REPORT

OF THE

AMERICAN MARATHI MISSION,

FOR THE YEAR

1890.

BOMBAY:
PRINTED AT THE CAXTON PRINTING WORKS,

1891.
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</table>
1. GENERAL REVIEW OF THE YEAR.

Milestones.—There is a place on the steep and winding Ghat between Satara and Mahableshwar, very near the twenty-fifth milestone, where one may look back and see the twenty-fourth, and the twenty-third milestones, and he could probably see the twenty-second also but for a projecting spur of the mountain which hides it. In looking back after the toilsome ascent the previous milestones do not seem very far away, but one realizes that he is standing on a much higher plane than he was in his former positions. In the review of our Missionary work such milestones occur all along the way. The ascent may be steep and the progress slow, but in looking back over several periods of our work we can better realize the gains of the past, and the advantages of the present higher position. The following table shows the number of persons received to full membership of the church, in periods of five years each, for the last sixty years.

<table>
<thead>
<tr>
<th>Periods of Five Years</th>
<th>Whole Number received to Communion</th>
<th>Annual Average</th>
<th>Periods of Five Years</th>
<th>Whole Number received to Communion</th>
<th>Annual Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1831-1835</td>
<td>18</td>
<td>3+</td>
<td>1861-1865</td>
<td>259</td>
<td>51+</td>
</tr>
<tr>
<td>1836-1840</td>
<td>16</td>
<td>3+</td>
<td>1866-1870</td>
<td>213</td>
<td>42+</td>
</tr>
<tr>
<td>1841-1845</td>
<td>86</td>
<td>17+</td>
<td>1871-1875</td>
<td>400</td>
<td>92</td>
</tr>
<tr>
<td>1846-1850</td>
<td>73</td>
<td>14+</td>
<td>1876-1880</td>
<td>730</td>
<td>146</td>
</tr>
<tr>
<td>1851-1855</td>
<td>87</td>
<td>17+</td>
<td>1881-1885</td>
<td>745</td>
<td>149</td>
</tr>
<tr>
<td>1856-1860</td>
<td>373</td>
<td>74+</td>
<td>1886-1890</td>
<td>858</td>
<td>171+</td>
</tr>
</tbody>
</table>

Total received in 60 years: 3,918

The above table shows that although the growth has not been entirely regular, yet there has been increase, and that the rate of increase
is itself rapidly increasing. No one can examine these figures without seeing that the Mission now stands on much higher vantage-ground than it did at any of the previous points of observation. Of the present membership of the churches (2,306) more than two-thirds (1,603) have been received in the last ten years. The number received during the last year (215) is more than ten per cent. of the whole number (2,115) at the beginning of the year. The foundations of our work are deeper and broader, its influences are more widely extended, and the way is being prepared for a larger success in the near future. Never before was the outlook so cheering, or the promise of greater results so bright as at the present time.

Darkened Prospects.—Retrenchment.—But notwithstanding the cheering prospects so far as the work itself is concerned, we are met, at the threshold of the new year, by an order for heavy retrenchment. The recent financial disturbances in England and America, the stringency of the money-market, and the less favourable condition of exchange, have led our Home Committee to feel it necessary to reduce our appropriations for 1891 Rs. 25,433 below what we had asked for the proper carrying on of our work. The best interests of the work require enlargement. But setting aside enlargement we are unable to carry on the work we had already taken in hand. Our hearts are saddened as we look upon the fields white for the harvest while we are not able to thrust in the sickle, and listen to calls from every quarter to which we are in no wise able to respond. Will not the friends of Mission Work in India help us in this emergency? Donations, large or small, will be thankfully received by any member of the Mission.

The Gains of the Year.—The tables of statistics show that there have been substantial gains during the past year. The number of persons received to communion on profession of their faith is 215, which is 23 more than the largest number ever before received in one year. The net gain in church membership is 191, making a total of 2,306. Two new churches have been organized, making 35 in all. Twenty-one adults have been baptized but not received to the communion, and 142 children have been baptized, making the whole number of baptized persons 3,826. A real advance has been made in the contributions of the churches, Rs. 5,054 having been received during the year, against Rs. 4,630 the previous year. The number of day schools has increased by three, but the whole number of pupils (3,124) is less than last year by 156. There are 134 Sunday Schools, with 263 teachers and 4,836 pupils, a gain of 10 schools, 16 teachers and 118 pupils. Table No. 2 shows an apparent decrease of 8 in the number of Native Agents employed, but it is only apparent. It is
I.—THE YEAR.

owing to the separation in the tables of the Christian, and non-Christian Agents. Combining the two columns as in former years, they show an increase of 21 Native Agents. We have reason for gratitude to the Giver of Mercies for the manifest blessings of the past year.

Departures.—Rev. R. Winsor and family left for the United States, April 14th, on account of the serious illness of his children. Mr. Winsor was expecting to leave his family in America and return to his work alone within six months; but owing to further serious illness of the children his return has been delayed. His work at Sirur was left in charge of Dr. Bissell. Mrs. Sibley also found it necessary to take a furlough of some months, and sailed from Bombay June 7th. She has been staying with friends in England, and reports great improvement in health. She is expected back near the beginning of the new year. (Arrived January 26th, 1891.)

Arrivals.—Rev. James Smith and wife, who left India July 2nd, 1889, have returned to their work in Ahmednagar, arriving in Bombay August 4th. Mr. and Mrs. Smith brought back with them two young ladies, Miss Jean P. Gordon and Miss Belle Nugent, to enter upon Mission work. We welcome them to India. Miss Nugent is stationed at Ahmednagar, while Miss Gordon will labour in company with Mrs. Sibley at Satara. We were also very glad to welcome Rev. and Mrs. Corliss W. Lay, who arrived in Bombay October 21st. Mr. and Mrs. Lay will reside in Ahmednagar, and Mr. Lay will assist in the Mission High School.

In Memoriam.—Rev. Samuel Chase Dean was born at Oakham, Mass., U. S. A., March 28th, 1823. He was educated in Williston Seminary, Amherst College, and Andover Theological Seminary. In August 1856 he left for India, arriving in Bombay on the 12th of January 1857. After ten years of missionary life he left with his family for the U. S. A. on the 19th of March 1867. After his return to the United States, nearly the whole of his life was spent in Home Missionary work, in the States of Georgia and Nebraska. He died at South Bend, Nebraska, September 9th, 1890, leaving a wife, the daughter of Rev. Amos Abbott, formerly in this Mission, and seven sons and one daughter. Among Mr. Dean's chief characteristics were faithfulness to duty, uncompromising uprightness of character, patience in trial, and earnestness in preaching the Gospel of redemption. His last service was typical of his life. Though so weak he could not stand, and though suffering intense internal pain, he could not be persuaded to keep his bed. He appeared at the accustomed place, administered the rite of baptism and the Lord's Supper, and gave his farewell, saying that he would be with them no more on earth. His last moments were spent in conscious peace of heart, as he felt of his own sinking pulse and signified to those around him that his time had come to depart from hence and go to his everlasting Home.
II.—SYNOPSIS OF THE MISSION,
AND STATISTICS OF THE CHURCHES AND DISTRICTS.

Our Mission Field.—In connection with the map it will be interesting to take a statistical survey of our Mission field. Our principal Districts are Bombay, Ahmednagar, Wadale, Rahuri, Kolgaw, Parner, Sirur, Satara, Sholapur and Roha. It is impossible to give definite limits to all these Districts, but we take from the last Census Report the figures for the nearest approximate civil divisions. Wadale, Rahuri, Kolgaw and Parner are in the Ahmednagar Collectorate, hence we give the figures for the whole Collectorate. Sirur is in the Poona Collectorate, and the table covers only the Sirur Taluka, (or County,) although the work at Sirur extends into other Talukas as well. Wai and Bhuinj are in the Satara Collectorate.

Districts | Square miles | Hindu | Mussal-mans | Ciother | Total | No. of Towns | No. of Villages |
--- | --- | --- | --- | --- | --- | --- | --- |
Bombay City | ... | 22 | 622,851 | 158,713 | 111,652 | 783,216 | 1 | ... |
Ahmednagar Collectorate | ... | 6,606 | 634,184 | 36,992 | 27,452 | 751,228 | 7 | 1,327 |
Sirur Taluka | ... | 577 | 67,000 | 4,036 | 1,751 | 72,793 | 1 | 76 |
Satara Collectorate | ... | 4,588 | 1,003,918 | 36,712 | 16,720 | 1,062,350 | 14 | 1,329 |
Sholapur Collectorate | ... | 4,521 | 530,121 | 43,967 | 8,399 | 582,487 | 6 | 1,329 |
Roha Taluka | ... | 4,500 | 620,121 | 49,997 | 8,399 | 658,427 | 6 | 706 |
Ilolia Taluka | ... | 200 | 42,302 | 1,869 | 664 | 44,835 | 1 | 133 |
Total | ... | 10,974 | 2,835,382 | 284,889 | 166,618 | 3,286,889 | 30 | 3,570 |

BOMBAY AND KONKAN.

Residing at Byculla, Bombay.—Rev. E. S. Hume and Mrs. Hume, Rev. J. E. Abbott, Miss A. Abbott, Miss E. M. Lyman, Miss A. L. Millard.

Churches: Bhendi Bazaar, Rev. Tukaram Nathuji, Pastor, and Khoiyya Chatara, N. W. P. Mr. Anandrao M. Sangle, Marathi Editor of the Dnyaodaya; Mr. Imam Baksh Bawa, Evangelist at Roha; five Bible-readers; four Bible-women; twenty-two Schoolmasters; fourteen Schoolmistresses. Whole number of Native Agents—48. Outstations—6.

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, R. McCullough, Esq., and Mrs. McCullough, Miss Hattie L. Bruce, Miss Belle Nugent, Rev. C. W. Lay, and Mrs. Lay.

Churches at Ahmednagar, Khandala, Shendi, Jeur, and Wadgav.

Rev. Anaji Kshirsagar, Pastor of the Church at Ahmednagar. Six Preachers; five Bible-readers; six Bible-women; thirty-two Schoolmasters; eleven Schoolmistresses. Whole number of Native Agents—61. Outstations—10.

The Theological Seminary is in charge of Dr. Bissell and Rev. R. A. Hume. The Mission High School is in the charge of Rev. James Smith.

The Girls' School is in the charge of Miss Bissell and Miss Bruce.

II.—SYNOPSIS OF THE MISSION.

The WADALE DISTRICT is in the charge of Rev. Henry Fairbank. Churches at Wadale, Chande, Dedgaw, Panchejgew, Sonai, Shingave-Tukai, and Zawkhede. Three Pastors; one Preacher; eight Bible-readers; five Bible-women; twenty-one Schoolmasters; two Schoolmistresses. Whole number of Native Agents—41. Outstations—10.

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

The BAHURI DISTRICT is in charge of Dr. Ballantine. Churches at Bahuri, Shingave-Nayak, Wamburi, Belapur, Rahate, and Kataradi. Three Pastors; two Preachers; nine Bible-readers; two Bible-women; one Medical Catechist; twenty-three Schoolmasters; one Schoolmistress. Whole number of Native Agents—40. Outstations—20.

The KOLGAW DISTRICT is in charge of Dr. Bissell. Church at Kolgaw. One Pastor; two Preachers; three Bible-readers; four Bible-women; four Schoolmasters; one Schoolmistress. Whole number of Native Agents—15. Outstations—6.


The SIRUR DISTRICT is in charge of Dr. Bissell. Church at Sirur. Pastor, Rev. Narayan B. Thorat; one Preacher; one Bible-reader; eight Bible-women; fourteen Schoolmasters; two Schoolmistresses. Whole number of Native Agents—27. Outstations—10.

SATARA AND VICINITY.


The WAI DISTRICT is in charge of Mrs. Sibley. Church at Wai. Rev. Hariba Gayakawad, Pastor of the Church. One Bible-reader; one Bible-woman; three Schoolmasters. Whole number of Native Agents—6. Outstation—1.

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. Rev. Bhujangrao Gayakawad, Pastor at Sholapur; Mr. Prabhakar B. Keskar, Medical Catechist. Three Pastors; six Bible-readers; five Bible-women; twenty-one Schoolmasters; three Schoolmistresses. Whole number of Native Agents—41. Outstations 12.

SUMMARY OF NATIVE AGENTS.

<table>
<thead>
<tr>
<th>Role</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>Pastors</td>
<td>18</td>
</tr>
<tr>
<td>Preachers</td>
<td>19</td>
</tr>
<tr>
<td>Bible-readers</td>
<td>47</td>
</tr>
<tr>
<td>Bible-women</td>
<td>37</td>
</tr>
<tr>
<td>School-teachers, male</td>
<td>134</td>
</tr>
<tr>
<td>School-teachers, female</td>
<td>35</td>
</tr>
<tr>
<td>Non-Christian School-teachers</td>
<td>29</td>
</tr>
<tr>
<td>Medical Catechists</td>
<td>3</td>
</tr>
<tr>
<td>Editor</td>
<td>1</td>
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<tr>
<td>Total</td>
<td>323</td>
</tr>
<tr>
<td>Whole number of Outstations</td>
<td>113</td>
</tr>
<tr>
<td>Names of the Churches</td>
<td>Year of Organization</td>
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<td>-----------------------</td>
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<tr>
<td>Bombay</td>
<td>1837</td>
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<tr>
<td>Ahmednagar</td>
<td>1838</td>
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<tr>
<td>Satara</td>
<td>1838</td>
</tr>
<tr>
<td>Shur</td>
<td>1837</td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>1866</td>
</tr>
<tr>
<td>Shingar Vavayk</td>
<td>1856</td>
</tr>
<tr>
<td>Chando</td>
<td>1850</td>
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<tr>
<td>Parner</td>
<td>1886</td>
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<td>Kolgaw</td>
<td>1887</td>
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<td>Rishak</td>
<td>1888</td>
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<tr>
<td>Banegaon</td>
<td>1888</td>
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<tr>
<td>Bodgaw</td>
<td>1889</td>
</tr>
<tr>
<td>Wambali</td>
<td>1856</td>
</tr>
<tr>
<td>Shingar Vavayk</td>
<td>1850</td>
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<tr>
<td>Raharsi</td>
<td>1891</td>
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<td>Sholapur</td>
<td>1890</td>
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<tr>
<td>Wali</td>
<td>1872</td>
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<tr>
<td>Dhotro</td>
<td>1872</td>
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<tr>
<td>Wadagai</td>
<td>1875</td>
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<tr>
<td>Ranchal</td>
<td>1876</td>
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<tr>
<td>Joripag</td>
<td>1878</td>
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<td>Khirta Chuntara N. W. P.</td>
<td>1883</td>
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<tr>
<td>Kataradi</td>
<td>1884</td>
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<td>Aurang</td>
<td>1886</td>
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<td>Madhe</td>
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<td>Shewalkh</td>
<td>1838</td>
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<td>Zawkiha</td>
<td>1857</td>
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<td>Shieli</td>
<td>1888</td>
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<td>Jedo</td>
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<td>Wadagai</td>
<td>1889</td>
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<td>Hangaw</td>
<td>1885</td>
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<td>Kanhawi</td>
<td>1886</td>
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<tr>
<td>Wadgai</td>
<td>1890</td>
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<tr>
<td>Rupa</td>
<td>1890</td>
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1. CHURCH STATISTICS FOR THE YEAR 1890.

- This column presents the net results of Baptized on Profession and those by Letters of Dismissal into other Churches.

- Contributions during the Year.
### 2.—DISTRICT STATISTICS FOR THE YEAR 1890.

<table>
<thead>
<tr>
<th>Names of Districts</th>
<th>Missionaries in Charge</th>
<th>NATIVE CHRISTIAN AGENTS</th>
<th>SCHOOLS</th>
<th>SUNDAY SCHOOLS</th>
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<tr>
<td></td>
<td></td>
<td>No. of Churches.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bombay and Konkan also Lailipat, N.W.P...</td>
<td>Resident Missionaries</td>
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<th>Female Pupils</th>
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<th>Amount of Fees Collected</th>
<th>Amount of Government Grants</th>
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<th>Total Cost of School</th>
<th>Average Cost of each Pupil for the Year including Boarders</th>
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*Note: The data includes schools from various regions such as Bombay, Ahmednagar, Wadnep, Rahuri, Kolagw, and others.*
III.—PERSONAL AND GENERAL NOTES.

