too, for the glorious temple the Lord is raising even here in India. Blessed privilege! Though sometimes difficulties in the work, and obstacles just before us, sorely tax our hearts, yet the promise *is sure*. 'All *shall* know the Lord,' and 'all the earth shall be *filled* with the glory of the Lord.'"

VI.—STATIONS AND DISTRICTS

Friendliness of the Kunabis at Wadale.—Mr. Fairbank says:—"I have spoken of the Kunabis and the difference that would be occasioned as to self-support if a large number from this caste were to enter the Church. Are there any indications that they are becoming more amenable to Christian influence? We think there are. Wadale itself is the place where they can be reached the soonest. In this town my father is venerated as few men are

venerated. He came to Wadale and spent a day or two before he left for America. There was a goodly assemblage of Kunabis at Church that Sunday, and the concluding words of the sermon affected them almost to tears. 'I leave you,' my father said, 'for the present. God only knows whether we shall ever meet again on earth. But be sure you do not forget to meet me in heaven.' The personal love for one who has lived so long among them makes 'Christian' a name of honour to them. Their habits even have been changed, so that this Wadale is known in distinction from other Wadales as the 'Christian Wadale.' We hope that the name Christian may be truly deserved soon, and we believe it will. At present our aim is to get the children of this village into our school. The fathers and mothers understand that there is a possibility of their children becoming Christians, and yet seven boys and several girls have already been promised to us. Up to this time a small building in the Mission compound has served as both school-house and Church. In December of this year the foundations of a new building were dug. This will accommodate an audience of 150 to 200 people. The situation of the new school will also suit the townspeople better than the situation of the old one, as the building will be very near the village.—Wadale is not the only place where Kunabis are relaxing in their hostility to Christianity. Bhende was spoken of in the last report as a town where there was a Christian school patronised by Kunabis. The teacher of a year ago has since died of consumption, so that the work there was much interrupted. But a new teacher finds the boys as willing to come as ever. A Brahman boy even comes with them, although he has to bathe himself every time he gets home, because to the same room come boys from the Mahar Wada. Near Bhende, at Soundale, they are asking for a school for Kunabi boys. At Kanthe and at Deogaw, the most prominent spots in the town, have been secured and buildings put up. There come Kunabi, Wani, and Mussulman boys. So the way seems opening for these higher castes to come into the Church."

The Bhuinj District.—Mr Sibley writes:—"In reviewing the work of the year in the Bhuinj District, we are made to realize that the word of the Kingdom, like the hidden leaven, is still a *hidden* force amidst the heathen multitudes of the district, to whom it has been faithfully preached throughout the year. But while we have had no converts, still we are not left without evidence of the silent, yet steady and irresistible working of the Truth. This is

seen in the deeper and wider influence which our Christian workers exert in the communities among which they live and labour, and also in the more serious attention given to their preaching by a greater number of people. I am more and more impressed with Wai as an important centre for Missionary effort, and I am very thankful that we have at last succeeded, as we hope we have, in securing a fine building spot there. I hope that through the generosity of the Board or some friends we may, at an early day, be able to put up a bungalow there, so that when Bro. Bruce, in the good providence of God, returns from America, we may be able to enter upon the work in that interesting city."

New Buildings in the Sholapur District.—Mr. Harding says :—"Through the kindness of a friend of Missions we have been able this year to re-build our station school house, adding two rooms and making it much more convenient and comfortable for the school and for the weekly meetings of the Church. I hardly ever enter the house without thinking of the great blessing that donation has been to us. During the next year I am anxious to build a house at Watwad for our Christians in the Mogalai, which will serve both as a school-house and a place of worship on Sundays, and also a pastor's house near by. For ten years we have met there in the open air under a tree or in the shadow of the village wall. Sometimes as many as sixty or seventy communicants have been present there at the Lord's Supper. The cost of these buildings will be about Rs. 500. They will be, if erected, a great boon to the people; but I have no appropriation for this work. If any who read this report should contribute to this object, they may be sure of the blessing of many grateful hearts among these 'isolated followers of Christ.'"

The Faithfulness of our Labourers.—Mr. Harding says :—"The fidelity and devotion of Pastor Bhujangraw at Sholapur have been a constant cause of gratitude as in past years. Bapuji, the licensed preacher in the region west of Sholapur, amid some discouragements, has done faithful work, and the fruits of his labours begin to appear. Mr. Keskar and his wife have, in addition to their medical work, 'laboured much in the Lord,' and several Christian men and women in their village homes have voluntarily done good service for the Master. One of these said to me, 'My mind is not satisfied unless I have spoken to some one of Christ, each day either in the town, or in the field, or somewhere.'"

Reminiscence.—Pastor Bhujarram writes:—"I became a

Christian about twenty-two years ago. There were then no Christians in all this Collectorate, except two men who had recently been baptized at Barsi. Besides these all were sitting in darkness; and the works of darkness, resulting from ignorance, superstition, idolatry, and caste, which for thousands of years had prevailed here were still everywhere witnessed. Now in this district there are 400 Christians, and hundreds and thousands of the people have lost confidence in their religion, and are fully convinced of the truth of Christianity. Therefore, in conclusion, I would beseech God's people to be earnest in prayer that His promises may speedily be fulfilled, and that his glory may appear among us."

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.*

The Seminary in 1887.—Dr. Bissell, the Principal of the Seminary, presents the following report:—"On account of the absence of two of the instructors in 1886, the Theological Class was not called together. The members remained at their stations in the villages and continued their work of preaching. Last year they were called together in June, and pursued their studies for five months. There were nine members of the class, and this was their fourth year of study. In Exegesis they went through some of the difficult portions of Scripture, as the epistle to the Hebrews, and the Book of Revelations with Dr. Bissell. Dr. Ballantine gave them a course of lectures in Physiology and Hygiene; and Mr. Abbott gave a course on Pastoral Theology. Mr. R. A. Hume returned to India in August, and in the last weeks of the term he met the class daily in exegesis of the 1st epistle to the Corinthians. A homiletic exercise was continued weekly during the term, and they read Marathi poetry with Krishnaraw Pundit. Mr. Modak had carefully prepared notes of his lectures in Doctrinal Theology, and was hoping that he might be able to give the class one lecture a day; but he found himself too weak even for this. His son Shahuraw, using his father's notes, gave the class the substance of these lectures, so that they might have the conclusion of the course

begun by Mr. Modak in previous years. At the close of the term, the nine members of the class were examined by the 'Union' of Churches, and six of them were licensed to preach the Gospel. These are now stationed in the several districts of the Mission to assist in the work of preaching. The other three, though not receiving formal licensure, may do much better work as Bible Readers for their studies in the Seminary. One of them is a good singer, and the leader of a Kirttan band. In this way he can reach multitudes of the people, and give them a knowledge of Christ. Our Seminary has met with a great loss in the death of Rev. R. V. Modak, who for eighteen years has given instruction to our Theological Classes in Doctrinal Theology. His talents and Christian experience fitted him to be eminently useful in this sphere of labour. Some thirty years ago, under the direction of Rev. H. Ballantine, he prepared a translation of a 'Theological Class-book,' which has since been much used in Western India. This gave him clear views of the great doctrines of Christianity; and with his rich and copious language he was able to set them forth in the Marathi with great power."

Mr. Hume adds the following :—"Very soon after returning I took up my work in the Theological Seminary, and taught two exercises for two and a half hours daily. The first epistle to the Corinthians was gone through, and its scope and chief points fairly mastered. No book of the Bible seems to me more useful to ordinary preachers and pastors in India than this epistle, because it applies Christian principles to just such conditions as are met with here. I also gave instruction in many points of Theology and of practical work. One of the most gratifying indications of appreciation of the instruction was the very frequent and almost regular attendance of many intelligent persons outside of the class.

VIII.—THE MISSION HIGH SCHOOL AND COLLEGE.

Rev. JAMES SMITH, *Principal*, WILLIAM N. De REGT, Esq., *Professor of Sciences*, with a staff of twelve Native Professors and Teachers.

On the 1st of August 1887, this Institution issued a prospectus in a pamphlet of twelve pages. The following extracts are taken from this prospectus :—

The Growth of the Institution.—This Institution was

opened as a *High School* in June, 1882, with 14 pupils in two classes. At the end of March, 1883, it had grown to 56, in four classes; March, 1884, to 80; March, 1885, to 115; March, 1886, to 190; and March, 1887, to 311, in ten classes. At the beginning only one assistant was employed: now there are thirteen. The Institution comprises at present a *Middle School*, a *High School*, and a *College*.

Bible Teaching.—To the regular subjects of the curriculum we add daily Bible lessons in every class. We usually begin in the first standard with a Gospel, and follow that with a second Gospel, the Acts, Selections from the Books of Moses, Judges, Kings, Chronicles, Ezra, Nehemiah, the Psalms and Proverbs. Verses are committed to memory, and either weekly or fortnightly written examinations are held.

Receipts and Expenditures.—After giving tables showing the receipts and expenditures, both for ordinary and for building purposes, the prospectus says:—From the above tables it will be seen that the American Board has contributed only 18 per cent. of the current expenses, and 24 per cent. of the cost of new buildings and apparatus. It is hoped that the Institution may in the near future become entirely self-supporting. We believe that there are few Institutions under the care of the Board in which the instruction is of so advanced a character, or on account of which the demands upon its treasury have been so small.

Prosperity.—When it is remembered that in Ahmednagar the higher castes despise both Christianity and Christians, as associated with the lower castes, who form a large majority of the Native Christian community, that there are two Government Schools well managed, and taught by experienced men, several of whom are graduates, and that the fees in the Mission School are only a little lower than those of Government, in which religion is not so much as mentioned, it is a matter of surprise even to those in charge that the School has been so prosperous.

The Aim of the School.—We aim at giving a Christian education to Hindus. When this School was opened we had but one School for boys in the City. This was an Elementary Vernacular School, scarcely teaching up to the lowest standard of the Middle School, and it was for Christians only, most of whom were supported by the Mission, as their homes were in distant villages. Besides this School, which still exists, the C. V. E. Society have two or

three small Vernacular Schools, and a Normal and Model School for the training of teachers. None of these, it will be seen, could have been utilized to give a Christian education to Hindus of the higher classes. These classes could be drawn by nothing but an English education, and that there was need for such a school is proved by the attendance of over 300 pupils in the short space of five years. This large attendance has not been secured by truckling to the demands of caste or prejudice. While our Christian teaching has not been paraded, it has been given its proper position as an *essential* part of the curriculum.

Prospects and Plans for the Future—As regards the future, we have hopes and plans that, when matured, will give the Institution a permanent Christian character. One of these is to hand it over to a committee of natives of India, graduates of the School and others, who will undertake to carry it on as an independent Christian School, and assume the entire responsibility for its proper maintenance. Before this can be done we must have a number of well-educated, experienced, and patriotic Christian teachers. That these may receive their support from the school it must be a large Institution. A small one costs as much for superintendence as a large one. We have, therefore, determined to enlarge our accommodations. The proposed new wing will be erected in the rear of the present hall, and the whole building will, when completed, accommodate more than 500 pupils. The estimated cost of this addition is Rs. 18,000, or \$7,200, at present rates of exchange. The Government of Bombay will, we hope, contribute one-half of this, and we appeal to friends of Missions and Christian education for India, to supply the other moiety. The present opportunity is the most favourable one we have ever had. Government have recently passed a Resolution to close one of the English schools in this city, giving as the reason for their action, that private effort (*i. e.* such schools as ours) will be quite sufficient to supply the needs of the city. With a view to that withdrawal in 1889, orders have been issued to admit no more new pupils from April 1887. The result is already visible in a large influx of new pupils to our school. This Government school contains nearly 200 pupils, and unless we can accommodate them they will be lost to us and Christian influence for ever. If we ever intend to win India to Christ it is worse than madness to allow the youth of the country to be brought up now under heathen and atheistic influences. It would be safe to say that 90 per cent. of the natives of India, who are edu-

cated in Government secular schools, are atheists, or sceptics, and though indifferent to Hinduism, are hostile to Christianity. To impart a sound Christian education in place of this mischievous system, is an urgent necessity, even on the ground of economy.

Work in the Ahmednagar College.—In his annual report Mr. Fairbank speaks of his work in the Ahmednagar College, during the rainy season. He says:—"I have spoken so far of the Wadale District. That has been my principal care. However, for three months, I have had the privilege of teaching Ancient History and Latin in the P. E. Class in the Ahmednagar College. I am the gainer by having been connected with Mr. Smith's large school. This High School and College is a place of work such as we never see in rural districts. For the boys one meets here are principally Brahman boys, of superior minds. Then I learned many things by watching the efficient management of Mr. Smith. While teaching in the College, I also studied Maratbi industriously, and feel well repaid for my three months' stay in Nagar."

IX.—THE GIRLS' SCHOOL AT AHMEDNAGAR.

The Girls' School at Ahmednagar was in charge of Misses S. J. Hume and E. R. Bissell from November 1886 to June 1887. On the first of July Miss Hume resigned her connection with the school, and from that time it was under the charge of Misses E. R. and J. Bissell. The Misses Bissell have furnished the following report:—

Changes.—The year that has just passed has proved rather a trying one to the school, owing to the changes in its management and instructors that have been necessary. It was a cause of great regret that Miss Hume, who had taken the work of the school last year, was obliged to resign her position. During the few months that the school was in her hands the work was carried on so successfully that her withdrawal from it could mean only a great loss to the school.

The School in 1887.—Notwithstanding this break in the administration, the work has gone on with comparatively few serious interruptions. The largest number on the roll has been 140, our average attendance being 124. These numbers are smaller than those reported for last year, but it is notable that the decrease is

confined to the lower standards, all the upper classes showing a large increase in their numbers. The new class, which started with one scholar in 1885, has this year included three pupils, all of whom have finished the third Anglo-Vernacular standard. Of the 124 pupils 88 are boarders and 115 are classed as Christian pupils, being either themselves communicants by profession of faith or the daughters of Christian parents.

The Teachers.—The corps of teachers is not just the same as at the beginning of the year. The new head master is a Christian man of unusual intelligence and great force of character. It gives us a fresh feeling of confidence about the work of the year to see him conducting the classes. Another new teacher is a young Brahman, a former student in the Ahmednagar Mission High School, who enters upon his work, even for these low caste girls, with great enthusiasm. As this latter is a quality in which even our Christian teachers are apt to be lacking, it is very gratifying to find it in a Hindu master.

The Annual Exhibition.—The Annual Exhibition of the school took place in the American Mission Chapel, at Ahmednagar, on the 20th of October. A large audience was in attendance, including many kind patrons of the school; and prominent native gentlemen from the city. On this occasion Mrs. Walker, whose husband is Judge at Ahmednagar, kindly distributed the prizes given to deserving pupils, for good conduct and faithful work. Not many days after this exhibition it was gratifying to hear a well-known and highly-respected native gentleman say, in referring to it, substantially, as follows:—"The maps drawn by these pupils might easily have been taken for printed maps; their *modi* copy-books could with advantage be used as models for any classes, and their pure pronunciation of the vernacular may well make us of the Brahman caste hang our heads in recognition of our own shortcomings." The fact that a large majority of our pupils are from the lower castes, whose pronunciation of the language is proverbially incorrect, makes this tribute to the faithfulness of the teachers still more valuable to us.

