REPORT

OF THE

AMERICAN MARATHI MISSION,

FOR THE YEAR

1894.

BOMBAY:
PRINTED AT THE CAXTON PRINTING WORKS.

1895.
CONTENTS.

Map of the Districts of the American Marathi Mission.

I.—GENERAL REVIEW OF THE YEAR.
The Year 1894 ........................................1
The Health Report ........................2
Departures ...........................................2
Arrivals ............................................2
Reductions Again ..........................3
Death of Dr. Graham ...................... 3

II.—SYNOPSIS OF THE MISSION.
Our Mission Field ................................4
Missionaries and Native Agents ........ 4
Summary of Native Agents ..................5
Church Statistics for 1894 ................6
District Statistics for 1894 ...............7
Educational Statistics for 1894 .......... 8

III.—PERSONAL AND GENERAL NOTES.
The Gains of the Year, ....... ........ 9
Returning from America ...................10
The Reductions .................... 10
Rahuri and Wadale .................. 10
Restoration to Health ............ 10
From Mrs. E. S. Hume ................ 11
A Year of Work .................. 11
Mr. Gates' Illness ................ 11
Encouragement .................. 12
The First Year and the First Work ....12
Learning the Language ............ 13
Visits to other Mission Stations .... 13

IV.—THE CHURCHES.
Synopsis .............................................14
Importance of Church Work .......... 14
The Care of the Churches .......... 14
The Pastoral Relation ......... 15
The First Church at Ahmednagar 15
The Churches North of Ahmednagar 16
The Caste Question ........... 16
The Church at Wadale ............ 16
The Church at Zawkhed .......................... 17
The Church at Dodgaw ........... 17
The Church at Rahuri .......................... 17
The Church at Sirur ................ 18
The Church in Bombay ............ 18
The Prayer Meeting ................ 18

IV.—CHURCHES—contd.,
The Roha Church Building ........... 19
Lalitpur ...................................... 19
The Church at Sholapur .............. 20
At Watwad .................... 21

V.—EDUCATION.
Synopsis .............................................21
1.—THE THEOLOGICAL SEMINARY .... 21
2.—THE MISSION HIGH SCHOOL .... 21
Union of Station School with the
High School ............. 22
Drawing Classes ............. 22
The Manual Training Department ....22
The Sunday School ............. 23
The Y. M. C.A. ............. 23
Conclusion ...................... 23
Mr. Lawson's Report ............. 23

3.—BOARDING AND STATION SCHOOL
AT BOMBAY ............. 24
Growth of the School ............. 24
Bowker Hall ................... 25
An Interesting Japanese Lad ...... 25
The School for Christian Children ..26
The Boys' Boarding School .......... 26

4.—GIRLS' SCHOOLS ............. 27
The Girls' School at Ahmednagar ... 27
Examinations ................... 27
Bible Classes ............. 27
The Christmas Treat ............. 27
Death of Roshanbai ............. 28
Various Items ................... 28

High Caste Girls' Schools at Ahmed-
Nagar ..................... 28
The Girls' School at Wadale ........ 29
The Girls' School at Sirur ........... 29
The Girls' School at Parel ............ 30
High Caste Girls' School in Bombay, 31
The Dharmasala School .......... 31
Girls' Schools at Wai ............. 32
Girls' Schools at Sholapur ........... 33

5.—THE INDUSTRIAL SCHOOL, SIRUR ........ 33

6.—STATION SCHOOLS ............. 33
Station School at Wadale ........... 33
Station Schools at Rahuri ............ 34

7.—COMMON AND VILLAGE SCHOOLS, 34
Village Schools in Wadale District ... 34
CONTENTS.

I.—COMMON AND VILLAGE SCHOOLS—(contd.).
  Common Schools at Rahuri .... 34
  Common Schools in Parner District 35
  Visitation of Schools .... 35
  Village Schools .... 35
  The Mazagon School .... 36
  The Middlesex School, Bombay .... 36
  The Hall School in Bombay .... 37
  The Schools at Wai .... 37
  The Schools at Sholapur .... 37

II.—SUNDAY SCHOOLS.
  Synopsis .... 38
  Sunday School in High School at Ahmednagar .... 38
  Sunday Schools .... 38
  Sunday Schools at Rahuri .... 39
  Church Sabbath School, Bombay .... 39
  Mission Sunday Schools, Bombay .... 40
  Other Sunday Schools in Bombay .... 40
  Christian Endeavour & S. S. Sholapur .... 41

VII.—THE CHRISTIAN COMMUNITY.
  Y. M. C. A. Work in Ahmednagar .... 41
  The Hingangaw Camp Meeting .... 43
  Christianity Renounced .... 43
  Raghoba the Leper .... 43
  A Rift in Glory .... 44
  Persecution for Christ's sake .... 45
  Persecution in Jeur .... 45
  Persecution in Bombay .... 45
  Secret Christians .... 47
  Persecution at Paladpur .... 47
  Bitter Persecution near Satara .... 48

VIII.—THE NON-CHRISTIAN COMMUNITY.
  Religions Unrest .... 49
  The Vernacular Press .... 50
  A Leper Mission .... 50
  The Attitude of the People .... 51
  Changes .... 51
  Fear of the Evil Eye .... 52

IX.—WORK AMONG WOMEN—(contd.).
  Bible-women at Sirur .... 57
  Meetings for Christian Women in Bombay .... 58
  The Dorea Society in Bombay .... 59
  Bible-women in Bombay .... 59
  Work among Women at Wai .... 60
  Women's Work at Sholapur .... 60
  A Tour in the Mogalai .... 61
  A little Child shall lead them .... 61
  Former Visits Remembered .... 61
  Appreciation of Kind Words .... 61
  The Worshipper in Secret .... 62

X.—ITINERACY.
  Touring at Ahmednagar .... 63
  In the Parner District .... 63
  Touring on a Bicycle .... 63
  Touring in the Rahuri District .... 64
  Touring at Sirur .... 64
  The Pilgrimage at Pali .... 64
  With the Magic Lantern and without it .... 65

XI.—EVANGELISTIC EFFORTS.
  The Tract and Bible Societies .... 66
  Difficulties of Evangelistic Work in the Konkan .... 66
  The Work of the Preacher .... 66
  Tract Work of the Columbian Press .... 66
  Evangelistic Efforts at Wai .... 69
  Preaching by the Wayside .... 69
  The Work at Bassin .... 69
  The Discussion Meetings .... 70
  Reading-Room and Preaching Hall .... 70
  Trying to Start a School .... 71
  Bazars Preaching .... 71
  The Columbian Press Tracts .... 71

XII.—MEDICAL WORK.
  Medical Work at Rahuri .... 72
  Medical Work at Wadalo .... 72
  Mission Dispensary at Sholapur .... 73
  Medical Dispensary at Sirur .... 73
  Unprofessional Medical Work .... 74
  The Bassin Dispensary .... 75

XIII.—OUTSTATIONS.
  A New House at Masur .... 76
  "Helen's Mission" .... 77

XIV.—PUBLICATION DEPARTMENT.
  List of Publications in 1894 .... 77
  The Columbian Press, Satara .... 79

XV.—ACKNOWLEDGMENTS.
  List of Donations .... 80
MAP
of the
DISTRICTS
occupied by the
MARATHI MISSION
of the
A.B.C.F.M.
1890
Scale of Miles

NOTE. Stations to Outstations of the Mission are Underlined.
REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1894.

I.—GENERAL REVIEW OF THE YEAR.

The Year 1894.—The year 1894 has been one of quiet, steady work, at most of our Mission stations. It has not been so much a year of enlargement of our work as of internal development and growth. The heavy reductions required by the financial conditions in the homeland have prohibited our entrance, to any considerable extent, into the inviting fields that are constantly being opened before us, and yet the following pages will show that the limited means placed in our hands have been employed to the uttermost for the building up of our Christian institutions, as well as for the extension of the knowledge of the Gospel to the great multitudes around us. The results of the year's efforts will, therefore, be better seen in the increased efficiency of our schools, and our other working forces, than from any considerable increase from without. We cannot, however, fail to notice the growing interest of the people everywhere in the preaching of the Word, and their readiness to attend lectures and discussions on moral and Christian subjects. This is especially noticeable in connection with the work of the Y. M. C. A. in Ahmednagar, and also in the efforts that have been made at the new station of Bassein, in the Tanna District, during this first year of its existence. A few of our schools, of course the least promising ones, have been disbanded on account of the financial pressure, while others have been made more efficient than ever before. Here and there a new building has been erected for a school or for a preacher's residence, and we feel that the Mission is in a position to undertake a much greater amount of aggressive work, when the Master gives the command to "Go forward," and the men and the means are provided. But we would ever realize our dependence upon the Divine Spirit to give success to the efforts put forth in the name of Christ. One of our Lady Missionaries in closing her report, says:—"And now, in beginning a new year of labour for the Master, we would remember the words—'Not by might, nor by power, but by my Spirit, saith the"
Lord.' With the power of the Spirit in our midst the Lord's cause will go forward, and His kingdom be established in this and in every land."

The Health Report.—In the early part of the year some of the children of the Mission were seriously ill, and one of the Missionary families was obliged to spend several months at Kodai Kanal, a sanitarium in Southern India. One of our number experienced a return of a serious internal difficulty which had troubled him for two years previously, and was obliged to go to London for an operation by a specialist. The operation was apparently quite successful, and he returned "a well man" after an absence of four months. At the beginning of the new year of 1895, Mr. Gates was suddenly taken down with typhoid fever. He was removed from Sholapur to Bombay and placed in the European General Hospital. He was very ill, but by the blessing of God he safely passed the crisis, and, at this writing, he is rapidly recovering his health.

Departures.—Several members of the Mission, and others connected with the Mission, left us during the early months of the year. Dr. Hazen and Miss Hazen sailed from Bombay on March 10th. Their last arrival was on August 23rd, 1891, when they returned to visit India after an absence of nearly twenty years. Although coming independently of the Mission, they entered heartily into Mission work, and continued it until their departure.—Mrs. M. E. Bissell and Miss Emily Bissell left us on the 17th of March on furlough to America, expecting to return to their work after a season of rest at home. Mrs. Bissell first arrived in India August 27th, 1851, and her last arrival was December 22nd, 1877. Miss Bissell's service dates from December 14th, 1885. Miss Anna L. Millard sailed on the 7th of April on furlough. Her first arrival was on October 31st, 1887.—Rev. R. Winsor sailed on June 20th, for the purpose of visiting London for special medical treatment. His family remained in charge of his work at Sirur, and he returned after an absence of four months, arriving October 15th. Mr. Frederick Winsor, son of Rev. R. Winsor, sailed for the United States, May 17th, and Mr. Henry G. Bruce, son of Rev. H. J. Bruce, sailed for London, May 20th.

Arrivals.—It is always a pleasure to chronicle arrivals from America. Rev. H. Fairbank and family arrived October 13th after an absence dating from April 8th, 1893. They have returned to their former work at Wadale.—Rev. R. A. Hume and family landed in Bombay, December 9th, returning from furlough, dating from April 8th, 1893. Mr. Hume takes up his former work at Ahmednagar. Miss Mary E. Moulton came with Mr. and Mrs. Hume, arriving December
I.—GENERAL REVIEW OF THE YEAR.

9th, and is stationed in Bombay. We welcome her as a new worker to join our Mission forces.—The early days of the new year are bringing, as we suppose, to the shores of India, Miss Emily Bissell, and Miss Julia Bissell, M.D., (arrived January 19th, 1895). Miss Bissell returns after an absence of ten months only. Dr. Julia Bissell after a brief period of service (December 4th, 1886, to October 3rd, 1889,) returned to America for the purpose of taking a course of medical study. Both Miss Bissell and Dr. Julia Bissell have been stationed in Ahmednagar.—Mrs. C. Evans, daughter of the late Rev. A. Abbott, arrived November 11th, on a visit to her brother and sister in Bombay.

Reductions Again.—Both as a Mission and as individuals we are wearied with the reductions that have been forced upon us year after year. We have tried to keep up the hope that the present year would be the last year of reductions, and we have tried to make the best of the reduced means that have been placed at our disposal, looking for a brighter day soon to come; but the dawn of the new year brings the order, more imperative than ever before, to retrench. All our native general work (except work among women) is reduced by more than one-third of its estimated cost. We are cast down, but not wholly discouraged. Some of our number are so put about that they know not which way to turn in order that they may keep up the important work that they already have in hand, to say nothing of promising openings which we are constantly obliged to reject. But we know that the Lord has His wise purposes in all this trying discipline, and we willingly wait for His own good time to favour Zion.

Death of Dr. Graham.—It is fitting that mention should here be made of the death of Dr. Archibald Graham, of Edinburgh. He was not directly connected with our Mission, but in its early days he was always so helpful that he has been held in grateful remembrance ever since. He was at Ahmednagar at the time of its occupancy by our Missionaries in 1831. He had himself done some preparatory work, and for this reason he has sometimes been designated as the “John the Baptist” of the Ahmednagar Mission. On the arrival of our Missionaries he gave them every assistance and did much to open the way before them. He was obliged to leave Ahmednagar in 1838, but returned there in 1830-37. Afterwards as Superintending Surgeon he made frequent visits to Nagar, and always manifested the keenest interest in our Missionaries and their work. This interest was continued to the end of his long life. He died in Edinburgh at the age of 94. “The memory of the just is blessed.”
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. Wal and Bhuinj are in the Satara Collectorate. The figures in the following table are taken from the Census of 1891:

<table>
<thead>
<tr>
<th>Districts</th>
<th>Square miles</th>
<th>Hindus</th>
<th>Mussul-mans.</th>
<th>Others</th>
<th>Total</th>
<th>No. of Towns</th>
<th>No. of Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay City</td>
<td>22</td>
<td>543,276</td>
<td>155,247</td>
<td>123,241</td>
<td>821,764</td>
<td>1</td>
<td>822</td>
</tr>
<tr>
<td>Ahmednagar Collectorate</td>
<td>6,645</td>
<td>818,686</td>
<td>47,071</td>
<td>23,099</td>
<td>888,755</td>
<td>23</td>
<td>1,325</td>
</tr>
<tr>
<td>Sirur Taluka</td>
<td>677</td>
<td>57,093</td>
<td>6,206</td>
<td>2,388</td>
<td>84,722</td>
<td>7</td>
<td>79</td>
</tr>
<tr>
<td>Satara Collectorate</td>
<td>4,297</td>
<td>1,155,966</td>
<td>45,729</td>
<td>15,197</td>
<td>1,217,696</td>
<td>13</td>
<td>1,338</td>
</tr>
<tr>
<td>Sholapur Collectorate</td>
<td>4,542</td>
<td>686,946</td>
<td>58,571</td>
<td>9,778</td>
<td>756,669</td>
<td>7</td>
<td>709</td>
</tr>
<tr>
<td>Roha Taluka</td>
<td>200</td>
<td>43,153</td>
<td>2,245</td>
<td>66</td>
<td>46,061</td>
<td>1</td>
<td>180</td>
</tr>
<tr>
<td>Total</td>
<td>10,978</td>
<td>3,333,648</td>
<td>306,992</td>
<td>177,939</td>
<td>8,818,483</td>
<td>46</td>
<td>3,676</td>
</tr>
</tbody>
</table>

BOMBAY AND KONKAN.

Residing at Byculla, Bombay.—Rev. E. S. Hume and Mrs. Hume, Rev. J. E. Abbott, Miss A. Abbott, and Miss Mary E. Moulton.


AHMEDNAGAR AND VICINITY.

Residing at Ahmednagar.—Rev. R. A. Hume and Mrs. Hume, Rev. James Smith and Mrs. Smith, Miss Emily Bissell, Miss Julia Bissell, M.D., Miss Belle Nugent, Miss A. Stockbridge, Rev. H. G. Bissell and Mrs. Bissell, Rev. H. M. Lawson and Mrs. Lawson, Rev. Edward Fairbank and Mrs. Fairbank.


Two Pastors; three Preachers; seven Bible-readers; sixteen Bible-women; twenty-five Schoolmasters; eighteen Schoolmistresses. Whole number of Native Christian Agents—71. Outstations—8. 21 Non-Christian Teachers.

The Mission High School is in charge of Rev. James Smith. The Girls' School is in charge of Miss Nugent. The Bible-Women's Training Home is in charge of Mrs. Smith. The Wadale District is in charge of Rev. H. Fairbank.

Churches at Wadale, Chande, Dedgaw, Panchegaw, Sonai, Shingave-Tukai, Zawkhede, and Mukindpur: Eight Pastors; two Bible readers; five Bible-
II—SYNOPSIS OF THE MISSION.

women; twenty-two Schoolmasters; two Schoolmistresses; one Medical Catechist.
Whole number of Native Christian Agents—40. Outstations—18.

Residing at Rahuri.—Rev. W. O. Ballantine, M.D., and Mrs. Ballantine.
The Rahuri District is in charge of Dr. Ballantine.

Churches at Rahuri, Shingave-Nayak, Wamburi, Belapur, Rahate, and
Kataradi. Three Pastors; three Preachers; ten Bible-readers; three Bible-
women; one Medical Catechist; twenty-three Schoolmasters, two Schoolmistresses.
Whole number of Native Christian Agents—45. Outstations—23. One Non-
Christian Teacher.

The Kolgaw District is in charge of Rev. H. G. Bissell.

Churches at Kolgaw, Khandala and Mirasgaw. Two Pastors; two Prea-
chers; three Bible-readers; four Bible-women, seven Schoolmasters. Whole
number of Native Christian Agents—18. Outstations—8.

The Parner District is in charge of Rev. R. A. Hume.

Churches at Parner and Kanthur. One Pastor; three Preachers; one Bible-
reader; two Bible-women; six Schoolmasters; one Schoolmistress. Whole

The Jambgaw District is in charge of Rev. R. A. Hume.

Churches at Jambgaw, Hingangaw, and Dhawalpuri. One Pastor; one
Preacher; one Bible-woman; eight Schoolmasters. Whole number of Native

Residing at Sirur—Rev. R. Winsor and Mrs. Winsor.
The Sirur District is in charge of Rev. R. Winsor. Church at Sirur, Pastor,
Rev. Narayan B. Thorat; one Preacher; eight Bible-women; fifteen School-
masters; four Schoolmistresses; one Medical Catechist. Whole number of

SATARA AND VICINITY.

Residing at Satara.—Rev. H. J. Bruce and Mrs. Bruce, and Miss H. Bruce
Rev. Vithal Makasare, Pastor of the Church. Rev. Kasam Mohamed and two
other Preachers; nine Bible-readers; two Bible-women; six Schoolmasters.

Residing at Wai—Mrs. Sibley and Miss Gordon.
The Wai District is in charge of Mrs. Sibley. Church at Wai, Rev. Hariba
Gayakawad, Pastor of the Church. One Preacher; two Bible-readers; two
Schoolmasters; two Schoolmistresses. Whole number of Native Christian

SHOLAPUR AND VICINITY.