Notes from Rahuri.—Dr. Ballantine says:—"In looking backward upon the work of the year we see many reasons for thankfulness and for future hope. Among the higher classes work is more promising than ever before. They are becoming more accessible in their homes, and less exclusive in many ways. The Kunabi caste is more and more interested in educating its children, and it is only from lack of suitable workers that more effort is not put forward in this direction. We need more men who can successfully preach to and teach the higher castes, and not only this, but those who can command their respect by blameless lives. At present, in the Rahuri district, only one Catechist can be employed in this special work, and he has spent a part of the year at Ahmednagar in the Theological Class. From time to time we come in contact with men of these castes who are really 'seekers after God,' who seem to lack nothing except courage to separate themselves, if necessary, from Hindu friends, perhaps an aged mother, or a dependent child-wife, who might be left to a life like that of Hindu widowhood, or from a father whose will and wish have been law to his son. Perhaps we need still more to appreciate their difficulties, and we certainly need greater wisdom to be able to guide their fearful steps into the light."

Donations for General Work.—Mr. R. A. Hume writes:—"It is difficult to make it clear what a great help it is to receive some gifts which can be used for various kinds of missionary work which are not provided for by regular Mission funds. E.g. just before last Christmas there came an unexpected letter from a friend in America with a cheque for £5 and the words 'This will reach you about Christmas time. I hope you will know some way in which to use the enclosed.' There were many objects for which money was needed to help to make the year's accounts come out right, and words cannot express the relief which that gift brought. Hearty thanks are offered for donations from various friends which are acknowledged at the close of this Report."

In the Wadale Field.—Dr. Fairbank writes:—"I spent half of the year 1890 at the health station of Kodai Kānal on the Palni Hills. But I was allowed, during the cold season, both at the beginning and at the end of the year, to give my time to evangelistic tours in the
10 AMERICAN MISSION REPORT FOR 1890.

Deccan. Before this, having charge of a station, with its outstations and a corps of school-teachers, bible-readers and preachers, I had found that their superintendence used the larger part of my time. This year it was my privilege to give myself wholly to evangelistic work and to go from village to village, at a distance from our stations, where the Gospel had been preached infrequently, if at all. So I tried to improve on my former style of itineracy—to diminish its expense if practicable, and to secure better results from a given amount of work.” (See Section X, Touring.)

The Station at Sirur.—Dr. Bissell writes:—“On account of the ill-health of his family Mr. Winsor left Sirur early in the year to take them to the home-land. He was hoping that he might return to India within six months; but the illness of his children caused further detention, and at the close of the year we have no definite news of the time of his return. However, we confidently hope that he will be at Sirur again early in 1891. At Mr. Winsor’s request I consented to look af ter the work at Sirur in his absence. But the pressure of other duties has not allowed me to give the time and attention to this district which its importance demands. I have visited it generally once a month, and have been in constant communication with the Pastor of the church and the Native Catechist in charge of the work.”

A New Out-station in the Satara District.—Mr. Bruce writes:—“Those who have read of our attempts to establish out-stations in the Satara District, in the Reports of former years, will know the difficulties which we have to encounter. It is gratifying, however, to know that after a few months’ residence in a village out-station our helpers generally win the respect and good will of the majority of the people, as has been evidenced by many expressions of interest, when, as in one or two instances, I have had occasion to transfer the men and send others in their places. In June last we resolved to make an effort to obtain a house at Atit, a large village on the Kolhapur road 12½ miles south of Satara. At first everything seemed very promising, and we were in hopes that we should gain an easy victory; but one difficulty after another arose, and though we made the most strenuous efforts, it was not until December that we were able to secure a lease of a suitable house. Repairs had then to be made, so that the new year dawned upon us before the place was actually occupied. Atit is situated in a fertile region, and
has a good number of villages within easy access from it. Among these is the village of Pali, four miles distant, where there is an annual fair for the worship of the god Khandoba, which is attended by some 50,000 people from all parts of the district. We trust that this new outstation will be as a bright light in the midst of the darkness of heathenism."

The Wai District.—Mrs. Sibley says:—"During the last seven months of the year, while I was absent in England, the work of the Wai District was in the charge of Mr. Bruce. Under his kind and wise supervision the work has prospered, and at the end of the year the Church, Sunday School, Day School and evangelistic work are in a hopeful condition and give promise of true success in the year to come."

Evidences of Progress at Sholapur.—Mr. Gates says:—"Mission work has shown evidences of progress in the Sholapur district during the year. Among them may be mentioned: (1) The sale of Bibles and Tracts has increased. The sales have been double those of any previous year. This seems to indicate an increasing desire to investigate the truth. (2) There never has been less opposition to the preaching of the truth. (3) Schools are in a better condition, and seem to be better appreciated. (4) A better acquaintance with the people has helped them to feel that Christians are not so bad as they supposed. A while ago a Government School Inspector, while speaking of temperance, remarked, 'I suppose you Missionaries drink so moderately that you find it easy to advocate temperance among your people.' The part which the Missionaries have taken in temperance work the last year has helped the people to see where we stand on this question."

Prospects for the Future.—Mr. Harding, in concluding his report for the year, says:—"The prospects of our work as a whole, at the close of the year, were never brighter, though in looking over the wide harvest fields we are often saddened at the fewness of the laborers and the inadequate means at our command to carry on the work."

IV.—THE CHURCHES.

**Synopsis.**

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**Gains during the year.**

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<tr>
<td>Net gain</td>
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**The Ahmednagar Church.**—Mr. R. A. Hume says:—“During the year thirty-two persons joined the Ahmednagar Church on profession of faith. Most of them were pupils who had long been in Christian Schools, and many of them were the children of Christians. Early in the year some helpful special meetings were held to explain more fully the character of the Christian church, and the duties and privileges of its members. Much instruction on these subjects is needed in all our churches.”

**Churches at Shendi, Jeur and Wadgaw.**—Dr. Bissell says:—“The three churches to the North of Ahmednagar have been each in charge of a resident catechist, and have kept up their Sabbath services with a good degree of regularity. Mr. Uzgare and myself have also visited them occasionally for Sabbath worship and administering the ordinances. Towards the close of the year the churches of Shendi and Wadgaw united in giving a call to Mr. Sayaji Tukaramji, a licentiate who has been preaching to them a year and a half, to become their pastor. And he having accepted the call, the Pastors’ Union arranged to hold a meeting at Shendi in January 1891 to examine the candidate, and if deemed advisable to proceed with the ordination. We trust this measure will conduce to the spiritual growth of these weak churches.”

**Church at Kolgaw.**—“The pastor of the Kolgaw Church and his wife were both seriously ill in the early part of the year, and spent several weeks in Nagar. But they were mercifully spared, and were soon able to return to their work. The Gospel is preached at four important places in the Kolgaw district by resident catechists, and the knowledge of the truth is readily received by many of all classes. Here and there an occasional convert finds courage to come forward and confess Christ. But the great ingathering for which we pray and wait is still deferred. We are sure, however, that the way of the Lord is being prepared in these villages, and that He will come in His own good time. Many of the people regard the Bible as a divine book. On one occasion recently I read the 10th chapter of Jeremiah at a Sabbath Service, showing the sin and folly of idolatry. A little while afterwards one of the Hindu hearers met me, and asked...
what passage it was that I read. I gave him the chapter and book, and he said, 'I have a Bible at home, and my boy can read; I will get him to read that chapter to me again.'"

The Churches in the Wadale District.—Mr. Fairbank writes:—"The great event of the year in our annals has been the-organizing an independent church at Wadale. The Christian population in and about Wadale, some indigenous, some imported, had grown so numerous that an independent organization had become necessary. There was a large attendance on this occasion—delegates from all the neighbouring churches, and my father, Dr. Ballantine and Mrs. Harding from among the Missionaries, making in all an audience of about 250. We were doubly grateful for our nice large school-house, finished in 1888, which now serves as chapel, and in which the whole 250 were comfortably seated. My father in his reminiscences carried back the audience to the days of the past, and showed very conclusively the change in the attitude of the people. Days when the Missionary asked for a cup of water to drink and was refused, are gone by. Instead there is the outward show of courtesy from all and much real friendliness, while professing Christians are found all through this Godaveri valley, and their numbers and influence are increasing yearly. The Wadale Church started with a membership of 100, 67 coming by letter and 33 on profession of their faith. These latter were boys and girls from our Station School who had formed a candidates' class, and for some time had expressed a desire to take this step. During the year 27 have been added to the number of communicants. The church has done some voluntary evangelistic work in the villages near to Wadale. The custom has been for teachers and school boys to go out in companies Sunday mornings, visit 3 or 4 villages, and come back in time for Sunday School, at 11 o'clock. No native pastor has yet been chosen for this church. We pray that just the right one may be raised up for it. Before closing the report of this church we would mention with gratitude the gift of a Communion Set from friends in America. We hope that each Communion Season as it comes may be marked by increased devotion and spiritual-mindedness.

In November the Panchegow Church received 19 persons from Kaldakwadi and Mahtapur, into its membership. These people are industrious and well-to-do, and we hope much from them.
The Shingave Tukai Church keeps up its reputation of being the most wide-awake, intelligent community we have, while at the same time quarrels which have been handed down from father to son, are still going on more or less and hinder the spiritual growth of the church. The school there has the brightest boys of any school in the district, and there is more knowledge of Christian truths and a more hearty appreciation of them, than elsewhere.

The Sonai Church is the most unfortunately situated of all our seven churches. The S. P. G. Mission has a boarding school for boys and a boarding school for girls, and several agents, in Sonai itself. There are schools and agents of that Mission at work in several villages around Sonai also. The Roman Catholics too are working the same territory. The result is that the people living in and about Sonai are a most difficult people to deal with. They are fickle in their attachment to any one Mission, and come and go on the slightest provocation. Besides this among the Mahars of Sonai there is strife concerning inheritance, and gambling and play-acting of the filthiest kind are much indulged in. The Pastor too by a course of absenteeism some years ago lost to some extent his hold upon the affections of the people. Consequently the state of the church is far from favorable.

The Pastor of the Dedgaw Church died in April of this year. This is a serious loss. Pastor Mahipatraw had been a leader in the Christian community for many years, and was respected and loved for many sterling qualities. His was of a genial, kindly nature, and his memory is sweet wherever he was known. His death makes a large gap in the line of our native workers."

Churches in the Rahuri District.—Dr. Ballantine says:—
"The Wamburi Church has suffered from the influence of the Roman Catholics especially, who offer inducements in the way of money, garments, &c., to our church-members and their children who belong to our school. In Belapur the people are united in their Pastor and services are well attended. In Bhokar a time of persecution has been endured by the Christians from the townspeople, who have refused them even water and access to the weekly bazaar to buy food. They have had to resort to the courts to obtain their rights, and their case is as yet unsettled."
The Church at Sirur.—Dr. Bissell writes:—"The Pastor reports that the regular Sabbath and weekly services have been kept up and have been well attended. The women also have their weekly prayer meeting, taking turns in conducting it now that Mrs. Winsor is not with them. The Gospel has been preached throughout the district as in past years. Many invitations come to the Christians to come and sing their Christian hymns, and the people listen with much interest. Often they seem fully convinced of the truth, but the fear of man and the bonds of caste hold them back from confessing Christ."

The Church at Lalitpur.—Mr. Abbott writes:—"I have had the privilege of visiting this far off and needy flock twice this year. At each visit some were received into the church by profession of faith. It is not a little remarkable that this little church, neglected though it is, grows in numbers even more than some other churches that receive greater care and on whose help much money is expended. The great cry of this church is still that some missionary be sent to them to minister to their spiritual wants."

Organization of a Church at Roha.—Mr. Abbott writes:—"For about ten years the district around Roha has been worked by our Mission. Teachers and preachers in gradually increasing numbers have been sent into this field, and year by year more and more of the seed of the truth has been sown. The first fruit of this labour was gathered in the month of November, when a woman of the Bhopi caste and her son were baptized on profession of their faith in Christ. This accession re-opened the question of organizing a church at Roha, and accordingly on the 18th of December a council of pastors and delegates met together and formed a church, consisting of seventeen members. The occasion was one of great interest, and was attended by many Hindu and Jewish friends, and the pupils of our schools. As the year closes we are expecting another accession to the church. A Brahman young man, a former pupil of our English school, has come out publicly for Christ, and is now enduring the persecutions that always follow such a step."

Mr. Imam Baksh Bawa adds:—"The little community of Christians working in connection with the Mission at Roha, had long desired to be organized into a church, but their desire was not fulfilled until the 18th of December. The
church has the strength of 17 adult members, and four children. It has pleased the Lord to let us rejoice over the conversion of a woman and her boy, who came out for Christ last May, but who were baptized in October. This woman is the first fruit of our labours in the Konkan. Near the close of the year we had a young Brahman come out boldly for Christ. He was about four years ago a student in our Roha English school, where he first heard about the 'glad tidings of great joy.' It did not, however, give him any joy then, for he was moved to oppose Christianity rather than favour it. But the seed sown worked in his heart during the years he was wandering in different parts of India after leaving our school. About six months ago he returned from Indore, where he was last employed by the 'Society for the Protection of Cows,' as their preacher. Since he returned he took the subject of his own salvation earnestly to heart, and finally by the help of God he found salvation as it is in Jesus. He has joined the fold though not yet baptized.—The Church raised this year by tithes and donations from friends more than 300 rupees, which they spent in supporting an evangelist. For the year 1891 they have decided to send two preachers to Mahad, undertaking to spend about Rs. 550. All this of course cannot be raised by tithes alone, though all of us pay our full tithes. A part of the expenditure will have to be met by donations to be collected from friends, and I would through this report appeal for help to those who take an interest in the Christian work undertaken by our Church."

The Church at Satara.—Pastor Vithalraw writes :—“The spiritual condition of the Church has, for the most part, been satisfactory during the year. With the exception of a few individuals, the members appear to be walking humbly before God. Our Heavenly Father has kept them by the Spirit of His power, and we thank Him for it. One woman and one child have died, and nine persons have been received to the Church on profession of their faith.”

The Sholapur Church.—Pastor Bhujangraw’s Report :—Pastor Bhujangraw, in making his report, first mentions three causes for special thanksgiving—(1) for the abundant harvest, notwithstanding the great anxiety in the early part of the season lest there might be a famine; (2) the preservation of our people when the influenza prevailed so extensively; (3) the restoration of one of the Missionaries from a serious illness at the beginning of the year. He then continues—
IV.—THE CHURCHES.

"As in previous years much Christian work has been accomplished this year. The class of candidates for church membership has met every Wednesday p.m. and the children have manifested great interest in the acquirement of religious knowledge. It may be said that the spread of the Gospel in the city and villages has now received a new impulse. Some hear with greater willingness, and seem to be hungering for the truth, and there is great need of preaching the Gospel to them as we have opportunity, and for this there is need of men and money. There seems a greater willingness, than formerly, to read books and tracts and portions of Scripture. At present there are five Sunday Schools in the city, and these are more prosperous than formerly. Thus the Kingdom of God is increasing and spreading; of this I have no doubt at all. The Sholapur Church has given this year for religious purposes Rs. 320-8-3 and has expended Rs. 315-8-5. If all the church members would give regularly, the amount would exceed Rs. 400. One man who is the night watchman for some Hindus, gives from his wages 8 annas every month, and from this the Hindus understand that he became a Christian not to receive, but to give for our holy religion. At the close of the year there were 113 in the church; 72 men and 41 women. Of these six men and ten women are unable to read. Four adults have been baptized from Hinduism, and 15 children baptized in infancy were received to the Church. Thus in all 19 were received to the Communion and 19 children were baptized. One woman sixty years old and one infant have died. Some of these 19 adults received to the Church had a very excellent experience. All these were young except one, who was 55 years old. Thus remembering their Creator in the days of their youth they were walking in His way. Others also are inquiring the way of life, and for these we earnestly desire the prayers of all God's people."