The Normal Department.—We have endeavoured to improve the Normal Department of the School this year, by introducing more system into its working. While it is in some respects, perhaps, desirable that the Primary Class should number less pupils, it would be a great loss to the School to lose them entirely, for they

afford unusually good opportunities for training members of the Upper Classes in the work of teachers. These older scholars now spend an hour every day in turn in the lower rooms, under strict superintendence. Experience teaches that the introduction of these normal methods into the course does much towards developing a true woman by self-respect and dignity in our girls.

Marriages.—The annual reports of this school usually mention a number of marriages among its pupils, and this year has been no exception. During the past twelve months nine young girls have left the school for houses of their own. The majority of these go as the wives of Mission helpers, to villages where their influence will be felt in some struggling district school or Church, or where they will be the only representatives of the Christian religion. Of one of these brides we have been glad to hear that as her husband's school prospered in his hands, until its demands upon him became larger than he could meet, she gave her voluntary aid, assisting willingly in the work of teaching the classes.

Uniting with the Church.—During the past year 19 were received into the Church on profession of faith, and a large number are now attending the weekly inquiry class which meets with the pastor for regular instruction in the principles of the Christian religion. Many have professed a sincere and intelligent desire to unite themselves to the people of the living God, whom we are keeping back till they shall attain to greater maturity and firmness of character.

Aims of the School.—In all efforts put forth for the school it is our earnest desire to train up a generation of intelligent, thoughtful, earnest Christian women, whose influence will be felt in all communities where they may be called to live and act.

Compensations.—Does such work bring its compensation, does some one ask? Such a question could come only from those who have not known what it is to engage in this work. They who have given their efforts, their sympathy, their love and their prayers, to work like this, know the rich rewards it brings with it in the prayers, the love and the real striving after a higher, purer, and more womanly Christian life, that our scholars give back to us. The salvation of even one woman from the barren superstitious life led by millions of India's women is worth the efforts of a whole lifetime.

And we, who believe that in looking at the results of our work we can only "see men as trees walking," firmly trust that the Lord of

the harvest will find among our "few light and worthless" sheaves, much precious grain for His garner.

The Testimony of Hindu Gentlemen.—It may interest the friends of education to know how this school appears to native Hindu Gentlemen. The compiler of this Report would, therefore, add to the above some extracts from a letter written by some visitors, and published in the *Bombay Gazette* under date of September 17th, 1887.

SIR,—According to previous arrangement we visited the American Mission Girls' School this morning. The girls, who had gathered together for Morning Service in the School Hall, were about to disperse to their respective classes, when at about 9-30 A.M. we put in our appearance. The Lady Superintendent of the School stepped forth to welcome us and took us in to be seated near her. The girls recited a hymn a second time for our entertainment. We were charmed with the manner of their singing, as very few Hindu girls, even of the highest caste, could have acquitted themselves so cleverly. The orderly way in which the girls left the Hall was really commendable. * * *

We went through all the classes and examined the girls in the 7th, 6th, and 4th Standards in Reading, Grammar, Geography, and Arithmetic. Their reading and the answers they returned to our questions were very satisfactory. The poetical pieces sung by the girls of the 4th and 6th Standards pleased us much. All the girls were decently dressed. They were modest, but not shy, and their whole demeanor appeared extremely orderly. They originally belonged to the following castes: Kunabies 2, Dhanger 1, Brahman 1, Mang 1, and the rest belonged to Mahars. It is, therefore, highly creditable to the founders of the Institution and especially to the Lady Superintendent that these children are so well educated and trained as to be equal, if not superior, in tone and manners, to the generality of Hindu children of much higher classes. No visitors, however shrewd, would be able at once to say that they originally belonged to one of the lower castes. The task of reforming the lower classes, which our reformers would deem as an almost impossible one, is, we see here, most successfully accomplished. We are constrained, therefore, to admit that the Missionaries in India have been a great boon to the country. They have vividly shown to us that caste is not a Divine institution, and that education is not the birth-right of a chosen few. Unless, therefore, we give up our caste prejudices and begin to look upon all our countrymen as our brethren we cannot hope to rise to any higher state of civilization. The disinterested labours of Missionaries for the amelioration of our people deserve patronage and sympathy from the Government and the public. * * *

X.—OTHER SCHOOLS.

Students in the C. V. E. S. Normal School.—Dr. Bissell says:—"As in previous years, we have sent our students, thirty-eight in number, in training for the work of vernacular teachers, to the Normal School of the Christian Vernacular Education Society. We are satisfied that the three years of study and discipline in this Institution are of the right kind to fit the young men for their work. They are taught not only what they need to know, but also how to communicate this knowledge to others. The moral tone and Christian influence of the school are good. And the young men

graduate from it with some correct ideal of what the work of a teacher should be, and how they can make their own life work most effective and useful."

High Caste Girls' School at Ahmednagar.—Mrs. Bissell reports:—"The two high caste schools have been united, and we have now one large school in an airy commodious building, an arrangement much more satisfactory than the former one. The Sunday School in connection with it is increasing in numbers. On Christmas Sunday I found they had prepared two hymns for the occasion: 'Hark the herald Angels sing,' and 'Joy to the world, the Lord is come.' They had committed them to memory, and one of the Christian young women who assists in the school, had taught them the airs. They sang them very well, and it was pleasant to have them interested to learn and sing of Christ. Surely those precious words must bear some fruit if not an hundred-fold. There are four standards in the school now, but the progress of the girls is greatly interfered with by the early marriages which either take them from the school altogether, or make their attendance exceedingly irregular. At our prize-giving in October, many of the mothers and other female relatives were present, and seemed very much pleased with the singing of the Christian hymns. Two or three girls have been removed to the Government Schools on the plea that the Christian influence is too strong in this, but the loss was not great."

Common Schools in the Ahmednagar District.—Dr. Bissell writes:—"Our village schools, several of them at least, have gained in numbers and efficiency the past year, and give promise of increasing usefulness. One has increased its roll of pupils from eighteen to double that number. In four of the schools some of the villagers send their children to the same school with the lower castes. In others they declare that they are ready to do this if we will provide a room for the school outside of the Maharwada. The Pátel and leading men of one village came 15 miles to present a request to me to send the Christian teacher into the town, so that their children might also study. But a Bráhma and a Wáni of the place objected, and for the present the plan cannot be carried out. A few hundred rupees spent in providing suitable school-rooms would secure such union schools in many places. Most of the schools meet for an hour on Sunday morning, and recite the Bible lesson and catechism. The illustrated story papers and printed texts are a great help in keeping up these Sunday Schools."

Girls' Boarding School at Wadale.—Mrs. Fairbank writes:—"I wish we could report a **GIRLS' BOARDING SCHOOL** as actually started at **WADALE**. The dormitories are ready and a good matron secured. An energetic young woman, a graduate of the Ahmednagar Girls' School two years ago, and the wife of one of our school teachers, is also available as School Mistress. A school-room is the one important thing lacking. But rather than delay the opening of the school until that is ready, the girls will be called at the beginning of the new year, and for the present have their recitations on the verandah of our bungalow. The object of the school will be to prepare the daughters of helpers and any young bright girls of our District, in the first three standards before sending them into Nagar, and to keep the older and duller ones as long as we can, before their friends will marry them off. They will be taught at least to read and write and sew, and a general knowledge of the Bible. At present the latter class of girls will form the majority in the school. The Hindu girls of Wadale, who will come as day-scholars, make an additional reason for starting the school."

Common Schools at Wadale.—Mr. Fairbank reports:—"Our tour also brought us in connection with our common schools, and enabled us to understand better the difficulties under which our teachers labour. An apathetic people, poor dwellings for themselves, and the public rest-house with its liability to interruption for a school-house, such are the difficulties of some. The greatest sympathy is needed with the men in these out-stations. At the same time they must not be allowed to become apathetic and inert. The great lack is a lack of thoroughness at the beginning. The teachers have no patience enough with the little ones just beginning to study. The 2nd and 3rd standards are much more interesting, because the subjects they study are more interesting. The effect of this early neglect can be plainly seen when one examines those second and third standards, of whom the masters are so proud. Constant visiting and a constant looking after these younger scholars are needed to make their teacher more energetic and thorough."

Schools at Rahuri.—Dr. Ballantine reports:—"In Rahuri the school is now occupying its new building. The number of pupils is increased, and English has been added to the studies pursued, so the master, who is a good teacher, and who has the interest of his pupils at heart, is assisted by a Brahman who teaches English and

Mathematics. Since the opening of the new building some twenty high caste boys have come in, some few for English only, and we hope that their presence may be an incentive and help to the Christian boys in raising the standard of scholarship. The teachers in the village schools have made some advance in efficiency. The amount received from Government as grant-in-aid this year was Rs. 235."

The Station School at Sirur.—Boys' Department.—

Mr. Winsor says :—" This department with its 54 boys is constantly becoming more and more efficient. The liberated African boys make most commendable progress, and the school is spoken of in the highest terms by educational and governmental visitors. But its educational progress is by no means the highest attainment. Whatever a school or institution may boast of in this line, were there not a high moral and heart culture in the truth of the Gospel, it could not be called successful, either from a social standpoint or from the Christian point of view. The boys need kind, constant, and thorough instruction in those principles which will make the individual life valuable to itself and to society. To this end we labour and pray, and we are greatly encouraged and made to rejoice in what we see in the development of character. Our care is greatly increased, and made more a burden by lack of that help we ask for the actual necessities of the present day. I wish the good friends at home would remember that an army cannot successfully move forward and gain ground, unless the base of supply be adequate to that movement. Am I to understand that a voice comes in the wake of every ship from home, across the sea, saying, ' Hold, don't go so fast, let progress for a time rest ?' It seems so, for when, for this school, with all its great out-reaching possibilities, I ask simply what we actually need, there comes no response other than, wait. Here the Commandant of the station is so interested in the work he sees, that he has secured, without any cost to the Mission or the Board, a most eligible site for a new school-building which we must have. The land is in a most commanding position—one of the very best that could be selected. The boys themselves are digging the foundation, bringing the stones, and will do all the wood-work ; and in view of all this we are asked to wait !"

The Girls' School at Sirur.—Mrs. Winsor reports :—" We have, at present, five different castes represented in our Girls' School, and the promise of more scholars as soon as we have room

to receive them. We hope to enlarge the school-rooms during the hot season. With the exception of a few weeks, in which two-thirds of the girls had measles, all, both Hindu and Christian, have been very constant in attendance throughout the year. The examination before the Government Inspector was most satisfactory, not *one* scholar failed, and many received 100 per cent. in the marks given. The offer of a quilt as a prize, from the ladies of Simsbury, Conn., has greatly increased the interest in plain-sewing. We are also greatly indebted to the ladies of the Poona House for their *continued* interest in the school, and for their personal assistance in teaching some very pretty kinds of fancy work. We are happy to report, as we did last year, that some again have come out boldly on the Lord's side, giving up all for Christ and His Salvation. At the time the girls appeared before the brethren of the Church, they, with us, were much surprised at some of the answers given. The experience of Aiteya, one of our African girls, was exceedingly beautiful, and her clear and distinct answers almost astonished us, although we were daily cognizant of her changed and consistent life."

The Village Schools at Sirur.—Mr. Winsor writes:—
 "Here, too, we have put forth our energies. Permanent work for the villages must be the watch-word, whether Missionaries will be needed or not in the near or far future. The village school must be a permanent feature of present work, and such a school as shall be a factor in bringing the nation to a high state of Christian civilization. The opposition on the part of the higher caste native officials has been most marked, but I am happy to say that this has not been allowed to longer stand in our way. We have opened in large villages three more schools, where never before a Mission school was known. It has been my purpose to secure for permanent work, sites in many villages for school-buildings, sites outside the low caste sections adjoining the village proper, where it could be done in prospect of the best results; and at other places in the village itself where the same ends could be secured. And I must here give publicly my most hearty thanks for the kind and timely assistance the Government has given me in these efforts. Not only so, but the very sites themselves have been made over to me without any cost to the Mission or the Board."

The School for Christian Children in Bombay.—
 Mr. E. S. Hume says:—"The school for Christian Children still continues to grow and improve. In this school one hundred and

thirty girls and boys are being taught together. In this respect it is the only school of its kind for native children of which we know. It is a common idea in India that big girls and boys cannot safely be kept together, but the experience of the past eleven years in this school goes to show that it is the best possible thing for both girls and boys to be brought together into the same classes during school-hours. Its feasibility is no longer a matter of doubt. There has been much improvement in the Boarding Schools for girls and boys. In the former there are now thirty-four, in the latter twenty-five. These two schools are being kept up at an expense to the Mission of only five hundred rupees a year, or only about eight rupees and a half for a whole year for each child. The friends and relations of the scholars are more willing than ever to pay, at least one-half or two-thirds of the expenses of their children, in order that they may enjoy the privileges of the school."

A Willingness to Work.—"In addition to general improvement, two things have especially given us great satisfaction. The first is a marked improvement in the spirit of all in regard to work. It is not uncommon for even those who are faithful in their studies, and generally good in conduct, to be restive under outside work, but latterly we have been greatly gratified by seeing a most commendable willingness to do work which is not required. For instance, during a short vacation in October, the girls whitewashed the interior of their dormitory and painted the inner wood-work at an expense of only six rupees for materials. Later, the boys did the same to their dormitory. In both cases the work was done at their own suggestion and of their own free will. As the result they are now more than ever careful to keep their quarters clean and tidy and their relations with us are more cordial and pleasant than ever before. One boy, soon after entering the school, showed a great deal of restlessness in regard to our custom of expecting the boys to do different kinds of work. At one time we came very near removing him for this cause, but before the end of the year he had entirely changed, and was the leader in all the work done by the boys in improving the appearance of the dormitory. At one time he came to me and said that a certain one of the boys had more than his share of work, and that, if we approved, he would gladly relieve him of a part. Such a spirit as this is one of the best signs of future usefulness."

Religious Interest.—"There have also been gratifying

signs of religious earnestness among the pupils. This has been in part the result of the special services held here in November by the Missioners who came out in connection with the Church Missionary Society. Not only have a number given evidence of a change of heart, but many have shown great interest in bringing others to Christ."

The Girls' Boarding School.—Mrs. Hume writes :—"The Girls' School still occupies the same old building in a most unfortunate locality. Some friends in Buffalo have kindly given us a lift towards a new building, but \$ 2,500 will be needed to purchase the land and put up a suitable dormitory with matron's rooms for them. This need is imperative, and we sincerely hope it may be met. The matron has been most untiring in her care of the boarders throughout the year. But for her faithfulness and willingness to stand at her post all through the vacation, I could scarcely have had my helpful rest on the Pulney Hills. As it was, one Sabbath several Mahomedans broke open the school and claimed that they were sent to repair the house, so frightening the girls and annoying us much. Since then blankets hung out to dry and the girls' clothes have been stolen. Once the back gate was taken off its hinges at dusk, as though an entrance was to be made at night. These things necessitated the employment of a night watchman, the doing of which has put a stop to such annoyance for the time being. Shall we leave the girls thus exposed?—We may add here that Dr. Alice B. Condict and Miss James have been most kind and attentive to the sick ones, both in the Boys' and the Girls' Schools, and we feel very grateful to them for their assistance."