Residing at Sholapur.—Rev. C. Harding and Mrs. Harding, Rev. L. S.
Gates and Mrs. Gates, and Miss Esther B. Fowler.

Churches at Sholapur, Dhotre, Watwad, Angar, Madhe, and Shetphal. Rev.
Bhunjaonao Gayakawad, Pastor at Sholapur; Mr. Prabhakar B. Kesar, Medi-
cal Catechist. One other Pastor; four Preachers; three Bible-readers; four
Bible-women; twenty-four Schoolmasters; nine Schoolmistresses. Whole num-
ber of Native Christian Agents—47. Outstations—18.

SUMMARY OF NATIVE AGENTS,

<table>
<thead>
<tr>
<th>Category</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastors</td>
<td>23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preachers</td>
<td></td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>Bible-readers</td>
<td></td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>Bible-women</td>
<td></td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>School-teachers—Male</td>
<td></td>
<td></td>
<td>154</td>
</tr>
<tr>
<td>Do—Female</td>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Non-Christian School-teachers</td>
<td></td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Medical Catechists</td>
<td></td>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

Whole number of Outstations... 395
Total... 116
<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Names of Pastors and others in charge of Churches at the close of the year.</th>
<th>COMMUNICANTS</th>
<th>BAPTIZED CHILDREN</th>
<th>Adults baptized but not received to Communion</th>
<th>Contributions, during the year.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>Rev. Tukaram Nathuji</td>
<td>116</td>
<td>14</td>
<td>1078</td>
<td>1827</td>
</tr>
<tr>
<td>Ahmednagar 1st</td>
<td>Rev. H. G. Bissell</td>
<td>309</td>
<td>32</td>
<td>320</td>
<td>1833</td>
</tr>
<tr>
<td>Saffra</td>
<td>Rev. Vithalraw Maksare</td>
<td>89</td>
<td>7</td>
<td>82</td>
<td>1855</td>
</tr>
<tr>
<td>Sirur</td>
<td>Rev. Narayan B. Thorat</td>
<td>110</td>
<td>18</td>
<td>102</td>
<td>1866</td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>Rev. Apaji Bhole</td>
<td>65</td>
<td>4</td>
<td>61</td>
<td>1866</td>
</tr>
<tr>
<td>Ahmed Nagar 1st</td>
<td>Rev. Luximm M. Salame</td>
<td>63</td>
<td>4</td>
<td>60</td>
<td>1866</td>
</tr>
<tr>
<td>Kolagow</td>
<td>Rev. Ghoramaram Waghchaur</td>
<td>47</td>
<td>3</td>
<td>56</td>
<td>1867</td>
</tr>
<tr>
<td>Ratbag</td>
<td>Rev. Vithalraw Bhamal</td>
<td>55</td>
<td>4</td>
<td>50</td>
<td>1867</td>
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<tr>
<td>Panchegaw</td>
<td>Rev. Sayaji M. Patwad</td>
<td>63</td>
<td>1</td>
<td>62</td>
<td>1868</td>
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<tr>
<td>Dedgaw</td>
<td>Rev. Tukaram Sukaji</td>
<td>144</td>
<td>4</td>
<td>140</td>
<td>1868</td>
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<tr>
<td>Wamburi</td>
<td>Rev. W. G. Bissell</td>
<td>40</td>
<td></td>
<td>40</td>
<td>1870</td>
</tr>
<tr>
<td>Shingav Taluk</td>
<td>Rev. W. G. Bissell</td>
<td>175</td>
<td>1</td>
<td>174</td>
<td>1871</td>
</tr>
<tr>
<td>Rahuri</td>
<td>Rev. H. G. Bissell</td>
<td>309</td>
<td></td>
<td>309</td>
<td>1871</td>
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<tr>
<td>Sholapur</td>
<td>Rev. Bhumarraw Gokarawad</td>
<td>124</td>
<td>16</td>
<td>126</td>
<td>1876</td>
</tr>
<tr>
<td>Wai</td>
<td>Rev. Ghoramaram Waghchaur</td>
<td>124</td>
<td>16</td>
<td>126</td>
<td>1876</td>
</tr>
<tr>
<td>Dhothre</td>
<td>Rev. Bhusharaw Dadhaka</td>
<td>114</td>
<td></td>
<td>114</td>
<td>1876</td>
</tr>
<tr>
<td>Watwad</td>
<td>Mr. Tukaram Mora</td>
<td>114</td>
<td></td>
<td>114</td>
<td>1876</td>
</tr>
<tr>
<td>Khandala</td>
<td>Rev. H. G. Bissell</td>
<td>65</td>
<td></td>
<td>65</td>
<td>1876</td>
</tr>
<tr>
<td>Jambagw</td>
<td>Rev. Ramajim Chantakar</td>
<td>131</td>
<td></td>
<td>131</td>
<td>1876</td>
</tr>
<tr>
<td>Kirya Chitars, N. W. P.</td>
<td>Com. of Bombay Church</td>
<td>27</td>
<td></td>
<td>27</td>
<td>1876</td>
</tr>
<tr>
<td>Ehindani</td>
<td>Mr. W. G. Bissell</td>
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<td>Rev. Ramajim Chantakar</td>
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<td>Miragaw</td>
<td>Rev. Joseph Gunidas</td>
<td>24</td>
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<td>1893</td>
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* This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by letter to other Churches.
### 2.-DISTRICT STATISTICS FOR THE YEAR 1894.

#### Names of Districts, Missionaries in charge.

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<tr>
<th>Districts</th>
<th>Missionaries in charge</th>
<th>No. of Churches</th>
<th>Native Christian Agents</th>
<th>Schools</th>
<th>Sunday School</th>
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<tr>
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<td>Pastors</td>
<td>Licensed Teachers</td>
<td>Bible Readers</td>
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<td>Bombay and Konkan, also Lallpur, N. W. P.</td>
<td>Rev. E. S. Hume ... Rev. J. E. Abbott ...</td>
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<tr>
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<td>City</td>
<td>Resident Missionaries</td>
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<td>Kolga</td>
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<td>Satara</td>
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<td>Wai</td>
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### 3.—EDUCATIONAL STATISTICS FOR THE YEAR 1894.

#### SCHOOLS.

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<thead>
<tr>
<th>School Type</th>
<th>No. of Schools</th>
<th>No. of Teachers</th>
<th>No. of Male Pupils</th>
<th>No. of Female Pupils</th>
<th>Total No. of Pupils</th>
<th>Average Monthly Attendance</th>
<th>No. of Non-Christian Pupils</th>
<th>No. of Boarding Pupils</th>
<th>Amount of Fees Collected</th>
<th>Amount of Government Grant</th>
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AMERICAN MISSION REPORT FOR 1894.


III.—PERSONAL AND GENERAL NOTES.

The Gains of the Year.—The first of the above tables does not show the apparent gain which we had a right to expect. Although 162 persons have united with our churches on profession of their faith, yet the third column shows a net loss of 47, which reduces the total number of Communicants from 2,562 to 2,515. The reason for this is easily explained. The Ahmednagar first Church has for many years been composed largely of students in the various schools at Ahmednagar, many of whom, on leaving the schools, have neglected to take letters to other churches; some have died and their deaths have not been reported; many of the girls have been married and gone to distant places, and in their new circumstances have failed to keep up communication with the Church, and many others have, for various reasons, passed out of sight and cannot now be traced. The roll of the Church has been revised during the year, and the result is a net loss of 129. The number of children baptized during the year is 141. The net gain is only eight, making the whole number at the end of the year 1,684. The whole number of baptized persons on our rolls at the end of the year is 4,820, which is 39 less than last year. There is some satisfaction in turning to the contributions of the churches, which amount to Rs. 5,290-9-9. This is an increase upon last year of Rs. 1,271-7-9, and the amount has never been equalled in any previous year. This sum gives an average of more than two rupees for every Communicant standing upon our rolls at the end of the year,—or, in terms better adapted to the condition of the people, it represents, for each Communicant, the wages of eleven days' work of a common day labourer.—In the working force of the Mission we see, notwithstanding reductions, an increase of nine in the number of native agents employed, although seven outstations have had to be abandoned. The schools are two less in number, but have gained 356 additional pupils, making 3,936 in all. The Sunday Schools also are two less than last year, but the whole number of pupils has increased by 463, giving a total of 4,993. Considering the very great difficulties that we have been subjected to on account of the long-continued reductions, we feel very grateful that so much of actual work and of real progress can be shown from the above tabulated statements.
Returning from America. — Mr. H. Fairbank writes: —"The past year has little in it of our own work to record, for we returned from America on the 13th of October, and did not get to our appointed station, Wadale, until the 1st of November. The record of the year should properly be written by Dr. Ballantine who had charge of it during ten months. We are grateful to him and to Mr. Harding, who between them have taken care of the district during our absence. It has been a heavy burden in addition to their own work, but the wisdom and fidelity with which they met this extra work is seen throughout the district."

The Reductions. — "Reductions come upon us at this time like a wet blanket. I have never felt so discouraged as when I heard that all work, except the women's, must be reduced 35 per cent. Estimates the previous year had been made without including two or three of my regular teachers. The Station School was not allowed the amount necessary, and now reduce by 35 per cent. are the orders! What can one do? It is hard for one who sees great opportunities for work slipping away to ask such a despondent question as that. In the midst of all this great work we must wait and see what the Lord will have us do."

Rahuri and Wadale. — Dr. Ballantine writes: — "The year 1894 has been spent in work between the Wadale and Rahuri fields, setting affairs in order as much as possible, but necessarily leaving much to 'run of itself.' There has been abundant opportunity for the Missionary to grow in the grace of patience. New and inviting fields left unsown for want of money to buy seed; the work of years overthrown or hindered for want of efficient help at the harvest time; the showers of Heaven withheld perhaps for lack of faith! What wonder is it that there is no great ingathering of the Churches to make us glad—no marked spiritual blessing to our Christian community? Many individual cases come to mind as we write of real advance and improvement in faithfulness and devotion to God's work, and we still 'take heart' and hope for good things in the near future."

Restoration to Health. — Mr. Winsor writes: — "First of all our humble and devout gratitude to God we would record for the privilege of being at our post again after four months' absence, during
III.—PERSONAL AND GENERAL NOTES.

which time Mrs. Winsor well carried on the work. Many a heart­
felt prayer had been lifted up, and the blessing sought came down,
health was restored, and I am brought back to the people who had
thus longed for my return."

From Mrs. E. S. Hume.—"'Time that takes survey of all the
world, must have a stop.' The year must end, and with it the
longings unfulfilled, the resolutions unkept, and the plans all un­
accomplished must be resigned. Who can report upon these things?
We can only thank God for the goodness by the way, for the un­
numbered blessings received at His hand, and praise Him that we
are still in His, 'the great Hand of God.' Reductions had fallen
heavily upon so much of the work, that we were well nigh discouraged.
Still His promises, we felt sure, could not fail us. 'I will water it
day and night!' 'Lest any hurt it, I will keep it, night and day!'
'The Lord shall open unto thee His good treasure!' These and
other pledges of His good will were an earnest that enabled us to rest
on Him. Before Dr. Clark had resigned his post at the Rooms in
Boston, the friends of the New Haven Branch communicated to us
through him the news that the reductions affecting our part of the
work in Bombay were fully restored, and one dear woman
stood for

A Year of Work.—Mr. Lawson writes:—"As I was sick for
the first three months after my arrival in the country, my work in
the Mission practically began with the beginning of the year 1894.
I have had good health during the year, and since returning from
Mahableshwar in June, I have been able to do a large amount of
work. Of course, a large share of it has been in the study of the
language in which I have made fairly good progress, considering the
time which I have had to devote to it."

Mr. Gates' Illness.—Mr. Harding says:—"I regret that the
sudden and serious illness of Rev. Mr. Gates, at the beginning of 1895,
will prevent his writing a report of his own work in and about Sholapur. He has been abundant in labors, and has had much encourage­
ment in the district west of Sholapur. Many in all that region have
learned to love and respect him, and the work is growing year by year. The Anglo-Vernacular and Station Schools at Sholapur have received his constant attention, until, from small beginnings, they have now become an important part of our Missionary agency."

Encouragement.—Mrs. Sibley writes:—"In reviewing the work of the past year, we see so much that has been encouraging and satisfactory, that it is easy to think lightly of the obstacles that have had to be overcome, and to forget how unpleasant are the things one always encounters in a land like India, before meeting with the success desired. It is not that we have been able to undertake the new work so much needed, but that the work in hand at the beginning of the year has been marked with progress and has given, in many ways, comfort and satisfaction. It is with thankfulness for the past, and with fresh courage and increased love for the work, that we look forward to the coming year."

The First Year and the First Work.—Miss Fowler writes:—"As the first year of a Missionary's life upon the field is chiefly devoted to the acquisition of the native language, there is little to be given by way of a report of actual results accomplished; yet it is to be hoped that my first year has not passed without some seed having been sown, while seeking to win the hearts of the people, especially the little children, with whom I have become associated through the schools. My first work in connection with the schools was taking charge of the sewing, which I have found to be a very good wedge for opening the way into school work, as that could be managed with a comparatively small amount of Marathi. As my vocabulary began to increase I was very anxious to try a little larger field of labor, and one Sunday while visiting one of the large Boys' Sunday Schools, I noticed there were a few little girls present, but because of the size of the school, and only one teacher being present, it seemed to me the little girls were somewhat overlooked, and at once I thought that, perhaps, this was the opportunity for which I sought, and so a few Sundays after, I was established as teacher with the little girls by themselves in another school-room. I do not feel that I have been able to fill their little heads with much wisdom, nor their hearts with as much of the love of Jesus as I would like, but it is a pleasure to meet with them, and hear their hearty
salams as I enter the room, and hear from the day-school teacher that the girls are very anxious to learn their Golden Texts well for me, and that they look forward with pleasure to Sunday and the Sunday School Class."

Learning the Language.—Mr. E. Fairbank writes:—"On the authority of those older, I can say that the first year of one's life on the Missionary field is a most trying experience. To try to learn a language to speak, is a far different study than learning to translate Greek or Latin. To have to wait a year on the Mission field, well nigh helpless to help, closeted day in, day out, with a grammar, a dictionary, perchance the first, second and third readers, or some other children's books, and above all with the pundit, is, to say the least, irksome. How often most unfeignedly have I envied the little street urchins who could rattle away in the language as fast as any one could wish. That first year is over! Thankful indeed I was to have the first examination behind my back. I am sure with all his dread of his faltering and faulty tongue, with all his weakness and ignorance of the Mission work, the young Missionary hails with keen delight the day that the Mission first allows him to assume the responsibility of a district for work. It was so with me last July, when I first faced the helpers of the Parner District. I never felt weaker for the work, but with it all there was almost the childish joy that at last I was a Missionary for Christ."

Visits to other Mission Stations.—Mr. E. Fairbank says:—"I would like to speak, in a word, of three visits that I chanced to make in the course of the last six months to Sirur, to Raburi, and to Wadale. In each case I saw something of the Mission work in these central stations. I saw enough to wish that the people at home could see what a great work is possible, and not only that, but possible to be carried on by a single Missionary family. To see the splendid station schools, the churches, the boarding schools, the industrial school, the medical class—all this is enough to inspire one in the great work and to urge him on with joy."
IV.—THE CHURCHES.

SYNOPSIS.

Churches... 40  Readers... 1,450
Pastors... 23  Baptized Children... 1,684
Communicants... 2,515  Whole number baptized
Male Members... 1,437  persons... 4,320
Female Members... 1,078

Gains during the year.

Received on profession... 162  Children Baptized... 141
Net gain... —47  Contributions... Rs. 5,290-9-9

Special reports have been received from many of the Churches through the Pastors and others, but our space allows us to make only a few quotations.

Importance of Church Work.—Mr. E. S. Hume says:—"At the present stage of Mission work in India there is little, if anything, of so great importance as the proper development of the churches. If they are strong and active, the work of evangelization will not be neglected. On the other hand, the latter may be diligently prosecuted while no progress is being made in the organization of Christian congregations. If the latter be neglected evils will soon spring up which can only be removed with the greatest difficulty, and steady progress cannot be expected."

The Care of the Churches.—Mr. E. Fairbank says:—"I know that Christians at home think principally of the numbers of converts to Christianity through Missions and of the direct work to this end among the heathen. We do not under-rate the value of that work in the least. But those at home need to think, more, and pray more, and give more, for the work among the Christian communities. These are still Mission communities, and they need the constant moral backing of the Missionaries. The weakness from the sins of thousands of years cannot be wiped out in a few generations. Men coming out from heathenism are not confirmed in all the graces and fortitude of one of the old martyrs, prevalent opinion at home to the contrary notwithstanding. The Missionary, at least in the Marathi Mission of the American Board, gives as much time to direct work among the Christian communities as to preaching the Gospel to
those outside of Christianity. It seems sometimes as if all the time of all the Missionaries now on the ground was needed and demanded for work among the Christian communities, now scattered here and there and everywhere."

The Pastoral Relation.—Mr. H. Fairbank writes:—"Some churches are developing new strength. Others are growing weaker, or are barely holding their own. In connection with other undoubted causes the Pastor's relation to the church is seen to be either one of help or else of hindrance. Some are not putting their whole mind and strength into the work. They are tending to their fields, and their children, in such exclusive fashion that they lose touch with their churches. There is respect for the Pastor as a man, but there is no cordial hand-in-hand work for Christ. I am very sorry to have to say this, and only say it because I believe it to be true. Other Pastors are full of zeal, and the churches are responding with heartiness and are growing in strength and in numbers and in enthusiasm. It is with great thankfulness that I can record this. May the coming years bring rich harvests to all such earnest workers."

The First Church at Ahmednagar.—The following is an extract from the Annual Report read before the Pastoral Union in October, 1894:—"The first church of Ahmednagar is glad to report that the Lord has cared for His Church, and has kept the members from any severe sickness or straitened circumstances. To many, restored health has been given, while some have been called away from us. But in all dealings we have only felt like saying with the Psalmist,—'Ob, that men would praise the Lord for his goodness and for his wonderful works to the children of men.' The regular appointments of the Church, such as Sunday Services, Prayer Meetings, and Inquirers' Classes have been kept up without interruption the year round. With respect to giving, the Church has done more than for several years back, having raised some Rs. 400 during the year, and having no debt at the close of 1894. The Lord has been with us, has taught us, has won some more to Himself, and is using the church to spread the knowledge of Him who is the Light and Life of all men. All praise be to His name."

The Churches North of Ahmednagar.—Mr. Bissell says:—"It is a matter of regret that we are not able to provide better helpers to
instruct these weak churches; men who would serve the churches from the love they bore for them. The keeping of the Sabbath is not regarded as a matter of very great importance. If a church member really had no work to do on Sunday he would be present at the Sunday gatherings for Communion, Prayer, and worship. Any idea of cleanliness in body, in speech, in thought, in house, in village, does not take root easily. The solemnity of joining a Christian Church, the meaning of discipleship, the sacredness of Baptism, of the Lord's Supper, and the importance of observing the latter ordinances are things which these weak churches need to be taught most diligently and repeatedly. My district work has been suffering from lack of better inspection, and I trust that it will not be necessary another year for me to take up so much work that I can do nothing well, and come to the close of the year, as I do to the close of this, full of regrets at the poor results to be reported."