Churches in the Sholapur West District.—Mr. Gates reports:—"The additions to the churches in the Sholapur Western field have not been as large this year as last, and circumstances have happened in one Church which greatly tried the faith of the Pastor and of some of the leading members. But on the whole there has been a growing attachment to the Christian religion. Christian endeavour work has revived, and the attendance at Church has been more regular. By the kindness of friends in America a building has been
erected at Shetphal which is used for a church and a school. This is a great help to the people, and they seem to appreciate it. When I was measuring the ground for the building, some Hindus thought it would never do to have Christians meet there, for they said that the Christian and Hindu children would come in contact with each other and would quarrel. At the dedication of the building many of the leading men of the town came and seemed pleased to see the Christians in a comfortable place for worship. The quarrels have been indefinitely postponed.”

Ordination of Pastor at Dhotre.—Mr. Harding says:—“In March a Council was convened at Dhotre to ordain Mr. Bhiwaji Darkuji over that Church. For some years he has been in charge of the work in that region, and it is hoped that his ordination may be helpful to a more rapid development of that church. There have been additions to the Church every year, but some have died and others have removed to other places, so that the church is now not much larger than it was eight years ago.”

Difficulties in the Watwad Church.—Mr. Harding writes:—“It might be supposed that a native church, with a pastor of its own, would need very little care from the Missionary, and that he would be left free for other work. This is true to a great extent in regard to all ordinary pastoral work, and the fidelity and success of many of our pastors is a constant cause of gratitude. At the same time the most difficult and important work of the Missionary frequently comes in connection with these fully organized churches. The pastors, especially in the rural districts, are prone to be overbearing on one hand, or on the other, when trials come, they are discouraged and become remiss in their work. The church members are sometimes too exacting and are prone to leave to the pastor all active Christian work. At the same time they are slow to assume any definite portion of the pastor’s salary or to contribute to the charitable work of the church. Resolves and promises come very easily, but often non-fulfilment of these promises is the rule and not the exception. It is almost incredible how careless the ordinary native is about fulfilling a promise to pay money at a given time. These habits and tendencies, together with party spirit, brought very serious trouble to the church at Watwad during the year. At one time it seemed likely to result in a
permanent alienation between the pastor and the majority of his
church. But before the close of the year a complete reconciliation
had been effected, and at a meeting on Christmas day the tide of brotherly
feeling seemed to sweep away all traces of past disaffection. But I see
plainly that there must be much growth in all the Christian graces
before the church will be secure against such trials, and become
a great power for good. Notwithstanding these trials, I have seen this
year the most gratifying proofs of sincere piety among this people.
Such habits of prayer, such a simple trust in God in times of trial,
indicate very clearly a genuine work of the Holy Spirit.'

V.—EDUCATION.

SYNOPSIS.

No. of Higher Schools 7 | No. of Christian Pupils 979
Station Schools 7 | No. of Boarding Pupils 432
Common and Village Schools 116 | Total Cost of Schools Rs. 6,779
Total No. of Schools 130 | Received from Government
No. of Teachers 206 | Grant-in-Aid 7,539
No. of Male Pupils 2,523 | Received from Pupils 4,665
No. of Female Pupils 839 | Received from other sources 3,439
Total No. of Pupils 3,382 | Total Cost to the Mission 31,516

1. THE THEOLOGICAL SEMINARY.

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.

Mr. Hume writes:—‘On account of my absence from Ahmed-
nagar during June, due to severe sickness in my family, the term of
the Theological Seminary in 1890 was only four months, instead of
five months as usual. But during those four months the class of
thirteen did a great deal of good work. The following subjects were
studied daily: Exegesis of First Corinthians and a part of Second
Corinthians, the Life of St. Paul, Church History, and also English
by most of the class. In addition there was instruction in practical
Homiletics once a week. For two weeks there was instruction in some
of the Evidences of Christianity. At one time the Rev. H. J. Bruce
gave some lectures on the development of Doctrine in the New
Testament. At another time Dr. Ballantine gave some lectures on
Physiology. As usual, all the students engaged in some regular
Christian work. Every new term of study shows a gain of mental and spiritual power in the students."

2. MISSION HIGH SCHOOL AT AHMEDNAGAR.

During the first part of the year this school was in charge of Prof. R. McCullough. In August Mr. Smith returned from his furlough and resumed charge of the school. Mr. Smith writes:—

"I resumed charge of the Mission High School on the 6th of August and found the school in good working order. There has not been any marked increase of numbers, but I believe the quality of the work done was never better. Mr. McCullough and his assistants must have worked unusually hard to maintain such a high grade of efficiency. The Educational Inspector's Report is very favourable indeed. Three more boys have won Government scholarships. There are now 10 Government scholarships held by pupils of the school, besides 5 other endowed scholarships. These scholarships are worth from Rs. 3 to Rs. 5 a month, and aggregate Rs. 756 a year. At the Matriculation Examination, also, the school did well. Eight boys were sent up, and six passed. In the eight years that the school has been in existence, a very great change has come over the Christian community. When the school was first opened there were only 2 boys in the Christian community who were advanced enough in their studies to enter the school. In the meantime, four have passed the Matriculation—two of whom are reading for their final examination for their University degree. Of the 32 Christian boys now in the school, 25 are in the High School proper, and 7 only in the Middle School. Four Christian boys hold Government scholarships and none are supported in any way as far as I am aware by the Mission or the Missionaries. I have been able until now to offer scholarships to all deserving Christian boys that were not able to help themselves, but I regret to say that my funds are now exhausted, and I must appeal to the friends of the school to help me carry on the work."

3. BOARDING AND STATION SCHOOL AT BOMBAY.

The Bombay Station School.—Miss Abbott writes:—"Owing to the long illness of Mrs. Hume and the consequent preparations for the departure of the family for America, Mrs. Hume has been unable to write a report of this school—a fact much to be regretted, as no one else has at hand the statistics necessary. However, in general, we have to record the prosperity of the school. In numbers it
has held its own, and, in its acquirements it has not lost greatly, although the school could not but feel the deprivation for some months of the personal supervision of Mr. and Mrs. Hume. The 'Government Inspector expressed himself as more than ever pleased with the results of the examination, commending both teachers and pupils for their increased faithfulness. Lord Reay, the late Governor of Bombay, visited the school at Easter time, and evinced his sympathy with the work and especially with its Christian phase. Among the teachers, Malanbai Kukdó, who has been connected with the school as pupil and teacher since it came into the hands of Mr. and Mrs. Hume, has gone to Poona to become a teacher with a high salary in Pandita Ramabai's Home for Widows. Another, also pupil and teacher, Shantibai, has become the wife of our pastor, the Rev. T. Nathuji. Of the pupils who have finished the course, two have entered Government offices, two have become teachers in the school, one of these latter having married a teacher already in the school. A fifth is continuing his studies. During the first months of the year there was much illness among the girls, and one of our most faithful and valued pupils was called home. Rumalda was a motherly girl and the matron's right hand. In April the girls were moved from their narrow and unhealthy quarters to the large airy building secured to them by the ladies of the Woman's Board, and we are grateful to record that since the removal, there have been no cases of serious illness, and the joyous, healthy appearance of the girls testifies to the wisdom of the change. Governmental red tape and mysterious slowness of departments have been fully developed in connection with the purchase and repair of the commodious building which is named 'Bowker Hall,' in grateful recognition of the services rendered the Woman's Board by the long presidency of Mrs. Bowker. At the time of our writing the last papers have been duly approved and signed, and tenders are out for the repairs. When these are made and the building properly arranged, the young ladies of the Mission will find in it a delightful home, and it will be greatly to the advantage of the school girls to have their presence and personal supervision. The boys' dormitory has escaped all illness but slight fevers and the influenza. With the close of the year, Mr. and Mrs. Hume sever their connection with the school until their return in health and strength to take up the work to which they have devoted.
their lives. We who take up the burden feel that the separation is of body only, and that their interest in and labors for the school will not cease in their absence.”

4. GIRLS’ SCHOOLS.

The Girls’ School at Ahmednagar.—This school has been in charge of Miss Bissell and Miss Bruce through the entire year. Miss Bissell reports:—“It is with mingled feelings of encouragement and discouragement that we begin the writing of this ‘Annual Report’ of our Girls’ School. One of the principal reasons for discouragement is the thought that an Annual Report must so inadequately represent the real state of the school and its pupils.”

Report for 1890—“The dormitories are now in a good condition. There have been from seventy to eighty boarders, most of whom have enjoyed good health. One girl, who shows a tendency to consumption (her elder sister died of that disease four years ago), has been sent away for a change of air, and probably will never study much more. The influenza invaded our ranks, and for two weeks it was something of a farce to keep the school in session. We are grateful that no one received any permanent injury from the disease. There have been no cases of special discipline, but a growing tendency to boldness and a lack of becoming modesty have been observable, and caused us some anxiety and troubled thought as to how closely the reins of government should be held at this critical point. But no report can go into the details of caring for one hundred and fifty girls, bodily and spiritually. There is the attempt to understand each individual character, not only, but to follow it through the different phases of its growth. There are the repeated failures, and the as oft repeated attempts to correct in so wise a manner as to help and not discourage; the apathy on the part of some as to things spiritual and the corresponding attempt to arouse an interest and concern; the constant correction of low habits of thought and speech, with the effort to keep continually in sight a pure, high ideal; the persistent inclination to untidy ways, and the corresponding endeavour to create a desire and liking for cleanliness; the ——— but ‘their name is legion.’

The Government Examination.—“The Government examination was sprung upon us the last week in August, a month earlier.
than usual. Four classes did very nicely; the remaining three not as well as they should have done. The Government grant for the Vernacular Department was increased by Rs. 46. The Anglo-Vernacular School being on the 'Fixed List,' its grant was not changed. The Government Inspector was overheard by our Hindu Masters to speak of the work of the school in terms of high praise, to the prominent native gentlemen of the city. He was so pleased with the Modi copy-books of the Second and Third Anglo-Vernacular Standards, that he asked to be allowed to take them for a day or two, to show to the pupils of the Municipal Boys' School, 'to put them to shame.'

Examination in Bible Studies.—"Mrs. Bruce examined the School in the Bible, the first week in October. The marks given indicated good work on the part of most of the pupils, and remarkably faithful work on the part of a good number. Some of the pupils were overheard discussing the examination, and much pleasure was expressed at the manner of conducting it. We thank Mrs. Bruce for her kindness and patience in this work."

The Annual Prize Giving.—"The maps, and the class in Gymnastics, consisting of sixteen little girls trained by Miss Bruce, formed the attraction of the prize-giving this year. The other exercises were very simple, as usual, consisting of singing by the pupils in Marathi and English metres, and two or three recitations. Mrs. Judge Hammick encouraged both pupils and teachers by her presence through the hour, and by distributing the simple prizes."

The Classes.—"Seventeen girls have left for homes of their own. Several of these had been in school many years, and had endeared themselves to us by their faithful, conscientious conduct. Of these we feel sure that they will do good wherever they go, and that they were worth all the effort we put forth for them. Concerning others we are not so comforted. These sixteen were, of course, among our older girls, though not all were from the higher classes. Their places in the boarding circles have been filled by a large number of younger girls from our different Mission stations and village day schools. Except in special cases, we require applicants from village day schools to pass the Government Second Standard before taking them in here, and where there are Station Schools they pass the Third Standard, coming into our Fourth. We have thirty-
four pupils in our Fourth Vernacular Standard; twenty-two in the First Anglo-Vernacular; fifteen in the Second Anglo-Vernacular; five in the Third, and five in the Fourth, which is the highest class. One of these five is a Parsee."

Contributions.—"The boarders have tithed their grain as usual, and the grain given has been sold month by month, amounting, in the course of the year, to Rs. 12. The Christian Banner Society has given Rs. 10 to the Fund for helping feeble churches, and also partly supported a pupil in school."

The Christian Banner Society.—"For some five months the evidences of spiritual life among the pupils were most encouraging. The older pupils took an earnest interest in the spiritual welfare of those who had as yet evidenced no change of heart; the meetings of the Christian Banner Society were well attended, and many took an active part. Twelve girls were received into the church during this time, and others seemed to be thinking seriously. But as the time drew near for the Annual Meeting of the Society, there was the usual excitement in getting up a programme; more or less strife as to who should take the prominent parts in the dialogues written for the occasion; and thus they lost sight of the main object of the meeting. Dr. Gründeman (from Germany) was present during the exercises, and expressed himself much pleased at what he saw. The meeting held on the morning of New Year's Day was very hopeful. Certain topics had been assigned different ones by a committee of the girls, and a more earnest, reverent spirit prevailed. God grant it may prevail throughout the coming year!"

The High Caste Girls' School at Ahmednagar.—Mrs. Bissell says:—"This school has suffered quite a calamity this year in the loss of two of the teachers. They were girls from our boarding school, and after teaching in this school very acceptably two or three years, they were married and have gone to homes of their own. Some of the girls had become so much attached to them that when they saw new teachers in their places, they said, 'we will not go,' and so they did not come again. Girls and boys do much as they please about such things. When the parents are questioned, they say, 'what can we do if the child does not want to go?' One little girl in one of the higher classes lost some weeks by being married, and another several
months by the long continued illness of her mother, who finally died. Then the father said, 'She is a poor motherless child, and how can I cross her will. If she wants to go she may.' She came until preparations began to be made for her marriage, and that was the end. One little married girl perseveres in coming, and is getting on nicely. The Jewish girls come very regularly, and attend the Sunday School too. At our little prize-giving many mothers and cousins and aunts came to see and hear, and a number of the old school girls were present, and looked so pleased to be with us again. The exercises were very simple—a little reading, reciting native poetry, singing hymns and exercise songs, and telling some Bible stories. The school has been smaller than last year, and this is true of every girls' school in the city. The Sunday School is the most hopeful thing about it, for in that we have direct religious instruction. It has had an average attendance of sixty-five girls and boys, and sometimes men, occasionally women."

High Caste Girls' School in Bombay.—Miss Abbott writes:—"My School in Seven Roads has continued to give much pleasure and satisfaction. The attendance has been good and the improvement of the girls has been marked. At the annual examination the Government Inspector expressed himself as greatly pleased with the results. The older girls had each prepared a small skirt and jacket entire for inspection, and very neatly they were made. The small catechism has been perfectly learned, and many hymns and passages of Scripture have been committed to memory. Owing to the high rents of the locality, some families threaten to move away, in which case the school would be greatly injured. At the prize-giving, two of the leading men urged the people not to move away for they could not find a better school for their girls. They expressed themselves as being under great obligations to those who carried on the school, including, among the benefactors, the ladies in America who had given so generously for its maintenance."

High Caste Girls' School in Parel.—Miss Lyman writes:—"During the past year there have been many changes in our little school; many of the bright little faces have disappeared, but new ones have taken their places, so that the number has not been diminished. The oldest pupil, a girl of thirteen, who was in the sixth standard, has left the school because the neighbours laughed at
her for attending it. She has not, however, passed from our influence, as she wishes me to teach her in her home. In April, while I was at the hills, Rumaldabai died. She had been the faithful assistant teacher since the school was organized, and was dearly loved by the pupils and their friends. Although many months have passed away since then, the women still speak of her with affectionate remembrance, showing how they had been influenced by her sweet Christian life. The annual prize-giving was held a few days after Christmas. The previous Sunday, when I went as usual to the Sunday School, the landlord handed me what I supposed was the quarterly accounts. It was, however, a note saying, ‘Herewith I beg to enclose Rs. 5 for the prizes to be distributed among the girls of your school.’ His wife is the woman who asked Mrs. Hume to organize the school in the village, and his daughters have been our pupils, so that he has been interested in it; but this mark of his appreciation was wholly unexpected, and done in such an unostentatious way that it was a pleasant surprise.

At my urgent request the daughter-in-law is allowed to attend the school while in the house, so that this child is gaining, by her marriage, advantages which other girls lose. Even at the prize-giving she was permitted to sit with the other girls in the presence of her mother-in-law and husband.”