The "Lend a Hand" Society.—"The Mission Band of school girls, bearing this name, has done better work than usual during the past year. They have been more active in trying to help each other, the older girls care more tenderly and willingly for the younger ones, and many pleasant incidents have occurred showing the desire to live up to the spirit of their motto. Three of the members have been received to the Church during the year, and many of the younger members are now earnest seekers in the Inquirers' Class. During the absence of their president for three months in Southern India, the Society was much encouraged and helped by the profitable lessons given them at their weekly Sabbath meetings by Mr. Anand M. Sangli. They learned much of the lands of Paul's journeys and of Mission work there. The death of one of our members, the eldest daughter of our pastor, has been a sad loss to

this band, so much so, that in the distribution of their funds at the close of the year, Rs. 5 were appropriated to the presenting, in memento of her, a much-needed volume to the pastor, with an accompanying note-book, etc. The girls had raised Rs. 26-4 during the year. Some of this was given them by friends, but the most of it was earned by themselves."

The "Opportunity Seekers."—"During our absence in Southern India one of the girls in the boarding school felt constrained to do more for the *little* ones of the school, so one Sabbath she gathered all the younger girls of the school together and asked them if they would like to be a little branch of the 'Lend a Hand' Band, and so try even harder than they felt like doing before the bigger girls. They were all very much pleased at the thought and organized at once, choosing her for their President. When the question of a name arose they decided on 'Opportunity Seekers,' because they wished to find out ways and means for helping the larger band. At the close of the year, after eight months for them, they brought in Rs. 2-4 to the 'Lend a Hand' Band. This was counted with their donation in the report already given. The sum of two rupees and a quarter is a small one, but when the older girls told me that the little ones had carefully kept money which had been given them on a holiday for sweets, and depriving themselves gladly, gave it to their band money, I felt that it was precious in the Lord's sight."

The "Well Wishers."—"This is the name of the Boys' Band, which also has been conducted on Sabbath afternoons through the year. They appoint different ones to prepare papers to read on different subjects, and once invited the 'Lend a Hand' Band to one of their meetings. Mr. Hume was invited to take the chair and several short addresses were made. They raised about Rs. 12."

"The Annual Prize-Giving of our Christian School took place on Wednesday, Nov. 9, at 4 P.M. Mrs. Charles Lowell, whose friendship to the school during the past year has been most helpful, was kind enough to give away the prizes."

The Story of Bhagirathi.—Mrs. Hume says:—"About the first of December, the woman who acts as cook for the Boys' Boarding School, brought three little heathen girls to our door to ask whether or no we would receive them into the primary department of the Christian School. Two of them were her own children and the third was the child of a neighbour. She was only six years old, had no mother, and her father wished to have her come regularly,

the woman said. Little Bhagirthi was received with the cook's children—but she alone remains steadfast. It was not a fortnight before she had become so fond of the Primary School teacher as to say to her, 'I want you to take care of me. I will stay with your people always.' And so one Saturday morning the little girl came to our dining-room window bringing her father and the teacher with her to say that she wished to enter my girls' boarding school. They are high caste tailors in rank, and were the child the daughter of his own rightful wife we could not have had her. But the man said:—'Bhagirthi's mother has died; she is my daughter. I am not allowed by my caste people to keep her. None of our caste will touch her; no one will bathe her; no one will comb her hair; and I must let her go. One man of a lower caste has this week offered me Rs. 200 for her because she is a nice girl of high caste. Others wish to buy her, but they will only harm her; they will take her for their own profit and injure her. You people are kind; you may take her, Madame Sahib. I cannot sell her, for I love her! What shall I sell her for? I have my trade and enough to eat. I do not wish for money; but I wish her to be taken and cared for. I will give her to you; you may do with her what you will.' I asked whether he would sign a paper to this effect, promising not to interfere with the child, and giving me entire control and guardianship of her for life. This he willingly agreed to do. So Mr. Hume took him over to the Police Court near by, and asked the authorities if this could be done. They informed him that no father was allowed to sign away his child for lifetime, but there was a rule permitting a man to consign the guardianship of a child, relinquishing authority over him or her, for a given number of years. So little Bhagirthi was given to us by her father's written promise for fifteen years. She is now over six years old, and will, if spared, by that time be twenty-one, when every law will sustain her in acting independently for herself. She is a bright, attractive child, and we trust and pray that she may indeed be a chosen vessel kept for the Master's use among her own people. Every Sabbath morning the father comes to our Sabbath School, in order to meet his little daughter, and we only hope the deep love he shows for this little daughter, may be the means of revealing to him the deeper love of God, in Christ his Saviour. Will not the readers of this report pray earnestly for little Bhagirthi, and for her gray-headed father Haridass?"

Roha Anglo-Vernacular School.—Mr. Abbott says:—

“ In February of this year the school met with a heavy loss in the death of Mr. Sudamji Powar, the head-master. The supply of Christian men, able to hold such responsible positions, is not large, and it was not until the close of the year that a qualified man could be obtained. During this interval of waiting many pupils left for other schools, and both teachers and scholars were discouraged. With Mr. Imam Baksh Bawa as head-master, the school starts again on what, we believe, will be a brighter future. He reports an attention and interest in Bible studies in some of the classes, that is very encouraging.”

The Station School at Satara.—Mrs. Bruce writes :—
“ Our station school goes on much as usual, and it is so conveniently situated that I can run back and forth several times during the day. Quite a number have united with the little Church this year; among these four or five are from our station school, chiefly the lambs of the fold who are being gathered in. During the week previous we met together every day to pray and study the creed, it being a good epitome of Bible doctrines, and we found it interesting to compare Scripture with Scripture in both the Old and New Testaments, in support of these precious truths of our holy religion.”

The School at Karad.—Mr. Bruce says :—“ The school at Karad was opened on the first of April last and has been continued since. For two years past many of the Chambhars, Dhors, Mahars, and Mangs have been asking for a school, but we could get no house suitable for a school-room, and were, therefore, obliged to wait until we could erect a building of our own. The school opened with 35 scholars, but the number decreased to 22 at the close of the year. The progress made by some of the pupils has been unusually good. I visited the school, December 22nd, in company with Mr. Sibley, and we were surprised to find a class of six boys and one girl studying in the 2nd standard. Their reading was good, and their writing from dictation contained comparatively few mistakes. They were studying Arithmetic as far as Division, and Geography from the map of the Satara Collectorate. Their Bible stories, Catechism, and singing were also good. The Collector of Satara was at Karad at the time, and after examining the school he wrote the following in the visitor's book :—

‘ On the invitation of the Rev. Messrs. Bruce and Sibley, I paid a visit to the school. It was only opened in April last, and I observe with great pleasure the progress made by the pupils, their orderly behaviour, and the intelligence they are so early displaying. These circumstances reflect much credit on the master, and I wish the school all the success in the future which it deserves.’

The Collector showed his interest by presenting some large Marathi maps, both for this school and for the one at Wadut. These, it is needless to say, will be exceedingly useful."

The School at Wai.—Mr. Sibley says :—"The school at Wai has had an average attendance of 16 during the year, this being as many as the present accommodations will allow. I have been much pleased with the teacher, who has shown a good deal of enthusiasm in his work. A new school-house is greatly needed, and I trust that by some means I may be able to build one before another rains."

The Schools at Sholapur.—Mr. Harding writes :—"Our schools at Sholapur are improving year by year. The number of scholars has been larger than ever before, and the teachers deserve great credit for their faithful and painstaking labours. In one school we have had about 50 Mahomedan boys. Our village schools have improved somewhat, but they are still small and unsatisfactory."

Mrs. Harding adds :—"Through the months of July and August, we were greatly assisted in our school-work here by Miss Fairbank (now Mrs. R. A. Hume). Indeed she had the oversight of our five schools in this city. She won the love of all here, and it was no little trial to give up one who had proved herself so useful and so necessary to our work."

XI.—INDUSTRIAL TEACHING.

The Chapin Home.—Mr. R. A. Hume says :—"The Chapin Home has suffered a great loss in the return to America of my sister, Miss S. J. Hume, who obtained the funds and built this Home, and always arranged for its maintenance. The women who have enjoyed its shelter and instruction and Christian influence will never forget her kindness, and teachings, and example. During the year five women enjoyed the privileges of the Home. In December one left to do work as an ayah. Requests often come for women who are willing to engage in house-work and other work."

The Industrial School, Sirur.—Mr. Winsor writes :—"This branch of our work has been brought to a most satisfactory condition, and is thoroughly fitted up for a first class school of industrial training. It has been inspected by Government officials, and reported on by the Government Educational Inspector, T. B. Kirkham, Esq., and Prof. Scorgie of the College of Science, Poona, and Government has shown its hearty interest in it by a generous grant of

Rs. 6,000. I could quote much from the reports of the Examiner that would show the position that this school holds. And when it is said that the school is a success whether it is viewed from either a social, political, or religious standpoint, I am sure the good friends who have helped us will rejoice and will sustain its reputation. The instruction is, of course, elementary, as the school is only in its infancy; but it is sound, and will readily admit of extension, and the school compares favourably with older ones of the same class in this Presidency. I cannot forbear here to give an extract from a personal note received from his Excellency Lord Reay, the Governor of the Bombay Presidency. He writes:—

‘What competent educational authorities have told me of its success enables me to offer you my best wishes for its future usefulness. My conviction that industrial education is the great want of India to-day is too well known that I should repeat it here, but the fact that you have been among the pioneers in this Presidency gives you an indefeasible title to the support of the public and the friendly assistance of Government.’

“With this came also both from Lord and Lady Reay, Rs. 100 each, towards a permanent Endowment Fund for the school.”

Visit from H. R. H. The Duke of Connaught.—

“We were favoured in the beginning of December with a visit from His Royal Highness the Duke of Connaught. The road leading from the main road to the front of the school was spanned by a portico mounted with ‘Welcome Your Royal Highness’, and decorated with flags, vines, and flowers. Over the entrance to the building was an arch similarly decorated, while around the quadrangle stood a hundred children, each with a little flag in his hand, and from the gateway across the quadrangle to the entrance was laid a strip of aloe matting made in the school. Upon this the Royal Duke alighted, accompanied by the Lady of the Commandant of Sirur. All the European officers and their wives were also in attendance, and waving their flags, a right royal salute did the children give. It was my pleasure to show His Royal Highness the school throughout. The Duke has expressed his great pleasure with his reception and with what he saw.”

XII.—SUNDAY SCHOOLS.

Of the eighty-two Sunday Schools in connection with the Mission we have reports from very few.

Sunday Schools at Wadale.—Mr. Fairbank writes:—“In connection with most of our day-schools are Sunday Schools. I am sorry that in every out-station there is not at present a Sunday

School. It is a constant aim of mine to make these Sunday Schools more efficient. In some places there are good Sunday Schools, as at Chande and Shingave Tukai. What is done in these places ought to be done elsewhere."

Sunday School at Chande.—Mr. Fairbank says:—"At Chande a prominent feature in the work of the year has been the Sunday School. Some 30 children, besides older people, have been in regular attendance. The pastor has tried hard to make the school attractive to them and has succeeded admirably. There is a blind boy in this school who has a remarkable memory. He has committed the 5th chapter of Matthew so perfectly that he will repeat any verse called for by number. Lakshmanraw hopes to train him for singing, so that he may help in kirttan work."

Sunday Schools in the Rahuri District.—Dr. Ballantine says:—"The Sunday School at Rahuri has steadily increased in interest during the year. We have a long session, nearly two hours, teaching the lesson in classes, and afterwards to the school, drawing out answers and questions. The singing, if not very melodious, is at least hearty. Every one from the eldest down commits some portion of the lesson, often several verses to memory. Even the little unclothed waifs from the street, brought in by the music or the hope of a card, try to catch and stammer out the few precious words of the 'golden text.' A Sunday School is kept up to some extent wherever we have a day-school. In some villages where the master was not expecting visitors we have come across a well-conducted Sunday School, in which the children, most of them Hindus, were as attentive and as much in earnest as in their day-school. This coming year we hope to look after and encourage these more than has been possible before."

The Sunday School at Satara.—Mr. Bruce writes:—"Our Sunday School continues very much as in former years, though the attendance has been somewhat less than in the previous year. The average attendance for the year has been just 100. The number falls off very much during the hot season, but it increases again after the rains come on. It is our custom to distribute papers or cards every Sabbath, and but for this help I do not think we could keep our large class of Hindu boys together. But with this help they have been encouraged to come; and sometimes numbers of them have Scripture verses committed to memory, which they recite before the whole school."

The Sunday School at Wai.—Mr. Sibley reports:—"The teacher of the school at Wai has a Sabbath School, which is attended by all the scholars of the day school. I was much gratified at the way the heathen children repeated the 'golden texts' and answered questions upon the Bible."

XIII.—THE CHRISTIAN COMMUNITY.

The Annual Meeting at Ahmednagar.—The annual meeting of our Christians at Ahmednagar in October is still the principal event of the year. The main subject this year was, 'The Kingdom of God.' Probably our Christian community never before had such a full presentation of God as King, in every single detail of life, of what it is to be in His Kingdom and what the privileges and duties are of all its subjects. Several things which had just preceded the meeting conspired to interfere with its spiritual power. But the presence of the Holy Ghost and the inspiring subject caused the meeting to grow in helpfulness through the four days that it continued, and at its close many persons felt that their spiritual vision had been enlarged and their spiritual life quickened by being brought into more vital relations with the Great King. At the close of the meeting fully seven hundred Christians partook of the Lord's Supper. A native pastor and a missionary conducted a separate service for a hundred Christian mothers, who could not leave their youngest children at home. And as no very young children attended the service in the large Church, it was a very quiet and helpful communion which was conducted there for six hundred Christians. Formerly, special appeals were made at these meetings and pledges were given for large gifts. Hence the contributions sometimes amounted to seven hundred rupees. Since such appeals for gifts and pledges made under excitement, have been discontinued, the amount of contribution has decreased. This year it was Rs. 125. But this sum was made up of many gifts, some of which had been planned and collected through all the year, with much prayer and self-denial, and the women gave the largest part of them.

A Good Work at Hingangaw.—Mr. R. A. Hume writes:—"In one place, Hingangaw, seven miles west of Ahmednagar, there is a very interesting work. This is its history. A school was started there in 1879. For four years no one became a Christian. In December 1883, four persons were baptized; in August 1884, four more; in March 1885, four more; and so on. In four years 34 adults

have been baptized. They are connected with the Jambgaw Church, and have been remarkably faithful in going occasionally to Church services, eight miles there and eight miles back. Even before I went to America on furlough, I had planned to organize a Church here soon after my return. The Christians are very eager for this, and steps have been taken to organize the Church early in 1888.'