The Caste Question.—With reference to the Pimpulgaw Church, Mr. Bissell says:—"One matter came up a few days ago which pained us a little. Some Mangs of Pimpulgaw wished to be baptized, and join the Church. Upon consulting with the Church about examining them, and inquiring into their fitness the people in the Church felt disinclined to take any steps toward receiving them. I did not think it wise to over-urge the matter since the Church did not feel ready. The Mangs, on the other hand, did not care to be baptized and left so indefinitely without any Church membership; neither did they like the suggestion that they should join the Church in Jeur, three miles away, which is largely made up of their own caste. It was a perplexing situation, and has been allowed to remain for the present."

The Church at Wadale.—Mr. H. Fairbank writes:—"The Wadale Church is largely composed of the children in our boarding schools, and so gathers to herself the choicest that this district affords. It is a pleasure to me always to minister to such an audience as gathers in our chapel, and I know that the Pastor, Shetiba, has like pleasure in addressing them. He is unremitting in his attention to their welfare—physical, mental, and spiritual—and is skilful in his way of guiding them to a better performance of known duties. The Sunday School and the Y. P. S. C. E. are doing good work, and are helpful to the growth and stability of the Church."
The Church at Zawkhede.—"The Pastor of this Church reports increased attendance at the Sabbath services. There are also daily gatherings for prayer and conference. Members who had grown cold have renewed their zeal. The Sabbath as a day of rest is better observed. The Young Peoples' Society of Christian Endeavour in connection with this Church is doing good work in keeping up the Sunday School, in preaching, and in distributing tracts. The leaflets printed by Mr. Bruce are of great service in Zawkhede and Tisgaw as they are elsewhere. It is difficult to trace them and to find what waves of thought and purpose they are starting, but it is pleasant to think of the hundreds of such tracts that are sent broadcast all over this district. The Zawkhede people have one lack: they have nothing but a great tree for a chapel. The tree sounds romantic and primitive, but it does not keep out the rain or dust, and does not keep off the sun either. A chapel, to serve also as a schoolhouse, would be a great boon to this community."

The Church at Dedgaw.—Mr. H. Fairbank reports that this Church got up a Christmas dinner and celebration to which he was invited. The walls of the public rest-house were adorned "with tissue paper and tinsel in most gorgeous fashion," and preparations were made for an ample dinner for more than 300 people. Mr. Fairbank says:—"This is the first instance to my knowledge where a village Church of its own accord collected money for such a celebration, and instead of asking the Missionary for a contribution, they even paid the Missionary's expenses in coming and going. This Christmas at Dedgaw makes me think that if we can only direct them rightly, our Christians will celebrate Christmas and other Christian feasts as readily as they now go to Hindu places of pilgrimage and observe the Hindu feasts. At the close of the services the leaders in the Church came and promised me Rs. 100 for a new chapel if I would build them a nice large building sufficient to accommodate them all."

The Church at Rahuri.—Dr. Ballantine says:—"The Pastor of the Rahuri Church, Rev. Waniram Ohol, resigned his pastorate in July, 1894, after more than thirty years of service. He is still engaged in preaching. The Sunday congregations are larger, some of the teachers in the outlying villages with their families attending. Efforts have been made to visit the families of all the members.
of the Church, and to show them the duties and privileges of such membership."

The Church at Sirur.—Pastor Narayan reports:—"We praise God that through Him the year has been one of peace and pleasantness. The Church has increased more this past year than in the one preceding. On profession of faith eighteen have united with the Church, of whom seven were from Hindus. The meetings of the Church have been regularly attended. The Sabbath Schools have increased by the attendance of both Hindu children and adults, there being over 400 in all the schools together. The members of the Church most cheerfully do this Christian work. The Medical Dispensary has afforded our Christian people great help in times of sickness, and also there has been a very good opportunity to present the truth to the non-Christian visitors who come for treatment." Mr. Winsor adds:—"I would thankfully record that the past year to the Sirur Church has been one without dissension or distraction. The statistics will show the material growth, while the harmony, the spirit of labour, and worship will answer to the spiritual growth which we wish might be still more decided."

The Church in Bombay.—Mr. E. S. Hume writes:—"The American Mission Church in Bombay is an active growing organization, which has for years been giving an example in working to all the other churches in the Presidency. During the past year, fifteen have been received into church fellowship on profession of their faith in Christ, only five of whom belonged to Christian families. The testimony given by some of these to Christ's power to hear and answer prayer, and to change the whole tenor of life in one who has accepted Him as a Saviour, has been both touching and instructive."

The Prayer Meeting.—"The Church Prayer Meeting and other mid-week services can never prosper until we have a suitable place in which to hold them. They are at present held in the schoolhouse, where the fixed desks keep all at a distance from each other, and throw a damper on the spirits of those who attend. It would be difficult to find a locality more unfitted for a church where Christian and Marathi-speaking Hindus could be reached, than the present site of our Mission chapel. The greatest need of our work at present in the line of equipment is a new church in a suitable locality."
IV.—THE CHURCHES.

such a building at least $10,000 or Rs. 40,000 are needed. Our present chapel can be sold for enough to purchase the required site."

The Roha Church Building.—Mr. Abbott writes:—"The little community of Christians forming the Roha Church have long wished for a church building for their own services of worship, as well as to be an additional means for spreading the Light of the Truth in that region. They were also filled with a noble ambition to build and pay for the building themselves, and not burden the Mission with its cost. Not having sufficient ready money for this purpose, they agreed among themselves to tithe their income and devote it to this purpose. With this tithe as security they obtained a loan from the Mission of Rs. 1,000, and began the erection of their building. At the close of the year it was practically completed and ready for its dedication. The dedication took place on January 11th, 1895. The land on which it is erected cost Rs. 200 and the building about Rs. 1,300. It stands on high ground, and is visible from miles around—a silent preacher of the truths for which it stands. This introduces the question whether the time has not come for introducing a new principle as regards the building of churches. The Christian community in this part of India has not sufficient wealth to advance enough to put up such substantial buildings as are needed, hence the system of loan with easy payments would be in harmony with the present financial condition of the Christian community. Ownership in property is a means to attachment and an encouragement to an esprit de corps which needs to be cultivated in the Christian community. Perhaps buildings already owned by the Mission might be sold to the people on such easy instalments as may be suited to their financial condition."

Lalitpur.—Mr. Abbott writes:—"It was my sad duty to write the letters which transferred our work in this district to another Mission. The history of our connection with a work so far from us is probably remembered by many readers of this report. Many years ago a lad came to Bombay from the little village of Khirya Chatara, in the Lalitpur District, N.-W. P., 700 miles to the north of Bombay. He became a Christian and in time returned to teach his people the new truths he had accepted. The result was the turning of a large family and connections to Christ. It has been the privilege of the
Rev. E. S. Hume and myself to go up there and baptize those who accepted Christ as their Saviour. For many years these people have been considered as the home missionary field of the Bombay Church, which has raised the money for the support of a teacher for their children, and managed the money grant from the Mission for the support of a Catechist. These people have long and earnestly pleaded for a Missionary to come and live in their midst, but by a strange providence this their wish has not been granted through us. In the meantime a Mission of the Reformed Episcopal Church of America began work at Lalitpur, and, therefore, for the better care of the people, and especially for the education of their children, it has seemed better for us to withdraw and leave the way clear for them. The loyalty of the people to us has been very affecting, and it is a matter of pain to them, as well as to us, to have the connection of fifteen years severed."

The Church at Sholapur.—Mr. Harding writes:—"The Church at Sholapur has had a year of steady growth, and nothing has occurred to disturb the peace and harmony among its members. Special religious services were held for several days, early in August, for our Mission Agents and Christians at Sholapur, and some from the villages also came together. The chief object of our Missionary work was emphasized and our personal duty as Christians. It was evidently a time of spiritual refreshment and uplifting, and the effect upon some of our agents was apparent for months after in a more earnest and hopeful style of preaching." Pastor Bhujanraw adds:—"The Church has unanimously voted to add two rupees to the Pastor's salary without any request or suggestion on his part. It has also given Rs. 72 for Mission work, and has laid aside Rs. 125 for building a dharmasala, or stopping place for Christians coming in from other towns. In the Sholapur District there are over 600 Christians. There ought, therefore, to be, at least once during the year, a friendly gathering of these Christians, and a yearly district gathering was decided upon. Accordingly we had a meeting on the 3rd and 4th of August, and on Sunday, the 5th, we had Communion. This was the first gathering of the kind in this district. Counting both great and small, there were 250 present from this and other places. The subject of our meeting was 'Motives for Mission Work.' There were various speeches on different subjects that grew out of the main
V. — EDUCATION.

At Watwad. — "The Church at Watwad, though still without a Pastor and beset by many discouragements, is, on the whole, in a better state spiritually than in the previous year. There has been more persecution than usual in that region, and in several villages efforts have been made by the officials to lead the Christians to apostatize, and a few have yielded to these enticements. One faithful man has been wrongfully and illegally deprived of his hereditary work. He is well known in all the region for his uprightness of character, and he bears his afflictions with great meekness. On one occasion the last year he was asked to testify in a case where his own son was accused of a crime. The son had confessed to him privately that he was guilty, but the plaintiff was unable to bring any substantial proof of the charge. Finally, the magistrate said to the father, 'If you will say the boy is innocent I will let him off.' The father replied: 'The Lord has given me but one tongue and I cannot tell a lie, and I am willing to go to prison with my son, if need be, but I will not speak falsely.'"

V.—EDUCATION.

Synopsis.

Number of Higher Schools ... 9 | Number of Teachers ... 235
Station Schools ... 8 | Total Number of Pupils ... 3,936
Common and Village Schools ... 120 | Number of Christian Pupils, 1,037
Total Number of Schools ... 137 | Number of Non-Christian Pupils ... 2,899

1. THE THEOLOGICAL SEMINARY.

Owing to the absence of Mr. Hume and so many other members of the Mission the Theological Class has not been in session during the past year.

2. THE MISSION HIGH SCHOOL.

The Mission High School at Ahmednagar has been in charge of Rev. J. Smith, Principal, assisted by Rev. H. M. Lawson. Mr. Smith writes: — "The year has been one of quiet, steady work, unmarked by
anything that requires special notice. Teachers and pupils have worked steadily with few interruptions, and the result of the year's work has been fairly satisfactory, although all those sent up for the Matriculation Examination failed to pass. The attendance has increased somewhat, and there has been an improvement also in regularity. The year closes with 300 on the rolls."

Union of Station School with the High School.—"In the month of October the Station School was amalgamated with the High School. It is hoped that the new arrangement will ensure greater efficiency and at the same time be more economical than the old one."

Drawing Classes.—"The Drawing Classes have been attended by about sixty boys, and nine passed the First Grade Examination of the School of Art."

The Manual Training Department.—"In the Manual Training Department there are twenty-five boys. Mr. R. J. Hunt, the instructor, died in June, and his place has not yet been filled. I have been obliged to carry on the work myself. Owing to the pressure of many other duties, I have sometimes grudged the one and half hours a day that I have spent in the workshop. The boys have, however, done well. Ten out of eleven candidates for the second year's examination passed, and seven out of ten for the first year's examination. Manual training has now been recognized by Government as an optional subject for the Public Service Examinations, thus putting it on a par with Drawing and Agriculture. The course appointed covers two years and includes first grade drawing, turning, the use of planes, chisels, saws, gauges, squares, &c., in the construction of single and double, open and closed, mortise joints, bridle and bevel joints, dovetails, open and closed, &c., as well as the application of these principles in the construction of a piece of furniture."

The Sunday School.—"The Sunday School has prospered, the attendance having increased, until at the close of the year we have about 250 boys generally present. The attendance has been stimulated by the generous distribution of Marathi and English Tracts published by the Christian Literature Society and the Columbian Press. The 'Tracts for Children,' published by the C. L. Society, and the Leaflets of the Columbian Press have proved specially attractive."
* The Y. M. C. A.—"The Y. M. C. A. is not organically connected with the High School, still the majority of its members in this city are connected with the High School as teachers or pupils, and a large amount of work has been done by such members of the Association in conducting Sunday Schools, street preaching, personal purity, &c."

Conclusion.—"I have to thank the friends who have contributed to support poor deserving pupils. The number of such is steadily increasing with the progress of the people in intelligence. We have no endowment and no grant from the Mission for such work, and shall, therefore, be grateful if such contributions can be continued, if not increased."

Mr. Lawson says:—"Immediately after my return from Lanowli, where I had been recovering my strength, I began work in the High School. I assumed charge of the financial affairs of the school and also taught a Bible Class regularly until I went to the hills the last of March. When the School re-opened in June, Mr. Hunt having resigned, our Manual Training Department was left without a teacher. In order to relieve Mr. Smith for that work, I took over a part of his teaching in the School. So for the last six months of the year I went to school regularly at eleven o'clock, conducted the devotional exercises, and then taught my two classes in the Bible and English, and returned about one. I have also taught singing about two hours a week for the larger part of the year. Altogether, I have devoted, on the average, about four hours a day to school work. I have enjoyed the work and been pleased to find what I had hoped for, viz., that it opened an opportunity for bringing the influence of Christian truth to bear on the most promising portion of the population,—the young men of the city. In conducting the devotional exercises at the opening of school, it has been my constant endeavour to make them of such a character that they would be impressive to the boys, and an object lesson in the true worship of our Father in Heaven. But it is in my Bible Classes that I have had the best opportunity to do direct Missionary work. Here we labour under some difficulties, for since the Bible does not count in the University examinations, the boys do not like to spend much time in studying it. To remedy this difficulty we offered some prizes last year. In the Sixth Standard the first prize was taken by a Christian and the second by a Brahman. Now
at the close of the year I have a class of boys in the Bible who listen very attentively to my teaching, and study with interest. Teaching portions of the Old Testament has given me splendid opportunities to enforce lessons against polytheism, idolatry, etc. Besides the lessons from the Bible during the last two months of the year, I took up twice a week the little book published by the Christian Literature Society, entitled 'Christianity and Hinduisim Compared.' This has excited at times warm discussions with the Hindu boys. These boys study the Bible lessons very willingly and acknowledge the truth which they contain, but when that truth is applied against the false things in their religion it 'makes them squirm.' I have pitied them sometimes when I have seen how badly it made them feel to have the falsity of Hindu doctrines pointed out. This undermining of wrong beliefs is not a pleasant process, but I have tried to proceed positively by showing them the real truth and often leaving them to apply it for themselves. There are many encouraging signs that my teaching is having its effect on them. But it made me feel very badly one day when I heard that one of my Brahman boys said, after I had been talking to the class very earnestly, 'Even if Mr. Lawson does convince us of the truth of Christianity, we will not become Christians. We will not leave the religion of our fathers.' I am afraid that this is the state of many an educated young Hindu to-day. They see the truth of Christianity, but the customs and the religion of centuries have such a terrible power over them that they do not have the moral strength to break loose. But although I should not succeed in actually converting any of these boys to Christianity, I am at least taking the bigotry out of them, so that, in the future, they will not be blind opponents of the religion of Christ, but they must have a respect for it. I believe that our Mission High School is doing an important work in preparing the way for Christianity in the community. It is the great object of my endeavour to carry out the ideal of the School, i.e., to make it a thoroughly Christian institution.'

3.—BOARDING AND STATION SCHOOL AT BOMBAY.

Growth of the School.—Mrs. Hume writes:—"The Christian School, including the girls' and boys' boarding departments, with
the day pupils who come from their homes in town, is, as usual, the centre and heart of our work. At the writing of this report, there are over 160 pupils on our records—sixty girls in their boarding department, forty-five boys in the dormitory in our yard, and nearly sixty day-scholars. If one remembers that the school building, erected twelve years and more ago, was built to accommodate, at the outside, only sixty-four pupils, and that no addition has been made to the building since that time, one can imagine the crowding which has been forced upon us. Years ago we were obliged to turn the primary department into the tiny building, used as an outhouse, and there it still remains! The Mission House is used to supply class-rooms, etc. This during the four months of the rainy season is very hard on the pupils, as they are much exposed in the going from one place to another, and it is often most inconvenient. The case is the same with the dormitory for boys, and the portion of Bowker Hall used by the girls, who are boarders. The former was built to accommodate twenty-five pupils. Every inch of the former teachers' rooms, the one dormitory, the dining-room and the sick-room is now occupied for sleeping-room alone. The boys have to go to the rear of our house for a cook-room, and for a place in which to eat, and again the older ones come in the evenings to a room in our house to find a study, while the rest have to use the class-rooms in the evenings!"

Bowker Hall.—"There are two large rooms upstairs in the north end of Bowker Hall used by the girls as sleeping-rooms. There is also one small room used as a sick-room. Forty-five individuals sleep in those two rooms upstairs, and downstairs, the places supposed to be a study and a lobby, are now also given up to sleeping. With the matron's assistant, who is our teacher at the Parel School, and a poor woman who helps in the work for the girls, eighteen sleep downstairs. The small dining-room, which was crowded when twenty ate there, is the only room left us in which to put things, so the girls have during this cold season—through all the raw north-windy season—been eating out of doors!"

An Interesting Japanese Lad.—"During the month of June, on our Communion Sabbath, while the rain poured heavily, a Japanese lad appeared at our door to ask for work and the privilege of studying English. His notes of recommendation were good; a tender letter of introduction
from his Japanese native pastor connected with the A. B. C. F. M. work in that land, and a number of notes made us interested in him. We asked him what he could do in the line of work. 'Anything; servant's work; any work; I do not know; I can learn; I must work,' he replied. He declined money offered him by a friend, and the ring of the boy's words and spirit was such that we consented to give him a trial. He went to Church, partook of the Communion, and came back to spend six months of faithful earnest work with the boys in school. He was first put in the room with our butler, and the manner and bearing of the lad so impressed this heathen servant that he often remarked, 'I never saw the like of that lad before. He is grateful for every grain he receives, and asks for nothing.' The lad would sell any little thing he had to buy any article necessary, and never allowed Mr. Hume even to pay for his barber! He was cleanly, faithful, and studious. His improvement in English and his perseverance in his Bible study were very marked. He was poor, but would have worked his fingers off rather than ask for anything. When his father's message to return to Japan came with the money for his passage all felt deeply the enjoined parting.

The School for Christian Children.—Mr. Hume adds:—"This school has 'become of age.' It is just eighteen years old. It is pleasant to know that this its eighteenth year has been in many ways the most prosperous one of its life. The number of scholars has never before been so large. The Government grant earned at the annual examination was much larger than any previous grant, and the conduct and faithfulness to study of the pupils has been, on the whole, most gratifying. Eleven of them have come into Church fellowship, and are leading Christian lives."