**Girls’ School in Worli.**—Miss Millard says:—“From the first of the year our school in Worli was quite as encouraging as usual. There was an average attendance of twenty girls, who beside their usual studies committed to memory the fifth, sixth and seventh chapters of Matthew (that is the older ones), while every one, large and small, committed the Lord’s prayer, the Beatitudes, the twenty-third Psalm and single verses to be repeated each Sunday. These children commit to memory very easily, and it is a great joy to think that they have that which can never be taken away from them as are some of the books which we have given them. We hope and pray that in future years, when they have homes of their own, they may themselves follow as well as teach to others the prayers which they have heard and the Scripture and hymns which they learned as children. In the month of October last every pupil was suddenly taken from our school, and the reason of this was the fear of our influence over
the children. That this sudden fear should have come upon the parents is to be explained in this way. A young Brahman lad, the son of the master of the Government boys' school in the village, suddenly disappeared from his home. It had been noticed that he listened with interest to our preacher, and sometimes entered into discussion with him. His sudden disappearance and this report made the father suspect us of having something to do with it.

A day or two later he received a postal from his son saying 'Fear not, I am well, and have not broken caste.' This confirmed him in his first impression, and without further information he spread the report that we had hidden the lad. Our school teacher's house was watched for three days and nights. Meanwhile every child was taken from the school. We personally went among them and tried to make them understand that we did not and could not forcibly make Christians, that when anyone became a Christian we never kept it secret but told it joyfully. After some time it was ascertained where the boy had gone. Then the father admitted that he had been the cause of breaking up our school and begged our pardon, though not until he had been compelled to do so by the Government Inspector of Schools. His pardon came all too late. Our school had been closed some weeks, and up to the present writing (December) we have been unable to gather our children together again. This is a sore trial to us, but it shows that the people are thinking and that is far better than stolid indifference.

It has brought us and our work all the more prominently before the people, so we hope and pray it will lead them to think seriously of the difference between Christianity and Hinduism, to give their hearts wholly to Christ, and thus prove this trial to have been a blessing in disguise. We feel that God has blessed our work there. Will you not pray with us for a greater blessing?"

New Building for Girls' School at Rahuri.—Dr. Ballantine writes:—"The Rahuri compound has been beautified the past year by the erection of a building for the Girls' School and Dormitories. They occupy the south-eastern corner, and seem as suitable to the place as the place does to them. The school is especially beneficial to Rahuri girls, and we hope that the whole character of the Rahuro Christian community will be in time very much improved by its means. Our Christmas was celebrated by both the boys' and girls' schools.
together in the new building. Every one of the hundred children was happy and satisfied with the garments, gifts and sweets which fell to its share. The Brahman lads went through the streets of the town showing their books and cards, and took them into homes where such articles rarely or never find their way. In such little ways the interest of the town’s people is being slowly yet surely increased.”

**Girls’ School at Sholapur.**—Mr. Gates says:—“The new Christian Girls’ School is a curiosity. It is composed mostly of girls married in Hinduism. Three are wives of boys in the Station School, who are now Christians. Two were turned away by their Hindu husbands, one of whom has just married a Christian. Some of our Christian married women have been glad of the opportunity to come in and join the classes. There are other Hindu child-wives of our Christian boys whom we hope to get into the school.”

**Station Schools.**

**Station School at Ahmednagar.**—Mrs. Bissell says:—“The Station School has given credit to its teachers this year. The boys have done well in their studies, were commended by the Government Inspector, and their Bible examination was pronounced, with few exceptions, ‘exceedingly good.’ Sixteen boys were promoted to the Normal School, and two to the High School at the close of the year. Only one boy was received into the Church, but they are mostly quite young boys, and the influences at work upon them will later on. They have a ‘Mutual Improvement Society’ which is held one evening a week, and has seemed to be helpful. Much care is taken to secure good behaviour in church, punctuality in attendance, and quietness during the service. Most of the boys have deserved praise for their observance of the rules regarding this. There is great need of a dormitory for these boys, as many are from the villages, and have no home here. It is very difficult to control their going and coming when they board around in families as now. We have been allowed by special favor to use one of the dormitories of the theological students for them to sleep in, but we hope some kind heart will be led to supply the funds needed to build a comfortable dormitory, which may furnish the home we want for these boys while in this school. There were thirty-one in the two classes this year. The new term has opened with twenty-four.”
Station School at Wadale.—Mr. Fairbank writes:—

"Both departments have been very full the past year, and yet some have had to wait another year because there was no more room or means to receive them. These boys and girls have many serious faults, but we are encouraged to see how much they improve after being at Wadale for a few months. It is a great blessing to them to get them away from the evil influences which surround them in their homes. The most important item to report in connection with the girls, is the building of their new school house and dormitories. These were completed in time for occupancy at the beginning of the rainy season in June, and have been a great comfort and blessing. There has been only one case of serious illness during the year, which testifies to the benefit of clean well-ventilated rooms. Among the new girls this year there are four who were married in the Hindu way in childhood. Their boy husbands are studying to be teachers. We told them if they did not allow their wives to be educated, we could not give them further aid in their own studies. This statement made the girls appear when the school year began. As they are quite young yet, there is time to fit them in a measure for the responsible position which they will hold as teachers' wives. Another new girl is blind. She had studied in her own village school, but had a great desire to learn more and begged so hard to come to Wadale that this year we took her in. As is usual with blind people she has a good memory and is very fond of music. In time we hope she will become useful in teaching the little ones. The grant-in-aid from Government this year is more than double what it was last year, showing that there has been progress in scholarship, and that both teachers and pupils have done creditable work. Mention has been made in another part of the report of the 23 boys and 10 girls who joined the Church in March. Most of the older boys and girls are now professing Christians."

Station and other Schools at Sirur.—Dr. Bissell writes:—

"The new Station School house at Sirur was opened near the beginning of the year, and is in every way well adapted for its purpose. Besides the Christian pupils several boys from the village attend as day scholars. There will I think be no difficulty in keeping the school well filled with all the boys it can accommodate. The Girls' School
also has been doing its good work with commendable success, though lacking the efficient superintendence of Mrs. Winsor. The Industrial School has perhaps suffered more from Mr. Winsor's absence than the other schools of the district. These latter have been looked after by the Native Inspector, and their work has been continued with a good degree of efficiency. The Industrial School is a special work, and needs the careful superintendence of one with a mechanical turn of mind, and a ready hand for the different kinds of work. The African and other lads have been kept to their usual tasks in the school the first half of the day, and in the afternoon they study in the Station School."

Station School at Sholapur.—Mr. Gates says:—"The Station School has taken a step in advance. Although English has been taught to some extent for several years, the school has not been registered as an Anglo-Vernacular school until now. This partly accounts for the larger grant obtained, which was double that of any previous year. We now have five vernacular standards, and three Anglo-Vernacular. We hope to preserve the Christian character of the school and to add other classes as the Christians need them. There are now fifteen Hindu boys in the school. In September the school moved to the new and commodious building which has been secured and fitted up for it, leaving the old building for the newly formed Christian girls' school. There are a number of promising boys in the Station School who have come from the villages, and who, by God's blessing, will have an influence for good some time. Twelve boys and one girl from this school have united with the Sholapur Church during the year, and most of them are active in Christian endeavour work. I asked one of them what plans he had for the future. He said, 'Saheb, I want to get education enough to do good in my village. I have fields there, and I want to cultivate them and be independent, and build up a self-supporting church.' The Lord seemed to have given him this ambition, and I did not feel able to improve or modify it much. I wish more boys in this land had similar ambitions."

8. COMMON AND VILLAGE SCHOOLS.

Village Schools in the Ahmednagar District.—Dr. Bissell says:—"The Normal School of the C. V. E. Society at Ahmednagar
V.—EDUCATION.

has continued its work of training teachers, and thus furnishes just the help we need for our vernacular schools. These village schools are an important factor in our work. A good earnest Christian teacher has an opportunity for great usefulness in such a position. In obtaining teachers for the villages those coming from Mr. Haig's school are the most contented and useful. If they continue their studies a few years longer and acquire a knowledge of English, they are sometimes loth to leave the city. It seems not easy for them to understand, that a knowledge of English may help to do better work in Marathi."

**Village Schools in the Wadale District.**—Mr. Fairbank writes:—"The report of these schools varies very little from year to year. We are confident the schools do better work each year, and the people themselves regard them with increasing appreciation. There are, however, certain problems concerning them which arise from the characteristics and circumstances of the people. One trouble is that education and manual labor are dissociated. Study, to them, means preparation for teaching or some profession needing directly the knowledge of reading and writing. The education of all, and the increased power and influence that results from mental discipline, is an idea far removed from the mind of the Hindu. Many are the parents who have come to us and said, 'This boy has studied 3 standards, now what are you going to do for him?' 'Do for him? Why, he is not fit to study any more, he is too dull and too old. He must find some work to do himself.' 'What!' will come the reply. 'Then all his study has been in vain!' No amount of talking will convince such a man that the toil and self-denial necessary to send his boy through these standards has not been in vain. It must be confessed that situated as these people are with no business career possible and very little work of any kind except that connected with farming, there is little stimulus to a general education. Yet our Christian community must be educated in order to progress and throw off the trammels of caste that bind them down. We must work not only to produce Mission Agents, but also to raise the level of the whole Christian community."

**Village Schools in the Rahuri District.**—Dr. Ballantine says:—"In almost every case where a good house is provided, the
result is seen in a good school. In almost every place where the school is held under a tree or in a chowdi, the opposite is the result. Kataradi belongs to the first class, and for the first time, in its new quarters, after the Government inspection, obtained a large grant. Shirde is a happy exception to the second class of schools, and though still held in a chowdi, it turns out boys who are well fitted to be taken on in their studies. What it would do with suitable accommodation, remains to be seen when funds can be obtained for a building. This we had hoped to accomplish this year, but may have to defer the work until next year. Several schools have been newly started among the Kunabi caste. The parents show much interest in these schools, and the children attend regularly. If the teachers are judicious there is little doubt of success.”

**Village Schools.**—Mr. R. A. Hume says:—“As every kind of Mission work helps every other kind, it is hard to assign its exact value to any one kind of work. But certainly in our Mission the village schools are the nurseries of the village churches. Thus, in one town in my district, in which no Christian work had previously been done, a school was opened last January. In November the father and mother of the most advanced pupil were baptized and received into the church. In another town four persons joined the church, and the chief instrumentality with them was the work of the village school.”

**The Dhawalpuri School.**—Mr. R. A. Hume reports:—“His Highness Ramchandrao Appa Saheb, the Chief of Jamkhandi, is one of the most enlightened Maratha Princes of Western India. Ever since the days of Sir Bartle Frere he has been prominent in giving the ladies of his household freedom in the enjoyment of outside advantages. He has one village, Dhawalpuri, in the Ahmednagar district, from which he receives taxes. In this village there is no Government school, and till recently there was no private school. In 1889 this Chief of Jamkhandi gave a good site for a school-house for the Mission school which had been carried on for some years in his town, and in 1890 he generously made a donation of Rs. 400 to help pay for the good building which had been built on that site. It is a great pleasure to acknowledge this enlightened action of this Maratha Prince.”

**Ripon Road Boys’ School in Bombay.**—Miss Abbott writes:—“This school has increased in numbers and efficiency the
past year. In August the school was moved with great joy from the ‘Black Hole’ to more commodious quarters. The change has visibly affected not only the attendance but the morality and studiousness. Therefore it is with greater sorrow that, on account of the retrenchment, we must return to our former, dismal room. Early in the year one boy was transferred to the Station School as a day pupil. In August his father came asking that his two boys be taken into the Christian boys’ boarding home. I said to him, ‘How is this, you a Hindu want your boys to live and eat with Christian boys?’ ‘Yes,’ he said, ‘What can I do? The mother has died, and I cannot care for them, and besides they will not play with Hindu boys any more. They are like your boys and want to be with them.’ He was able and willing to support one boy, and the other has been taken in charge by a class of boys in Neligh, Nebraska. They have proved to be very good little boys and are well liked by the Christian boys. At the end of this year four boys passed a good examination and have entered the Christian School as day pupils. Three of these will pay their own fees and the others will part pay. Another, who is the only son of a widow, is very anxious to enter the boarding home, so as to allow his mother to find a situation as servant. He is a very promising lad, but there is no money for him this year! My plan of making this school a feeder for our High School is beginning to be realized. The boys are not prepared in the usual studies only, but in a good knowledge of the Bible. The boys who have been transferred, of their own accord committed two or three Psalms, and many Bible stories to memory. The Sunday School is held at half-past seven in the morning. I take my baby organ, my picture roll and my papers, and the arrival of my carriage is the signal for the crowd to gather, which swells after the sound of singing fills the room. As many outsiders as can find room, sit down and listen attentively. The crowd at the door is shifting but never annoying. The teacher of the school and our appointed preacher teach the lessons.”

Kamatipura School.—“Last March one of our Christian women came to me in great distress, asking for some work. I said, ‘If you will collect a few little girls and teach them for two hours a day to sew and sing and perhaps the alphabet, I will give you a little something for it.’ She went away pleased. The next forenoon she came
to me half laughing and half crying, saying she did not know what to do, she had gone to call a few little girls, and now more than thirty boys and girls had filled the space in front of her room and she did not know what to do with them; would I come over and see? I returned with her, and there sure enough was an unkempt, lively crowd of half-naked urchins all eager for school. The school was formed, has held its own in numbers, and the children have gradually improved in every direction. The attendance has been good at the Sunday School, and the pupils have stored in memory many Bible verses and Christian hymns. On account of the reduction, this school is to be closed. But we hope that a school, which is supported by Dr. Condict, now in America, and which is under Miss Lyman's supervision, will be moved into this vicinity and absorb most of my pupils."

Proposed New School at Tale.—Mr. Abbott writes:—"For a long time the people of Tale, a village twelve miles south of Roha, have been requesting us to open an English school. The difficulty of securing money enough, and the proper Christian teacher to be at its head, has thus far hindered our acceding to their cordial invitation. A renewed request signed by about fifty of the representative men of the town, however, so interested us in their behalf, that Mr. Imam Baksh Bawa and myself went to Tale in November to look more carefully into the field and to judge of the probable success if such a school should be opened. The people met us in the Government school house and we laid before them the conditions on which it would be possible for us to open the proposed school. We desired that there should be a perfect understanding between us before the school was commenced, lest it should hereafter be said that we concealed from them our true object in opening the school. We desired them to know that the Bible would be taught as the most important study, that we should impress it upon their children that there is no Saviour but Jesus Christ: that we should preach in their streets, and do all we could to bring them and their children to Christ. To all this not a word of objection was raised. Possibly they philosophized as I have heard many do, 'If it is our fate we shall become Christians, if not we shall remain Hindus, but a school for our children we must have.' The result of our visit was an assurance on our part that we would start a school during the early part of the next year if we found it possible to do so."
The School at Wai.—Mrs. Sibley reports:—"The day school at Wai increased to forty pupils during the year, and there were nearly that number on the roll at the close of the year. Two boys passed successfully the 4th standard, and left the school to enter a private school for the study of English, but they return to the Mission School every Sunday for the study of the Bible lesson."

The New Schoolhouse at Wai.—Mrs. Sibley writes:—"The friends who have taken an interest in the new school building at Wai will be glad to know that it was satisfactorily completed early in the year. It is a neat, substantial and cheerful room, and has contributed much to the success of the school. Many thanks are due to the Government Educational Department for a grant of half the cost of this building, and also to the kind friends in India, Scotland and the United States for their donations to the same."

Common Schools at Sholapur.—Mr. Gates reports:—"Through the kindness of friends in America three new school houses have recently been built in villages where there is a prospect of permanent work. A 'Thank-offering' from one of the Lord's servants in America for the conversion of a daughter may be blessed to the conversion of many daughters here. New schools have been opened the last year in three villages where there are no Government schools. Every month applications come from towns where there is need of schools. As I write there are applications lying before me from three large and important towns, and I should very much like to put a Christian teacher in each place. With the right men and the means these Christian outposts could be multiplied in my field almost indefinitely. It may interest those who have helped support orphan children in our Station School to hear that five of those children are now school teachers, and two are preparing for matriculation examination, taking high position in their class."