The Society for Christian Endeavour.—Mr. E. S. Hume says:—"This society has continued to develop the spirit for voluntary work. This society, the first of its kind in this part of India, has now completed its second year of successful work. Not including the missionaries, the pastor, catechists, or Bible-women, there have been twenty-seven persons connected with this society during the year who have been engaged in voluntary Christian work. Of this number, ten men have preached nearly five hundred times, which is more than once a day, in thirty different places in or near Bombay. Seven Sabbath Schools have been carried on under the auspices of this society, thus giving twenty of our young people an opportunity to serve the Lord every Sabbath. It has long been our wish to do more for the villages in the vicinity of Bombay. At the July meeting of the Society of Christian Endeavour, it was decided to make this matter a subject of special prayer for the coming month and at the next meeting to discuss the subject,—'What can the members of this society do for the outlying districts of Bombay, where, at present, no Christian work is being carried on?' Before the month had passed, our prayers had been answered in more than one way. In the first place, the opening at Parel, which is elsewhere described, was prepared for us. Also at this very time a letter was received from the Society of Christian Endeavour, connected with the 2nd Congregational Church in Millbury, Mass, U. S. A., giving our society the right hand of fellowship and enclosing a draft for twenty-six dollars, which realized Rs. 76-11-9. Last year's report of our society had fallen into the hands of some members of that society, with the result just mentioned. The fact that a society, of whose very existence our people had never heard, should have shown such an interest in our work made a deep impression upon them. Thus had a providential opening for work and the means for entering upon the opening come at the very time that we were looking for and preparing ourselves for them. These different branches of voluntary work have been invaluable in keeping up and developing the Christian zeal of all the members of the Church. At the close of the year we

have not a single Mission-paid catechist in Bombay or the districts near it, and yet preaching and Sunday School work are regularly and enthusiastically carried on by almost every member of the Church who is fit for the work. Not only so, this is almost entirely done under the auspices of the Society for Christian Endeavour, and not under the immediate superintendence or direction of the Missionaries."

Death of Sudamji R. Powar at Roha.—Mr. Abbott says:—"The death of Mr. Powar, head master of the Roha Anglo-Vernacular School, at Roha, was a great blow to the interests of the school, but the circumstances connected with his death were such as to make a very deep impression on the people of the place. At 12 o'clock at night he was still talking on religious subjects with some Hindu friends who had come to see him, and in his usual good health. In half an hour afterwards, however, he was dead. The news spread rapidly, and in the early morning a large crowd of all classes, from the highest to the lowest, had assembled, of Hindus, Mahomedans, and Jews. Tears were shed by high and low, and his good works were repeated to one another. As there were no Christians there to attend to such matters, the Jews kindly buried the body of their friend. That such genuine sorrow should be shown for a Christian man, in a place where he was the only Christian, was a witness to all of the value of the faith he held."

The Water Question at Satara.—Mr. Bruce writes:—"In our last report mention was made of the difficulties that had arisen in reference to a water-supply for the Christians at Satara. At that time the matter had been laid before his Excellency the Governor and was still in his hands. In the meantime the Municipality of Satara had, unsolicited, erected a stand-pipe in close proximity to the houses of three of the Christian families. This had relieved those families of the necessity for going to the tank in question and given them accommodation at their very doors. But there were other localities where there was equal necessity, and his Excellency promised me that five other stand-pipes should be erected in places where they were needed. I afterwards had a conference with the Collector of Satara, and he told me that the custom of having separate tanks or compartments for different communities in the city was the cause of the difficulty in coming to a legal determination in the case. He assured me, and asked me to assure our Christian people, that wherever there was but one water-supply for the community, there the Christians should be sustained in equal rights with others,

and if any one endeavoured to prevent their exercising these rights he should be severely punished. The Municipality has shown a disposition to put up stand-pipes wherever they were wanted for the Christians, so that although the original question of the right, to use certain tanks remains *in statu quo*, yet our Christians are having better water accommodations than they had ever asked for or expected. The Municipality has voted to erect *twenty-five* stand-pipes in different parts of the city."

The Close of the Year.—Mrs. Bruce writes :—"The last day of the old year has arrived, and our Christians are gathering for a social and religious festival. At noon to-day comes the prayer meeting ; this afternoon the general tea ; and this evening a kirttan or concert, which will be the commencement of the watch-night exercises, followed by the auspicious opening of the New Year, ushered in on the Lord's Day, which we celebrate around His table. It has become quite a custom for our Christians to assemble together at this season from all parts of the district. These seasons of social and spiritual intercourse are very interesting and profitable. We have reports of the work in all parts of the district, and all our workers return to their homes to continue their labours with renewed activity and zeal."

Raghoba, the Leper.—Mrs. Bruce says :—"Raghoba, the leper, is a remarkable man. The teacher's wife accompanied me to his little hut, where, crippled as he is by leprosy, he sits day after day, not being able to do anything for his support. He receives thankfully whatever the Good Father in His Providence gives him, and is always hopeful and trustful, knowing that he is heir to a better inheritance in the Heavens. I selected the 6th Chapter of John from which to read, and when I came to the account of Christ feeding the 5,000, he turned over the leaves of a picture book he has and pointed out the scene. Then when I read of Christ's going up into a mountain he turned over a few more leaves and showed Christ standing on a mountain. He can read the pictures though he has never learned letters. He pointed to the birds as a pledge that God would much more feed us, and we talked together of the unperishable bread of life. Then as the sun was going down, we prayed with him and commending him to the Divine care, bade him *salam*. Sometimes his heathen friends have advised him to put an end to his existence, but he knows that his life is in the hands of his Maker and that His time is best. He not only is an heir of glory himself but points out the way of salvation to others, as he preaches from his Scripture picture-book."

The Queen's Jubilee.—Pastor Bhujunraw writes:—"On the 16th of February, the day of the Queen's Jubilee, our Christians assembled in the Church and gave thanks to God for the long and prosperous reign of the Queen-Empress and for the blessings that have come to us through that reign. We also prayed that He would glorify His name by prolonging her life for many years."

Converts from High Castes.—Mr. Harding says:—"Among the adult baptisms this year two have been from the Brahmans and two from the Kunabi caste. One of the latter is a man well known in this region and of considerable influence. He has had an intimate acquaintance with Hinduism and with several reform sects, and he had become thoroughly disheartened and hopeless as to any help that Hinduism could give him. But his faith in Christ has awakened new hopes and brought him into a new life. Speaking one day to a friend he expressed deep regret that he had not come to Christ before, and he added, 'It seems as if my whole life had gone to waste.' He is about 40 years old."

Confidence in the Christians.—Mr. Harding writes:—"One result of our work is both gratifying and hopeful. We have the confidence of all classes, and the natives more and more regard us as their true friends. This is partly from our long acquaintance with them and perhaps quite as much from the changed lives of those who have become Christians. Truthfulness is a rare virtue in this land, and the heathen testimony concerning one Christian, 'that he would not lie not even to save his life,' strikes every one as remarkable."

XIV.—THE NON-CHRISTIAN COMMUNITY.

Convinced of the Truth.—Mr. Harding writes:—"We have increasing evidence that a large number are interested in the truth, who are kept back by the opposition of friends and caste prejudices. A Brahman from a distance having heard of Christ and longing for a better life came to us recently. I asked him why he wished to become a Christian, and striking his breast he said, 'I have heard that it will make this heart of iron into a heart of gold. It will free me from sin.' Another Brahman expressing his longing for better things said, 'I want some soap that will make the heart clean.' A Kunabi, through the influence of Christians in a distant village, gave up caste and came to Sholapur and spent several weeks

with us, and then through the influence of his aged father he returned to his village. Several times during the year I have heard this expression, 'We want something more than Hinduism can give us.' There are many, doubtless, who have this longing, but the bonds of custom are as yet too strong for them."

The Settlement of Quarrels.—Mr. Harding says:—"Twice during the year I have been called to act as mediator between contending parties. The first resulted in the settlement of a serious feud between the towns-people and the Mahars of a village west of Sholapur. The second was a case of assault. A man having given but slight provocation was set upon by four or five others and cruelly beaten. The injured man made complaint and his assailants were taken into custody. But on the day appointed for the trial, nearly a score of the leading men of the village came and besought me to help them to compromise the matter. The complainant, though a stranger to me, had agreed to abide by my decision. The case was, however, so serious that I at first advised the men to let the trial proceed. But at last the importunity of those present and their repeated assurance that no such act of violence should again occur in their village, and the *patil* promising to stand security, led me to advise the man to withdraw his complaint. The assailants agreed to give him Rs. 20, and then at my suggestion the whole company rose to signify their solemn promise before God that they would refrain from such acts in the future. Upon this they came and asked forgiveness of the injured man, and the revulsion of feeling was remarkable, and a good many were in tears when they realized that the case was now virtually settled."

A Pilgrimage given up for Christ.—Mr. Hariba Gayakawad of Wai writes:—"There is a Kumbhar (potter) here at Wai who has been very friendly to me. Whenever I went to him he would leave the earthen-vessels he was at work upon, and would gather his neighbours and come and listen intently to the Gospel. He was fully convinced of the truth of Christianity, and that Christ was the Saviour of the world. At one time, when many of his neighbours were going to Pandharpur, he made up his mind to go with them. All his preparations were made, and he came to me one night and told me that he was to start early in the morning. I had a long talk with him, and sang some hymns about the uselessness of pilgrimages. At length he said, 'It is all vanity.' I said, 'If it is vanity, do not go. If you give up going it will be pleasing to God, and you will be my friend. But if you go it will be sufficient proof that you

are the friend of Satan.' He then said 'Hariba, I will not go.' He kept his promise and gave up the pilgrimage. Soon after, while I was away from home, he died, but I fully believe that he died in faith on the Lord Jesus Christ."

The Gods are Burned.—Mr. Bruce writes:—"Some time ago there was a large fire in one of the villages in the district and a number of houses were burned. Soon after one of our preachers went there and a large number of people assembled to hear him. While he was preaching some men began to insist upon it that their gods were true. The preacher replied, 'You have had a great fire here and have met with a great loss.' They said, 'Yes, a very great loss.' He asked them what things were burned, and they named over a great many of their household goods which they had lost, their mills, their cooking-vessels, their water-vessels, baskets, ropes, tools, &c. The preacher asked them if nothing else was burned, but they could think of nothing else. He then said, 'But where are your gods?' and they replied, 'What gods can stand before the fire?' Then the preacher asked them how they could be saved if their Khandoba, and Vithoba, and Bihiroba, and all their other gods were burned up. Who would protect them now?' They could not make any reply, except that one said that his god was worth ten rupees, another twelve and a half rupees, and so on. The preacher then told them of the true God who would save every one who would come to Him through Jesus Christ."

The Cholera Goddess.—Mr. Rowji Sarte writes:—"When the cholera epidemic was at its height the people made a large procession for the purpose of expelling the cholera goddess from their village and sending her on to the next town. They brought offerings of goats, chickens, cocoanuts, &c., in her honor. As there was a great assembly of people I went to preach the Gospel to them. There was a woman there who professed to be possessed of the goddess. The people came to her with their requests that she would now leave them and go elsewhere. Seeing this I also asked her some questions. 'Mother goddess, the people are giving you great trouble,' I said, but she gave no answer. Then I asked her whether she was going or would remain here. She cried out with a loud voice, 'I am going now; I have taken leave for one month; I am going to Pandharpur, but I will return in one month.' Again I asked her, 'Will not the people then die to-morrow?' She replied 'No.' After she had been escorted to the river the Hindus were rejoiced, and they said, 'Now

the goddess has gone and there is no more fear.' But the next day the epidemic increased in severity and a great many people died. Then the people lost their confidence in their goddess and declared that she was false. And when I talk to them about it they can never answer a word."

XV.—ITINERACY.

Touring in the Ahmednagar Districts.—Dr. Bissell writes :—"The past year has furnished us large opportunity for work with some fruit gathered and the promise of much more. During the first two and last two months of the year we were out in the districts, meeting the villagers as they could be collected, sometimes during the day, but more often in the evening. At such times they would sit quietly listening for an hour or more to the message of Truth and Life which we brought them. In two or three villages to the north of Ahmednagar, there was a movement among the Mangs, who had often before heard the Truth, which resulted in the baptism of twenty-six adults. Most of these bear the same family name *Waghmare* (tiger-slayer), showing the tendency among this people to go in family groups even when taking so grave a step as a change of religion. These new converts need a school in which their children may be taught, and by this the parents also will be constantly gaining some knowledge of Christian truth. We hope soon to have a Church organized in that vicinity under the care of a catechist, if not a pastor; and thus they may enjoy the means of grace, with Sabbath instruction, and learn to watch over and help each other in the Christian life. In several other villages the Mahars seem almost ready for some such movement towards Christianity. They have abandoned their Hindu gods, and profess their faith in Christ as the true Saviour. But they still hold back from the decisive step. Said one of them to me, 'Hinduism is a deep-seated, chronic malady: it cannot be rooted out at once.' 'True,' I replied. 'But our Physician is mighty—equal to any cure in that line. What I wish is to induce you to apply to Him for treatment. I have no fear of the result.'"

In the Wadale District.—Mr. Fairbank writes :—"Building going on kept us in Wadale until the 15th of January. Then for two weeks we toured in the southern and eastern parts of our field. The first Sunday was spent at Zawkhede, where a little later a Church was organized. A very remarkable work has been done at Zawkhede. Some eight years ago there was not a Christian in the

place. Now there are only one or two families in the Mahar Wada who are not Christians. The Sunday we were there we celebrated the Lord's Supper. Several united with the Church, and a number of children were baptized. The lack of knowledge of the church members troubled us somewhat, but behind this ignorance we could see a genuine faith, which needed time and teaching to develop. From Zawkhede we went to Awhane and Dedgaw, and visited several villages from those centres. Another tour was made later in connection with a deputation from the *Aikya*, which is described in another place."

Touring at Rahuri.—Dr. Ballantine reports:—"Several tours have been made through the district during the year. The year has been unusually damp and wet, and this has hindered the touring somewhat. The organ which we took with us in some of our longer tours has been very effective in drawing together a respectful crowd of listeners. In Belapur, and Takli, and Dewalali especially were the meetings which we held helped by this means. There seems to be nothing at once so simple and so effective as music in keeping a village audience interested to the end of the service. Tatyaba, who presides over the native kirtans which have been given in our district, is developing considerable musical talent, and he is in great demand by all classes of the people. Not in our district alone but from other places he has frequent invitation to give his recitations. Thus is the precious seed sown beside all waters."

Touring in the Parner District.—Mr. R. A. Hume says:—"The last six weeks of the year were spent in the villages. In no village was serious objection made to our work. In some places there is a willingness to hear our message. But in no place have I found anyone troubled by his sins or longing for God. Still this touring work among the villages is one of the most encouraging kinds of Missionary effort. In every one of six camping places I baptized several Hindoo adults, who had been under Christian instruction, and others are thinking of joining the Christian Church. Also the life of the Christians was quickened in every place, and Mission agents were encouraged."

Visit to the Lalitpur District, N. W. P.—Mr. Abbott says:—"At the beginning of the year I had the pleasure of spending nearly a month with the small company of Christians who live in the Lalitpur District. As those will remember who have read past reports, this Christian community is the result of a spontaneous movement without direct Missionary agency. It began with one indivi-

dual of that district, Jaffer Pitam, by name, coming to Bombay, hearing the truth, believing, and going back to his home in the North-West, and instructing his friends in the new Faith. There are now in this community twenty adults and sixteen baptized children. During my visit I baptized one adult and eight children. It was a great pleasure to minister to their spiritual wants, and it is a matter for profound gratitude that though removed from religious privileges, and but few of them able to read the Scripture, they have preserved their faith, and have been a witness of the Truth in that region. They plead often and earnestly for a Missionary to come and live with them and instruct them. A catechist works in that district, and there is a school for the children of the Christian community. The expense of these is met by the Bombay Church, which has raised a sum of money for this purpose, and which is supplemented by a small grant from the Mission."