The Boys' Boarding School.—"This Boarding School was in a bad plight at the beginning of 1894. The dormitory was in a sad condition. Some of the walls were seriously cracked, and we were advised that they would not be safe even if repaired. The reductions had left Rs. 134 for the running expenses of the School. As there were no funds for the purpose, rebuilding was out of the question, so we repaired the walls, put in new floors, and made the whole building as clean and attractive as possible. Then the nice iron cots, with sheets, blankets and pillow-cases, brought out from America, were set up, and the
renewed and, for the first time, well furnished dormitory was occupied with much thanksgiving and rejoicing. Each boy, after he had bathed, was tucked up in his bed. When the last one was in bed, we all joined in chanting, 'My God, how endless is thy love! Thy gifts are every evening new.' There was no happier or more thankful company in Bombay that night than the one which occupied the cots that had been given by generous friends ten thousand miles away in America."

4.—GIRLS' SCHOOLS.

The Girls' Boarding School at Ahmednagar.—The Girls' Boarding School at Ahmednagar has been in charge of Miss Nugent during the year, and the following report was prepared by her:

Examinations.—"About the middle of September the Girls' School was examined by Mr. Atre, Deputy Educational Inspector, and his assistants. The examination lasted three days, and the results were as follows:—In the Anglo-Vernacular Department 55 girls were presented and 42 passed in all heads. In the Vernacular 80 were presented and 72 passed in all heads. The Infant Classes were also examined and reported as having done well. The grant for the Vernacular Department was increased by Rs. 100. The Anglo-Vernacular being on the 'Fixed List,' the grant was not changed."

Bible Classes.—"The Bible Classes were examined by Mrs. Harding and Miss Gordon, Mrs. Harding taking the Anglo-Vernacular Classes and Miss Gordon those in the Vernacular. In the Anglo-Vernacular 19 girls received 95 per cent.; 24, 90 per cent.; and the remainder, 80 per cent. In the Vernacular, 36 received 100 per cent.; 15, 90 per cent.; 18, 80 per cent.; 7, 70 per cent.; and all the others, except 3, between 50 and 60 per cent. Our thanks are due to Mrs. Harding and Miss Gordon for the very thorough way in which the examination was conducted. The results show faithful work on the part of teachers and pupils."

The Christmas Treat.—"We did not have the usual prize-giving in October, as the pupils were busy preparing for these two examinations. Instead of this we had a Christmas tree, to which the women of the Christian community, the wives of the Hindu teachers, and the Missionaries of the station were invited. Each child received a bag of sweets and a small present. Two friends, who were passing through Nagar, kindly contributed to the expenses of the tree."
Death of Roshanbai.—"One of our teachers, Roshanbai, who was beloved by all, has been called to a higher service. Her health had been failing for some time, but she continued to do her work until within a short time of her death. Sometimes when I remonstrated with her for coming she would say 'I must work as long as I can.' It was with sad hearts that we all took a last farewell of her, the girls of her class following her to the grave."

Various Items.—"The year has been one of very especial blessing, and there have been no cases of serious illness among the girls. During the year ten girls have united with the Church. The girls have tithed their grain, and the proceeds from the sales, amounting to Rs. 23, have been paid into the regular funds of the Church. The general deportment of the girls, as a whole, has been good, and their work has been conscientiously done."

High Caste Girls' Schools at Ahmednagar.—Miss Stockbridge writes:—"The three High Caste Girls' Schools in the city have done well during the past year. The attendance has been good. New pupils have come to fill the places of those who have left. At the last Government examination in the Juna Bazaar School, one of the two girls who were presented for examination in the Fourth Standard, passed. She was so pleased with her success, that she wished to continue her studies for another year. I tried to persuade her to attend the Girls' Boarding School, as I did not think it worth while opening a Fifth Standard for her alone, and especially as I heard her parents were thinking of getting her married. However, my persuasive powers were of no avail. She said quite decidedly she would not attend another school. She had commenced her education in this school and would continue for another year if I opened a Fifth Standard, and would attend regularly and do her best. Her parents also came and promised they would not get her married within the year. So after considering it, I concluded to have a Fifth Standard. A few weeks ago a wealthy and influential native gentleman sent his little daughters to the Saliwada School, with a message that he wished them to study English. He sent them to the Mission School in preference of the Hindu Schools, as the children in the former usually improved in their behaviour, and besides make greater progress in their studies. To please him and some of the older girls, I formed a small Eng-
lish class. In each of these schools the girls study as far as the Fifth Standard. They are also taught fancy work and plain sewing. The Inspector, on examining the sewing, would scarcely believe the girls could sew so nicely; so he made one of them stand before him and sew. When she had finished, he remarked, 'It is very well done indeed.' Bible lessons are taught regularly, and the children commit to memory the Lord's Prayer, the catechism, and a number of hymns. The Sunday Schools in connection with these schools and the Bhingar village Sunday School have done well. The attendance has increased, and the teachers have done faithful work."

The Girls' School at Wadale.—Mr. Fairbank writes:—"The girls wield an even greater influence than the boys, and the way that they have been brought to us by Hindu fathers and mothers has surprised and also gratified us. There are fifteen girls from Hindu homes at present in the School out of the forty-four boarding pupils. Many of them would have been married soon, and their parents would have received anywhere from twenty to fifty rupees for each girl. The motive in the case of both boys and girls may not be wholly disinterested. Most of the boys become teachers and respectable before society to a degree not dreamt of by their fathers and mothers. The girls marry educated men who are earning regular salaries, and become of much more importance than if they had married some ignorant Mahar. Who can blame them for these ambitions—their longings to escape from the trammels of caste that make them the off-scouring of society and condemn them to live outside the limits of the village proper, and make their very shadow pollution? But whatever be their motives, there is no doubt that we are thus planting the seed of God's Word in the mellow, deep soil of many a home, and quickening for Christ an intelligent love that will ensure the permanent growth of the as yet tender plant."

The Girls' School at Sirur:—Mrs. Winsor says:—"With regard to our Girls' Station School at Sirur, I am glad to say that we have had a prosperous year. Studies have been pursued in their regular order and Government examination passed successfully. Eight of the girls have united with the church. The society for Christian Endeavour, formed by the older girls, has been doing a good work. The girls always seem happy—absolutely no quarrelling either in dormitories or
school-rooms. A visitor to our school and one of our Government officers remarked with regard to it—'What struck me most in the comparison of this with other schools, was the pleasant brightness of the girls and their evident love of their school and teachers.' He says also: 'I listened to some English reading that was particularly good, and was treated to some chorus singing which quite reminded me of an English village school.' Only one cloud has passed over us in the sudden death, by drowning, of Raguma, a dear and much-loved scholar of about 11 years of age. She went to the river to wash and thus to surprize her mother with work accomplished. Two days before this sad event Raguma had given the best examination of all her class in the three months' Sabbath School lessons, for which a prize was awarded. She was one of the brightest and best of all our scholars. But we trust she has entered a better school, even the Heavenly, where angels are her teachers.—We have had some of our school exercises in the new schoolhouse, and are expecting to have a formal opening in a few days. I wish I had 'time and space' to give the story in full of the purchase of the land for that school building. Our kind Mamlatdar was interested and obtained the land for us, but after days of delay, caused by one hindrance and another, we found that the papers were made out in the name of a Gosavi, who was then either in Ceylon or Pandharpur, visiting some temple. Fortunately, after a few weeks, the man appeared, and was persuaded to close the bargain satisfactorily. Formerly a small temple occupied the site, and we should not have known what to have done with the two idols, Vithoba and his wife Rakami, had they not been stolen away in the night and hidden somewhere. Now we have the beautiful temple of learning for the girls and for the women on the ancient site of the temple of Vithoba. The rooms are well lighted and commodious, and all three rooms can be made into one large hall for the general exercises of the school and the meetings for the women. It is to be a grand place for the exhibition of our magic lantern. As we see these beautiful rooms, we are grateful indeed to all our kind friends who have united in giving our station this great blessing of the Girls' Station School, Sirur.'

The Girls' School in Parel.—Mrs. Hume writes:—'The school for girls in Parel has gone steadily on. The teacher is not all we could
ask, but has been able to keep an average of over thirty girls in attendance, and, with one assistant or another from our Girls' School, she has kept up the four standards taught in the school. Our first assistant, who has been for years a pupil in the school, was married in July. Since then we have had one of the girls trained in Miss Bissell's School in Ahmednagar. She is doing good work. Through the kindness of our friends, Mr. and Mrs. Tomlinson, the prize-giving and Christmas treat was held in their house at Flagstaff House, Parel Hill, and it was pleasant to have the children enjoy such a treat in such pure air. For lack of funds to go and come, the Sabbath School was discontinued in Parel during the rains, but since then, through the kindness of friends in this city, we have been furnished the necessary Rs. 5 a month to provide a conveyance for those who go and come the distance of three miles each way. We ask the prayers of friends upon this village of Parel. There are many souls there, but none have as yet confessed Christ."

High Caste Girls' School in Bombay.—Miss Abbott writes:—

"This school has been a great pleasure and satisfaction the past year. The numbers have increased to forty-five, and the average attendance has been very good. The Government Educational Inspector expressed most heartily his satisfaction, not only in the order of the school and the knowledge of the little girls, but also in their moral attainment. It was an unusual thing in his experience to see 'no attempt at cheating.' At the annual prize-giving the girls presented a lovely picture, dressed as they were in their gay and picturesque costumes, their neat little heads decorated with flowers, and their eyes sparkling with the smiles on their lips. The room was crowded with fathers, mothers and friends to listen to the simple but well-carried-out programme. The beautiful and useful prizes which they received came from a S. S. Society in London—such a dainty and valuable box as was sent! All heartily joined in the thanks which were expressed by one of the prominent members of the Beni-Israelite community. The people appreciate the school and are delighted to see the improvement in their little daughters, but some wish in their hearts that there was less of Christ."

The Dharmasala School, Bombay.—Miss Abbott continues:—

"The Dharmasala or the Poor House School comes this year fairly
within the circle of girls' schools, for the girls have outnumbered the boys. The average of attendance is about twenty-seven, and that means the number of children in the Poor House, for they are all required to attend. Despite its forlornness, it is an interesting school. Four of the brightest boys have been transferred as day pupils to our Station School. The Superintendent of the Poor House is a member of our Church, my Bible-women visit the inmates every week, and the teacher is faithful in her Bible teaching, so that the poor, the lame, and the blind have the Gospel preached to them. The children had their little exhibition also, and received as Christmas gifts, garments made for them by the Dorcas Society of our Church."

Girls' Schools at Wai.—Miss Gordon writes:—"The other day we had a little prize-giving for our two girls' schools. We had the girls of the two schools come together in the Aditwar Peth school-room, and invited their mothers and friends to come and see the girls receive their prizes. There were sixty-one girls present, and also a good number of women. The girls carried out very nicely a short programme of hymns and motion-songs, which they had learned during the year; then each girl received a little gift and a bundle of sweets. As I looked over this large company of bright, happy-looking girls and interested women, and then remembered a similar occasion the previous year, when there were only a little more than half as many girls present, and only one woman who had responded to our invitation to be present, I could but feel that our Heavenly Father had richly blessed and prospered our work during the year. Not only has there been good progress in the schools, but more and more we are gaining the confidence of the parents and their interest in what we are doing for their girls. Though the Bazar Girls' School is not yet quite two years in existence, and with one or two exceptions none of the girls knew a letter when they entered the school, still we have now girls in the 1st, 2nd, and 3rd standards. The girls come much more regularly than they did at first, and they are becoming more interested in their studies and ambitious to stand well in their classes. The Aditwar Peth Girls' School was opened in August last. From the first the attendance has been good, the girls have come pretty regularly and are doing nicely, and thus far we have found very much in this new school to encourage us. In this school more than half the girls are Mahommedans."
V.—EDUCATION.

Girls' Schools at Sholapur.—Mrs. Harding says:—"Our four girls' schools, as also our schools for boys, are holding on their way, improving, I hope, in some respects. Miss Fowler and I are doing what we can to bring our schools up to a higher standard."

5.—THE INDUSTRIAL SCHOOL, SIRUR.

The following Report was prepared by Mr. Winsor:—"We have just gone through with the annual examination conducted by Dr. Thomson, of the College of Science, Poona. All the boys passed. We have twenty benches for carpenter boys who present a lively appearance when at their work, also a delightfully fitted up room where the drawing is taught. Dr. Thomson expressed himself pleased with the progress the boys had made, and with the equipment of the whole institution.—We were recently favored with a visit by H. E. The Commander-in-Chief of the Bombay Army. He was pleased to write as follows, besides giving a generous donation of Rs. 100. 'It was a great pleasure to me to have had the opportunity of seeing the Deccan Industrial School at work, and to see so practical an illustration of the influence of a practical and good man. Mr. Winsor has my best wishes for his success in the more recent development of his instruction.'

(Sd.) C. E NAIRNE, Lt.-General,
Commander-in-Chief, Bombay Army.

We need not stop to go into further delineation of this school. There is but one testimony as to its usefulness, and from a Christian standpoint it is one of the most beneficial agencies we have for the development of character among our Christian boys. In closing my remarks on this school, I must say it is wonderful the change that has come over our Christian community with regard to such useful manual labor. It was difficult to get them to do this work, but now all want it."

6.—STATION SCHOOLS.

There are station schools at all our principal stations, but we have received reports from very few of them. The station schools are doing good work in all parts of our Mission field.

Station School at Wadale.—Mr. Fairbank writes:—"This is full to overflowing, there being at present sixty-three boarders. For several years past the number of children desirous of coming to our
Wadale schools and fitted to come, has been steadily increasing. This year the number of boys and girls that started up from every side was astonishing. Hindus vied with Christians in bringing their children to us begging us to take them in. There was an entrance examination for the new boys, and the candidates did very well. But with them came a troop not quite so well prepared. The rule is, that Rs. 9 must be paid for all boys who cannot pass the entrance examination. Every boy is required to pay something. Children of native helpers pay one rupee a month. In all, the fees for the year will amount to over Rs. 225, a goodly sum considering that it is not very long ago that boys almost had to be paid to come. Earnest boys who come and promise the fee demanded, I cannot find it in my heart to refuse. We try to surround them with an atmosphere of Christian truth and Christian ideas, and we are glad to think that to many the Christian life is a reality. They grow up unconsciously into the desire to join the Church, and their influence in their homes and in their villages is immeasurable."

Station Schools at Rahuri.—Dr. Ballantine writes:—"The Station School, though small, has had a prosperous year. Several of the boys did very well in the examination. The Girls' School has doubled its numbers since the beginning of the year. A Fourth Standard has been added. The Government grant was a little larger than it ever has before been. Both schools had a pleasant Christmas treat."

7. COMMON AND VILLAGE SCHOOLS.

Village Schools in the Wadale District.—Mr. H. Fairbank writes:—"There are fewer common schools now in this district than there were two years ago. This has come about by way of relieving the pressure of reductions. The best only have been kept and are most of them doing well. There are several villages urgently demanding a school where a school could do good work. In one place the Mahars of the place offered to give the teacher a house to live in, and to support him two months, but I could not provide the salary for the other ten months."

Common Schools at Rahuri.—Dr. Ballantine reports:—"The schools in the outlying villages are more than usually prosperous as a whole, though several interesting plans have had to be abandoned for lack of funds to meet the small expense of a school. Several schools
have received a larger grant than ever before, and in four villages the schools are largely made up of Kunabi boys, some of whom are in the fourth vernacular standard. Much credit is due to these teachers for their judicious treatment of the boys and parents also. It is to these village schools that reductions mean so much, when twenty-five dollars will keep one running for a year!"

Common Schools in Parner District.—Mr. E. Fairbank says:—
"The fifteen and more schools of the Parner District are still small, but their influence is increasing, and I am confident that those schools will, with the proper care, soon be larger and more effective in bringing Christ to the people." But the schools, as well as the churches, show the neglect of the constant care and nurture of a Missionary. All credit is due to those Missionaries who have generously taken one or two districts besides their own, when their own seemed to need additional help—but the truth is, every district needs at least its own Missionary in charge."

Visitation of Schools.—Mr. E. Fairbank says:—"I had never before visited schools. It rather flustered me to think of visiting schools when I could hardly utter a correct Marathi sentence. To insure myself from danger, I usually took with me the Inspector of the District Schools, Kanhoba Gayakawad. As pleasant a part of the work as any have been these visits at the different schools. I believe a school where a good Christian man is the teacher is a bright light in the town as well as in the towns about. It is a most beautiful thing to teach the dozen or score of boys daily some of the pure principles of Christ—to give them something so much more living than the forms, ceremonies, and teachings of popular Hinduism."

Village Schools.—Mr. Winsor says:—"The village schools in our districts hold a unique place when we have reliable teachers interested in their work. When properly conducted, even in the midst of poverty and uncoveted surroundings, they exert an influence the value of which can be estimated only by those conversant with the condition, thought and understanding of the people in whose midst such a school stands, it may be as a rush light, still the only light they have. We are quite prepared to say that the influence and value of the Village Mission School, rightly carried on, is such an adjunct to the labor of the Missionary, that it would be a great loss to do without it.
Therefore, give us our village schools, and help us to make them a real and thorough adjunct to the work which Missions are established to do.—Three of our schools are registered for Government grants-in-aid, and are subject therefore to inspection by the Deputy Educational Inspector annually. The results of the late inspection show that these schools have done creditably, and better than in past years. We need for these schools prizes, the value of which is so well known in educational quarters as an encouragement, but with our limited resources it is not possible to put in practice this feasible and helpful process.—We must not forget to mention, as one of the delightful results of the operations of these schools, that there are those who become instructed in Christian truth, and today we have with us those that are showing in a clear way the blessed effect of the truth they have learned to love."

The Mazagon School.—Mr. Hume writes:—"Considering the character of the pupils and the length of time they can be kept at study, this is the best school for low caste children that I know. The teacher has been untiring in his efforts to train the boys under his care, and with excellent results. The older boys are well grounded in Bible knowledge, and show a great interest in it. In order to train them in Christian ideas, the teacher organized them into a little society, something like our Mission Bands. One day, when I visited the school, the boys brought out their mite-chest, and asked me to count the money. Although the children are all poor, I found one hundred and forty-three small coins in the box, representing an amount of self-denial and liberality which greatly surprised me. If the members of an average Mission Band in America had given according to their ability in the same proportion, their mite-chest would contain only gold coins."

The Middlesex School in Bombay.—Mrs. Hume says:—"The Middlesex School—sustained privately by friends at home—began well, and for a time had a full register of pupils. Before long, however, our teacher had so impressed a number with the necessity of accepting Christ, and so won the children to the enjoyment of the Bible stories she told them, that the children were withdrawn, and sent away—some to a boys' heathen school, some out of town, and elsewhere. There was a Beni-Israelite widow woman courageous enough to follow
the conviction of her heart, and she, with her two younger children, has been baptized. These latter are girls, who are now boarders in the Christian Girls' School. Were there no further results of that school, the money was well spent. But we hope for better things, though at present only four have remained constant in attendance."