Mr. Harding adds:—"Our two schools at Sholapur for non-Christian children have had a larger attendance and have done better work this year than during any previous year. We employ only Christian teachers, and these are mostly graduates of the Normal School at Ahmednagar. Through the kindness of a friend in Sholapur we have been able to add one room that was much needed, to our school house in the Sadar Bazar, and by contributions from the 'Extra Cent a Day Band,' of Newton Centre, U. S. A., we have built a house at Kumbhari,
and are thus able to commence permanent work there. We have also
secured a piece of land at Watwad and a new school house there is
nearing completion."

VI.—SUNDAY SCHOOLS.

SYNOPSIS.

<table>
<thead>
<tr>
<th>No. of Sunday Schools</th>
<th>134</th>
<th>No. of Christian pupils</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Teachers</td>
<td>263</td>
<td>Whole No. of pupils</td>
<td>4836</td>
</tr>
</tbody>
</table>

**Sunday School at Wadale.**—Mr. Fairbanks says:—"On the
last Sabbath of the year the Sunday School at Wadale held a review,
and three sets of prizes were given. More than half of the boys and a
number of the girls were successful in winning a prize. Moreover there
was not a parrot-like knowledge sufficient for the examination, but
a good knowledge of the substance of Luke which had been studied
during the year. The Sunday School has been presented recently with
a very nice wall map of Palestine, for which we are most grateful.
The leaflets sent by Mr. Bruce are useful in every department of
our work, but are specially appreciated in the Sunday Schools. They
are distributed on the Sabbath throughout the district, and when we
are touring we give great pleasure after a preaching service by
scattering them through the audience. The beautifully illustrated
cards also sent us by Mr. Bruce, have been given as prizes in Bible
study to school children and to women."

**Sunday Schools at Rahuri.**—Dr. Ballantine reports:—
"Sunday School work is in many respects going on well; one is held
every Sunday morning early which is attended by Hindu boys—with
papers, pictures and leaflets the oral teaching is made attractive.
Our regular Sunday School is well attended by all the younger people,
and effort is being made to induce the older ones—particularly the
women—to come more regularly. The children commit much of the
lesson besides the Golden Text to memory. The teachers seem to
appreciate the value of their weekly meetings for study."

**Sabbath School in Seven Roads, Bombay.**—Miss Abbott
says:—"The Sabbath School in this place has increased in numbers
and regularity. The five teachers have been faithful in their classes.
The women do not now fear to come, but have with great interest
studied the Life of Christ. We have had a large class of boys also,
Brahman and Beni-Israelite. Some men would like to join a class,
but we have no room for them, and if we had room, the women would not come so freely. I have been greatly helped in this school and in the other Sunday Schools in my charge by the use of the Picture Roll sent by a Sunday School in Hartford, Conn., by the monthly paper published by the Children’s Special Service Mission, and by the many attractive and useful cards and tracts issued by Rev. Mr. Bruce from the Columbian Press of Satara.

Sunday Schools at Roha.—Mr. Imam Baksh Bawa writes:—
“Our Sunday Schools are one of the most interesting features in the Christian work at Roha. All our school-houses are open on the Sabbath day for our own boys and for outsiders. In our villages we have not quite succeeded in securing outsiders to attend, though at Kambah even adults attended, though they did not come to enlist themselves as members of the school. We have had a Sabbath School in the Roha Maharwada, and a school of Beni-Israel boys at Ashtami. None of the scholars attending the schools were regular in any one of our week-day schools. The Beni-Israel girls have been most willing to commit Bible verses to memory. We have had an organ sent to us by the Asylum Hill Missionary Band of Hartford Conn. U. S. A., at the suggestion of Mr. S. V. Karmarkar. This organ has proved to be of great service both in the Sabbath Schools and in our evangelistic services.”

Sunday Schools at Satara.—Mr. Bruce says:—“The Sunday School in connection with the Mission Church has been under my care. The attendance varies with the seasons of the year, falling as low as fifty in the hot season, and rising to 150 or more in the rainy and cold seasons. The average attendance for the whole year has been 99. Two other Sunday Schools are held in other parts of the city and are conducted by some of the younger members of the Church.”

Sunday Schools at Sholapur.—Mr. Gates says:—“Interest in Sunday School work has grown during the year, and every village teacher has one or more Sunday Schools. In one of our Hindu city schools a Sunday School has been carried on for some time with great success. Some of the parents, and especially a ‘guru,’ have strongly opposed all Christian teaching, and former attempts to carry on Sunday School work there had been unsuccessful. But a Saheb on a
bicycle slowly riding past their doors and calling the children, and holding out hopes of pictures to those who did well, were attractions with which the Guru could not successfully compete. From fifty to seventy-five children come now quite regularly, and many of them have learned Christian hymns and Bible verses.

VII.—THE CHRISTIAN COMMUNITY.

Responsibility Develops Churches and Men.—Mr. R. A. Hume writes:—“In sixteen years of experience with Mission churches I have frequently seen the value of a church organization as a stimulus to esprit de corps and to Christian activity. It has sometimes been a question whether a small church ought to be divided, even when it was difficult for its members who lived in towns far apart to meet in one place to worship and to plan for work. But hitherto it has invariably proved that a new organization has helped both the new church and has stimulated the parent church. Similarly a development of strength and of resources has been marked in men when they have been ordained, or when in other ways responsibility has been put upon them. E. g. out of any class of graduates from our Theological Seminary men who as students were not the most promising have outstripped some of their classmates in efficiency when more responsibility was put upon them. Both these facts are instructive to Missionaries. The moral is this; organize work and put responsibility on men.”

The Danger of Worldliness in the Churches.—Mr. Fairbank adds:—“In connection with these churches and their efficient working there is much left to be achieved. With the growth of Christianity and the removal of prejudices there is danger more than in the earlier stage of the work that Christ’s prayer, ‘I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil,’ may not be fulfilled. It seems sometimes as if the Mahar caste had monopolized Christianity, and that with this monopoly the feeling that converts were polluted and out-casted had passed away. Therefore marriages of Christians and Hindus, in the Hindu way, have largely increased. In any village where there are Christians there is not the difference between Christians and Hindoos which there ought to be. On any question affecting the social community in which these Christians live they do not act in an independ-
ent way, but are really part and parcel of the community. To a certain extent it is right that they should be so, but when it appears that heathen superstitions and rites and unseemly quarrels about inheritance and land have their adherents among the Christians as well as the heathen, one has to stop and take thought and wonder why the leaven of Christianity is not working more effectually among those who have named the name of Christ. It is only by comparison with the past that we note any progress, and on reflection we can see that this very progress is the reason for some of the evils which are making inroads upon our Christian communities. The only remedies are watchfulness and care for these weak ones. A teacher is needed in every village where there are Christians to teach the young and to guard against the growth of evil tendencies.”

VIII.—THE NON-CHRISTIAN COMMUNITY.

Advanced Opinions. Mr. R. A. Hume says:—“Reference has often been made to the enlightenment of some men of the farmer caste in one village. Those men are still thinking and studying the Bible and also doing distinctly religious work by conversations and even by public preaching. One of their leaders claims that Christians fail in Christian duty because they do not regard the injunctions of the Old Testament about circumcision, the observance of Saturday as the Sabbath, and the Mosaic ceremonial law about impurity caused by touching dead bodies, etc. He and another leader also approve of the Old Testament because they have recently taken second wives, and some Old Testament worthies did the same. One chief consideration with them all is that, though they regard caste as bad, they yet wish to keep aloof from the Christian Church in which there are many members who were formerly of low caste. During the year they have been considering the wisdom of organizing some society which will go a long way toward Christianity and yet keep them apart from it. They chiefly disagree on whether to observe Saturday or Sunday as the day for rest and for gathering for worship. In another town others of similar mind, both of the Brahman and farmer castes, were recently charged before the courts with improperly dishonouring the Hindu religion by breaking an idol and by getting low caste people to fill water where high caste people get it. In consequence of this opposition these men are not so active
now, but they retain their advanced opinions. But it is probable that these leaders who seek excuses for indecision and for actions of low morality, will drift away from Christianity rather than toward it.”

**A Cruel Custom.**—Pastor Hariba of Wai speaks of attending a Hindu Mela, among the mountains twelve miles west of Wai. Here he witnessed the cruel rite of removing a portion of the liver from a living buffalo. A number of men took a two-year old male buffalo and bound it securely with ropes. They had knives in their hands which they raised above their heads. This was not to slay the animal, but according to their custom to give it honour. A great multitude of people had assembled to witness the ceremony. The buffalo was thrown upon the ground, and a man taking a small sharp knife slit the lower part of its stomach, and thrust in his hand up to the elbow. The portion wanted was not easily removed, and so he made a larger aperture and thrust in both hands. Then with loud shoutings he drew forth a piece of the liver (or some other portion), and ran quickly to the fire and cooked it, and hastily carried it to the temple and offered it to the goddess. It is supposed that the goddess is extremely fond of the liver of a living buffalo. In the meantime the buffalo was lying in agony upon the ground, and it was two or three hours before it died. They say that it would naturally die immediately, but that it is sustained in life by the power of the goddess! How fearfully corrupting are the rites and teachings of Hinduism!

**Rejection of a Religious Teacher.**—Mr. Bruce writes:

“A celebrated Brahman religious teacher in making his round of pilgrimages came to Rameshwar, and when it was known that he had arrived, a large company of Brahman pilgrims assembled to do him honour. They provided a suitable place for him to live, and manifested great joy. During the night arrangements were made, according to their custom, so that all of the Brahman caste might meet him the next day. Old and young they all came at the appointed time, and presented their offerings and their worship, and afterwards were permitted to drink of the water in which the holy man’s feet had been washed. Among these Brahman a man of the Goldsmith caste had concealed himself, and came up in turn and made his offering and drank the sacred water. As he was going hastily away he was recognized by some acquaintance who called out in great
alarm and asked him if he were not a goldsmith, and why he had come there to pollute their acts of worship. Some of our number, said the Brahman, must have committed a great sin that this calamity is permitted to come upon us. Hearing the disturbance a great company of Brahmans surrounded the man, shouting, 'seize him, beat him, kill him,' and finally they took him to their holy teacher and told him that this goldsmith had defiled all their ceremonies, and even touched his worship's feet. On hearing this the saint was greatly enraged, and calling the Station Police, he told them to give the man a sound beating. Arrangements were afterwards made for the non-Brahman pilgrims to see this holy man, but they must be content to make their offerings and see him from a distance. And when he sent to call them they were very angry at what he had done, and they said to the messengers, 'Go your way, we do not know any such hypocritical guru. A man who had no mercy on that poor goldsmith, how can we find mercy and forgiveness and peace in him? Tell him that we will not come to him.'—This is one of the signs of the times in India. Even the sacred teachers of Hinduism cannot now treat their followers in the high-handed, tyrannical way in which they formerly did. May the people soon learn to cast them off altogether, and to follow the meek and lowly Jesus."

Hindu Testimony.—Mr. Bruce writes:—"We often hear most pleasing and encouraging testimony as to the progress of our work from the Hindus themselves. The more thoughtful and observant among them cannot fail to see that these constant efforts to make known the Gospel, by street-preaching, by touring, by tract-distribution, &c., are exerting a great influence upon the thought and the feelings of the people. Shortly ago a Hindu gentleman met one of our preachers and said to him, 'You must not be discouraged in this work of yours. Without doubt it is doing a great deal of good. People may oppose you, and treat you shamefully, may break your noses, but all the same your preaching and your tracts are exerting a very great influence. It is only caste, and the fear of the world, that keeps people from becoming Christians.' We are apt to be discouraged when we see little fruit of our labors, but such testimony as this should inspire us to greater zeal and perseverance in making known the Gospel."
IX.—WORK AMONG WOMEN.

Summary of Bible-women’s Work.—The following table gives a Summary of Bible-women’s work, showing that they have preached 8,726 times to audiences numbering in the aggregate 85,446 persons. The two Bible-women at Rahuri have been employed mostly in teaching the women, and their reports are not included here.

Statistics of Bible-women’s work, for the year 1890.

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Number of Bible-Women</th>
<th>Number of times Preached</th>
<th>AUDIENCES</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
</tr>
<tr>
<td>Bombay</td>
<td>Three.</td>
<td>1,720</td>
<td>1,627</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>Seven.</td>
<td>701</td>
<td>1,640</td>
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<tr>
<td>Wadale</td>
<td>Five.</td>
<td>855</td>
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<tr>
<td>Kolgaw</td>
<td>Four.</td>
<td>594</td>
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</tr>
<tr>
<td>Sirur</td>
<td>Seven.</td>
<td>799</td>
<td>1,010</td>
</tr>
<tr>
<td>Satalar and Wai</td>
<td>Three.</td>
<td>870</td>
<td>3,370</td>
</tr>
<tr>
<td>Sholapur, West</td>
<td>Two.</td>
<td>972</td>
<td>3,692</td>
</tr>
<tr>
<td>Sholapur, East</td>
<td>Three.</td>
<td>2,215</td>
<td>11,109</td>
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<tr>
<td><strong>Total...</strong></td>
<td><strong>34</strong></td>
<td><strong>8,726</strong></td>
<td><strong>26,765</strong></td>
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Women’s Work at Ahmednagar.—Mrs. Bissell writes:—

"Various things combined to keep us at home during the first month of the year, but we were thankful to be out during a good part of February. We fixed upon two shady places for camping grounds, and from them visited the near villages. My two favourite Bible-women were with us, and as usual their help was invaluable. We met women in their homes, on their door-steps, in the streets, near the wells where they came to draw water, in the pea-nut patches, and on the threshing floors, wherever by singing a hymn, or entering into conversation with some one we could manage to attract an audience. In one of our camps we had the help of our two young ladies from the city with the baby organ, for the Sabbath exercises. We were also favoured with a call from Miss Root, M.D., of the Madura Mission, as she was passing near. The temptation to capture and retain her for the rest of our tour was very great, that she might minister to the sick and suffering whom we so constantly meet. But as her services were not to be secured, we made use of what wits and remedies we had at command, and when these did not suffice to meet the case, we gave them letters of introduction to our kind Civil-Surgeon, and begged the friends to take their sick and ailing to him for treatment, but usually
IX.—WORK AMONG WOMEN.

we found they did not. Most of the people are too poor to do this. Every year the want of the itinerant physician presses itself upon us. What a blessing he would be in those distant villages where the only medical aid procurable is that of the native quacks whose drugs are very harmful. There were no specially interesting incidents on this tour, though every day was full of interest to us. In one village three persons were baptized and received into the Church, and we had the Communion Service in the little schoolhouse afterward."

Changes.—"There have been changes among the Bible-women under my charge during the year. The four in the city have continued their work as usual among high and low, within the city-walls, and outside in the near hamlets. It is a source of regret to us, and to them, that so few women are willing to learn to read. The prejudice against female education is almost as strong as ever in all this part of the country. There are comparatively few, even among the Brah­mans, who care to have their wives or daughters taught. An effort has been made to try and keep up the habit of reading among those who had learned in schools while yet in their mother's house, but even that is very difficult to manage. But we mean to persevere in this. Our Bible-women usually commence with a hymn which attracts attention, and when a few have assembled, they explain what they have sung, and either make that the subject of their address, or read some passage from the Bible, or perhaps a page or two from a tract, speaking along at intervals to keep the attention, as women will not listen long to simple reading. They often stop in the middle and sing a verse or two if the audience seems restless or uneasy. Their exercises vary to suit the occasion."

For Christian Women.—"Much time has been given to work among the Christian women, of one kind and another. The wives of the theological students were in for a few months, and met with the other women three days of the week for the Bible lesson and reading of some instructive book. On two days they had their lesson in Anatomy, and three afternoons of the week they met for sewing, while some one read to them something that would be entertaining as well as helpful. On Thursday afternoons we have had our women's prayer meeting, and once a month this has been especially a mothers' meeting, at which a collection would be taken up for some object mentioned. The time
consumed in looking after the sick, administering remedies, or taking them to the hospital, takes largely from what might be more profitably given to other work, but so long as we have no Medical Missionary here, some one must give the time to this. The result is that little opportunity can be secured for visiting among the outside women, which is a source of regret. I have tried to supply reading matter to those women who read and do not object to our books, and have called a good deal on the sick, either in their homes or in hospital, and at the homes of my school girls.”