A Touring Catechist.—Mr. Bruce says:—"In my previous reports I have frequently mentioned a 'touring catechist' who is employed for general work in the Satara District. As he is a mechanic by trade he has relieved me of a great deal of care and responsibility in the way of superintending the work of building or repairs, whenever anything of the kind has been required. At other times he is employed in preaching. He generally makes a long tour every month, sometimes going fifty miles away from Satara. Once a year, in the hot season, he makes a preaching tour through the Kaina Valley. This valley is more than fifty miles long, is very narrow, between two ranges of mountains, and is so difficult of access that we can seldom reach it at any other time. In April last our catechist spent about twenty days in going through the valley. He visited 73 villages and preached 85 times. His audiences were small, numbering 1,450 in the aggregate; but many in those wild regions hear the Gospel gladly, and some of them, when they come to Satara, listen as old acquaintances to our preaching on the street. As a summary of his work for the year, our 'touring catechist' reports that he has visited 116 different villages and has preached 487 times to audiences numbering in the aggregate 12,849 persons. He has, also, while on his tours, sold 325 copies of Christian books."

Touring in the Bhuj District.—Mr. Sibley writes:—"Our own time has been much occupied with study, but we have made three tours, of two weeks each, with our helpers among the villages. Two of these tours were made in the early part, and one near

the close of the year; and we were thus able to note the progress, if any, that was made. Bro. Bruce kindly loaned us his magic lantern, and with it we gave five exhibitions in Wai to audiences ranging from 300 to 600 in number, and every meeting but one was quiet and orderly. In the smaller villages we had large and quiet audiences. But while the people were generally quiet, there was an air of indifference and unconcern regarding both the message and the messengers, which made us feel that it was like beating the air to preach to them. But during our last tour I noticed a marked change, especially in the villages about Bhuinj. Our Christian workers were always received as well-known friends, and there was a readiness to listen to them; and on the part of many a serious attention was given to the preaching as if they felt the force of the truth. This was especially the case in a meeting in the village of Urdotare. We had an audience of fully 150 adult people. I felt assured of the Spirit's presence, and that the Word was preached with unusual power. The people were quiet, and solemn, and serious. Men stood or sat with their eyes fixed on us as though they felt the solemnity of the message, and it seemed to me that if it were not for the awful system of caste many men then and there would have accepted Christ as their only Saviour. But it gave me hope that the day was coming when the Spirit through our preaching will so move upon men that the bonds of caste will be broken, and these captive people set free. Three days after we gave a magic lantern exhibition in this same village, and 500 people listened as quietly as a congregation of Christians would have done."

Touring at Sholapur.—Mr. Harding says:—"Our touring in the early part of the year extended till near the close of March, and especially in the Mogalai we were constantly cheered by evidences of spiritual growth among the Christians. Ten adults in that region were baptized. Hitherto nearly all the converts in the Mogalai have been from the Mángs. The Mahars, however, are beginning to come, and a few Kunabis have been much impressed by the changed lives of the Christians."

XVI.—EVANGELISTIC WORK.

Book Depository at Ahmednagar.—Dr. Bissell says:—"For many years we have greatly needed a book depository at Ahmednagar. It was wanted both to supply our schools with books for study and reading, and also to furnish an interesting and pure

literature for the yearly increasing number of readers in the city and district. By the generous help of two or three friends, this want has now been supplied. A convenient building has been erected, containing a sale-room and store-room; the former fronting the street, and convenient for those passing to enter and purchase books. A table and seats are provided in the sale-room, and some of the respectable Hindus of the city avail themselves of the privilege of coming to sit and read the books they do not buy. The Bible Society, Tract Society, and Christian Vernacular Education Society furnish most of the books. A stock of school-books is also kept on hand. As it is only a few months since the depository was opened, it is too soon to say how far the people will make use of it. But it will certainly be a great help in supplying our schools and the Christian community with good reading."

The Portable Organ and the Sciopticon.—Mr. R. A. Hume says :—"In the villages Mrs. Hume has found the portable baby organ a very great attraction. Sometimes it is an inconvenience to her to have the men also attracted by it, when she wishes to sing and speak only to women. So also the Sciopticon is a great attraction, which draws out nearly a whole village and brings people from other villages. The opportunity to explain Scriptural pictures is such as can be secured in no other way for some of the crowds who come to see."

Evangelistic Work in Bombay.—Mr. Abbott writes :—"Much help has been given to the work of preaching the Gospel by the Society of Christian Endeavour in connection with our Bombay Church. Indeed, were it not for this voluntary effort evangelistic work would be materially lessened. The fact that so many are willing and capable of preaching in the street and engaging in Sabbath School work, makes it possible to hold numerous meetings and to organize many Sunday Schools for heathen children. That we have not many Sunday Schools is not for want of teachers, but for want of day-schools to form the *nucleus* of Sunday Schools. Our experience thus far has proved to us that a Sunday School without a day-school from which to draw pupils is beset with great difficulties. Preaching in the street has been regularly continued during the year. We have not been permitted to see the fruit we would like to see; but we have no reason to doubt that it will be seen, when by this constant preaching of the truth the fields ripen to the harvest."

Our Work at Parel.—Mrs. E. S. Hume writes :—"In July

an invitation came to us from a high caste Hindu family in Parel, one of the outskirts of Bombay, to visit them. What their motives were we did not understand. All we were told was that the people there wished us to go to see them; especially the women sent for me. So, an appointment was made to go there to see the women and a little girls' school which had been gathered in the house where we were invited. Sabbath forenoon, August 6, after our Church S. S. was dismissed, Malan Bai and I set out to find this place and to open, if possible, a Sabbath School in that heathen home. The messenger who had first brought the invitation was waiting by the road-side for us, and took us the three-mile drive directly to the house. There, in a little room in one corner of a large verandah, were over twenty little girls, some larger ones, and women with children standing in a rear room, thickly crowded, making our whole number inside fifty-four. Besides these there was a large company of men and boys waiting on the verandah to hear what was going on. The children wished to show their fancy work, penmanship, etc.; but I told them no, it was the Lord's day, and I would come another time to see those things. I then explained to them about our holy day—God's own day—and asked them to hear a story. This they agreed to, so I told them the Parable of the Sower, which many took up and repeated after me. I then taught the verse, 'Him that cometh unto me, I will in no wise cast out,' telling them of the Lord who said it, and they learned it well. Then we sang two or three native lyrics, accompanied by a 'baby organ,' and closed with prayer. This was the beginning! I asked permission of the men to bring a gentleman to teach them and the boys. They urged me to do so. The ending thus far is this! Ever since that Sabbath Mr. Abbott, with Sumant Rao (or Mr. Hume and some one else occasionally) have been to the men and boys on the verandah, and some two of us women (Miss Lyman occasionally in my stead) to those women and girls. A regularly conducted Sabbath School, of from 100 to 125 members or more, is faithfully carried on. The people are of high caste, and have intelligent appreciative minds. They astonished us with their retentive memories; and both boys and girls do remarkably well in repeating both the narratives and the texts we have taught from the outset. The outcome of it all is a most interesting little day school begun November 7 for girls. We give up one of our Christian women teachers for this work, and with her goes one of the girls from the Boarding School as an assistant. Twenty-eight Hindu girls are in the little school,

learning not only to read and write, to sew and knit, but they are daily being taught Bible texts, hymns, and the catechism. The women have become most friendly, and we are much encouraged to hope for the harvest of 'seed sown in good soil' from this new and inviting field. One great obstacle to the carrying on of this work is the means for conveyance. Neither tram nor railway take us near enough to make them sufficient aid, and the cheapest conveyance costs Rs. 1-4 or Rs. 1-8 a day. Shall we go on with this work or not?—It costs! But who will count the cost? Will it not bring its own reward? Miss Lyman has already begun to pay weekly visits to the day school. I think ere long she will be able to take charge there. Will you not sustain her with your prayers and support?"

Preaching in the Synagogue of the Jews.—Mr. Abbott writes:—"As a witness to the kindly feeling of the Jews of Roha, I have more than once attended their synagogue, and at the close of their service I have been permitted to preach to the assembled audience. Such an opportunity I had again this year. I took my text from the Psalms, 'Create in me a clean heart, O Lord!' and in the course of my remarks was thus permitted to point to the vacant chair which they reserve for the expected Messiah when he shall come, and to bear witness that He had come already, and would cleanse the hearts of all who would accept Him. In hospitality and many other ways the Jews of Roha have been exceedingly kind and of great help in our journeys thither."

An Effort to Reach the Educated Natives.—Mr. Abbott says:—"Missionaries of the different societies working in Bombay, and others interested in Evangelistic work, have united in an effort to reach the educated classes by weekly lectures in English. This effort was begun near the close of the year, and therefore it is too early to judge of its probable success. The audiences have been small, but it is hoped by the promoters that as these lectures become known the attendance will increase. This effort, though hardly a marked success at present, is a movement in the right direction. The educated classes have too long been neglected."

Columbian Press Leaflets and "M. M. P. M" Cards.—Mr. Bruce says:—"During the last rainy season the Columbian Press published a large number of leaflets and Scripture text cards. The leaflets were composed mostly of passages from Scripture printed with ornamental and attractive coloured borders. They have been very popular, and have been very widely distributed

in all parts of the Marathi country, from Kolhapur to Nagpur. Many appreciative letters have been received, bearing testimony to their usefulness. A gentleman in the Punjab, in the name of and for the M. M. P. M. Society, has also furnished me with large numbers of beautiful chromo cards and borders, on which Scripture texts have been printed. He has also given several thousand blank white cards, with pretty 'scraps' to match. These cards were printed with ornamental coloured borders and appropriate texts and the 'scraps' pasted on. They have made very neat and pretty text cards for Zenana and other special use. 'The seed is the Word,' and we have tried in this way to scatter it widely. We may add to the above what is said of these cards and leaflets by a lady member of the Mission in her annual report. She writes: 'I want to say just a word with regard to the Scripture card given to the Guzerati woman. (Referred to in Section 17.) It was one of those so beautifully prepared by Mr. Bruce on the Columbian Press. I have been so glad to receive them for distribution the last year, and I have found the women delighted with them. They truly are perfect gems, and a rich gift for the high caste women in their homes. One woman said, 'I shall always keep mine before my eyes.' I have no doubt that many will be helped by them, as the Guzerati woman was, to give attention to the necessity of the soul's salvation.'"

Ministering to the Sick.—Mr. Sibley writes:—"Mr. Keroba Bhau, who is located at Bhuinj, has shown considerable skill and good judgment in administering medicine to the sick, so that the people now come to him for medicine from many villages around. In the last few months fifty-seven people have reported themselves to him as healed by the remedies he gave them, and five of these were cholera cases. Keroba gives an interesting incident where seven women and three men in one village were all helped by the remedies he gave them. They wanted to show their gratitude by making the two helpers a present, but they refused to accept it, explaining that the medicine was given to them by the Missionary. Then the people wanted to make them a dinner, but this they also refused, as they wanted to 'make the Gospel of Christ without charge' to the people, and told them to give God all the praise for all the good they had received. It has been through such unselfish ministering to the suffering and needy, and through the repeated and loving presentations of the blessed Gospel of Christ, and through kindly sympathy with the people in their troubles, that our men have won greater influence with the people in all the villages."

Evangelistic Services at Sholapur.—Mr. Harding writes:—"During the rains for more than three months we had Evangelistic services two evenings in the week in our chapel. We used native music, accompanied with the organ, having generally four or five hymns with an address after each hymn. Mr. Keskar selected the hymns and speakers; and all our teachers at Sholapur, with the pastor and several others, aided in singing and in preaching. It was our aim to make these services as pointed and practical as possible. The audiences, varying from 30 to 100, were always quiet, and sometimes a deep impression seemed to be made. On our tours I have, with the help of a little organ, conducted evening meetings in a similar way, and the audiences have been uniformly large and attentive. With the love of music, which is so natural to this people, I know of no way equal to this of collecting an audience and of bringing the Truth home to their hearts."

XVII.—WORK AMONG WOMEN.

The Summary of Bible-Women's Work.—The following table shows that the 28 Bible-women employed by the Mission have preached 5,928 times during the year, to audiences numbering in the aggregate 85,469 persons. This is an advance upon the work of last year. Besides this, there has been a great deal of voluntary work among the women, by the wives of our preachers and others. No attempt has been to tabulate the results of these voluntary labours:—

DISTRICTS.	Number of Bible-Women.	Number of times preached.	AUDIENCES.		
			Men.	Women.	Total.
Bombay	2	865	1,170	1,504	2,674
Ahmednagar	5	598	1,532	5,337	6,869
Wadale	5	598	2,428	5,554	7,982
Kolgaw	3	346	2,476	4,712	7,188
Sirur	8	1,707	3,337	16,961	20,298
Satara and Bhuij ...	^{2, two months} 59	59	297	595	892
Sholapur, West	1	920	6,174	7,746	13,920
Sholapur, East	2	7,335	12,184	13,462	25,646
Total	28	5,928	29,598	55,871	85,469

Visits in the City.—Mrs. Bissell says:—"My visits in the city have not been very regular, but when not prevented, one or two

houses have generally been visited three or four days in a week. No teaching is done, but religious instruction is given. Assisting a young Brahman woman who needed medical advice, accompanying her to the hospital, &c., gave me access to her house, and several visits have been made there. On one occasion recently, after reading a little tract, an interesting and familiar conversation ensued, each of the four women present taking part. Two of them wore the widow's garb, and some of the remarks were intended especially for them. On taking leave, they spoke of having enjoyed the visit and conversation, and urged me to come again. Thus through the Bible-women and others many women are having opportunities to hear the Truth. We can but hope and pray that it may find a lodgment in some hearts."

In the Ahmednagar Districts.—Mrs. Bissell writes:—"We spent the first two months of the year mostly in the districts, and found abundant opportunities for meeting and speaking to the people. I had two Bible-women with me, and we went among all classes. That does not mean into the houses, and yet we were sometimes invited into the Wādās, and upon the verandahs. I recall a number of such occasions among the Kunabis. Our visits to them were usually made quite early in the morning, that we might make sure of meeting the women before they should go to their fields. Often the cattle would only recently have been loosened from their stalls in the verandahs, and we would have to sit amid not very pleasant surroundings; but this would soon be forgotten in the endeavour to interest those who had left their work so early in the morning to hear us. How often some one among them would say, 'It seems very nice to hear these things, but we can't remember them when we go back to our work, and, perhaps, you do not come again to tell us for a whole year.' Among the lower castes we always sit outside under a tree or in some sheltered corner, or, maybe, in the *chawadi* or rest house, if the men promise to keep at a distance. In a few places both men and women have gathered in and around a *chawadi* for a preaching service on Sunday. Village women would rarely be seen in a *chawadi*. But in one way or another many women were reached during those tours."