The Hall School in Byculla.—Miss Abbott says:—"This school, which is held in our preaching hall, has increased the past year, so that I have been obliged to have two teachers. Evidently boys are getting to be less and less of account in the minds of our American friends, for year after year comes the order to retrench; and this year more than a third of the necessary expense must be cut down. Unfortunately, or fortunately, the boys will not down. They will come to school, and they wish to be properly taught. The problem can only be met as it has so far been met, by private donations. To be sure, the boys seem to be but a handful among the many, but they are lively and intelligent, and besides it is a unique school, in that caste is but little regarded. This was one of the schools which shared in an unusually appropriate box which came from the Junior Y. P. S. C. E. of Winona, Minn. If the generous little souls away off in Minnesota could have seen all the joy and encouragement they have given by the contents of their box, they should surely have exclaimed, 'It is more blessed to give than to receive.'

The Schools at Wai.—Mrs. Sibley writes.—"For a long time there have been openings for more village schools, and we hoped at the beginning of the year to start two of these in 1894, but on account of reductions on work already in hand this has been quite impossible, and with the exception of one new girls' school, of which Miss Gordon speaks, our schools have not increased in number. They are, however, better than last year. Miss Gordon has been able to give a good deal of time to the girls' schools, and I have spent more time than any year before in the station school. The result has been more patient and thorough work on the part of the teachers, and improvement in the schools in every way."

The Schools at Sholapur.—Mr. Harding writes.—"The schools at Sholapur have been well sustained, both in interest and numbers. Besides our two schools, attended chiefly by Christian pupils, we have two boys' schools and three girls' schools at Sholapur for non-Christian
children. Miss Fowler, who joined the Mission at the close of 1893, is beginning to render efficient help in the oversight of these schools. Her frequent visits are a stimulus both to teachers and pupils. We are thankful that one so well fitted, both in heart and mind, has come to take up this important work."

**VI.—SUNDAY SCHOOLS.**

**Synopsis.**

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<th>Number of Sunday Schools</th>
<th>138</th>
<th>Number of Christian pupils, 1,432</th>
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<tr>
<td>Number of Teachers</td>
<td>265</td>
<td>Whole number of pupils</td>
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The Sunday School in connection with the High School Ahmednagar.—Mr. Lawson writes:—"During the latter part of the year I taught a large and promising class of young men at the First Church, Sunday morning. In the afternoon I have worked at our Sunday-school at the High School. When I began working there the school consisted mainly of the Christian boys from the dormitories and little boys from the street. But by making special effort, we succeeded before the end of the year in bringing in a considerable number of Hindu boys from the High School. Mr. Smith secured a supply of books and tracts from the Christian Literature Society, which we distribute to the boys who are regular. This is a great attraction for them to attend. The number of little boys has also increased remarkably, until towards the close of the year we had an attendance of about seventy or a hundred little boys who were under two teachers. I got some half dozen of our Christian boys started in the work of teaching these little fellows, and since that time the attendance has increased very greatly. Now the average number present is about two hundred. Each one gets a tract or a booklet every Sunday, so that it is an important means of tract distribution. The young men are interested in the work, and I believe that much good seed is being sown."

Sunday Schools.—Mr. E. Fairbank writes:—"Sunday-schools have been held in every school-house and Church in the Parner District during the year. An incident of interest in connection with Sunday-schools in Ahmednagar occurred two months before the October meetings. Young boys used to come to our bungalow every Sunday morning asking for pictures. It seemed an opportunity, and one of the Christians was asked to come and talk to the children.
before the pictures and papers were distributed. We had some S. S. charts given us before coming to India, which proved very useful in keeping up the interest of the story. The numbers, from twelve at the beginning, rapidly increased, until one Sunday morning we were delighted to find over sixty boys on our verandah. Most of these boys were from the upper castes, and attended Government day-schools. Another incident is in something the same line. I was invited by a S. S. teacher to go with him to see his unique school. I went one Sunday morning. He took me to a large private school with some fifty boys in it. The boys were high caste Hindus as was also the teacher. The story runs that this teacher came to one of the Missionaries a few years ago, and said he wanted some Christian to come over and teach his boys Christ's truths; that they received other instruction, but nothing in the line of morality. The opportunity was seized and now there has been a S. S. there for a number of years."

Sunday Schools at Rahuri.—Dr. Ballantine says:—"The Balshikshak has given a new interest to Sunday-Schools this year; nearly all our readers are supplied with them. The school children regularly prepare their lesson on Saturday, and besides the Golden Text often are able to recite all the verses in the lesson. Some attempts at blackboard exercises have been so successful that we intend making it a regular feature of the teaching. Outside schools are of necessity small, but are doing much good. Teachers are enthusiastic and rarely omit the teachers' meeting."

The Church Sabbath School in Bombay.—Mr. Hume says:—"This Sabbath School is one of the brightest spots in Bombay. We have had nearly three hundred names on our roll during the year, with an average attendance during the last few months of nearly two hundred. These are arranged in nineteen classes, the largest of all being the Married Women's Bible Class with which thirty-seven have been connected during the past twelve months. The members of this class have shown unusual zeal in bringing others with them to the Sabbath School, half a dozen outsiders being sometimes present besides the regular attendants. The Sabbath School at Needham, Mass., U. S. A., sent a beautiful silk banner to our school. On it are written on one side, 'His Banner over us is love,' and on the other, 'The
AMERICAN MISSION REPORT FOR 1894.

American Mission Sunday School, 1894.' This banner has been more than an ornament to the school. It has been used as an incentive to regular attendance by being placed for a month by the class whose attendance during the previous month had been the best of any class in school. Three different classes have shared the honour of being the 'banner class' for a longer or shorter period."

Mission Sunday Schools in Bombay.—"The members of our Congregation have conducted eight Mission schools in different parts of the city, two of these being for Beni-Israel children are held on Saturday, and two are in connection with day schools not belonging to any Mission. More of these Mission schools for non-Christians might be opened were we not limited by the number of good teachers, and by the lack of suitable places in which to hold the Sabbath Schools. We prefer to have fewer good schools than many irregularly and carelessly conducted."

Other Sunday Schools in Bombay.—Miss Abbott writes:—"The past year has been one of progress and encouragement in this direction. As the workers increase, so do the opportunities. My Seven Roads S. School has increased from 47 last year to 86 as the maximum number. There is now an average attendance of seventy, and the children are more and more enthusiastic. Women and boys help to swell the numbers and to claim the service of five faithful women teachers. The Dharmasala enrolls the same as its day school. A few women sometimes raise its attendance to 30 or 35. The Hall School has increased in average attendance from about 28 to 40 with a maximum number of sixty. This includes the ever-shifting class at the door. These boys are very fond of singing, and learn hymn after hymn with great ease and sing them with a will. Their interest in the school and their attention to the lessons has greatly increased. The Haine's Road School, which was an experiment at the time of the last Report, has proved a success. The boys are very regular in their attendance. Some have learned hymns and the S. S. lessons with evident pleasure. At one time the teacher came to me much discouraged, and said that ten boys had been taken out of his school because he had allowed me to have a S. S. there. I said to him: 'This is your own school, and if you do not wish me to continue, I will close the Sunday-school, but if you
are convinced that you are doing the right thing for your boys, just trust God and see what He will do for you.' In two or three weeks the man came again to me with a beaming face and said: 'I am glad I trusted God, for some of my old pupils have come back, and eleven boys have come newly to my school just because their parents heard that you took an interest in the boys.' And the man has had no occasion since to doubt, for his school has steadily gained its old numbers and gone beyond. Another school has come into line the same way, still an experiment after three or four Sundays, but I hope in time that all of the 140 boys of this new school will find it a delight to attend. The teachers are very anxious I should teach them singing and morality, but they are afraid of the power of Christ's name. However, they have allowed me the use of one of their rooms on Sunday. Some young men of our Church have taken it in charge. I am using now 250 of the Balshikshaks every week for these schools and find them invaluable for teachers and pupils."

Christian Endeavour and Sunday School at Sholapur.—Pastor Bhujanraw writes:—"We have with us a Christian Endeavor Society: as yet it is in its infancy; the Church is its mother, and holding its hand, it has begun to do good work now. Its chief work is the holding of seven Sabbath schools in different parts of the city. There are about 400 pupils who are studying the Bible in these schools. In the latter, pictures are given, Bible verses and stories are taught, and Christian hymns are sung. Both Hindu and Mussulman children are taught the words of life. The men and women who teach in these schools are connected with our Church."

VII.—THE CHRISTIAN COMMUNITY.

Y. M. C. A. Work in Ahmednagar.—Mr. Lawson writes:—"I have devoted a good deal of time and thought during the past year to work connected with the Y. M. C. A. I found that I was expected to take up the work, as being in some sort Mr. Lay's successor, and immediately after I landed I was elected a member and appointed on four committees without ever being consulted. But it was pleasant to find that I was needed here, and I took up the work gladly. The Y. M. C. A. is almost the only agency we have for carrying on Christian work for the educated classes of the city. In
connection with it I have tried to do some personal work for such men. For several weeks I carried on a sort of theological class at the Y. M. C. A. Rooms for the discussion of religious subjects. Although the attendance was not large, still I had some interesting discussions with the few who came. After devoting several evenings to fundamental subjects, such as the existence and attributes of God, the nature of sin etc., I gave an earnest talk on the Divinity of Christ, and presented some convincing arguments in favour of it. I think my hearers were pretty well convinced by it, and one of them admitted that, from what I had said, Christ must have been Divine. But he added that there had also been persons here in India for whom the same claims could be made, and he cited the cases of Rama and Krishna, and in later times, Tukaram and others. It pained me exceedingly that he could compare our pure and holy Christ with such beings as Rama and Krishna. Sometimes when I talked with these men I felt quite encouraged on seeing their apparent interest; then again after a very earnest talk with them, when I hoped that they were almost ready to receive Christ into their hearts, I would be saddened to find that they were as hard as ever. There is something indescribably sad in seeing a person who knows the truth, gradually hardening his heart against it. But then the thought comes to me that this hardening is a necessary result of our work. It is our duty to make the truth as plain and vivid as possible, so that the people must either accept it, or harden their hearts against it. I can understand how the prophet thought that his mission had been to harden the hearts of the people, so that 'hearing they should hear and not understand, and seeing they should see and not perceive.' Mr. Crossett has been doing faithful work as Y. M. C. A. Secretary without receiving any compensation. The great need of the Association at present is a paid secretary who can devote the whole or a large part of his time to the work. Here is an excellent opportunity for a well equipped young man from America to work in English, either at his own expense or supported by some Association in America. Our Association is very poor, and hardly able to pay its own expenses. We have received some help, however, during the past year from the Y. M. C. A. at Brattleboro, Vt., U. S. A., for which we are very grateful. We also had a present of a good organ from the Yale Y. M. C. A., and Mission Band, of New Haven, Ct.
The Hingangaw Camp Meeting.—Mr. E. Fairbank says:—
“I cannot refrain from speaking of the Hingangaw camp meeting. So far as I know this kind of a meeting is in our Mission a peculiarity of the Western District. It was inaugurated by Mr. Robert Hume, and though it is not appointed at any regular times, has often served to inspire with new zeal especially the helpers of the district. The meeting lasted two days. The subjects seemed to have been thoroughly suitable; one of them that created special interest was on the defects as well as the strong points of our school, church, and evangelistic work; another was on debt; still another was on the direct aim and purpose of all our work. One of the pastors preached a stirring sermon, and the services closed with the administration of the Lord’s Supper. I heard those meetings often spoken of, the highest testimony of their value coming from one of the pastors, who said that the addresses were among the best he had ever heard for practical value and inspiration.”

Christianity Renounced.—Mr. Harding says:—“Three men have publicly renounced Christianity, and in doing this they unwillingly bore testimony regarding both Christianity and Hinduism. In confessing Christ they had heard men promise to renounce the works of the devil: and now in returning to Hinduism, in answer to questions, they declared their readiness to worship idols, to commit theft and adultery, and if need be, murder. Two of these men will probably repent of this folly. The third has been addicted for some years to the vice of smoking Ganja, and had been previously excommunicated from the Church, and it was chiefly through his influence that the other two had been led away.”

Raghoba the Leper.—Mr. Bruce says:—“Many times in our former reports have I had occasion to speak of Raghoba the Leper. He was a remarkable man, and his life since he became a Christian has been a wonderful illustration of the power of God’s grace to sustain and comfort even the lowliest of his children. Raghoba was translated into glory on the 22nd of September last. His faith and confidence did not fail in the days of his increased weakness and pain, but he was patient and cheerful, calmly awaiting the call of the Saviour; and we cannot but rejoice that his bright spirit has been released from the loathsome leprous body which has so long con-
fined it. It is fourteen years since he was converted. He was then able to move about, but for several years he has been mostly confined to his little hut on the outskirts of his village, apart from all the people. In his extreme poverty I have often thought of him as the 'richest man' in all the valley, because he was the undoubted heir to the King of Glory. He has now gone to his inheritance, and 'his rest shall be glorious.'

A Rift in Glory.—Mrs. Bruce writes:—"Sonubai Haripant Kelkar departed this life on the 24th of January, 1895. Six months ago she had a striking experience in her spiritual life while she was sick with fever at her father's house. Then the earth-clouds for a little seemed parted that she might look through them and catch a glimpse of Heaven's glory, in anticipation of all that was awaiting her. Well do I remember the midnight when a messenger came to call me with the announcement that Sonubai was much worse. I hastily dressed and went up to Mr. Kassimbhai's. As I passed into the house and on to where the sick one was, I paused for a moment. Should I hear the sound of moaning or tossing? On the contrary, great was my surprise to find that Sonubai herself was singing in a clear voice. And what was the hymn that seemed to suit her best? 'Nearer my God to Thee, Nearer to Thee.' She continued singing when I entered the room where the friends were standing around in grief and bewilderment. I told her that was such a beautiful hymn; and as I saw that young person, for the time being oblivious to all pain and unrest, her face lit up as it had been the face of an angel, singing 'Angels to beckon on me,' 'Out of my stony griefs Bethel I'll raise,' 'Nearer my God to Thee, Nearer to Thee!' I thought, this is indeed a Bethel and the gate of Heaven. She gave her messages in a perfectly rational manner, and asked to have her husband and absent brother sent for. 'I am going now, I am going home to God,' she repeated, I could not refrain from saying, 'Our Helen is over there.' 'Yes,' she said, turning her lustrous eyes upon me, 'I am going to meet her. Take care of the baby. Take care of mother and don't let her cry.' 'But,' I urged, 'if it is the will of God that you should serve Him longer here below, are you willing?' She feebly nodded assent, but said in a tone of assurance, that it had been revealed to her that she was to go. As I afterwards learned, she had seemed
to see some one demanding, 'Are you ready?' 'Yes, I am ready,' was her answer, 'Only the child is so little.' 'Very well,' was all the response, and gradually she lost her anxiety for the baby even, and wondered why we should be using remedies to keep her when she had been called to go. There was such a heavenly light upon her face that she appeared as if in the glow of perfect health, though the fever had not abated, and she had been very restless but a short time before. To divert her mind, I asked her not to sing any more then, but to try to sleep. 'No,' she said, 'I can't sleep, do let me sing,' and again her clear notes rang out on the midnight air, 'Let me come Nearer, Nearer.' Her soul was apparently soaring above the storm of wind and rain outside and beyond all sublunary things. In a room near by could be heard the voice of supplication as the Church was gathered together praying. Then in answer to prayer the sick one slept. 'The Lord gives peace,' I said, and left the friends somewhat, but not entirely relieved. This then we may say, in the light of recent events was Sonabai's summons to be present with the King; and as there was no faltering at that time, so later when the dread disease consumption had accomplished its work she was able to say, 'The will of the Lord be done.' In all her sickness she murmured not, and the Christians as well as Hindus were surprised to witness her resignation. They would wonder to hear her clear voice ring out in notes of praise, and I myself used to tell her sometimes that the songs of Zion seemed as wings to her. Her farewell messages were inexpressibly touching. When the release came after wearisome days and nights of His appointment, she committed the keeping of her spirit to Him who gave it, and was indeed borne upward 'on joyful wing cleaving the sky.'

Persecution for Christ's Sake.—An unusual number of cases of persecution have been sent in for this report. We have selected a few of them as illustrations of what it costs in this country to bear the name of Christ.

At Jeur.—Mr. Bissell writes:—'Bahirawadi is a little Wadi, west of Jeur, and one of twelve which belong to Jeur. In 1893 this little hamlet was visited by some of our helpers, and it was found that the people of the Maharwada were interested in the teachings of the Christians. Mrs. M. E. Bissell had an early opportunity to go to see
the people, and she was very much interested in them. They all listened intently, and women especially were very pleasantly disposed. Some of our helpers kept visiting the people and the interest increased very manifestly. I went to see them one day, and had a long talk with nearly all the people of the Maharwada. They appeared to be very much in earnest and wished to be baptised at once. I urged them to wait and make sure that they had counted the cost, and felt sure that they would not go back after starting. 'We will wait,' they said, and after about a month I visited them again and baptized ten adults and some children. Very shortly after this the villagers feeling indignant that any in the Wadi had become Christians, deliberately cut down their cotton crop. The Mahars of the Wadi are quite independent of the village and have fields of their own. That together with their having become Christians was too much. Some days later two houses in the Maharwada were burned down with all their scanty contents. The owners were in Ahmednagar over night to see what could be done about the destroyed fields. That was not enough, and another house and an adjoining cattle shed was set on fire and burned down. I made some effort to ferret out these offenders by taking the Faujdar out there. He had his way of inquiry and I imagine nothing will come of it. The people are quiet, and try to feel that it is God's discipline, and they are decided to trust Him fully. But where can justice be found? Seldom at the hands of unsympathetic Hindu Government officials, especially when it concerns Christian converts.'

Persecution in Bombay.—Mr. E. S. Hume writes—"Even in these enlightened times, and in this cosmopolitan city, those who change their religion are exposed to great persecution. Unworthy motives are invariably attributed to all who become Christians, and it is always assumed that the convert has not acted from convictions, but has been hasty under pressure exercised chiefly by the missionaries. It seems impossible for non-Christians to understand how utterly foreign to the Christian spirit such conduct must be. The members of the Brahma Somaj and the Prarthana Somaj have always been loud in decrying bigotry, and in making professions to great liberality, but in Bombay at least they have acquired a very poor reputation for consistency. A young man, who belonged to the Prarthana Somaj, and whose family has long been prominent in connection with it, has recently been
baptized and received to our Church notwithstanding threats to the effect that he would be cast out of his home and disinherited. It was hoped that he could continue to live with the family, and carry on a dispensary which he had kept up in his own house. This hope, however, has not been realized. The young man has been plainly told that the only condition on which he can be restored to his family is for him to rejoin the Somaj which he has left. They will not grant that it is right for him to follow his convictions, even if he and his friends are inconvenienced thereby. It is hard to believe that some of our converts have even been threatened with personal violence, and have had to seek the protection of the police, but it is only too true. There are very many who are true Christians but who are deterred from making an open confession by the fear of being completely ostracised by their friends and neighbours."