The Annual Examinations.—"Here in Ahmednagar, our annual gathering and examination of Bible-women and others, was interesting and cheering. There was a large class, and many not in employ had something to say of what they had tried to do for the women of their particular village. A number of Bible-women read papers this time, and so varied the exercises. Some of the papers showed an excellent spirit. The lesson in Acts was very interesting and instructive, and well prepared by most of the class. Three of those Marathi women from Wadale came on this occasion, and surprised us with their knowledge of the principal facts of the lesson. They knew the difference between Antioch of Pisidia, and that of Syria—and when some one gave as Paul’s reply to the jailor: ‘Believe in God and thou should be saved,’ one of them, almost blind, corrected her, saying ‘No,’ she said, ‘believe on the Lord Jesus Christ.’ We pray that they may each follow the jailor’s example, and believe and be saved. They came in the afternoon also to listen to the reports, but not to the tea. A dear Bible-woman from Bombay was with us, one who had long ago gone out from this place, and has since passed through many trials. She read a paper about her work in that city with its difficulties and encouragements. There was an earnest prayer, and we closed with the hymn ‘I love to tell the story.’ Over seventy women sat down to the Tea, and enjoyed the social hour together. And we rejoiced and praised God for all He had permitted us to hear and see. And yet we pray for greater things than these, even for the Holy Spirit to breathe upon us all, that more earnest and faithful efforts may be put forth the coming year.”

Bible Women at Sirur.—Mrs. Bissell says:—“The seven Bible women in the Sirur district have greatly missed the care and
encouragement of Mrs. Winsor's presence. An occasional visit there has been the most we could manage, and at such times their reports have been looked over, meetings held with them and the other Christian women, and encouraging words spoken; but that was very little, and we have been sorry not to have more time at our disposal to give to that station. Their examination on the Bible lesson took place in Sirur after our Annual Meeting in October, Mrs. Harding kindly assisting in the exercises. We were glad to see so many of the Christian women ready to join the class. They had a good lesson, and told us about their work. One woman has persevered in holding an outside Sunday School, and the weekly prayer meeting has been kept up. The Bible-women have meant to be faithful at their work, but there have been hindrances and discouragements."

The Chapin Home.—Mr. R. A. Hume writes:—"During the year there was a long vacation for this institution, in which some Christian women may find a home in which to learn different kinds of work and may thus fit themselves for more usefulness. But the results of the work of past years were gratifying. One young widow went out to become a teacher in the Wadale Girls' School, where she is proving very useful. Another did good work as an associate of a Bible-woman. Another supported herself and her child while in Ahmednagar by teaching sewing. Another has gotten a position as an ayah. There are more applications for admission than can be complied with. If time and strength permitted Mrs. Hume's giving more attention to this institution, it would be gratifying to her and helpful to the inmates."

Bible-women in the Wadale Districts.—Mrs. Fairbank writes:—"Of the three Bible-women who live in Wadale, Gungabai works alone, going twice a day into Wadale itself to teach the Hindu women there, while Dripadabai and Sahubai go together to six of the near villages in turn. The latter have been much encouraged by seeing 11 women whom they have been visiting for many months come forward for baptism. They were received into the Wadale Church last rainy season. Gungabai too was rewarded for the labours of the year by taking with her in October three Kunabi women to the women's examination in Nagar. One of these attended last year and enjoyed it so thoroughly that she said to me, 'I will go this
time too, even if I have to go alone again.' These women had to suffer a good deal of persecution in the line of 'talk' from their neighbours on their return, but as one of them said to me afterwards, 'We are not defiled by just going to the examinations. Let them talk all they want to. It did not hurt me any to go and they know it.' Of the two women who work in Dedgaw and the surrounding villages, the younger, Taibai, was so prostrated by a long fever that we feared she had not strength to rally. But God has restored her to His work and she is now going about as usual. Their report has little in it to distinguish it from those of other years. They tell us that everywhere they are welcomed, and often the women beg them to come again soon and tell them more of 'God's Story.' The classes for Bible study and the monthly meeting have been held as usual among the Christian women at Wadale. The contents of their mite-box for the year amounted to Rs. 3-8-0. They voted that this sum should be given to the Sustentation Fund to aid in the support of the pastors, and felt as happy in giving it as if it had been a much larger sum."

**Women's Work at Rahuri.**—Mrs. Ballantine writes:—"Many of the women with all their household cares make time to spend in Bible study and learning to read. Three at their October examination received a New Testament for learning to read it within a year. A new comer was recently very sceptical as to her ability to learn anything but she has already committed most of the verses in John III. given for the March 1891 lesson. So several have not only surprised us but themselves by learning for the first time some of these 'wonderful words of life.'"

**Bible-women in Bombay.**—Miss Abbott writes:—"Three women have been laboring as Bible-women through the year, and another was employed for part of the time. The work has progressed in a more systematic way, and I am sure greater good has been accomplished. About twenty women are learning to read, taking their lessons twice a week. The Scripture lesson takes the prominent part, and I find in my examination that there is a growing and intelligent interest in the way of salvation. Everywhere we are welcome. Early in the year, as we were leaving the house of a Bim-Israelite woman, we found a Hindu woman awaiting us with an invitation
from her mistress for us to cross the street and visit her. We found a large house in which many families apparently were living. We had a hearty welcome from the landlady, and after seating us in a large hall, she screamed at the top of her voice to the different women telling them to come and see the Madam Saheb. A company of twenty-four, a few men among them, were soon seated about us, and in our chat, I very soon spoke of Christ and His love. The face of our hostess immediately lighted up and she turned to the women, saying, 'she is going to tell us of Christ.' I said: 'Bai, you know about Christ, I am sure.' 'Yes,' she answered, 'I had a very good son, he went to a Mission school and then to Wilson College, and he often told me of Christ, but now he is dead, and for a long time no one has told me these things. When I saw a lady going so often to the house across the street, I said that must be a lady that tells about Christ, so I called you in.' We have visited here once a week ever since, with but few exceptions. Sometimes we have a large company, and sometimes we are taken up-stairs to a more private apartment where seven or eight women gather to hear the sweet story. It must be that some of these are not far from the kingdom. We have also gained entrance into four other Brahman houses during the year, new places."

**The Lower Castes.**—"Among the lower castes, it is not difficult to find entrance. One day I went into the lower caste quarters to a house where my Bible-woman had been invited and had visited once or twice. We were in all twenty-two people crowded into a tiny room, with half as many more blocking up the door way. In the midst of darkness and dirt and suffocation, we gave them the Gospel message, and it was received most gladly. At first one half-drunken man began to ask impertinent questions, but he was quickly silenced by the others, who were eager to hear all we had to say. At another house where many families live, I cannot make up my mind to enter any of the filthy dark rooms, but we sit out in the hall way and there we are surrounded and crowded upon by all sorts of people; the children in their curiosity and in their enjoyment of the singing, almost lean upon us. we were messengers of any one save 'He who came to seek and to save the lost,' we would run away disgusted and sick with the fearful sights and nauseous smells. And yet these very people seem
so grateful for our coming and listen so well that it would be sad indeed not to visit them. The aggregate audiences of the Bible-women in the city have amounted to 8,263."

The Work of Christian Women, Bombay.—Miss Abbott writes:—"The Dorcas Society this year has done good work in making suits for the needy girls in Bowker Hall and for the children of the poor in our church. The interest has deepened, and a part of the time profitable books have been read. The Wednesday prayer meeting has been well attended throughout the year. The first eight chapters in Acts have been carefully studied, three or four verses at a time being the usual lesson. The women have greatly improved in asking intelligent questions and in expressing their thoughts on the subject of the day. The money collected has been divided between Roha and Lalitpur, and towards the material for making the suits given the school girls. In April a review meeting was held with a tea. It was a very enjoyable occasion, and proved the profitableness of the careful study of the Scripture. In November the annual all-day meeting was held, with an attendance of ninety women, the workers from other missions were invited, and a few Beni-Israelite women also came. The subject was 'Woman's Work,' and the essays and talks were varied and interesting. An hour for tiffin and sociality was well improved, and the day closed by a review of the life of Christ by the aid of the magic lantern and explanations by some of our women. It was a matter of great rejoicing that during the past year three women had come out from heathenism and accepted Christ openly. They were severally from our fields in Worli, Roha and Lalitpur. We bless God and take courage. The women of the other churches suggested that hereafter an annual meeting be held by all the native Christian women workers, and a committee was chosen to act with the lady Missionary of each Mission in charge of women's work, in providing for such a meeting to be held in November 1891."

Work among Women in Parel.—Miss Lyman says:—"For a long time it has been my great desire to find a Christian family to live and work in this village, but another year has passed without its fulfilment. The Bible-woman can go only twice a week,
and as several new houses have been opened to us, all cannot be visited every week. In four I have regular pupils, two of whom study English, the others Marathi. The Mahomedeans who told us several months ago that she was a Christian and wished to live in the Christian Girls' School, still hesitates to confess Christ and leave her family. At one time her older sister also seemed interested in the story of the Cross. One day when the Bible-woman visited her, the half-brother, who has always disliked us, said 'The Christians are not to be allowed to come here.' 'Which part of the house is yours?' the girl exclaimed, 'the upper or the lower? If you have the upper, we shall have the lower, you may have your choice, but the Christians shall come to the portion that belongs to us!' Since that day he has not given us any more trouble, but the girl seldom sees me when I go to teach her sister, and when I ask for her sends some excuse down for not appearing. One day the younger sister followed me to the carriage to tell me that her mother's sister wishes to be a Christian. Knowing that she lived with the father's brother, who has done all that he can to oppose us, I asked who had taught her about Christ! I have taught her everything, she replied, and she says that she will become a Christian if I will, but she is also young! In October while visiting a woman, her son asked for a New Testament and I gave it to him. A few days later as I passed the house he asked me to explain a passage in it, and this was the commencement of regular instruction on the verandah, which ended when he had sufficiently recovered to be able to return to school, as he is absent when I visit the village. I have not seen him for several weeks. He seemed to be in earnest in his desire to learn about Christianity, and promised to read the Bible every day."

**Special Funds.**—"Owing to the kindness of friends in Montreal, I have had at my disposal this year, a sum of money to be used for special objects of need, for which there is no provision made by the Mission, such as the maintenance of women, who, having become Christians, have lost all means of support."

**House to House Visiting in Worli.**—Miss Millard writes:—
"Our house to house visiting in Worli has, on the whole, been encouraging this year. Not many new houses have been opened to us,
but we have some very kind friends and eager listeners among those whom we have known from the first. At the house where we were first made welcome, and through which came our introduction to all the other places, we have of late been received very coldly, but we are convinced that it is because their neighbours have given them much trouble and blamed them for being so friendly with us. At other places it is the same, sometimes they are glad to see us and then again they refuse to speak to us. On the first Sunday of July, we received our first convert, from that village, into our church. It was a very happy day for us. This was a woman of the goldsmith caste, a widow of perhaps fifty years of age and now absolutely alone in the world. At the time of her husband’s death she was living in one part of the house occupied by our teacher who was very kind and attentive to her and who improved every opportunity to win her to Christ. She told her of such comfort for the widow as she had never known, and of the love of Christ which was hard to be understood. We employed her to gather our school children every morning, and as she was much in the school room, she could not but hear constantly of Christ as the children were taught of Him. She was as ignorant of Christianity as any of the children, so this simple teaching was just what she needed. After some months she told her neighbours that she liked the Christians and wished she might be one of them. A little later she expressed this desire to us; the church committee visited her and recommended that she be admitted to the church. After this interview she told all of her neighbours of her determination to become a Christian. Naturally she received abusive words from them, and her landlord turned her out of the house. We feared persecution for her and perhaps for the teacher, but it was her own wish to remain where she had lived for so many years, and we were very glad to have it so. We pray that her example as a Christian may be for great good among those who have known her so long. These people are so afraid of being laughed at and of what their neighbours will say that a very little thing will put them on their guard against us. Thus we can only hope for the silent influence of our Christian teachers and ourselves upon them. We visit about twenty houses, but within the last two months there has been a very serious occurrence which has greatly interfered
with this work and shut up several of the houses to us. Though this trouble is closely connected with the house to house visiting, I will tell of it in another place." (See under Girls’ School at Worli.)

**Bible-women at Satara.**—Mrs. Sibley writes:—“Much of the time during the first few months of the year I was able to go with the Bible-women at Satara, when they visited the heathen women in their homes. The welcome given us in many homes and the real interest with which the women listened to the Gospel message have greatly cheered us. Though they are slow to acknowledge Christ openly, yet many of the women when alone with us show that they are longing to know Him, and have Him for their friend. We know that our work is not in vain in the Lord. I am most grateful to Mrs. Bruce for the kind care of the Bible-women during my absence. Under her kind oversight they have gone on faithfully with their work.”

**Woman’s Work at Wai.**—Mrs. Sibley says:—“The Bible-woman at Wai has gained access to many homes, hitherto closed to the Gospel. The Hindu and Mahommedan women receive her cordially and treat her kindly and respectfully. It is very encouraging to see the real interest with which they listen to the Bible lessons and hymns taught. If they know when the Bible-woman is coming some of them invite their neighbors to their houses to hear her.”

**Women’s Work at Sholapur.**—Mrs. Harding says:—“The women we visit from week to week in Sholapur, often give us good attention, but their hearts need the Divine touch. One interesting Brahman woman whom I used to see occasionally several years ago, left Sholapur, because her husband being connected with the railway, was transferred to the Central Provinces. I had had a few good talks with her, and I hoped to see her again or to hear at least, from her. But a few months ago, word came that though she had been hoping and longing to return to Sholapur, and see us once more, she had died in Poona, after a severe illness. I felt this news much, for I longed to speak to her once more of Christ the Saviour, and the lesson came home to my heart to do faithfully each day all we can, for the needy ones about us.”

“Will God Hear in my Home?”—“Two Marathi women have come occasionally to our women’s prayer-meeting. One seems
specially interested in the truth, but her home ties are strong, and the difficulties in the way of her coming forward, are heavy. One young girl learned about Christ from one of our teacher’s wives, and surprised the Bible-woman who was talking with a little company by mentioning some facts herself of Christ’s birth, and of his early life. She learned about prayer, too, and when compelled to leave Sholapur asked if God would hear her, if she prayed in her distant home.”

Bible Study.—“For some time during the past year, I have met a number of our Christian women three times a week for the study of the Bible. They have seemed to enjoy the season, and I have been specially grateful for the help I have derived from the same. After the Bible study, we read from some interesting book or paper.”

Hearts Opened by Medical Aid.—“During the past year a hospital and dispensary for women has been opened near our house, in connection with the Lady Dufferin Fund. A young lady from Northern India, Miss Singh, is at the head. She speaks both English and Hindustani, and has already had a large number of patients. Among these have been a number of our Christian women. One day as we were visiting some Mussulmen families, and talking with them, I was asked to come and see a woman near by, who seemed at the point of death. As the case was an extreme one, I told them I would bring them a lady doctor who would, if possible, help them, if they would take her medicine. ‘O yes,’ was their reply. Miss Singh kindly consented to accompany me. She prescribed for the sick one, and continued to give medicine for some days, and soon the woman was able to be around, and to resume her daily duties again. This little incident has given us a wonderful foothold in that quarter. And now whenever we go there, we are welcomed and listened to, with quiet attention, and again and again the woman’s severe illness and recovery are alluded to very gratefully. A few weeks ago, Miss Singh was asked to come and give some talks on medicine to a small class of high caste native ladies. As Miss S. cannot speak in Marathi, I was asked to come and interpret for her. I went gladly, grateful for this pleasant opening.”