Annual Examinations.—The Bible-women have had their semi-annual meetings as usual, when they, with a good many other Christian women, were examined on their Bible lessons, as previously appointed. At the meeting in October, all the Bible-women of the district were present, and the class of other Christian women was

large. Among these last we were pleased to find a number who were doing voluntary work and had interesting reports to give. We are trying to encourage this kind of work as much as possible. One of these said she was visiting in ten different villages. We thought the Bible-women at that meeting spoke with an unusual degree of fervour, and they seemed to have been as diligent as could be expected under all the difficulties and hindrances women who are mothers of families are liable to have, and most of our Bible-women are such. The work among the Christian women has been conducted as in former years."

Influence of Early Education.—"We found quite an interest among the Mángs of two villages, and a number of women came forward with their husbands and brothers to receive baptism. They were all very ignorant, but the women showed an earnest desire to be instructed, and we have been trying to devise ways and means to have them taught. It would not be difficult to find a teacher for them, but for this and much other work the means have been wanting. One young woman among the rest particularly attracted our attention. She came forward with her husband and a number of little children, all looking so clean and tidy as to form quite a contrast with the rest. Each child had its hair nicely combed, and their much dilapidated garments were clean and carefully adjusted to their little bodies, giving them quite an air of respectability in their poverty. On inquiry, we found that her former home, before her marriage, had been Rahuri, and that she had attended the school there for a year or two. This, then, was the explanation of the difference between her and the other women. She had only been a day-scholar, and it was a mixed school! yet it had exerted this civilizing influence over her. It seemed such a pity that she had forgotten how to read; but not surprising with the care of her little children and the constant struggle for a livelihood. She was very pleased with a first book which was given her, and thought she might recall a good deal. There was not one among her people who knew as much as she even, and we were sorry not to be able to send anyone there to teach them all."

Bible-Women at Wadale.—Mrs. Fairbank reports:—"Three Bible-women were reported as working in the Wadale District last year. At the beginning of 1857 one of the Nagar Bible-women, who had begun work in Wadale many years ago, but for the past seven years had been under Mrs. Bissell in Nagar, came

back to her old home, and has been doing faithful work there all the year. She is not strong enough to walk to the surrounding villages as the other women do, so her work has been restricted entirely to the village of Wadale. She goes to the women at their homes morning and evening, and the regularity of her visits makes it possible for her to teach them not only Bible stories but verses and hymns. At first these rude farmers' wives laughed at the idea of their being able to learn anything. 'Where have we the time or brains for any such nonsense?' But Gangabai in her quiet winning way persisted in making them repeat the words after her, and now they astonish themselves at the ease with which they commit verses, even learning a whole chapter. I hope this winter Gangabai will succeed in teaching two or three of the younger women to read. The little girls, unmarried, have been promised for the Girls' School. The other Bible-women have done good work, and have been laid aside less by sickness or family cares than in former years."

Examinations at Wadale.—"When it came time for the Semi-annual Bible Examination of the Christian women in March, it was decided that our women should come to Wadale, and be examined there, instead of in Nagar, as it would be a more central place for all in the district to come to. A very general invitation was given, and the result was that sixty-five Christian women came together. Nearly all had prepared the lesson to some extent, while the Bible-women, and those who could read, some twenty-five in number, had learned the lesson well. Reports were given from sixteen villages; and we learned wherever there was at least one Christian woman in a village who could read, there women's meetings were held once a week or oftener, and more or less voluntary work done, of speaking to heathen women."

An Interesting Case.—Mrs. Fairbank says:—"In our touring last winter, we were specially encouraged by the interest shown among the women at Awhane. An elderly widow, a Gosavin or preacher by profession, had an interesting experience to relate. She had known about Christianity for many years, but it was not until her only boy left her to go to our Christian School at Wadale that the subject became a personal one to her. One morning she woke up and found she was blind (this is as she tells it); she had heard Paul's story, and felt Jesus was teaching her in the same way. From that hour she gave her heart to the Lord. The magic string of beads about her neck—the badge of her profession—was cast aside, and with

it all her old Hindu customs. Gradually her sight has returned, but only partially. There is a cataract growing over each pupil. I hope some time she will have courage to have them removed. All the year she and the school-master's mother have gone about among the near villages, as they have opportunity, and told or sung the Glad Tidings to their heathen sisters. Thakubai has a retentive memory and a good voice for singing, and rejoices in using these gifts for God rather than in Satan's service, as she once did. When asked who 'made her a Christian,' she did not say a certain Missionary, as many have done, but 'God made me a Christian.' There are twenty miles of country-road between Wadale and Awhane, and I can meet this woman but seldom. But 'God is mindful of His own,' and I feel sure He will instruct and keep her."

Bible Study.—Mrs. Winsor writes:—"The *women* have shown their usual interest in the study of the Bible, studying beside the international lessons the six months' lessons marked out by our senior Missionary, Mrs. Bissell. That they have been regular in their attendance at the weekly and mothers' monthly meetings is evident from the strict record of attendance, noted and preserved. This keeping the account of attendance is quite a stimulus, especially when we are obliged to be absent from the station, in our touring, and so forth."

A Guzarati Woman.—Mrs. Winsor says:—"There has been some interest in two or three of the villages visited by Kamlabai and Baizabai. That among the Guzaratis in a village a few miles away from us is, perhaps, most worthy of note. A high caste Guzarati woman, called us to her house 'to read the Bible.' 'I want to hear you read,' she said; 'I like to hear about God.' She had a very pleasant face and was exceedingly intelligent; could read Marathi and her native Guzarati. As we were getting into the tanga to come away, she followed and said: 'I am coming to see you next Monday.' I hardly expected to see her, but she appeared, walking the distance from her village, with her baby in her arms, bringing with her a neighbour and also her servant—a bright woman, who, in the course of the conversation which followed her arrival, said, 'if my mistress becomes a Christian I shall also.' I told the Guzarati woman that I feared a person so loaded with jewels would find it rather hard to come to Christ; that it might be she must lay aside some of these; perhaps give them to Him. She said she felt willing to give them to Jesus—'I mean to be a Christian: tell me what is expected of a Christian: I hope soon to join the Church.' When asked how soon, she said, 'just

so soon as my daughter goes back to her mother-in-law's house. When she is safe away, so that none can persecute her, I will come—yes, I will come and be baptized.' Her daughter left her last week, and I look for her every day. She seems to enjoy much in coming to talk with us. There will be many obstacles presented when she really makes the final resolve. She *must* suffer all the more, as she and her husband are wealthy, well-to-do people; but we have the good news that her husband says he shall not hinder her. O that *those* who love the souls of *these* who are surrounded by so much to lead them *away* from the Truth, would pray most earnestly that the smoking flax may not in any way be quenched; that these dear ones *convinced* of sin, and trusting in Jesus, may be enabled to *overcome*, to receive the Crown of Life!"

Bible-women in Bombay.—Mrs. Hume reports:—"The Bible-women have made their usual round of visits. The oldest one, Gamabai, called 'grandmother' by almost all in the Mission, has been for long years supported by an English Society. Her work is as much in her truly good influence as in her preaching: she is now unfit for going about very actively; but her earnest prayers, for each one in the Church, as she tells the Lord of him or her by name, are a rich inheritance to our Church. We have but one other Bible-woman now—the one supported by the New Haven Ladies—as I declined keeping on any one who would do only an hour's work in the day. Tsangunabai is not only at work telling the Bible to groups of women once in the day, but goes to several houses to teach individual women. Some of our women have, as they had opportunity, done a good deal of voluntary work, either in going with the Bible-women to their work or in visiting women in their own homes. In one such home, three or four are earnestly longing to confess Christ. May these hidden ones be brought out into the light, that they too may bloom in the Lord's vineyard!"

The Dorcas Society in Bombay.—"During the past year, our Dorcas Society has had some serious interruptions. Our Secretary was ill for a long time, and was absent, so that the meetings ran down for a time. Miss James continued in charge of them the early part of the year; and the women succeeded with her help in completing several patch-work quilts. Of these, one was sold for Rs. 3, so helping them to add to their mite chest. Miss Millard has taken the work of the Dorcas Society as her part of the work to begin with; and I am sure will be able to make it a much more

regularly sustained and efficient branch of the Church than it has hitherto been. The women have now garments in hand for the poor."

The Women's Prayer-meeting in Bombay.—"The Wednesday afternoon Prayer-meeting has been regularly kept up through the year, being occasionally addressed and encouraged by the gentlemen or the Pastor, when I have been absent. We studied the Epistle to the Hebrews, and have completed ten chapters of the Book of Proverbs, which we still continue to study. In the girl's band, as in this woman's work, and in our home, we greatly miss the occasional visits and the sure encouragement of Miss Hume, whose never-failing sympathy and loving assistance was always such a help to all. Her return to America has been a serious loss to the Mission, which none appreciate more truly than do the Native Christians, whose earnest prayer is that she may return to them."

Wayside Preaching.—Mrs. Bruce writes:—"I have several Zenanas in the city, where I am welcome, besides teaching by the way-side, as I have opportunity. There are also several near villages about Satara that I can visit of an afternoon. A few weeks ago we spent three days at the out-station of Medha, where we had interesting meetings with the Hindus, telling of a Saviour's love to some who had never before heard the glad tidings. The teacher and his wife, who are so much isolated from other Christians, were encouraged by our presence and counsels, and two other Christians, who live in a near village, were strengthened, we trust, to hold on their way."

Bible-women at Satara.—Mrs. Sibley writes:—"The Bible-women Dayabai and Kashibai began work at Satara, November 4th. Thus far they have been faithful and earnest in the work of teaching the Gospel to the heathen women. Considering the short time they have been here, they have gained access to a good number of homes, and seem to have gained many friends, notwithstanding that they have not shunned to declare the Truth plainly."

The Use of Text-Cards.—Mrs. Sibley writes:—"The Bible-women here at Satara and one of the Christian women at Wai and one at Bhuinj have, within two weeks, begun to teach the heathen women Bible verses, offering as a reward for a certain number of verses well learned, the pretty Marathi text cards, printed by Mr. Bruce on the Columbian Press. They have met with some success, and we hope this may form a means of impressing the Truth

upon many minds and hearts. We trust that the good seed may lodge in some good ground, and spring up and bear fruit to the glory of God."

Women's Work in the Districts.—Mrs. Sibley says :—
 "Early in the year we spent about a month at Wai and Bhuij. The wives of the Native Christian agents seemed very glad to go with me to the homes of the heathen women. The women welcomed us kindly, and with few exceptions took great pains to invite their neighbours to come and listen. The Christian women, at both of these places, have gained the respect of their heathen neighbours ; and it is very encouraging to note the influence for good which their daily walk and conversation and neatly-kept homes exert. During our two weeks' tour in and about Bhuij in December the Bible-women were with us. We found constant opportunities for singing, reading, and talking to the heathen women. In the villages, morning and evening we were very much encouraged by the large numbers of women who came and sat down and listened quietly and attentively to the Gospel story. Their earnest, interested faces were a real inspiration, making us forget for the time the filth and squalor of their surroundings, and helping us to remember that they are precious souls, for whom Christ died. It is good to know that these ignorant, dark-minded women may become clean and beautiful in His sight through the preaching of the Word. Knowing that the entrance of God's word giveth light, it is a great joy and privilege to be permitted to take these light-giving words to these sitting in heathen darkness. At only one house have we been refused admittance thus far. A woman sitting on the steps said, 'Go away, I do not wish to hear about God.' All others have not only welcomed us, but invited us to come again. It is a cause for great thankfulness that there are open doors among all castes, which we may enter with the Gospel."

A Tour in the Mogalai.—Mrs. Harding writes :—“ We were compelled to defer our tour into the Mogalai this year till February, when the cooler weather was well-nigh over, so that the last week or two before our return we felt the heat especially, yet we had crumbs of comfort all along our way. I love to recall even now the pleasant welcome we had from our Christians at Watwad, Paduli, Lipani, Sheradohn, Dautpur, and even at Bunsal, still farther away, a spot we had never before visited, and where we went this year at the earnest request of Kundalik, our only Christian then resid-

ing there. He came out several miles to visit us, and welcomed us as if we had been royal guests. On coming to meet us, he smoothed, as well as he could, the rough road for us: he brought us water on our arrival at his village, and at night he watched beside our tents."

At the Last Moment.—"The last evening we were there we were expecting to see three of Kundalik's family stand up to confess Christ, but at last his mother, a tall, fine-looking old woman, shrank from coming forward. He laboured with her, but in vain. 'I will come when my husband is ready to take the step' was her only reply. The meeting went forward, and the other two were baptized. We went back to our tents, feeling heavy-hearted. The son, Kundalik, as he watched by our tents that night, sang in a mournful manner about his mother, of her drawing back and wounding our hearts. His sad strains and words were touching to hear; but while we slept, two of our Christians went and laboured with the old man and his wife. All night they talked and prayed with them, and when the light dawned, joy and peace came to those two hearts. The next morning, while we were busy taking down our tents and preparing to leave, word came that Kundalik's father and mother wished to be baptized. We went and had a second meeting; there was no drawing back now, and when we drove away, their bright faces and warm grasp of the hand cheered us the rest of the day."

Abundant Kindness.—"And then at Lipani, the love of Nursû and his brother in their constant kindly deeds and generous gifts, we remember with deep gratitude. It was almost more than we could bear. So, much as we enjoyed being in that pleasant spot, we dared not remain more than two days, for fear of taxing our kind friends too much. The afternoon of our leaving we gathered in front of Nursû's house, and after a few words of prayer, we said goodbye, but even then Nursû and one of his brothers would not leave us till they had accompanied us several miles on our way. That was the Queen's Jubilee day all over India; but we felt that we were receiving something sweeter than royal homage in the loving service of our dear Christians."

Step by Step coming into the Light:—"At Kurul, too, in the western field, one Wednesday afternoon in March, we had a very interesting season. Kondiram, a leading man of the village, who had long been interested in the truth, and was anxious to be baptized at that time, came to a little meeting near our tents,

and on giving his answers clearly and decidedly, received the seal of the covenant. Several of our Christians from a neighbouring village were present, and we all rejoiced together. The wife is still a Hindu. She belongs to one of the few higher classes in this region, who are scarcely ever seen outside of their own immediate yard. I went and had three or four very pleasant little visits with her. Though very much opposed to her husband's becoming a Christian, still she was quite friendly to us. Again and again, as I rose to leave her after my little visits, she would urge me to stay longer. After her husband's baptism, on hearing that she had cried the whole night, I thought surely she will have nothing to do with us now—but no; she still showed a real longing to have the Bible-women with me sit down and talk with her. At times she would burst out into loud weeping: then she would grow calm and listen. At last, when we rose to go, she clasped her hands, beseeching us to stay longer, and saying, 'you have done this (referring to her husband's baptism), and now do you leave me?' But the sun was well up, and we were compelled to go. Poor body! We felt so much for her, and yet we knew there was One who felt more tenderly for her than any of us. Since then the husband has brought his two bright boys and placed them in one of our Christian Schools here in Sholapur, and later on the mother had to come too, for she could not be separated from her boys. Little by little, her mind is opening up to receive new truths. She has been to our house, too, more than once—a strange thing for her. She examined our bedstead, our looking glass, the children's dollies, and other playthings on her first visit. 'To think that my two eyes have seen all this!' she exclaimed. She is a person of real refinement, and my heart is deeply interested in her. O to bring her to Christ!"