Secret Christians.—"A few months ago a woman with two children appeared at Mrs. Hume's Wednesday afternoon Prayer Meeting for women. She said that she had been educated in a Mission School; that later when she had children of her own, though the family had in the meantime removed to another city, she sent the children to a Mission School. Recently her husband's work had obliged them to move to Bombay. It had been her first care here to find a good Mission School in which her children could be educated. This was the occasion of her coming on that day. Having learned that it was the afternoon for the women's meeting, she had enquired the passage in the Bible to be studied, and had come prepared to answer questions on it, and had committed to memory a verse which she repeated. When asked if she prayed, she replied 'Oh, yes,' and in answer to the question, 'to whom?' she said, 'for years we have prayed only in the name of Jesus Christ.' She said that she and her husband were Christians, but that they kept quiet in order not to have to break away from all their acquaintances and relations. We have been assured that there are many secret Christians like the members of this family."

Persecution at Poladpur.—Mr. Abbott writes:—"In these advanced days Christian boys generally have no difficulty in being allowed peaceable entrance into Government schools, even if their origin may have been low, and that of the rest of the school of the highest. It is being accepted as principle that Christianity raises the caste, and
no trouble is usually made; but Poladpur is out of the way of the advance of new ideas, and when the Christian teacher at that village desired to put his boy into the Government School the people were very angry, and threatened to take away all their boys if he was admitted. The head-master of the Government School knowing the Government rule, and moreover a friendly man, had no objection to receive the boy, but he was put into the difficult position that if he received the boy he himself would be boycotted by the people. It seemed to us best not to be in too great a haste to enforce our rights, but to accomplish our purpose indirectly through Government. As the people of the village had sent a petition to the Educational Inspector, not to permit the boy to enter the school on the ground that they would be defiled thereby, the Christian teacher sent in a counterpetition, stating that his boy was of school age, and that there was no other good school to which he could go. The Educational Inspector could, of course, take but one view of the case, and ordered the head-master to receive the boy. The people then carried out their threat, and every boy was removed leaving the four masters for this one boy. In a few days some returned, but the parents of the others started a private school. The Educational Inspector then informed the people that if they did not send sufficient children to the Government School it would be abolished, at which all the boys returned like a flock of sheep. A comic side to this story is, that the people after accepting the situation, still had their boys be very careful about touching the Christian boy, and on one occasion complained to the Inspector that the constant bathing made necessary by the contact with this Christian boy was detrimental to the health of their children. It was stated that ten of their children were lying ill with colds, brought on by daily bathing after school, made necessary by the defilement caused by sitting so near the Christian boy. The Government teacher, however, informed me that the real reason for this illness was that the boys were excessively fond of swimming in the river, and made this supposed defilement a good excuse to their parents for permission to take a swim in the river near by."

**Bitter Persecution near Satara.**—Mr. Bruce says:—"There is a Christian living in a village, eight miles from Satara, who has patiently endured a great amount of persecution. He was converted some six
or eight years ago, and is the only Christian in that village. His friends and neighbours have done everything in their power to injure and trouble him. They have repeatedly tried, on various pleas, to take his field away from him, and repeatedly I have been obliged to appeal to Government for his protection. On one occasion, when he was reaping his harvest, his neighbours seized upon all his grain with the intention of robbing him of his whole year's crop, but they were thwarted in this by the prompt action of the Magistrate to whom the case was reported. At present his greatest trial arises from the foes of his own household! His wife once gave us hope that she would become a Christian, but finally resisting all influences in that direction, she gave place to seven other spirits more wicked than the first. She abuses her husband in language such as only Hindus know how to use, saying to him, 'among all the people of this village who have died, why were you not one of them?' He is a strict observer of the Sabbath, and consequently on that day he is sure of a special outpouring of abuse. Because he refuses to work on the Sabbath she refuses to give him anything to eat, and he would be kept fasting the whole day were it not that he goes to another village to attend worship, and there finds Christian friends to supply his wants. When the storm of abuse is heaviest, I am told that he never utters an angry word in reply, but simply rises from his place and goes out into the field until the storm subsides. What but the power of Divine Grace could keep a man under such circumstances, and enable him to endure, month after month, and year after year, such continuous and bitter persecution?

VIII—THE NON-CHRISTIAN COMMUNITY.

Religious Unrest.—Mr. Abbott says:—"One of the most hopeful signs of the times is the religious unrest that is manifest among many of the thoughtful young men of the land. I have personally come in contact with many in whom this is seen, and it often shows itself in the public press. When taking sides against Christianity it is the fashion to praise Hinduism as the highest and the best form of faith, but at other times there is the constant admission that Hinduism needs reforming. The old social customs are galling to the new generation. Some find it easy to be one thing inwardly and another outwardly, but this is not easy for others, and they chafe.
The faith of many is gone from Hinduism, but their hearts find no rest in any other faith. There are some who wish to be Christians, but dare not on account of the persecution they must experience, and the social ban under which they will have to live. Others are making up their minds to be Christians, more or less openly, and are enduring the difficulties that are coming in the way. It is openly acknowledged by many that it is a time of religious unrest, the end of which they do not know. To us it is a sign that the Gospel leaven is working, and gradually leavening the whole lump.

The Vernacular Press.—Mr. Abbott writes—"I have given more time this year to the reading of the vernacular papers in order to note the attitude they assume to the questions of the day. These papers may be divided into three classes: those ready to advocate reform; secondly, those on the fence, now for, now against, what to us seem reformed ideas; and thirdly, those who say the old is better. Politically they are much more of a unit. They may differ in opinion as to individual measures of the Government, but it is essentially an opposition press. Their criticism is very free. It is difficult to exactly gauge its attitude to Christianity for the reason that consistency is not their forte. The same paper may one day have an article friendly to Christianity, and the next one bitter and caustic. One day we hear of the devoted labours of Missionaries who have done so much for India, the next we may see Missionaries caricatured and their work ascribed to the lowest motives. On the whole, however, a great improvement is to be noticed in the attitude of the press. This improved tone is doubtless due to a better knowledge of what Christianity is, and the greater respect in which the Indian Christians are held."

A Leper Mission.—Mr. Abbott writes:—"The Leper Mission of Scotland has undertaken the support of twenty lepers in the Colaba District, and carry this work on under the superintendence of our Mission. They have agreed to erect two buildings at a cost of Rs. 1,500 each, to accommodate them, and where such comforts can be given them as will relieve them of their great sufferings. On account of various difficulties no permanent building has as yet been erected at Poladpore, but simply a shed that only barely protected them from
the inclemency of the monsoon. The lepers have been very appreciative of the kindness shown to them, and have been willing learners of what has been taught them. Several of them have shown a change of heart, and have been baptised, and others desire to receive the same rite. We feel that these asylums, when in proper working order, will be object lessons of Christian love, which will not be without effect upon the people around. The people in the Konkan have great fear of this terrible disease, and the moment it is discovered that one has become a leper, he is put out of the house and lives in a hut outside the village, perhaps fed by his friends for a time, and then finally entirely neglected, and left to starve or to wander away elsewhere to beg for food. After a great deal of difficulty suitable land has been bought for an asylum in the Roja Taluka, near the village of Pui, and before next rains a home will be ready for those in that vicinity."

The Attitude of the People.—Mr. H. Fairbank writes:—"I have no doubt that many of these farmers are perfectly sincere in their attitude to Christianity. They regard it as one of the many religions of the world, and think that their own religion will serve their purpose as well any other. The truth is, that the ordinary farmer of the Deccan is uneducated, stolid and unthinking to an extreme, wedded to the soil from which he gets his being. Higher ideals of life, truths about God the Father, and the love of Christ, and the resurrection of the dead simply mean nothing to him. He will say 'yes' to you when you speak to him about the matter, but there is no stirring of real thought or feeling within him. When will the time come when these deaf ears will be unstopped, and these dumb mouths speak and confess that Christ is Lord to the glory of God the Father?"

Changes.—"There are some changes going on in this region that are noticeable. One is the change in the relations of the Mahars to the higher castes. Very instructive is the statement recently made by a Brahman clerk in Government employ to his English superior. 'Formerly the Mahars were very subservient, and always walked past us, so that their shadow should not fall on us. Now if we venture to reprove a Mahar he takes off his shoe and hits us in the face.' There is no doubt that the lower castes are asserting themselves more than formerly, and especially where there are Christian schools and other Christian agencies."
Fear of the "Evil Eye."—Mr. Bruce says:—"Several years ago I was in the village of Padali, where I had often been, and where the people always received me very cordially. After our preaching was over I was walking through the village, and I saw that one of the principal merchants was building a large and very nice house. He was very glad to show it to me, and I observed that while most of the pillars were of hard and durable wood, there was one at the front which was soft mango, and which would soon decay and become useless. I called his attention to it, and asked him why he would risk his whole building for that one unreliable pillar in front. His idea seemed to be that the evil spirits would first see that worthless post and conclude that the whole house was worthless and so pass it by without injury—just as parents sometimes give a child a name signifying worthlessness or contempt, hoping thus to deceive the gods so that they will pass it by and allow it to live. I had forgotten the incident about the house at Padali until, a few months ago, I was told that the owner had removed the defective post and put a good one in its place. My suggestion had been working in his mind for years, but it could not, for a time, overcome his superstitious beliefs. At length, however, it gained such power that he yielded to it in spite of his fear of the evil spirits. It is thus that the truth of the Gospel is working as a silent influence in the hearts of many in this land. It may remain hidden for long years, but its growing power will prevail sometimes to the salvation of the soul, and the glory of Christ."

IX. WORK AMONG WOMEN.

Summary of Bible-Women's Work.—At some of our stations the Bible-women are employed in giving regular instruction to particular women, and at other places they are engaged in house-to-house visiting. Sometimes they go singly, and sometimes two or three go together. Hence it is very difficult to make out statistical tables, which fairly represent their work. The following table, partially filled, may be regarded as only approximately correct, as the same persons whose figures are given here may have had individual work which cannot be represented:
IX.—WORK AMONG WOMEN.

Statistics of Bible-women's Work for the year 1894.

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Number of Bible-women</th>
<th>Number of times Preached</th>
<th>AUDIENCES</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
</tr>
<tr>
<td>Bombay</td>
<td>Six</td>
<td>2,570</td>
<td>5,067</td>
<td>14,144</td>
<td>19,211</td>
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<tr>
<td>Ahmedinagar</td>
<td>Seven</td>
<td>1,434</td>
<td>2,204</td>
<td>36,753</td>
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<tr>
<td>Wadale Training Home</td>
<td>Seven</td>
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<td>594</td>
<td>8,038</td>
<td>8,632</td>
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<tr>
<td>Rahuri</td>
<td>Five</td>
<td>965</td>
<td>2,204</td>
<td>5,618</td>
<td>8,243</td>
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<tr>
<td>Kolpaw</td>
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<td>1,69</td>
<td>3,853</td>
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<tr>
<td>Parner &amp; Jambgaw</td>
<td>Three</td>
<td>746</td>
<td>1,274</td>
<td>1,534</td>
<td>3,518</td>
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<tr>
<td>Sirur</td>
<td>Eight</td>
<td>1,356</td>
<td>991</td>
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<td>11,048</td>
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<tr>
<td>Satara</td>
<td>Two</td>
<td>412</td>
<td>2,071</td>
<td>3,974</td>
<td>3,977</td>
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<tr>
<td>Sholapur, East</td>
<td>One</td>
<td>786</td>
<td>2,428</td>
<td>5,393</td>
<td>7,777</td>
</tr>
<tr>
<td>Sholapur, West</td>
<td>Three</td>
<td>1,607</td>
<td>8,177</td>
<td>11,540</td>
<td>19,919</td>
</tr>
<tr>
<td>Roha</td>
<td>Two</td>
<td>284</td>
<td>1,569</td>
<td>1,857</td>
<td>3,426</td>
</tr>
<tr>
<td>Total</td>
<td>Fifty-three</td>
<td>13,348</td>
<td>30,483</td>
<td>117,854</td>
<td>148,532</td>
</tr>
</tbody>
</table>

A comparison of the above table with that of last year will show, that although the number of Bible-women is less by three, yet they have preached 4,000 more times, and to audiences numbering in the aggregate nearly 50,000 more than was reported last year.

The Bible-Woman's Training Class.—Mrs. Smith writes:—‘The work of the class this year has been carried on as usual, but the results, especially in the study of the Bible, have been much more satisfactory than heretofore. We have added to the course in practical teaching, the explanation of devotional hymns, selecting those specially adapted for use among the heathen. The poetical forms and the words used in these Marathi hymns are not always familiar to the less educated among our women, and we have found the hymns such a good medium for imparting instruction to the Hindu women that it seemed wise to give them a place in the regular course. Seventeen women have attended the classes during the year. Of these, two, members of the senior class, who had advantages above the average before entering, have completed a course of rather more than two years, and finished the work prescribed for them. They will continue with us working among the high caste women of the city. Three other women who had only taken a partial course were sent to the Sholapur district where they were much needed, and we hope they will do good work there. The places of two of these in
the class were filled by two others from the same field. Last year our work was much hindered by sickness in the families of the Bible-women, but this year has been one of almost unbroken regularity on the part of both teachers and students. Though Miss Stockbridge has been associated with me in the work of the Training School, we both regret very much that other duties have prevented our going out more frequently with the women who work among the middle and lower classes in their daily visits. We feel that this is the weak point in our work, but hope to see it remedied in the coming year. Notwithstanding this failure I feel sure that the work among these classes is advancing, and I have been pleased to see not a little enthusiasm on the part of the Bible-women, both in increasing the number of their daily visits and in anxiety to do more efficient work. The usual examinations took place in October, and all were much pleased and encouraged by the presence of several Missionaries who were here for our annual meeting, and heard the women examined, briefly on the year's work."

Zenana Work at Ahmednagar.—Mrs. Smith says:—"The work among the higher classes in the city is becoming more and more encouraging. We have the usual cordial welcome wherever we go, and find an increased willingness on the part of the women to study regularly, and in small classes, thereby very much simplifying our work. They read more Christian books and tracts, and when they have finished one, they ask of their own accord to have it exchanged for another. I have felt the necessity of extending our work so much that this year I have gone a great deal alone and sent my Bible-woman to some place in the same neighborhood, though we both find it hard to speak and teach and sing a whole afternoon alone. We find it a relief to visit the last house of the day together."

The Training of Children.—"I have tried this year to do something for the children in the homes where we are best known. They are so neglected in some families, and in others spoiled by over-indulgence, and then harshly treated when the results that must follow begin to show themselves. Again and again we are startled when in the middle of an interesting Bible-story by some harsh abusive epithet hurled at some poor child. I have frequent talks with the mothers on the best ways of training children to obey without harsh words
and blows, and when any of the women in the family transgress the rules laid down, they are sure to be reported to me on my next visit, and we sometimes have grave reckonings and amusing recriminations. In one house, where five brothers live with their families, there is a little girl named Bakhi, a sweet and winning child about five years old, the darling of the household. We have taught her to sing the 'Happy Land' and other hymns in Marathi, and she has a number of other small accomplishments which she is often called upon to exhibit, but she has one of those rare sweet dispositions that no amount of spoiling seems to touch. But even this does not protect her from harsh treatment at times, and a few weeks ago one of her aunts begged me to persuade her mother not to beat her so unmercifully. I could scarcely believe that any one could find an excuse to ill-use such a gentle and lovable child, but the mother, though she seemed much ashamed, admitted that it was true. I have taken our children to see this little one and many others this year, and it has been a great pleasure to all of them. These little things bring us all nearer together, and as little Bakhi and my children sat singing their little hymns together, mine singing the English words where they did not know the hymn in Marathi, I said to the women assembled, 'It is not always in the same tongue, but the thoughts are the same; they touch your hearts as well as ours, and this seems to me a grand proof that there is but one God, one Hope, and one Heaven for us all. Why should He prepare the Heaven that touches the borders of this life, and is always so near, for us, and the weary succession of births for you?'

Open Doors.—"For years the prayer of Christians for the more advanced classes in India has been that the homes might be opened to us. Men have heard the truth, but no light has penetrated the darkened minds of the women, except in the large cities. But for the past year the burden on my heart has been that we are quite unequal to the work that has opened before us. It is true that 'open doors' do not always mean 'open hearts,' and that the barriers of caste and superstitions have yet to be broken down, but the present attitude of the people towards the truth is so much of an improvement on the past that we have great cause for thankfulness. During the coming year we could double the number of homes that we visit if we had
any hope of being able to follow up such a beginning. The knowledge of the true God is gaining ground. The name of Christ is no longer distasteful to them. We find no reluctance whatever on the part of any of our women to hear about Christ. Some of them admit the truth of what we teach, and the only thing that keeps them from admitting it openly is the slavery of caste and custom. And though we meet on all sides with indifference that is hard to overcome and disheartening, because the Hindu mind has no true conception of sin, still we feel that progress is being made, and, that in the near future it will be much more rapid than it is now.”

*Among High Caste Women.*—Miss Stockbridge writes:—“The Zenana work among the high caste women has been very encouraging during the past year. Many more families have been added to our list, and more regular systematic teaching has been done. The women have always appeared very pleased to see us. They receive us kindly, and listen attentively to all we have to tell them. Whenever we have been prevented from visiting them on the appointed day, they have always showed that they have missed us by making many inquiries as to what had detained us, and the closing remark would usually be, ‘please don’t forget us.’ Warubai has proved a great help, and the people are very fond of her.”

*Bible-Women.*—“The other six Bible-women under my care have faithfully done their house-to-house visiting among the other classes. I am thankful to report that we have had very little sickness or other hindrances to prevent the work being done regularly. The women’s midday class, held three times a week, has been well attended by many. The Bible lessons, verses, and hymns have been taught as usual. The Thursday Afternoon Prayer Meeting and the Monthly Mothers’ Meetings have also been continued.

*Work among Women at Rahuri.*—Mrs. Ballantine writes:—“In Rahuri the daily Bible-study, the Weekly Prayer Meeting, and the usual examinations have been carried on. The October examination was unusually interesting in reports of individual effort, and that too from lips hitherto silent. The work among Hindu women has been exceptionally encouraging this year. Lack of suitable Bible-women has been made up by earnest volunteer workers. When this loving work is going on we meet women by the wayside, guarding the fields, at
the village-well, by the home door-way—everywhere eagerly listening to the ‘Words of Life.’ Many a touching story could be told of trials patiently borne, sickness cheerfully met, through the same faith which subdued kingdoms and wrought righteousness of old. Often we find that a woman's friendliness began through some one of her family being helped by medicine. Lately we visited at the house of the well-to-do Patil of a large town. His mother and all her large household of women and children gathered about us listening very attentively. When we came to go, the mother called to some one inside to light the lamp; we waited for a moment till she was told it had been done, then she let us go, by this means saying that by our coming light had fallen upon her household.