A Lock-smith’s Family.—“Some months ago I went with Mrs. Keskar to a lock-maker’s house, where we had visited before.
We plan to go once a week together, if possible, among the wo-
men of the higher classes. The sister of the lock-smith, a very
intelligent person, had invited in a friend, a Brahman woman, well
read in the Hindu Shastras, to help her, doubtless, in their con-
versation with us. They talked for some time. Mrs. K. answered
them well. As we allowed them to be quite free in asking ques-
tions, they seemed much pleased. When we rose to go, they urged
us to remain longer, and then garlands were put on our necks,
the pan and betel-nut were passed around, and we were cordially
asked to come again. We were both encouraged by this visit. The
questions the women put to us, were such as, ‘What is meant by the
children of God?’ ‘What is it to be pure in heart?’ And others
also, showed a good deal of thought on their part. How can such
thoughtful ones stay away from Him Who alone can satisfy them?”

A Weaver Woman.—“A few weeks ago our Bible-women
here were anxious to find some new places to visit. They went
down and down, almost disheartened with the indifference they ex-
perienced. At last, they found a house far away in the city, some
distance from the larger streets, where the woman, a weaver, gave
them a hearty welcome. She left her work, and sat down with
them and listened eagerly. They went again, and her interest was not
in the least diminished. The third time I accompanied them, and
was specially cheered to see her close attention. Her bright face
remained with me all day, and seemed to give me a new inspira-
tion. She has been twice since to our Chapel, and every time we see
her, we find the same eager interest, as if her soul was thirsting for
something that would never be taken away from her. Only a year
ago, she first heard the truth here, from our Bible-women, but she
has seen none of our Christians since, till the recent visit of our
women, a few weeks ago. We are praying for that whole family, that
they may hear the Saviour’s call and come to Him Who is the Life.”

X.—TOURING AND EVANGELISTIC EFFORTS.

Touring in the Wadale District.—Mr. Fairbank writes:—
“By means of a light tonga which can go with ease over
the rough country roads, I have been able to do a good deal of visiting
of schools in the District; but we have been itinerating only twice.
The joy which these village Christians show when we visit them thus
in their own houses and the eagerness with which all listen to the preaching services, make us wish we could spend our whole time in this way. My father has helped us greatly in this branch of the work, and with his Magic Lantern has made tours and preached very extensively in all this region."

**Difficulties in Itineracy.**—Dr. Fairbank says:—"In the Ahmednagar Zilla all roads are passable for two-wheeled conveyances during the cold season. There are gullies and banks of streams that are impracticable for four wheeled carriages. And there are roads too rough and stony for a cycle. But carts and tongas can go to every village. On account of the expense and bother of pitching, taking down and transporting tents, some Missionaries have tried to use the village resthouses which are called *chawadis*. By the use of curtains, some privacy may be secured in a chawadi. But in most of them insects are too numerous to allow of rest in sleep. A Missionary soon finds that living in chawadis does not conduce to his efficiency. He will do more by living in his tent; and if on a tour with his family, tent life is, doubtless, the best thing. But shade is a necessity for such tents as he can afford to use, and only a part of the villages offer shady spots that are suitable for pitching tents. And besides this, the ground under trees that are accessible to cattle becomes infested with the large grey tick, called *isāp* in Marāthī, whose bite causes a painful swelling that is troublesome for several days. These ticks are more obnoxious even than the vermin that infest the chāwadis."

**A Tent-on-Wheels.**—"Taking these and similar things into consideration, I determined to fit up a cart so that it would answer for a residence as well as for a conveyance. The result was a *tent-on-wheels* which has served my purpose admirably. It has strong wheels like those of a common cart. But the body is set on springs. The top is high enough to allow of standing under it with a hat on and is made rain proof. It gives as good protection from the heat by day and the cold by night as a tent does. Its floor is six feet long by three and a quarter feet wide. It should be six inches or more longer but could not well be wider, as the wheels must sometimes run in the ruts made by common carts. There is a large box across the front end, and another, two feet wide, along the rest of the right side. These are fitted to hold clothing, food, the Sciopticon with its..."
pictures, etc., and cushions on them along the right side form the bed. There are shelves across the upper part of the front end for books, etc., a small table on the left side, on hinges, so that it may hang out of the way when not in use, and convenient bags in the corners with a small mirror beside one of them. When the table is down there is a place for ablution and a sponge bath. This tent-on-wheels requires only a small tree for shade as it can be moved when the shade moves. Its use shows how small a room can supply all that one really needs for his bedroom, dining-room and study. Another cart is loaded with boxes of food, books, etc., cooking utensils, water vessels, a small sheet-iron stove and some wood to use when fuel is not at once available on arrival at a village, the dismantled screen for the Sciopticon, a small rawati tent for the drivers and my companion native preacher, folding chairs and table, etc. This cart carries all that does not find a place in the tent-on-wheels. The whole is economical and comfortable, providing for every need."

The Use of the Sciopticon.—Dr. Fairbank says:—"The audiences secured by reading, singing and preaching in the streets or the chawadi or by the common fire of a village are usually small. If such an audience numbers fifty, the preacher is well pleased. The industrious men, the farmers, and all the women, except those belonging to such castes as have been specially affected by Christianity, are largely inaccessible to the Missionary. A few who are disengaged will assemble to hear him. The rest are otherwise employed. Long experience has taught me the necessity of providing some attraction that will draw together a crowd of villagers and so interest them that they will stay and listen quietly to our message. A Kirttan will do this. But it requires a band of singers with their musical instruments, as well as the speaker, to do it. A portable American organ in the skilled hands of Bro. Harding will suffice in place of the band and the singers. But most Missionaries, like me, lack the voice and the skill to play well, which this attraction demands. For many years I used a Magic Lantern of the old style, with a few slides, and found it a great attraction. Practice taught the way to use the pictures instead of texts and to preach short sermons on the subjects illustrated by the pictures, and to use slides made for other purposes, to help to impress a crowd with moral or religious instruction. For example, a chro-
motrope, in which the brightly colored figures flow into the centre when its crank is turned in one way, or flow out, like the water from a spring, when it is turned the other way, is used to teach beneficence. As the figures flow in from every side, the crowd is asked to notice that the centre does not gain by it, and to take note that in like manner the accretion of worldly good does not really increase a man's happiness. Although he gathers from all sides, he profits only by what he can eat and wear and use. Then as the figures are made to flow out, the crowd is asked to notice that the central figure loses nothing by thus giving, and is told that thus a generous man, ever-giving and blessing others, has still what he needs—as a spring continually pours out its water but remains full—and that Christ spoke well when He said, 'It is more blessed to give than to receive.' To improve this instrumentality, I procured other slides in greater variety. Two gentlemen now residing in England, who were formerly collectors of the Civil Service in Ahmednagar, and who still feel a keen interest in the welfare of this people, and try to benefit them when they have opportunity, also sent me the means for buying others. And I sent to Marcy & Co., of Philadelphia, for one of their admirable Sciopticons. This makes the picture from a common slide, eight feet in diameter on the screen, and so bright that a thousand people can enjoy it. My screen is made of thin muslin, so that the pictures are seen on both sides. All the people of a village gather when we show the pictures and preach from them. And we often hear references made to the explanations and applications which show how well they are remembered. A special advantage is that the women of all castes come out to see and hear. So we can preach to large companies of women who would be otherwise inaccessible to us. I have counted, as well as I could in the dark, and have found that our audiences usually number 300 or 400. In each of two large villages there were 600 and about a third of them were females. They listened attentively for an hour and a half and were loath to have us stop. In large villages we have had this picture preaching for two evenings in the town proper, and on the third evening, in or near the Mahar quarter."

The Ripening Harvest.—Dr. Fairbank further adds:—'The Mahars in nearly all the villages where we encamped, were in an
expectant, waiting state and eager to hear the good news of salvation by Christ. In some places several had asked to be received to the communion of our churches before we went there. Kaldakwadi and Maktapur are two small villages near together and the same Mahar families serve them both. While we were there nine men and ten women were received to the membership of the Panchegaw church. And their eighteen children were baptized. One Christian had been living in M. and his example had been a powerful influence for good. His wife was one of the ten women now received. Another was the wife of another Christian residing near by in Khadaki. The other eight were also wives of eight of the men who were received. This coming out of the women with their husbands is very desirable. Formerly far more men than women professed Christianity in this region, and the unconverted wives of Christians were as thorns to their husbands. And by the help of heathen relatives they were able to marry their children to heathen as Hindus, in spite of their husbands' opposition. In another village some ten persons asked to be baptized and received into the church, and they will probably be received before the close of this cold season. It was a great privilege to us to be allowed to instruct these inquirers as to the things of the Kingdom. The region where there is so much interest is outside of the line by which we used to bound our tours and our direct efforts. Native preachers have been there, but only infrequently. Eight men from a distant village told me that they had learned to believe in Christianity from what they had heard from a Christian farmer who lives in Khadaki, a village through which they had often passed on their way to the county seat. He is an earnest man but cannot read. The leaven has spread and permeated a much larger lump than we were aware of. Now there is this widespread and urgent demand for Christian instruction and Christian schools—a demand that with our present force and our present means, we can meet only in a small degree. We pray the Lord of the harvest that He will send laborers into this harvest."

Evangelistic Work in Bombay.—Mr. Abbott writes:—"For the past two or three years street preaching has been carried on through the voluntary efforts of members of our Christian Endeavor Society. But it has been felt that enough was not being done, hence
near the close of the year the services of Mr. Gangaram Kuka were engaged to devote his whole time to evangelistic work in the city and suburbs. Members of the church have accompanied him, so that a branch of our work which had somewhat fallen backward is again being revived into more active life.

**Itineracy and Archaeology.**—Mr. Abbott writes:—"It by no means diminishes interest in touring among the villages to have an eye open to objects of archaeological interest. The two objects of discovery of some ancient monuments and the preaching of the Gospel can sometimes be combined, so as to lead one away from the beaten track into out-of-the-way places to the advantage of science, on the one hand, and of the poor villagers who otherwise might never have heard the Gospel. In December of last year and January of this year, I had the pleasure of making three trips of this nature. Science was enriched by the discovery in the mountainous regions of my field of two sets of ancient Buddhist caves, the one at Nadour and the other at Nenavale (or Kharsanbla), which had never before been brought to the notice of European scholars. The architecture and inscription in these caves shew that they date about 100 B. C. Like other caves in the Bombay Presidency they were excavated by Buddhist monks, who lived in these mountain jungles and practised their ascetic rites. The route I had to take in making these discoveries led me amongst the mountains that form the Western Ghats. It meant many weary miles on foot, and exposure to heat, cold and malaria. But it was a pleasure to speak of Christ where I feel sure no one has ever before gone with the message of salvation."

**Touring in the Konkan.**—Miss Abbott writes:—"In November, taking my Bible-woman Balubai with me, I accompanied my brother on a tour in the Konkan District. Arriving at Ashtami, we found a goodly company awaiting us to give us a hearty welcome. We spent five days in this village visiting the schools, and among the women. We visited every Brahman and Beni-Israelite home, and some of the homes of the Mahrattas. Those whom I had visited the year before were very cordial in their welcome and called their neighbours in to hear us. Some were at first cautious, but after being assured by the boys that I was Abbott Saheb's sister, the women invited us to sit
down and appeared very friendly. On the Sunday, we had services in one of our tents, twenty-two Christians were present, one Brahman inquirer and a woman with her boy, who were baptized during the services. A very happy occasion it was, for this was the first baptism in the Roha district. After leaving Ashtami we visited four other villages, walking early in the morning from village to village, a cart following us with our sleeping and cooking conveniences. My programme was to first visit the school, then to prepare for and partake of our breakfast, talk with any people who came to visit us, rest for two hours, then start out in the afternoon to visit the women. Sometimes we had large audiences on the verandahs of houses, sometimes by the wells, and a few times we had quiet talks with two to five women at a time. Everywhere we were welcomed, partly no doubt from curiosity, but as they listened attentively and many for the first time, to their need of a Saviour and His gracious words, we rejoiced greatly in these opportunities. Many women unburdened their hearts to us. Our love and sympathy seemed to take them by surprise. In all our visitings we took with us the wives of the teachers in the villages, and it was touching and encouraging to see the confidence and respect which the women gave them. These Christian homes scattered through the country, are bright lights amid the heathen darkness. We were glad to visit with our teachers and give them a little encouragement, for they have many trials and are often lonely. Our whole tour was full of touching incidents—some hopeful, some sad. On our return as we were waiting in travellers' shelter while waiting for our steamer, we heard agonizing screaming and weeping from the rooms for natives. Balubai went in to see what the trouble was. After the first ten or fifteen minutes, the screams gave way to weeping, and the weeping to moans and sighs, and finally ceased. An hour after Balubai returned, bringing three Brahman women with her and one the widow who had been screaming. She said to me, 'Did you hear me weep? I was in agony, I am in agony now, but I weep inside me now. The tears are gone from my eyes. This woman (meaning Balubai) told me wonderful things, I never heard the like before!' I talked a long time with the women. They had never seen a Christian before nor heard of Christ. When they were leaving, the widow said, 'I will tell people that Christians are those who are happy in this world and who have God in their faces!'
At a great Hindu Mela.—Mr. Bruce writes:—“Some of our native preachers have recently made an interesting preaching tour which has encouraged us all very much. It was in connection with the annual pilgrimage at Pali, a village 16 miles south of Satara. In this village there is a notable temple of the god Khandoba, which was erected some 400 years ago. The temple is built on the site of a legendary appearance of Khandoba to a favourite devotee, a milkmaid named Palai, in whose honor the village name was changed from Rajapur to Pali. The annual fair is attended by about 50,000 people, many of whom come from distant parts of the country. The religious ceremonies continue for three or four days, but many merchants remain much longer for the sale of their wares. It has been our purpose, every year, to send as large a force of preachers as possible to this great mela. This year our native brethren from Satara, and several of our out-stations, assembled to the number of thirteen. Pitching their tent in their usual place, they went, in a body, to the place of assembly, and found the multitudes engaged in their idolatrous ceremonies and all the abominations usual at such a time. The principal ceremonies are those connected with the marriage of young girls to the god Khandoba, thus, in the name of religion, devoting them to lives of public prostitution. Many parents bring their young and innocent daughters and present them as offerings to the vile god. One of our preachers in describing what they saw, says, ‘The scene of credulous worshippers offering their daughters to the god Khandoba for immoral purposes, the throwing lavishly on the god of cocoanut kernels and tumeric powder, the licentious acts of the young people in connection with the ‘merry-go-round,’ the obscene songs of the worshippers, the loud discordant tones of different religious mendicants, the tinkling of cymbals, the pickpockets going about in the crowd to carry out their wicked designs, the jabbering of persons intoxicated, the shrill sound of various kinds of drums and other musical instruments, and the excited talking of many shop-keepers and their customers, all these things made the place look like the stronghold of Satan.’ On witnessing such scenes the spirits of our preachers were stirred within them, and with earnest prayer for God’s help and direction they commenced singing a Christian hymn. Immediately a great crowd gathered around
them and listened in perfect silence while they preached to them the words of life. Speaking in turns they continued until all were weary, but even then the people were unwilling to let them go. They spoke plainly in regard to the abominations which were going on near by, but all assented to the truth and no one objected to their plain speaking. Thus it was every time our preachers appeared during the three days of their stay. They were surrounded by large numbers of people who seemed to be thirsting for the truth, and who eagerly drank in every word. Some also followed the Christians to their tent and were further instructed, and prayed with there. More than a thousand leaflets and gratuitous tracts were distributed, and were gladly received and read by the people. On the whole our brethren agreed that in all their visits to Pali, they never before had such interested audiences or met with so much encouragement. And the leader of the party said that it reminded him of an experience of his youth, when he first saw the sea near Bombay. He stood upon the wide stretch of beach when the tide was beginning to come in. His friends told him that it would soon cover the whole surface where they were standing, but he did not believe them. He said that the waves roll up on the beach, it is true, but they go back again just as far as they were before. No! said his friends, each succeeding wave comes up a little higher than the previous one, and does not go back quite as far. And he found that it was true. So, he says, these special opportunities of pressing the truth upon the consciences of the people are like the waves of the flowing tide, each one raising them a little higher than the preceding one, and in returning they do not sink quite as low as before. The work goes on quietly, silently, slowly it may be, but the way of the Lord is being prepared.