A Whole Family.—"Later on in the year we were greatly cheered by seeing a whole family coming to Sholapur, from a village about sixty miles away, to be baptized. The husband had long felt that the Christian Religion was true; but he had been hindered from joining the Christians by his relatives, especially by his wife and mother. However, the New Testament which Mr. Harding gave him was daily read in that little home, and some of our hymns were sung. Thus the truth was working upon these hearts. When the husband suggested to his wife that they had better come *after* the rains to Sholapur to be baptized, she replied, 'You may do what you will, I am going *now*.' And she came, and the

husband too, bringing their three children with them. I had visited this woman several times, while stopping at her village, and some of our Christian women still oftener. She had repeatedly spoken unkindly to us all ; but when she came here she told us of her experience in a simple interesting way : how she had recently begun to keep the Sabbath in her distant home, doing double duty on Saturday. She told us, too, how she had spoken angrily to us at times, in order to blind her neighbours with regard to her true feelings. That was a glad day for our little Church here, when the father, mother, and their little children stood up to receive the rite of baptism.”

The Opening of High Caste Homes.—“ During the past months, aside from school-work and the care of the orphans and school-boys in our yard, I have gone around, as I could, with the Bible-women ; and once a week I have visited with Mrs. Keskar among the women of the upper classes. Her large acquaintance with the high caste women here has opened many homes for us, and we have always met with kindness on our visits.”

The Hopelessness of Heathenism.—“ While at Mchol a few weeks since, about twenty miles west of this, I went to see the aged mother of one of the officials of the village, a Brahman widow. She has recently lost two grown up sons. My heart ached for her as I saw her weeping : I tried to comfort her, but she refused comfort. ‘ I have prayed and prayed,’ she said, ‘ but God is tired of me. I have been such a sinner, God does not hear me.’ We repeated words of comfort from the Bible, Christ’s own sweet words, to the ‘ heavy-laden,’ but she scarcely heeded us. Such is Heathenism ! I felt its hopelessness more than ever ! No Saviour, no Comforter, no hope beyond the grave ! Oh to labour and pray more than ever for the bereaved ones, the weary hearts all about us ! ”

A Brighter Prospect.—“ This morning, while reading the verse, ‘ But I know that even now whatsoever thou wilt ask of God, God will give it thee,’ came to me with fresh force and comfort. Then we may, with larger faith, claim and receive that promise so dear to every Missionary heart, ‘ Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.’ ”

XVIII.—MEDICAL WORK.

Medical Work at Rahuri.—Dr. Ballantine reports:—"The medical work has been more than ever in a flourishing condition, patients from every caste coming long distances, and some of them even returning to 'give thanks.' These sick ones have had to be treated under the most unfavourable circumstances, with few conveniences at hand, and a scanty supply of medicines; but the new dispensary building, with its entrance, office, and private consulting room, though simple in arrangement, will meet all the present needs. And the donations from the Rahuri Local Funds Board and from interested natives, together with the anna fee charged for medicine, seem likely to put the dispensary on a self-supporting basis, after the building itself is wholly paid for. During the past few months, a young Native Christian, with some previous knowledge of medicine, has been receiving instruction, so that the dispensary can be left in his care certain days of the week. Certain mild diseases, with certain safe remedies alone, are left to him. He is apt to learn and enthusiastic in his work, and will doubtless be a great help in keeping up the medical work regularly throughout the year."

The Mission Dispensary at Sholapur.—Mr. P. B. Keskar, the medical catechist at Sholapur, furnishes the following report of the Dispensary at that place for the year 1887:—

Number of new patients 4,921
Number of old patients 8,030

Total ... 12,951

They belong to the following religions and sects:—

Hindus.	Mussul- mans.	Protes- tants.	Roman Catholics.	Parsees.	Total.
9,574	3,005	309	19	44	12,951

Number of visits paid to patients in their houses 278

Number of prescriptions given out in the year 14,971

Rs. a. p.

Amount received from the sales of medicine ... 1,760 5 0

Do. do. for visits to the patients..... 210 0 0

Total...1,970 5 0

The Cholera in the Satara Districts.—Mr. Bruce says :—
 “ During the past year the Cholera epidemic has been very severe in nearly all parts of the Satara District. It commenced the last of May, and is supposed to have been brought by pilgrims returning from Pandharpur. For two months its ravages continued ; and in some places there was great distress among the panic-stricken people. At all our out-stations our Mission Agents were untiring in their efforts to relieve the distress. In some places their efforts were attended with much greater success than in others, partly because the people there have more confidence in our methods of treatment and consequently come for medicines in the earlier stages of the disease, and partly because our Agents there have had more experience in the treatment of the sick. After the principal epidemic had subsided there were sporadic cases in many places, which continued to appear up to nearly the end of the year. Hence the last year has been one of great trial among the people, and many families have been bereaved of one or two or more of their members. In the Karad Taluka the epidemic was specially severe. Our preacher, Mr. Rowji Sarte, recorded 142 cases that were treated by him, and among these there were only 30 deaths, or 21 per cent. of the whole number. These cases came to him from twelve different villages. The Mamlatdar of Karad kindly furnished me with some general information on this subject, up to the 16th of July, as follows :—

Number of villages affected	54
Whole number of cases from beginning.....	1,821
Number of deaths	838
Number of persons still sick (July 16th) ...	72

From these statistics it appears that of the 1,821 cases 72 were still lingering and the termination was unknown. Deducting these, we have 1,749 cases, of which the results were known. The number of deaths was 838, which was 48 per cent. of the number of cases whose termination was known. It also appears that Mr. Rowji's treatment saved the lives of 27 persons of every hundred who came to him. The terrible nature of the disease may be seen from the following instances :—In one village, where only native remedies were employed, there were said to have been 11 cases, of which 9 resulted in death. The Mamlatdar himself informed me of one village, where there were 13 cases, every one of which resulted in death. The head master of a Government school, in a village eight miles from Karad, was supplied with medicines, which he administered to

the sick. He reported 33 cases, with only five deaths. He also stated that there were four cases in the village where the medicine was not used, and all four of the persons died.

XIX.—OUT-STATIONS.

New Buildings at Karad.—Mr. Bruce writes:—"It is with much satisfaction that we are able to report the erection of new buildings at Karad, which are substantial and every way suitable for our work. A piece of land, about 110 feet square, was secured during the previous year, after encountering many difficulties and annoying delays. A school-house and dwelling houses for the preacher and teacher, with their families, were completed during the last hot season, and a school was commenced from the first of April. The buildings cost about Rs. 875. The greater part of this amount was given by friends who were interested in the work at Karad, and our thanks are due to them for their generous assistance."

Friendly Feeling at the Out-stations.—Mr. Bruce says:—"Two or three years ago, when our out-stations in the Satara District were established, I was obliged to record the most bitter opposition. Great difficulty was experienced in obtaining houses for our preachers to live in, and every effort was made to prevent our gaining a foothold in the villages. It is pleasant now to record a very different state of feeling. Misunderstandings and prejudices have given way to knowledge and experience, and many of those who opposed us most strenuously at first are now among our best friends. The following conversation is given by one of our preachers:—Some people who came to him for medicine in time of cholera said: 'It is a great blessing to our village that you are living here and can give us medicines. If you were not here we should be in great distress.' The preacher replied: 'But when the Christians came here you complained that they had come to trouble you,' 'True!' they said. 'From what people said we certainly thought that you had come to annoy us. But from the experience of two years we are convinced that you Christians are a great help to our village.' There has been like experience at all our out-stations. At Wadut, the clique of Brahmans who were determined to drive us out of the place, originally consisted of 13 or 14 men. But our preacher there reports that most of these have been won to friendliness, and only three or four are now opposed to him. Thus it is that the

consistent *living* of Christians is exerting its influence upon the community, and preparing the way for the acceptance of the Gospel.”

XX.—THE PUBLICATION DEPARTMENT.

List of Publications in 1887.—The following is a list of the publications by the Mission during the year 1887 :—

1.—**The Dnyanodaya.**—The English editorship has been in charge of Rev. J. E. Abbott and the Marathi in charge of Mr. A. M. Sangle. The circulation of a distinctive Christian paper cannot at the best be very large. It is therefore all the more important that friends should assist in increasing its number of readers. A little effort would materially increase its circulation. It is desirable also that the *Dnyanodaya* be put into every public reading library in this Presidency, and in order to accomplish this, donations will be very thankfully received. The subscription price is Rs. 2, with postage, Rs. 2-13-0.

2.—**The Balbodh Mewa.**—This is a monthly illustrated Magazine of 16 pages for young people. It has completed its fifteenth year, seven of which have been under its present editor, Mrs. E. S. Hume. It seeks by means of stories, biographical sketches, and by articles on various subjects to meet the present very great demand for suitable reading for young people. It also encourages Bible study by printing series of Bible questions, Bible characters, &c., for which prizes are offered. During the past year twenty-seven girls and boys have sent in answers to the Bible questions, six of whom answered the whole number correctly and have been awarded prizes. There was also a series of fifty Arithmetical questions prepared by Mr. A. M. Sangle, in answering which twenty-six took part. To two of these prizes have been awarded. In addition to subscribers, who take single copies, a large number of copies are used in Sabbath Schools. Frequently letters are received which show that it is greatly prized and that it is doing great good. Recently a teacher, who lives in a little village, speaking about *The Balbodh Mewa* remarked that it ought to be taken by every teacher, because he can find valuable information in it suitable for his work which he cannot obtain anywhere else. Another young man recently brought a list of fifteen new subscribers which he had obtained, because he himself enjoyed the paper so much that he wished others to have its benefit also.

3.—The Gospel Almanac for 1888—This was formerly the *Dnyanodaya Almanac*. It is now published by the Bombay Tract and Book Society, but the number for 1888 was prepared by the Rev. J. E. Abbott, of the American Mission. The Children's Service Mission Monthly Tracts, published by the Bombay Tract Society, have also been edited by Mr. Abbott.

4.—A Peep Behind the Scenes.—Translated by Miss Katie Fairbank (now Mrs. R. A. Hume) from the English of Mrs. O. F. Walton (Super Royal 16mo, pp. 300 : 1,000 copies. This story appeared as a Marathi Serial in the *Balbodh Mewa* during 1885 and 1886, ending in March 1887. It is now published through the generous assistance of friends in New Haven, Conn., and Millbury, Mass.—Carried through the Press by Mrs. E. S. Hume. It is bound in three styles as follows:—paper, price 4 annas; cloth, price 8 annas; cloth and gilt, price 12 annas.—It will be ready early in 1888.

5.—Catechism.—32mo, pp. 40 : 1,000 copies.—This little Catechism was originally prepared by Messrs. Hall and Nichols and published as No. 4 of the American Mission Series in 1819. It has passed through many editions since. It is now published for the Mission at the expense of the Columbian Press, Satara. Price $\frac{1}{2}$ anna.

6.—Come to Jesus.—Octavo, pp. 79 : 1,000 copies. This tract was translated by Rev. H. J. Bruce from the English tract by Rev. Newman Hall. The first edition (12mo, pp. 76 : 1,000 copies) was published by the Mission in 1868. The present edition has been revised and re-arranged so as to have each section occupy two pages. Each section commences with an ornamental initial letter. These initial letters are new in Marathi, and have been prepared expressly for this work, at the Education Society's Press, Bombay. Published for the Mission at the expense of funds belonging to the Columbian Press. Although the book is well along in the Press, it is not expected to appear until early in 1888. Price one anna.

7.—Our Father's Care.—This is No. 5 of the Columbian Press Series. It was translated by Mrs. H. J. Bruce from the English Ballad by Mrs. Sewell. Foolscap quarto, pp. 30 : 500 copies. Price 2 annas.

8.—The Columbian Press.—Mr. Bruce says:—"The Columbian Press was kept very busy during all the rainy season. Columbian Press Leaflets, Nos. 11 to 18, were issued in editions of

5,000, 4,000, 3,000, and 2,000 copies each, making 28,000 in all. M. M. P. M. cards (See sec. 16) were also printed in large numbers. A prospectus for the Ahmednagar College was printed in the form of a pamphlet of 12 pages, with cover, 250 copies. Also 5,000 Dispensary tickets, with Scripture verses, were prepared for the Dispensary at Rahuri, and 1,200 Bill forms for the *Dnyanodaya* and *Balbodh Mewa*. With the leaflets, text cards, &c., probably 40,000 pages of religious matter were printed during the season."

XXI.—ACKNOWLEDGMENTS.

The following donations and other favours received during the year 1887 are thankfully acknowledged:—

<i>For the General Purposes of the Mission.</i>		Rs.	A.	P.
C. Lowell, Esq.	.....	200	0	0
Col. Van Heythuyzen	.....	10	0	0
Wm. Walker, Esq.	.....£ 1	13	8	9
C. Gostling, Esq.	.....	50	0	0
S. MacDonald, Esq.	.....	5	0	0
Mr. Mahadev Barve	.....	10	0	0
„ Paidal David	.....	7	0	0
Children's Christmas Offering, Milibury, Mass., U. S. A.	.....	20	2	0
Col. J. H. Drummond	.....	50	0	0
George Jacob, Esq.	.....	50	0	0
<i>For Special Work at Ahmednagar.</i>				
H. B. Boswell, Esq.	.....	100	0	0
Miss M. Anderson, U. S. A.	.....	70	0	0
The Curtis Sabbath School, Cleveland, U. S. A.	.....	28	0	0
The Indian Female Normal School and Instruction Society for Bible Women	.....	180	0	0
Do. do. do. for Hindu Girls' School	.....	60	0	0
Mrs. Anderson, Scotland, for Bible Women	.....	23	10	0
Mrs. J. G. Holland, New York City	..... \$ 10			
Mrs. Bolles, New Haven, Conn	..... \$ 5			
Miss Meech „ „ „	..... \$ 5			
Miss H. Hotchkiss „ „ „	..... \$ 5			
West End Seminary „ „ „	..... \$ 8			
<i>For the Ahmednagar College Building Fund.</i>				
H. E. Lord Reay	.....	100	0	0
C. Lowell, Esq.	.....	100	0	0
H. E. Winter, Esq., C. S.	.....	200	0	0
Surgeon-Major Batty	.....	100	0	0
C. R. Somerville, Esq.	..... \$ 50	140	0	0
Mrs. D. J. McIntyre	..... \$ 20	56	6	5
Miss Tassie Colquhoun	..... \$ 5	14	0	0
J. Elphinston, Esq.	.....	50	0	0

For Maratha Boys' Scholarships.

Bs. A. P

H. H. The Gayakawad through Mr. Gangaram Bhan, Poona 276 0 0

For the Library.

The American Tract Society, Papers and Tracts	\$ 25 0
Robert Carters, Books	\$ 50 0
Houghten, Mifflin & Co., Books	\$ 50 0
Harper & Bros., Books.....	\$ 18 0
Cassell & Co., London, Books.....	£ 2 10
T. & T. Clark, Edinburgh, Books	£ 1 0

For the Girls' School at Ahmednagar.