In the Parner District.—Mr. E. Fairbank writes:—"The work among the women in the Western District is in sad neglect. There are a large number of Christian men with Hindu wives, many children of these families doubtful whether to turn to Hinduism or Christianity. All the woman's work that is done is through wives of teachers. These wives are usually influential, but their home duties make it hard for them to do much work. In Hangi, there came a call for a school among girls and young women towards the end of the year, when the reductions had been relieved. So I gladly asked the teacher's wife to take charge, and do as much woman's work as possible. With the reduction for 1895, I hardly believe this work can be kept up. But the great need is of a Missionary lady with a few Bible-women in the midst of the district, so that the women of the surrounding towns could be reached."

The Bible-Women at Sirur.—Mrs. Winsor writes:—"Our Bible-women during the rainy season have had quite an unexpected opportunity to meet women from various cities and villages outside of Sirur. These women were gathered from the distant places to worship a Jain priestess, who was voluntarily giving herself up to pass into Nirvana. It was truly wonderful the crowds that gathered from all parts of India to worship this deluded woman and to receive her dying blessing. We had women brought right before us that we never expected to see. Some of them said they had heard of Christ, others, that they had never heard, but hundreds were willing and eager to hear, and many acknowledged that this their way was
a delusion. Within a few days our Bible-women have reported 'two more houses open, and a cordial invitation for Madam-Saheb to come.' I always follow up their work as I have opportunity. Having heard of a woman very ill in one of the houses they visit, I went to see her. The woman's mind was clear. She asked most earnestly to have the Bible-women come, naming those she longed to see, and to hear sing. They went again, and again she listened, and died as we trust, rejoicing in Jesus. 'The entrance of Thy word giveth light,' and joy. Truly

"Jesus can make a dying bed
Feel soft as downy pillows are,":

...even in heathen homes. The women who go out to the nearer villages around Sirur, and those who do their work twenty miles away, all bring the same report of the pleasant way the Gospel is received. One of the Bible-women handed me some money for the Mission Treasury from a heathen sister, who declared she must give something in return for these good words. Another said, that in one of the villages which they visit, they were loaded with grain and persuaded to carry it, given by a high caste woman who said, 'I must do something to help you Christians, you walk so far and work so hard to teach us, you are so good.' In looking back over the year 1894 upon the women's work in our field, in all its various branches, we can say with gratitude that there has been marked progress which we trust will go on with greater blessing for 1895."

Meetings for Christian Women in Bombay.—Mrs. Hume writes:—"The meetings of our Christian Women on Wednesday afternoons for Bible-study and Prayer, have been more faithfully kept up, and more fully attended than ever before. For want of a suitable Chapel, or Prayer-room they are held in one of the rooms in the Mission House, which is constantly used as a class-room. We have benches around three sides of this room, sufficient to seat thirty individuals. These are invariably well filled, and with these we have generally a number of women and children seated on the floor. The studies of the year have been, until August, preparatory work for the Women's Convention, organised three or four years ago by Miss Abbott, and held for a period of ten days during that month. This year we took the Prophecies in the Old Testament, concerning
IX.—WORK AMONG WOMEN.

the Coming of Christ, and the references in the New Testament concerning their fulfilment. Some of the women did excellent work. At the close of the year when the women opened their mite-chest, containing the little accumulations of the year, they found a little over Rs. 25. The extra coins were left in the box as a nest egg for another year, and their money was distributed as follows:

- Rs. 5 to Mr. Abbott for the Leper Asylum in Roha.
- Rs. 5 to Mrs. Ballantine, in Rahuri, for her School.
- Rs. 5 to the Church, towards paying up expenses.
- Rs. 10 to be added to the fund for a new Church.

The Dorcas Society in Bombay.—Miss Abbott writes:—“There are twenty-five members of this society, with an average attendance of seventeen. The women meet in Bowker Hall every Monday morning at eleven o’clock or before, and spend an hour in sewing and chat. They have made garments for the poor women who have come to us, suits of clothes, as Christmas gifts to the children of the Poor House School, and have also made some shirts for the boys in the Boarding School. After the sewing, they spend an hour with me in Bible study. This is an hour they all appreciate. We are studying Luke and the women come well prepared in their lessons. Occasionally the hour is spent in the giving of short talks by the women on subjects assigned beforehand. They talk as if addressing Hindu women, and then criticisms or added thoughts follow. This exercise was intended primarily for the Bible-women, but many of the others have entered heartily into it.”

Bible-Women in Bombay.—Miss Abbott writes:—“It would take a pamphlet by itself to write all that I would like to concerning this work, and to give the reports which the women have handed in to me. The year has been one not only of greater labour, but of greater success. The six women have visited in all about three hundred different houses, with audiences ranging from one to 30; two or three times there have been from 60 to 70 persons. I have been able to go with them much oftener this year than the three years past, and I have greatly enjoyed it. Houses are opening on every hand, there has been scarcely any opposition, and the men like to hear as well as the women. More women are anxious to learn to read, and a number of them said: ‘We worship Jesus Christ in our hearts, and
we pray only to Him.' Some say: 'Our husbands are not caring now if we give up our image-worship, and we often neglect it until our neighbours begin to notice it. Our worship is a burden that does us no good.' Through the efforts of the women, five women have been taught to desire a Christian life. Each of these has had a thrilling history, and we are rejoiced to care for them, and teach them the way to Christ. If the sorrows and miseries of these few women make our hearts yearn to shelter and comfort them, what can we think of the hundreds of women in this city alone who are in deep wretchedness? I long for the time when we can here in Bombay have a home and shelter for the friendless and distressed women who will be willing and glad to come under Christian influence."

Work among Women at Wai.—Mrs. Sibley says:—"Another year has passed without the efficient Bible-women so needful to more effective work among the women. With the exception of occasional assistance from the Christian women we have had no native help in this part of the work. Miss Gordon and I have enjoyed doing this work together very, very much. We have been permitted to keep old friends and have gained new ones; and only time and strength are needed to fill our lives to the full with visiting and teaching the women. For a few weeks in the hot season cholera raged fearfully, in certain parts of the town. After our return from the hills we found, in almost every house we visited, bereaved ones mourning the loss of dear ones snatched suddenly from them. Some were so sadly bitter, and could see naught but cruelty in it all. Others were so tender and broken hearted and caught so eagerly at the hope of the resurrection and Eternal Life purchased by the one great Atonement. We were so touched by their eager, hungry questioning, and we were so glad we could assure them that God's great gift is for every one who will come to Him. Some even thought they could bear to live in spite of pain and sorrow if they could have such a happy and sure faith. We have the promise of a good Bible-woman who is coming to our help early in the year 1895. We shall welcome her very gladly."

Women's Work at Sholapur.—Mrs. Harding writes:—"The work among the women here in Sholapur is most encouraging. So many doors are open to us, everywhere. Our two oldest Bible-women are away for a season—one is working in the districts, and the other
is studying at Nagar for a year, taking a more thorough course in the
Bible. One who has recently come to us from the Ahmednagar Bible-
Training School, has begun work in earnest here. One day after
visiting a number of houses with her, where we had received a very
kind welcome, I told her how much I enjoyed the work, when the
women listened so well. Her reply was very cheering. 'The homes,' she said, 'are open to us everywhere, I am happy every day by what I
see, and I feel that the Lord has been training me and has brought me
here, to engage in this work.'

A Tour in the Mogalai.—Mrs. Harding writes:—"During a
good part of November and December, we were touring in our
Mogalai District, the one farthest from Sholapur. In spite of the long,
fatiguing journey, it was pleasant to note the helps we had by the
way—the interesting meetings with our Christians there, the opening
of Hindu houses and the meeting with many companies, both large
and small, for religious conversation, even to the success in bread-
making, which added much to our comfort, when far from railways
and bakeries."

A little Child shall lead them.—"Having no Bible-woman with
me, I was repeatedly touched in seeing how even the little children
became my helpers, in showing me the way, and in keeping the dogs
at a safe distance. At one place where some men were rude and
uncourteous, one little boy spoke up so pleasantly, 'Follow me, and I
will take you to my grand-mother's, and she will hear your words.' I
 gladly followed the dear boy, and had a good company at his home.
The grand-mother came out too, and listened quietly. It seemed as if
the Lord Himself was helping me."

Former Visits Remembered.—"In two homes I was welcomed,
where on my previous visit, the youngest in each family was very
delicate. I suggested some simple remedies, which in both cases had
good effect, and the mothers seemed grateful and glad to see me
again. In both these homes I was allowed to pray, to thank the Lord
for His goodness, in giving health and vigour to these little ones."

Appreciation of Kind Words.—"More than once, when the
women were at work, and I told them I feared, by keeping them too
long from their duties, I might trouble them, they answered so kindly;
'We have work it is true, but it can wait. You come only now and
then, and when you come, it seems as if God Himself were here*—their remarks showing how they appreciated kind words, and more than this, perhaps, the story of one who loved and cared for them.”

The Worshipper in Secret.—“A few weeks ago, I visited a village six miles away. I was anxious to know about a woman there who has long shown special interest in the truth. I was much pleased to hear it said that she had given up idolatry and was worshipping the one God in secret. The one who told me this added ‘And she scarcely takes a drop of water, but what she is thinking of you,’—meaning, I suppose, the talks I have had with her.”

X.—ITINERACY.

Touring at Ahmednagar.—Mr. Bissell writes.—“It has been remarked by many of our Missionaries who have been here for years that, touring among the villages, is one of the most attractive features of our work, and I am quite ready to agree with them. What little touring time has been allowed me has been most scrupulously utilized, though with the duties in the station, no extended trips have been attempted. All of the ten out-stations in my fields, within twelve miles of Ahmednagar, have been visited more regularly than last year. I have tried to plan to be present at the Sunday services in these villages, often taking with me a company of singers, which I have gotten together, with their instruments, &c., and have a special service. This singing company has been a very great help. We have often had services of two or three hours’ length, where the people would hardly have stayed half an hour, without the additional attraction. I mean to use this means of preaching the Gospel all I can. The people are very fond of such music, and the Gospel, which was first proclaimed by a song, might well be effectually repeated to the people in song. I have also made liberal use of Mr. Hume’s Magic Lantern this year. It helps the people to get hold of the truth, to have the truth pictured before their eyes. At one place a crowd of 500 assembled and remained seated for two hours and a half, looking at these Bible pictures, and listening to the remarks, and sometimes songs explaining them. It is really fascinating work to carry the Gospel to these people who are in such bitter need of it.”

In the Parner District.—Mr. E. Fairbank says:—“I have had three, what might be called, tours, though I must admit they have
not been very extensive. Of all things that I have had to do in the last six months, touring has been the pleasantest. My first tour was a five days’ trip among the towns situated along the macadamized road. The farthest town of the district, Wasunde, by this road, is a little more than forty miles from Nagar. Along the way to this farthest point are some large towns. It is strange that those towns nearest Nagar, and seemingly most accessible for work to the Missionary residing in Nagar, should have proved least accessible. But leaving the Poona road at Supe we come to Hangi, Parner, Kanbur, and Wasunde—splendid large towns, in which our helpers have been slowly advancing the cause of Christ. In each of these places I had a most cordial welcome. My heart went out to these people, for their needs were so great, and their cordiality seemed significant. This tour and constant conversations with the helpers have often made me exclaim, ‘What a great chance is here if only the Mission could build a bungalow at Parner or some other convenient place, and the Missionary, with a single purpose, could enter into the work for these people!’ It appeals to me as a great opportunity that ought to be taken, and taken immediately. Oh, that the Mission had more Missionaries and more money for the opening work!—My third tour was with the Magic Lantern, and this I consider the most useful tour of all. With me went two of the leading men of our Christian community at Nagar. These men were the spokesmen, I simply managed the pictures. We were out five nights, and to me the usefulness of the Lantern was fully proved. At every town we were met by large audiences, at Jambgaw there being as many as five hundred people. I believe in the magic lantern, because one can preach to more people in the same amount of time than in any other way, because the pictures fasten the truth on the ordinary mind better than anything else available, and because, as a Missionary from another Mission said not long since, more of Christ with less said against Hinduism than in any other way.”

Touring on a Bicycle.—Mr. H. Fairbank says:—“My touring has been much facilitated by a bicycle, which I was enabled to purchase through the kindness of friends in America. I find very few roads where I cannot get along comfortably, and so I have used it a great deal. Whole villages turn out to see the ‘foot carriage.’ Some are much astonished at the speed of the machine. Others think I ought
to go much faster, and frequently while going along quietly I hear men say: 'Now, brace up, let us see what you can do!' I am frequently asked whether the propelling power comes from my feet or my hands. Wherever I go I find plenty of people, willing to come and listen to my preaching, if they can only catch a glimpse of the horse that needs neither grass nor grain!'

Touring in the Rahuri District.—Dr. Ballantine says:—"Tours have been made throughout the year, some villages being visited many times, as there was special need. We have been warmly welcomed both by Hindus and Christians. Audiences have been large, and in them are many intelligent listeners. The kirttan, which has been cut off for want of funds, is often asked for. More consecrated effort, more time, and more money are the great needs of this work."

Touring at Sirur.—Mrs. Winsor writes:—"We enjoyed greatly our tour among the villages, the want of funds being the only thing that brought us back to the station. We could barely encamp in a place before we were called to this village or that. All times in the day we were called upon to give medicine, as all the villagers put faith in medical aid from the saheb. Our magic lantern was very useful with its great variety of Scripture and other scenes. The people were so delighted with it! In some of the villages we found some who had been instructed by our village teachers and who were asking for baptism. Among them was a blind boy who wanted to learn to read that he might read the Bible. He is a true Christian and I am happy to say we have, through the kindness of a friend, obtained raised print for him in Marathi. He has a kind father, who, although still a Heathen, wishes his son to have a Christian education. We would not forget to mention the great interest expressed by the people of the villages to us, in this our touring, in the receiving of leaflets printed by the Columbian Press. They even follow our tonga with outstretched hands asking for them. These papers, and also our bright cards from America, have been such a help to us all through the year."

The Pilgrimage at Pali.—Mr. Bruce writes:—"The great annual pilgrimage at Pali, sixteen miles south of Satara, affords a fine opportunity for preaching the Gospel to the multitudes. Many thousands of people gather there, some coming from distant places. This
XI.—EVANGELISTIC EFFORTS.

year I was able to send only nine preachers, but their report of their work was such as to lead me to feel that these worshippers of Khandoba, are gradually being influenced by our preaching, and that many a one among them comes for the purpose of hearing the Gospel rather, than for worshipping the vile god of the place. Each year the number of attentive listeners to the truth seems to increase, and, although every inducement is held out to them to go and witness the obscene 'tamashas' and shows near by, yet they sit quietly upon the ground and listen to the preaching as long as our Christians are able to continue it. Several thousand tracts were distributed and gladly received. Some people asked for a special tract that was prepared and distributed three years ago about this festival of Khandoba. We were glad to know that they had read it and remembered it. On the last day of the festival, our Christians, taking their musical instruments, formed a procession and marched through the place singing the beautiful Marathi hymn, 'Christ is my Saviour! He is very dear to me.' We cannot but hope that some of those weary souls may accept of Christ as their Saviour and find Him very precious."

With the Magic Lantern and without it.—Mr. Harding says:—

"In our touring we have for some years used the magic lantern and a small organ to aid us in gathering an audience and impressing the truth. This year we decided to take neither and to spend more time in personal work, or with smaller audiences. We have no thought of discarding these accessories to our work. But there is danger of letting amusement predominate when many pictures are shown, and thus our great object is obscured."

XI.—EVANGELISTIC EFFORTS.

The Tract and Bible Societies.—Mr. Abbott says:—"My connection with the Bombay Tract and Book Society as Vernacular Secretary, and with the Bible Society as one of its Committee to revise the present Marathi version, leads me to some observations on the work of these Societies. No report would be complete without a hearty recognition of the value of the work of these Societies. The spread of Christian literature is one of the most important agencies for disseminating Christian truth, and these Societies deserve every help that can be given them. As yet our Marathi Christian literature is very deficient. There are plenty of small tracts, but exceedingly few
standard works of reference. Those who knew English can avail themselves of its vast treasures, but for others the means of acquiring knowledge are very limited. 'For example, all the Marathi books that can be classed under the subject of 'Helps to Bible Study' make a pile only a foot high. Compare with this the thousands of volumes in English to help the Bible student. It is our part as Missionaries to do all we can to increase the taste for reading and study, and the demand will hasten the supply. The present plan for revising the Marathi version of the Bible is for Rev. Baba Padmanji, who is so well known as a Marathi scholar and author, to amend the present Marathi text in order to make it more idiomatic and accurate. His work is then carefully gone over by a Committee representing several Missions. This process is a slow one, but it is hoped that as a result a version will be produced that will express in happier language the blessed truths of the Word of God.'

Difficulties of Evangelistic Work in the Konkan.—Mr. Abbott writes:—"Those of our preachers who go out to preach in the villages around their homes find certain difficulties which it is hard to know how to overcome. The first is the difficulty of getting audiences. The villages are small, and the people few and busy, and generally they are to be found out in their fields. After a long walk, perhaps, they succeed in entering into private conversation with but two or three, and perhaps they are not very willing hearers, as they have their day's work to do, and rather resent the interruption to their work. Another great difficulty is the interruption caused by the heavy rains during four months of the year. The roads are not bridged, and the streams are swollen, so that all travel comes to an end. The whole country is given up to rice fields, which are kept flooded with water, so that the difficulty of doing evangelistic work during those months becomes very great. It is a time of fevers and cholera, and to those in delicate health the daily drenching has a dampening effect on their spirits as well as on their bodies. Amidst these and other difficulties it is a pleasure to notice the attachment of our teachers and preachers to their field of work and to the little villages in which they live."

The Work of the Preacher.—Mr. Winsor writes:—"In villages where our schools have been and where the Preacher and Bible women
XI.—EVANGELISTIC EFFORTS.

have laboured we do see that the poor heart is touched at last, and companies have come to me and said: 'Our thoughts are there upon the truth we have heard; we must come to that which you tell us of'; and this has been said with a depth of feeling quite unmistakable. I am quite sure I can say I have never known such a state of mind among these people in our region before. We need at once two more thorough, live evangelistic men—yes, three more to further this work of constant itinerant preaching. There is in what we see much to encourage us to continual and earnest labour. The one preacher we have was accompanied both by the Pastor of our Sirur Church and one teacher on a recent tour among the villages. They returned full of joy and thankfulness at the good audiences and the attentive hearing they had in places where such was not the case before."