The Distribution of Leaflets.—Mr. Bruce says:—“We have made great use of gratuitous leaflets in our work here at Satara and at all our outstations, and are greatly encouraged by the results. Everywhere they are eagerly sought after, and they find their way to many people whom we could never reach with the living voice. Many people are becoming more familiar with the Gospel, and are more and more desirous to listen to the truth. Numerous interesting incidents might be related in this connection, but must be omitted for want of space. A man has been employed for many months to go from house
to house in the city of Satara leaving a leaflet at every house. He has
met with many interesting experiences, of which I give the following
as a sample—(1) A Mussulman in the employ of a native Rajah re­
ceived the tracts with pleasure, and said, 'Surely Jesus Christ will
come again to judge the world. We have our Mahomed but Jesus
Christ is greater than Mahomed.'—(2) A Brahman was pleased to
receive the leaflet and said, ‘How strange that these Christians
take so much pains to give us the truth? They not only prepare
these tracts but they even bring them and give them to us!' (3)
A Maratha man, a pensioner, was very sick. The tract that was
being distributed at that time happened to be on the disease of sin.
On hearing it read he was much affected and said he surely would
put his trust in Jesus Christ as long as he lived, and would obey His
commandments.—May we not believe that the last day will reveal
many who have been brought to accept Christ by reading these little
messengers in the quiet and the secrecy of their own homes?

Evangelistic Effort at Sholapur.—Mr. Harding writes :—
"Our work at Sholapur has for the most part given us constant encour­
gagement, the past year. There has been rather more evangelistic
work than usual. Many non-Christians have heard the truth at our
Sunday services; open air preaching has reached a large number,
and the evening service in our chapel during the rains was well
attended, and we have many proofs that these agencies are extending
a knowledge of the truth far and wide. Often in the city and in
the neighbouring villages we meet persons who refer to what they
have heard at these services. Besides this, we have undoubtedly
gained the confidence and good-will of all classes. They do not
question the benevolence of our work, nor, in many cases, the truth
of our message. Yet caste prejudices and the fear of the world still
confront us everywhere. So that many, who seem almost persuaded,
are kept back. We labour in hope; yet more and more we look and
long for a divine impulse, to give greater life and power to the truths
we utter. We try to make our preaching as pointed and practical as
possible. I give below a sketch of one evening service in our Chapel.
A Hymn in native metre, accompanied by the organ, is sung
before each address. The first speaker said, 'We bring to you not
XI.—MEDICAL WORK.

Medical Work at Rahuri.—Dr. Ballantine writes:—"The Medical Class was held as usual from June to October. With two or three pleasant exceptions a lack of purpose and energy was too evident. The more important part of the class, those who had studied longest and of whom most was expected, did not disappoint us. Mr. Harding examined the class in October and made a favourable report of work to the Mission. The time seems to be coming when the occupation of teacher or preacher will not be almost the only one open to our native Christians. Let them show ability and willingness to work, and many will be able to support themselves in comfort, and quite independently of Mission work. The usefulness of a Christian "pleader" has been demonstrated this past year—the call for Christian doctors is becoming more and more emphatic; want of accuracy, studious habits and capacity for hard work, are some of the hindrances in the way of furnishing these men—not lack of opportunity..."
to take up this work. When we receive applications for men for these positions, we must be able to say that to their knowledge they have added these other qualifications,"

Extension of Medical Work at Sholapur.—Mr. Harding writes:—"For several years one of our young men has been studying medicine with Dr. Ballantine, with a view of practicing in the Mogalai. From our first acquaintance with that region, we have been impressed with the great need of medical aid there. Certain persons in every village are supposed to have some knowledge of medicine, but their practice is generally a superstitious quackery, often doing great harm. One man, suffering from some bowel complaint, was made to eat a portion of the blistering nut, and the remedy killed him in a very short time. Another young man afflicted with leprosy was ordered to take some simple medicine and to live in his field for 15 days, upon a diet altogether insufficient and unsuitable, and he hardly survived the 15 days, owing to exposure and improper food. For children suffering from bronchitis a blister is often applied over the bowels, as if the seat of the disease was there. In view of this extreme ignorance and consequent suffering, it was with great satisfaction that we secured a place at Shiradhon for Vishwas Mahadoba, our second medical catechist. He is a convert from Sholapur, a Kunabi by caste, and was for several years a compounder with Mr. P. B. Keskar before beginning his studies with Dr. Ballantine. It is our hope and prayer that he may become a great blessing in all that region. The medical work at Sholapur under the careful management of Mr. Keskar, still continues to prosper, as shown by the statistics below. We are thankful also for his helpful co-operation and influence in other departments of our work."

The Mission Dispensary at Sholapur.—Mr. P. B. Keskar, who is in charge of the Mission Dispensary at Sholapur, furnishes the following statistics of his work for the year 1890:

The Number of the new Patients...

\[4,200\]

Do. do, old Patients...

\[8,089\]

\[12,289\]
XII.—THE PUBLICATION DEPARTMENT.

They belong to the following religious sects:

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<thead>
<tr>
<th>Hindus</th>
<th>Musulmans</th>
<th>Parsees</th>
<th>Roman Catholics</th>
<th>Protestants</th>
<th>Total</th>
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<tr>
<td>10,231</td>
<td>1,757</td>
<td>91</td>
<td>27</td>
<td>183</td>
<td>12,289</td>
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</tbody>
</table>

Number of Visits paid to the patients in their houses in the year ... 317
Number of Prescriptions given out in the year ... ... ... 14,451
Amount received from Sale of Medicine ... ... ... 2,227 7 0
Do do. do. visits to the patients ... ... ... 382 0 0

Total Rs. ... 2,609 7 0

XII. THE PUBLICATION DEPARTMENT.

List of Publications in 1890.—The following is a list of the publications by the Mission during the year 1890:

1. The Dnyanodaya.—The Dnyanodaya has been under the editorial charge of Rev. J. E. Abbott, assisted in the Marathi department by Mr. A. M. Sangali. It is a weekly Anglo-Marathi paper of eight royal quarto pages, and has now completed its forty-ninth year. Its subscription price is Rs. 2, plus 13 annas for postage.

2. The Balbodh Mewa.—The Balbodh Mewa is an illustrated monthly magazine in Marathi, containing 16 pages, and is designed for young people. It has been under the editorship of Mrs. E. S. Hume. It has now completed its eighteenth year.


4. The Gananidhi, or "Treasury of Song."—Compiled by Rev. C. Harding.—2nd edition, revised and enlarged.—305 Hymns, 2,000 copies. Published by the compiler, and for sale at the Bombay Tract Society.

5. The Dnyanodaya Almanac.—Prepared by Rev. J. E. Abbott, and published in Marathi and Gujarati by the Bombay Tract
AMERICAN MISSION REPORT FOR 1890.

Society; Marathi, 10,000 copies; Gujarati, 8,000 copies. Price one anna.

The Columbian Press, Satara.—Mr. Bruce writes:—"The Columbian Press has been active during the year in preparing leaflets and Sunday School cards for gratuitous distribution. These have been very widely scattered, not only in our own district but in many parts of the Marathi-speaking country. From six to eight thousand copies of each leaflet have been required in the city and districts of Satara. We believe that these silent little messengers are exerting a great influence in bringing the people to a better knowledge of the Gospel. Many expressions of appreciation of this work, and of the usefulness of these leaflets have been received from Missionaries and other Christian workers, some of which have been printed in a separate Report of that special work. The following table will show the different leaflets and cards that have been issued during the year, up to February 1, 1891, with various particulars concerning them:—"

<table>
<thead>
<tr>
<th>No.</th>
<th>Subject</th>
<th>Author</th>
<th>Ed.</th>
<th>Copies</th>
<th>Pages</th>
<th>Style</th>
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<td>19</td>
<td>John iii. 16</td>
<td></td>
<td>5</td>
<td>12,000</td>
<td>12,000</td>
<td>Card in Blue.</td>
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<tr>
<td>20</td>
<td>John i. 10, 12</td>
<td></td>
<td>1</td>
<td>1,061</td>
<td>1,061</td>
<td>Chromo.</td>
</tr>
<tr>
<td>21</td>
<td>Lord's Prayer</td>
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<td>1,000</td>
<td>1,500</td>
<td>Plain Card.</td>
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<tr>
<td>22</td>
<td>Great Question</td>
<td>Rev. R. A. Hume</td>
<td>3</td>
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<td>24</td>
<td>Acts xvi. 30, 31</td>
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<td>1</td>
<td>1,600</td>
<td>1,500</td>
<td>Chromo.</td>
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<tr>
<td>25</td>
<td>Acts iv. 12</td>
<td></td>
<td>1</td>
<td>1,500</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>The Bible</td>
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<td>2</td>
<td>25,000</td>
<td>50,000</td>
<td>Leaflet.</td>
</tr>
<tr>
<td>27</td>
<td>Disease of Sin</td>
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<td>3</td>
<td>30,000</td>
<td>30,000</td>
<td></td>
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<td>28</td>
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<td>1</td>
<td>5,000</td>
<td>5,000</td>
<td>Red and Blue</td>
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<tr>
<td>29</td>
<td>Wages of Sin</td>
<td>Rev. H. J. Bruce</td>
<td>1</td>
<td>6,000</td>
<td>6,000</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Temptation</td>
<td></td>
<td>2</td>
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<td>40,000</td>
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<td>31</td>
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<td>Mrs. M. B. Fuller</td>
<td>2</td>
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<td></td>
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<td>32</td>
<td>Scripture Verses</td>
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<td>3</td>
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<td>Bible and Red</td>
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<tr>
<td>34</td>
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<td>35</td>
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<tr>
<td>38</td>
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<td>Two Colors.</td>
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<td>1</td>
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<td></td>
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<tr>
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<td>1</td>
<td>1,000</td>
<td>1,000</td>
<td></td>
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Totals... 248,043 368,045

XIII—ACKNOWLEDGMENTS.

The following donations and other favours received in 1890 are thankfully acknowledged:—

For General Purposes of the Mission.

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>H. B. Boswell, Esq., England</td>
<td>£ 200</td>
</tr>
<tr>
<td>Hon. Justice Candy</td>
<td>£ 100</td>
</tr>
<tr>
<td>Mr. Geo. Ford, Santa Cruz, Cal. U. S. A.</td>
<td>$ 30</td>
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Rs. a. p.
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. E. P. Silliman, U. S. A. .......................... 189 11 0

Prof. F. B. Dexter, U. S. A. .......................... 61 8 0

Joy Baine, Ill. S. S. .................................. 39 11 0

The Indian Female Normal School and Instruction Society for

Teachers and Pupils .................................. 466 0 0

To Dr. Fairbank, for Special Purposes.

H. B. Boswell, Esq., England ......................... 50 0 0

J. Elphinston, Esq., England ......................... 50 0 0

For the Dhawalpuri Schoolhouse.

H. H. The Chief of Jamkhandi ......................... 400 0 0

For Boys from the Parner District.

S. S. First Cong. Ch. W. Springfield Mass .......... 173 4 0

Dea. Perkin's S. S. New Haven, Ct .................. 52 13 0

S. S. Cong. Ch. Galva, Ill ......................... 85 2 0

B. S. Eldridge, Esq. .................................. 41 2 0
For Benches and Lamps, Kanhur Church.
Young Ladies' Circle, United Church, New Haven ...
For the Hingangaw Church.
Y. P. S. C. E., Cheshire, Conn. ...
For Girls' Station School, Wadale.
Miss Harding and friends, Norfolk Conn. ...
For Boys' Station School, Wadale.
Rev. W. M. Ellis, Tomahawk, Wisconsin ...
For Special Work in Wadale District.
Centre Church, Meriden Conn. ...
J. R. Sutcliffe ...
Rev. H. A. Bridgman and other friends, Boston, Mass.
S. S. Pres. Church, Poughkeepsie, N.Y. ...
Cong. Church, Hadlyme Conn. ...
Y. P. S. C. E. Greeley Col. ...
Miss Harding and friends, Norfolk Conn. ...
For Work at Rahuri.
Private donations from America (small gifts) ...
Young People Cong. Ch. Exeter, N. H. ...
Three Friends ...
For Girls' School (in small gifts) ...
H. A. S. Fitchburg, Mass. ...
H. J. G. Milford, N. H. ...
Bloemhof School, Cape Colony, S.A. ...
A Friend in India ...
For Special Objects, Bombay.
Miss E. E. Kenyon, Minneapolis Minn. ...
Miss Cruikshank, Minneapolis for support of boy in Chapin House ...
Mrs. J. H. French, Blairstown, Iowa for Bowker Hall ...
Canadian Woman's Board, Montreal ...
For Girls' Schools and Special Work, Bombay.
Lyndale S. S. Minneapolis Minn. ...
Mrs. G. W. Park, Birmingham, Conn. ...
For Miss. Soc. Toledo, Ohio ...
For Work at Satara.
G. K. Betham, Esq. ...
Sunday School, North Ch. Springfield, Mass. ...
For School House at Wai.
From J. Preston, Esq., Satara ...
" Mission Band, Chatham, Ohio, U. S. A. ...
" King's Daughters Medina and A. Budlong, Esq., U. S. A. ...
" Aux. Missionary Society, Medina, U. S. A. ...
For Bible Women at Satara.
From Mrs. Tooker, Kilbourn City, Wis. U. S. A. ...

For the New Station School Building, Sholapur.
From H. E. Winter, Esq. .................................. Rs. 100 0 0

For Boarding Scholars, Sholapur.
From Friends in America through Rev. A. Hazen, D. D. $ 70 178 0 10
From Somers, Conn ................................ $ 28 72 4 9
From a Friend, Springfield, Mass .................... $ 20 51 9 7
Mrs. G. N. Ward, Middletown, Conn ................ $ 20 56 0 0
S. S. Mission Society, Hyde Park, Vt. .............. $ 10 27 14 1
C. H. Percival, Esq., England ...................... $ 50 0 0
Rev. Mr. Burgess ........................................ $ 10 0 0
Friends in Sholapur ..................................... $ 64 8 0

For Village Schools and Buildings, Sholapur.
"Thank Offering," Brookfield, Mass. .............. $ 500 1,394 0 0
Rev. N. G. Clark, D.D. ................................ $ 236-88 660 6 10
Friends in St. Johnsbury, Vt. ....................... $ 140 392 0 0
Springfield, Mass. ..................................... $ 248 694 6 4
Holyoke .................................................. $ 30 79 9 0
J. C. Gates, Esq., Kansas City ..................... £ 20-7-0 264 12 0
Estate of Mrs. E. P. S. Geston, Des Moines ....... $ 50 129 0 0
Cong. Ch. and Y. P. S. C. E., Hartland, Vt. ........ $ 17-25 48 4 10

For Dhotre School house.
Mrs. Rowbotham ...................................... 25 0 0
Miss Annie B. Harding ................................ 6 0 0

For Enlarging Sadar Bazar Schoolhouse, Sholapur.
H. E. Winter, Esq. .................................... $ 200 0 0

For School house at Watwad.
Friends in Germantown Pa. ......................... $ 20
Christian Women in Sholapur ....................... $ 12 4 6

For School house at Kumbhari.
"Extra cent a Day Band," Newton Centre, Mass. $ 100

Government Grants-in-Aid.
The Mission High School, Ahmednagar ................ 3,000 0 0
The Girls' School, Ahmednagar ....................... 849 0 0
The Station School .................................... 91 0 0
Common Schools in the Ahmednagar District ....... 380 0 0
Parner .................................................. 212 0 0
Station School, Wadale ................................ 307 2 8
Common Schools, Wadale' ........................... 245 0 0
Station School, Bahuri ............................... 122 0 0
Village Schools ....................................... 219 0 0
Boarding and Station School at Bombay .......... 731 8 0
Common Schools in Bombay ........................... 265 0 0
Anglo-Vernacular Sc ................................ 479 8 0
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<td>Station School at Satara</td>
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<td>Hindu Girls' School, Sholapur</td>
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<td>New Schoolhouse at Wai</td>
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<td>Common Schools at Sholapur</td>
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<td>Buildings at Karmala, Surigaw and Shetphal</td>
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<td>Sadar Bazar School</td>
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