The Indian Female Normal School and Instruction Society for Teachers and Pupils	466 0 0
Ladies at Ahmednagar	88 0 0
Mrs. Walker for prizes	10 0 0
Mr. Nana Y. Powar	25 0 0
Miss Alice Kendall, Boston, for Christmas Treat	\$ 10

For the Chapin Home.

Ruth and Ernest Home. New Haven, Conn	\$ 2
Ladies' Circle, United Church ,, ,,	\$ 20
Miss M. Miller ,, ,, ,,	\$ 5
Mrs. McQueen ,, ,, ,,	\$ 5
Girls' Circle, Winter Park, Florida	\$ 15
Miss Stirling, Stratford, Conn	\$ 20
Mrs. H. Morris, Springfield, Mass.....	\$ 2

For Bible Distribution.

Mrs. and Miss Wooleey. New Haven, Conn	\$ 20
Mr. E. Johnson. ,, ,, ,,	\$ 5

For the Ghanegam School.

Milford Church, Milford, Conn.	\$ 30
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For New School-house at Wadale.

J. R. Sutliff, Meriden Ct.	\$ 25	71	1	6
Carter Church	\$ 25	72	3	9
Mrs. Brayton, Poughkeepsie, N. Y.....	\$100	289	5	5
A Friend ,, ,,	\$ 50	143	9	11

For Girls' School at Wadale.

Sunday School, Presbyterian Church, Poughkeepsie, N. Y. \$ 100	143	9	11
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For Dispensary Building at Rahuri.

Rahnri Taluka Local Board	300	0	0	
J. Elphinston, Esq.	50	0	0	
Pilgrim Church Dorchester, Mass.....	\$ 50	140	0	0

	Rs.	A.	P.
Rev. Mr. Cock, of Singapore	12	0	0
Kelkar Mamlatdar	10	0	0
Munsiff	5	0	0
Government School Master	1	0	0
" " Mistress	1	0	0
Miss S. J. Hume	5	0	0
Jayaram, School Teacher	1	0	0
Sakharam, Karkun	4	0	0
W. O. Ballantine	250	0	0
<i>For Girls' School at Rahuri.</i>			
Fitchburg (Mass.) Friends	\$ 15	42	4 9
<i>For Kirttan Purposes.</i>			
H. E. Winter, Esq.	25	0	0
J. Elphinston, Esq.	25	0	0
<i>For Mrs. Winsor's Work, Sirur.</i>			
Miss Hume	5	0	0
Mrs. Anderson	33	0	0
Emanuel Church, Montreal, through Miss Lyman.....	66	8	0
<i>For the Industrial School, Sirur.</i>			
Lord and Lady Reay, toward permanent fund	200	0	0
Emanuel Church, Montreal	71	3	6
Sunday School, Dorchester ...	83	1	9
<i>For the Africans.</i>			
Dr. Stewart	100	0	0
Capt. Anderson.....	20	0	0
<i>Girls' Boarding School, Bombay.</i>			
Ladies First Congregational Church, Buffalo, N. Y., U. S. A	151	13	0
Mrs. Josiah Fiske, New York City, U. S. A.	100	0	0
Mrs. Wheeler, " " "	£ 7	98	13 2
Miss Davenport, New Haven, Conn.	£ 7	98	13 2
A Friend, Millbury, Mass., U.S.A.	68	2	8
Mrs. C. Douglas	10	0	0
James Wallace, Esq.	30	0	0
<i>Boys' Boarding School, Bombay.</i>			
Mrs. Goodrich, New Haven, Conn., U.S.A.	101	0	0
Miss Pritchard " " " "	101	0	0
Sabbath School of the 2nd Congregational Church, Millbury, Mass., U. S. A.	£ 5 10s.	77	10 4
Arthur's Mission " " " "		28	0 0

		Rs.	A.	P.
<i>For Echa Anglo-Vernacular School.</i>				
Mrs. Lester, U.S.A.....		145	9	6
Mrs. Evans, Isle of Wight.....		7	0	0
<i>For Schools at Satara.</i>				
Mission Circle, Ware, Mass., U. S. A.		117	2	10
G. F. M. Grant, Esq.....		50	0	0
Mrs. Richardson		40	0	0
Mrs. Smith		10	0	0
Mrs. Betham		5	0	0
<i>For New Buildings at Karad.</i>				
George Jacob, Esq.		50	0	0
A Friend.....		52	5	0
<i>For School-house at Wai.</i>				
Young People's Missionary Society, Litchfield, Ohio	\$ 7	19	6	0
Missionary Society, Chatham, Ohio.....	\$ 10	28	0	0
<i>For Special Work at Satara and Wai.</i>				
Congregational Sabbath School and Friends at Litchfield, Ohio	\$ 17	47	6	0
<i>For Station School-house, Sholapur.</i>				
H. E. Winter, Esq.		500	0	0
<i>For the Orphanage, Sholapur.</i>				
The Residents of Sholapur		42	0	0
Mrs. J. L. Johnston		25	0	0
Mrs. H. Rowbotham.....		25	0	0
E. H. Percival, Esq., England		25	0	0
Rev. L. S. Gates (collected in U. S. A.)		189	15	10
<i>Government Grants-in-Aid for Schools.</i>				
The Mission High School, Ahmednagar		1,342	0	0
The Girls' School, Ahmednagar.....		726	0	0
The Station School at Wadale		30	0	0
Common School in the Wadale District		110	0	0
The Station School at Rahuri		40	0	0
Common Schools at Rahuri		195	0	0
" " at Kolgaw		75	0	0
" " Parner and Jambgaw.....		252	0	0
The Industrial School at Sirur		6,840	0	0
The Station School " "		139	8	0
Common Schools " "		72	0	0
The Station School in Bombay		755	0	0
Common Schools " "		127	0	0

The Anglo-Vernacular School at Roha	479	8	0
Common Schools at Roha „	39	0	0
The Station School at Satara	51	8	0
„ „ „ „ Sholapur	129	8	0
Common Schools „ „	111	8	0

The thanks of the Mission are due to Surgeon-Major P. Murphy, of Mahableshtar, Surgeon Major J. P. Greany of Satara, and Surgeon A. K. Stewart, M. B., of Sirur, for their kind and gratuitous attendance upon the families of the Mission in time of sickness.

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

APPENDIX
TO THE
AMERICAN MARATHI MISSION REPORT,
FOR THE YEAR
1887.

REV. RAMKRISHNA VINAYAK MODAK.

In Memoriam.—THE death of this venerable Christian man on the 5th of September 1887, brought to a close a long and useful life. For forty-five years he had been an earnest Christian, and he has had much to do with the growth of Christianity in Western India. It would not be possible in this brief notice of his life to mention all the ways in which he has made himself useful in the service of the Master. But a few of the prominent facts of his career may be here presented, and we hope the pen of some one, who has more leisure, may hereafter favour his friends and the public with a fuller history of his life.

Conversion.—Mr. Modak was a Brahman by birth, and was first employed by the American Mission about the year 1840, as teacher of a School at Wamburi, twelve miles north of Ahmednagar. In this position he became acquainted with Christianity through the books he read, and which he was required to teach. Discussions with a follower of Kabir led him still further in the examination of Christian truth, and he soon after lost all faith in idolatry. He was baptized at Ahmednagar in 1842. At that early date the conversion of a young Brahman caused a great commotion in the city. His friends made desperate efforts to turn him from his purpose, but all in vain. He had taken the step from full conviction that it was right; and he said in a published statement, "a short time ago I was an idolater, but now by the grace of God my heart is changed. This, I feel, is entirely owing to the great goodness of God."

Education and Ordination.—On hearing of his conversion, his parents who were then living at Ujjain in Central India, hastened to Ahmednagar, and used all the means in their power to induce him to renounce the new faith. But he would not be persuaded. From that time he devoted all his energies to the spread of the religion of Christ. After a course of study, extending through several years, he was ordained as preacher of the Gospel. This took place in December 1854, when a Deputation of the American Board was visiting their Indian Missions: and the members of the Deputation, the Rev. Dr.

Anderson and the Rev. Dr. Thompson, took part in the solemn services. Mr. Modak and Mr. Haripunt Khisti were at the same time installed as pastors of the 1st and 2nd Native Churches at Ahmednagar. And they continued in this relation for several years.

Removal to Bombay.—In October 1858, Mr. Modak received a call from the Bombay Church in connection with the American Mission. And after ministering to the Church for a year, in January 1860, he was installed as their pastor. He continued in this relation for six years; but his labours were much interrupted by the illness of himself and other members of his family; and one year of the six was spent in Satara.

Work in Wamburi.—After passing through great afflictions, including the death of two lovely daughters, he felt constrained on account of the health of his family to return to the Deccan. He then took charge of a Church in the large village of Wamburi, where twenty-four years before he had professed Christ. In a Mission report of that date he says: "About twenty-five years ago I was employed here in teaching a Mission School, and here I became a Christian. This town is the place of my spiritual birth. Here I opposed the truth, and withstood and grieved in many ways those who were labouring to advance the cause of Christ. Here is now a small Christian Church, the pastoral duties of which I am performing, and I also preach the Gospel in the near villages."

Return to Ahmednagar.—In 1870 the two Churches at Ahmednagar were united, and gave Mr. Modak a call to become their pastor. He accepted the call, and was installed in June of that year. For nine years he held this important position, and his earnest and faithful labours did much to elevate the standard of Christian character among our native Churches. Besides his pastoral duties he assisted in the instruction of our Theological Classes. For though the Seminary was not yet opened, a Theological Class had been under instruction most of the time since 1860.

The Missionary Conference at Allahabad.—In 1872 Mr. Modak was appointed a Delegate to the Missionary Conference at Allahabad. At the same time he visited some other noted places in the north-east parts of India. In a report of this visit he wrote thus: "Thirty-eight years ago I visited this place (Allahabad) as a Hindu, in company with my father, to obtain merit by the ceremonies performed. Now I come to the same place a Christian Minister, and a witness that there is no merit in bathing in the Ganges and other sacred rivers, but that salvation is by faith in Jesus Christ crucified. I come to meet other Ministers of Christ in this place of pilgrimage, to consult with them, and seek new light as to the means of extending Christ's Kingdom. Most wonderful and impressive to my heart seemed that Providence of God which had brought me there again so changed."

Association with "Nana Saheb."—"After the conference, I went to Bithur, where forty years ago, as a boy, I played with the notorious 'Náná Sáheb.' In the mutiny of 1857 he cruelly and treacherously slaughtered at Cawnpore the defenceless Europeans, not men only, but helpless women and innocent children. Seeing the memorial pillar and garden at that place brought before me, as it were, the picture of Náná Sáheb and his deeds.

And again, I thought how wonderful that of us who were playmates in boyhood, one should have perpetrated such cruel deeds, and the other should weep over the memorials of his cruelty!"

Instruction in the Ahmednagar Theological Seminary.—In 1878 the Theological Seminary at Ahmednagar was opened, and in May 1879, Mr. Modak resigned his pastorship of the Church, and became one of its instructors. Here he gave lectures to the classes in Doctrinal Theology, a subject well suited to his tastes and abilities. Many years before he had studied the Bible carefully, and under Mr. Ballantine's direction had prepared a Theological Class Book in Marathi. This gave him clear and distinct ideas upon the great essential doctrines of Christianity. He used the Marathi language with the greatest freedom, and his sermons were full of thought forcibly expressed. Happily he has left many samples of his richness of thought and expression in the books which he has written. His pen has been active, and Vernacular Christian literature has been much enriched by his contributions to it.

Mr. Modak's Character.—The character of Mr. Modak would well repay careful study and analysis. He was a Brahman by birth and early education, but in him the pride and overbearing disposition of the typical Brahman were softened by his new birth into the Christian life and experience. If he was by some more honoured and respected than loved, it is not because he lacked the tender feelings of affection and sympathy, but rather because the more vigorous side of his character was so often called into action. The Master's commendation of the Angel of the Church of Ephesus, "Thou canst not bear them which are evil," was true also of Mr. Modak. His earnest efforts to root out evil from the Church and to raise the standard of Christian life around him were not always appreciated by those whom they most nearly concerned. But those who have been intimately associated with him for many years, have known the tender as well as the strong side of his character.

A Case of Conscience.—An incident which occurred when Mr. Modak was pastor of the church at Ahmednagar, shows his strict conscientiousness; and that he who held up a high standard before his people, allowed no slack rule to regulate his own private life. One Sabbath morning before service I received a note from him with fifty rupees, which he wished me to receive as a sum that he owed the Mission. He apologized for sending it that morning, saying: "I wish to pay this before I stand before my people again to preach the Gospel." In his discourse that Sabbath he explained to the people "with shame" as he acknowledged, that some 25 years before, when a Hindu, and employed by the Mission as teacher of a School, he had brought in boys not belonging to his School to be examined, and thus fraudulently obtained an increase of pay; and had once sold a few rafters belonging to the Mission and kept the money. On these small sums he had now calculated the interest from the time he took them, and paid, both principal and interest, to the Mission. He had once spoken to a Christian brother about this money, and asked him if he thought he was bound to pay it. The answer left him in doubt; but he had been reading and thinking over the subject, and had reached this conclusion, that although the fraud occurred long ago, and before

he became a Christian, yet he was fully responsible for it and bound to make restitution. If all were as strictly honest, how much "conscience money" would soon be changing hands.

Efforts toward the Self-Support of Churches.—Perhaps in no part of our work has the influence of Mr. Modak been more marked than in connection with the forward movement of our Churches some years ago in undertaking the support of their pastors. He earnestly exhorted and encouraged the Christians to adopt the system of giving one-tenth of their income regularly for the support of the pastor, and for other religious purposes. He himself adopted this rule, and observed it scrupulously to the end of his life. He assisted in forming the "Union" of Churches, which collects funds to aid the weaker Churches in supporting their pastors. Thus in many ways he helped forward this important movement.

Mr. Modak's Family.—Mr. Modak's wife, Ramkorbai, had passed away two years before him. She was a most exemplary Christian, and helpful to her husband in his long life of usefulness. About two months before his death he met with another great affliction in the sudden death by cholera of his youngest daughter. Sumatibai was a lovely Christian woman, one of the ornaments of our Native Church. She had grown up to womanhood in the home of her parents, and having a good education, had been for years a teacher in the Christian Girls' School at Ahmednagar. As a teacher in the Sabbath School, and in other ways identified with Christian work, she seemed fitted for a life of great usefulness among the women of India. A few months before her death she had been happily married, and removed to a distant city to live. The news of her sudden death on the 6th of July was a great shock to her father in his feeble state, and a grief to her many former pupils and friends. The mystery of such a death must be left with Him who "doeth all things well."

Influence of such a Life.—Mr. Modak commenced his Christian life only eleven years after Ahmednagar was occupied as a Missionary station. His influence has helped forward the work up to the present time, and will continue to help in the future. Such a life is a rich legacy left to the Churches of Western India. It may seem sad when those who laid the foundations of the work here pass away. But thus it has ever been, and will be in years to come. Yet the work is the Lord's, and will not stop. He will bring forward other workers, and carry it on to a glorious consummation.