The Tract Work of the Columbian Press.—Mr. Bruce writes:— "Our tract work is still increasing, and extending its influence more and more widely. Last year we reported, that our ordinary leaflets were printed in editions of 35,000 copies each. The number has now reached 40,000, and these large editions are soon exhausted. On mailing days we have frequently sent out 30,000 in one day, put up in about sixty packages for the mail and rail. During the last hot season there was a very severe epidemic of Cholera all through the Satara districts as well as in many other places. It is distressing at such times to see the utter helplessness of the people. They do not know what to do. Even wealthy merchants were found sitting in their shops almost in despair through fear of the dreadful disease. It occurred to me at that time to prepare a four-page tract on the cholera, giving plain and simple directions as to what should be done by way of precautions and remedy. I mentioned only those remedies which were available to the common people, and afterwards gave some plain suggestions as to the necessity of immediate preparation for death, and for the eternal life. This timely tract met a hearty response from the people. No sooner was it known in the city than the greatest excitement prevailed, and the eagerness to obtain copies was so great, that for several days my press was hardly able to supply the demand. Municipal and Government officers took numbers of copies for distribution in their establishments, and one officer asked for a hundred copies, which he sent by mail to his subordinates through the whole Satara district.
Testimonials of the usefulness of our leaflets and cards are constantly being received, and it is a pleasure to quote from some of them.—'Your neatly prepared Marathi leaflets are always welcome, I am glad to distribute them, and the people are glad to receive them. I trust this good work, so helpful to Missionaries, will not come to a stand-still.' (R.N.)—'Many thanks for sending again and again your valuable leaflets and cards for distribution. We have been able to give them away very suitably at Alandi and in the districts.' (W.C.W.)—'We thank you very much for kindly sending us the leaflets we so much appreciate. We always find them so useful in our work. Being so tastefully gotten up, they attract attention, and are eagerly received, and in most cases carefully read and kept.' (S.T.&A.C.)—'Your new tract on the Cholera which you kindly sent me I have read. I think the idea of issuing a tract like this is a capital one. The information contained in it is likely to prove invaluable. It ministers to the soul as well as to the body.' (J.D.)—'Your tracts are received regularly here, and are very useful to us. Our Christian Endeavour Society has a branch for distributing tracts, and by their means your leaflets are distributed in this village and in other places, and being circulated, the name of Christ is made known. Many people are led by them to earnest thought, and even our Christians find them very profitable. Surely your tract work is an excellent means of spreading the Christian religion.' (Translated from P.V.G.)—'I am very thankful to you for your leaflets, which come to me regularly, because they are so helpful to me on my preaching tours. I can also see that God is giving the fruit of your labors.' (Translated from Pastor T.S.)—'The tracts you send me are regularly received, and are very useful. The people are greatly pleased with these striking and instructive illustrated leaflets, and they receive them with pleasure, and read them attentively, as I have often seen. I have frequently asked them what was in the previous tract, and they have told me. They sometimes paste them up on the walls of their houses, which shows how much they are pleased with them.' (Translated from Pastor Z.H.G.)—'Your tracts are eagerly sought by the people, and I have no doubt that they are upsetting the firm belief of the Hindus. May the Lord help you to carry on this excellent work.' (S.V.K.)—'All the glory be to Jesus for your tracts. They are the best we have found, and we desire a
XI.—EVANGELISTIC EFFORTS.

'Sample three or four of each kind in view of ordering many from you at once. Join us in praise for the way in which He is using the tracts here.' (J.W.J.)—'They are all very beautifully done, and are very useful.' (Dr.A.R.)—'They are the best in the Presidency.' (B.Y.K.)—'Kindly send me some of your tracts, I will see that they are put where they will do the most good. I like them better than any Marathi tracts I have ever seen. I can distribute any number of them.' (W.H.S.)—'I am delighted with the beautiful Marathi leaflets.' (A.W.R.)—'I have been attracted by your tracts ever since I saw specimens of them at the Bombay Conference. The beauty of the printing is surprising, I wish we could have such work done in some of the other languages of the country. I am a strong believer in the advantages of artistic work in catching the eye, and so reaching the mind and heart of those whom we would evangelize. Yours is pioneer work in this line of typography.' (J.A.M., Sec. Ch. Lit. Soc.)

Evangelistic Efforts at Wai.—Mrs. Sibley reports:—"The Pastor and Bible Reader at Wai and the Preacher and Bible Reader at Bhuinj have been faithful in their line of work. There are always some ready to dispute the truth, but this, instead of discouraging the workers, has only made them feel the need of being better prepared for their work; and I think each has studied to shew himself 'approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' They have visited the nearer villages, and preached in the towns regularly, they report many who welcome them most cordially and who listen with intelligent attention. There are some who are trying to live better lives, and to conform to the teachings of Christ so far as they can, without openly acknowledging themselves followers of Him."

Preaching by the Wayside.—Mr. Harding says:—"Driving from one village to another, we saw twelve or fifteen men working in a field. As we came near, they stopped work, and one of them came running to us and said, 'Stop and preach to us.' They came at once near the tonga and without alighting I told them as simply and as clearly as possible of the great salvation through Christ. Some of them had heard the truth before, and hence this invitation."

The Work at Bassein.—A new station having been opened at Bassein, in the Tanna District, by Rev. Sumantraw V. Karmarkar
and his wife, Dr. Gurubai Karmarkar, a connected account of the work there by Mr. Karmarkar will be given in this place. Dr. Gurubai’s statement is given under Section XII.—Medical Work. Mr. Karmarkar says:—“The work at Bassein commenced about the 1st of February last year, when houses for the dispensary and the reading-room were rented without much difficulty. A Gujarathi district pleader gave us good assistance in securing these places. At first there was quite a sensation in town, and many came to the dispensary and the reading-room out of curiosity, but finding that our sole object was to convert them, many discontinued their patronage. I met a young man after some months, who said to me that ‘since your arrival many have taken to reading about Christianity as well their own religion.’ Another said ‘that there has begun a great activity in town.’”

The Discussion Meetings.—“For some months discussions were held on various religious and social subjects at the reading-room, and at an old dharmasala (resting-house). Rev. J. E. Abbott helped us in giving instructive lectures on Vedantism and Budhism. The Mamlatdar of this Taluka, who is an educated and staunch Brahman, defended his faith with great fervency and zeal. Mr. Abbott gave cogent and conclusive replies to his arguments against Christianity. This controversy has not yet ended. The subjects that we discussed in other meetings were these:—‘The Hindu idea of Sin’; ‘The need of a Divine Incarnation’; ‘What is Religion’; ‘Why Christianity is superior to Hinduism’; ‘the Teachings of Bhagvatgita’; ‘Female Education’; ‘Caste,’ &c. Many Hindu young men have read papers at these meetings. These discussions have enabled us to meet many educated young men, and to explain to them the reason for our faith. They have also given us a good prestige among the people. I always presided at these meetings so that at the end I could sum up the discussion and leave a Christian impression upon the people.”

The Reading-Room and the Preaching Hall.—“Almost every day of the week the reading-room has been kept open in the afternoon. The highest number that came to the reading room was thirty-five. Many boys were interested in playing some American games, given by a lady in Hartford. Regular services are held here on Sundays and week days, when many neighbours as well as outsiders attend these
meetings. Mr. John Malelu, a student of the Theological School, has been very faithful in helping me at these meetings.”

Trying to start a School.—“It is very often said that in India it is very difficult to approach high caste people, but we have found a still more laborious task to start a school among the illiterate and despised low caste community. The Mahars of this place are not, as dependant upon the towns men as their own caste people in the Deccan. Their ignorance and uncivilized ways have made them so indifferent towards education that they do not care to send their children to the school. However, we hope and pray that in course of time the condition may be changed. The Sunday School which we have started for this class is, however, very well attended; from twenty-five to forty men, women and children, come together under the shade of stately palm trees and listen to our music and the exposition of the Christian truths.”

Bazar Preaching.—“We are very fortunate in having weekly bazars in half a dozen villages within the radius of ten miles. All these are held in the morning, and many merchants from Bombay and other large towns come to these bazars to purchase vegetables, coconuts, plantains and betul-leaves; which they despatch towards evening by rail or boat. We have here excellent opportunities to preach, sell and distribute tracts and books to people of various villages and towns. A large number of Roman Catholic converts eagerly buy Scripture portions from us. We have sold last year books worth Rs. 80. We also find this book-selling to be a very helpful way in starting a religious inquiry among the people.”

The Columbian Press Tracts.—“These tracts have been of great service in my work. Some of the Bassein people finding us disseminating Christian truths in this way, they also published a leaflet against us. Among the large assortment of tracts sent to me by Mr. Bruce, there was a tract entitled ‘A Dog and a Cat,’ which we found quite appropriate as a rejoinder to the Hindu leaflet. Although it was not written as a reply, yet it was quite providential that it should fall into the hands of the people at that opportune moment. The story in the Christian tract was of a dog which was barking at a cat sitting on a high tree. This was spiritualized in connection with Satan and the disciple of Christ, who was quite safe with His Saviour. But it also showed to the people in an indirect
way our position with regard to their publishing tracts against us. One day a middle aged man called at my house with the tract on *Mahuli Fair*, which was distributed a day previous. He said that that tract has led him to think about his future condition. After some conversation with him, I gave him a copy of the New Testament, which he took with him, but brought it back the next day, saying that his people would not allow him to read or have the book in his possession."

**XII.—MEDICAL WORK.**

**Medical Work at Rahuri.**—Dr. Ballantine says:—"The value of medical work in this district is so poorly represented by figures that I must make some additions to that statement. A medical class was formed in June, and did fairly good work, studying and practising together. One of the class reported a case treated by him in a near town. The patient had been unconscious for some hours and, as a last resort this medical student was sent for. On arrival he found the usual family weeping going on; and the family priests saying *mantras*, and working charms. He says, I gave the medicine, which I had no doubt would do its work well, but I saw the friends had no faith in it, but would attribute a recovery if there should be one, to the *mantras*, etc. So I wrote *in English*, which they could not read, on a small piece of paper, 'God is Love,' and tied it around her neck. The next day she was better, and soon quite well, and our medicine got the credit that time. Some patients among the women who needed careful treatment, we have sent to Poona, to the Women's Hospital, where they have received great care and kindness, and in every case have returned much improved. One Marathi woman has shown much gratitude for being sent there, and pleases us by her self-respecting independence, wanting to pay for all her medicines. She now sends her boy to our school. Her's is one of the happy families of India, and a pretty pastoral might be written about her, her husband, and her boy Krishna. We hope to increase our influence over them."

**Medical Work at Wadale.**—Mr. H. Fairbank says:—"The Medical Catechist has had a good deal of work to do in the three months that I have been here. He has his work in the dispensary, and also goes to neighbouring villages if called. The medical ideas of these people are, however, very crude. One case of inflammatory
rheumatism was almost cured when the patient performed some act of worship to a goddess in his village. Thereupon he said the goddess had helped him and not the medicine! Patients do not object to taking bad medicine; the worse it is, the better, but it must cure at once. A patient will come cheerfully for a couple of days, but if the medicine has not perceptibly affected him by that time, he grows restive, and the next day he will go to some one else. With all these drawbacks, however, more patients come now from among the Hindus than used to come, and we hope that the number will steadily increase.

The Mission Dispensary at Sholapur.—Mr. P. B. Kesker, who is in charge of the Mission Dispensary at Sholapur, furnishes the following statistics of his work for the year 1894:

The number of new patients ........................... 4,312
Do. old patients ..................................... 7,306
Total .................................................. 11,618

They belong to the following religious sects:

<table>
<thead>
<tr>
<th>Hindus</th>
<th>Mussulmans</th>
<th>Parsees</th>
<th>Protestants</th>
<th>Roman Catholics</th>
<th>Jews</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>8,377</td>
<td>2,384</td>
<td>7</td>
<td>792</td>
<td>58</td>
<td>...</td>
<td>11,618</td>
</tr>
</tbody>
</table>

| Number of Visits paid to the patients in their houses | ... | 229 |
| Number of Prescriptions given out | ... | 14,144 |
| Number of days of attendance | ... | 11,618 |
| Days of average attendance of each patient | ... | Rs. 2.835 |
| Amount received from Sale of Medicines | ... | 2,547 4 3 |
| Do. do. do. Visits to the Patients | ... | 314 0 0 |

Total Rs. 2,861 4 3

The Medical Dispensary at Sirur.—Mr. Winsor writes: “The agent is a graduate of the Sassoon Hospital, and was put in charge a year and two months since. His book shows number of patients treated in the year, viz:—Christian, 994; Hindu, 458; Mahomedan, 241; total, 1,718. This saves an immense amount of labor both to Mrs. Winsor and myself, for to treat 994 cases among our Christians it is easy to see, would take us much time, while we have already without this more than we can do. The value of the Mission Dispensary as an agency in Missionary work is too well known to need lengthened comments.”
Unprofessional Medical Work.—Mr. Bruce writes:—"Probably every Missionary has a great deal to do of what might be called unprofessional medical work. In every place where there is no Government Hospital at hand the people are helpless and hopeless in time of sickness, and the Missionary and his native agents are called upon to treat many cases of diseases which come within the range of his knowledge. In the Satara districts all our agents at the outstations are furnished with a few common remedies which they administer freely to those in need. Hundreds of cases of cholera have thus been treated with most encouraging results, and we find this an important means of awakening gratitude in the hearts of the people, and thus gaining their attention to the Gospel message. Two cases of hydrophobia were successfully treated by us, and the record is here made to show how easy of application, and how effective in result, is the much-despised Buisson method of treatment. Sometime during the rains, while I was out on tour, I passed through a village where I have a resident native preacher. Stopping for a few moments’ chat with him he immediately began to tell me a sad story of some men who had been bitten by a mad dog. The casualty had occurred two and-a-half months before. There were five men bitten by the same dog, and after six weeks one of the men died of hydrophobia, and now, after two and-a-half months, two other of the men were apparently in the incipient stages of the disease. They were greatly depressed, thinking that they were about to die; the head was heavy and confused, they were dizzy, 'the heavens were whirling,' and 'the house is whirling' about them, and the saliva was running out of their mouths. The sight of water caused them to start with alarm. Their friends had driven them out as they were afraid to have them in their houses. When my preacher had finished his story, I said to him, 'What are you doing for them?' 'Nothing, there is no remedy,' he replied. Said I, 'There is a remedy. You go immediately and try that remedy. Place a handi of hot water on the floor, and put a chair over it, make the sick man sit in the chair, and cover him with blankets thrown over his head (leaving a place for him to breathe) so as to confine the steam about his body. Keep him there until he is in a state of profuse perspiration. Repeat this for two or three days in succession.' I went on my journey, and in three days
I returned. The vapor bath had been given to the two men on two successive days; the symptoms mentioned above had all disappeared, the men were calm and natural, but they were very weak from the excessive perspiration. I told my preacher not to repeat the bath again, and I came home. After some weeks that preacher came to Satara, and I inquired about the men. He said that they gradually recovered their strength, and that in fifteen days they were able to be about their regular work, that one of them daily passes by his house, and that he is very grateful for the remedy which doubtless saved his life."

**The Bassein Dispensary.—Dr. Gurubai Karmarkar's Report.—**

"This dispensary was opened on the 1st of February. During eleven months about 1,500 women and children, and about 150 men were treated. This does not include those that were treated in the villages. Twelve villages were visited during the year. People of forty different castes attended the dispensary. The majority of the patients belong to the poorer classes. The curse of drink and the oppression of the money-lenders have reduced them to such an extent that they live from hand to mouth. The Municipal dispensary gives the medicine free to those whose income is within fifty rupees a month, but to those having more income a small price is charged for medicine and examination. On account of this I was obliged to make my dispensary free. However, I tried to charge a small entrance fee for a time but it did not work very satisfactorily. But, whenever I find patients able to pay, I insist upon their paying the price of the medicines. There is a Brahman Vaidya in town, who has established himself for many years by his queer methods, one of which is to examine the urine of the patients by putting a drop of oil into it. According to the movement of the drop of oil he knows the past, the present, and the future of the patient, and informs them accordingly, as well as gives them medicine. A great many cases that could not be cured by this doctor have been successfully treated by me. Many cases of a very painful character have come under my observation, from which I shall try to relate but two. An infant of two years suffering from liver-complaint was brought to the dispensary, and on examination it was found that the child was branded with a point of an awl in about 200 places right over the liver! A woman with chronic ear trouble
appeared at the dispensary saying that the famous (quack) doctor in town told her that she was troubled by the devil and that no medicine could cure her. On being restored she brought a hen as a gift to the dispensary, which she would have given to the devil if the quack had cured her. While doing this work I have often spoken to the women about their spiritual condition, directing them to the true Saviour Jesus Christ. Those attending the dispensary like to hear the Christian lyrics with the aid of a small harmonium presented to me by my American friends. Mrs. Yamanabai, the wife of Mr. John Malelu, has been very helpful in putting up medicines and general work at the dispensary. Her education in the Mission High School at Bombay, has enabled her to pick up this line of work in a very short time. As there is no Bible-woman in this district, I was not able to do the Zenana work regularly, however, in calling upon old patients I was able to do something in that line.”

XIII.—OUTSTATIONS.

A New House at Masur.—Mr. Bruce says:—“In our last report I mentioned at considerable length some of the difficulties I had experienced in hiring a house for a preacher at Masur. The opposition was somewhat quieted before the end of the year, and, as our lease of the house would expire on the first of July, I made every effort to secure a site on which we could erect a house of our own. Delay followed delay, and as the hot season was passing and the rains were approaching, I could see no way, but that we should have to give up the house in July, and leave the place for a time while we continued our negotiations with Government for a bit of waste land. In June, however, the owner of the rented house, Minabai, who had during the greater part of the year left no means unemployed to turn us out of her house, consented to lease the house to us for another six months! We could account for this only by referring it to the same wonder-working Providence which first led us to attempt the occupation of Masur, and gave us assurance of final success. The Collector’s decision, giving us the ground we had asked for, was received in September, but owing to some peculiar difficulties we did not obtain possession of it until November. We immediately commenced building the house. A few of the people of the village interposed every obstacle they could, even petitioning the Collector in charge not to
allow us to live there. Seeing, however, that their efforts could effect nothing, they have quieted down and accepted the situation. The house was completed about the 1st of February, 1895."

"Helen's Mission."—"The Satara Church has felt a deep interest in Masur from the beginning of our operations there, and it has adopted the work there, as in part, its own, giving it the name of 'Helen's Mission.' The reason for this is, because the first lease of the house was obtained very nearly on the day that our dear Helen, died in far off America. She was very much beloved by Christians here, and they were hoping soon to welcome her personally to the work at Satara. But as this could not be, they have chosen to perpetuate her memory in this new outpost, and as a beginning they have contributed eighty rupees towards the cost of building the preacher's house. May the Heavenly Master accept the offering and make 'Helen's Mission' abundantly fruitful in the salvation of souls."

XIV.—THE PUBLICATION DEPARTMENT.

List of Publications in 1894.—The following is a list of the publications by the Mission during the year 1894:

1. "The Dnyanodaya."—The Dnyanodaya has been under the editorial charge of Rev. J. E. Abbott. Mr. Abbott writes:—"The Dnyanodaya is the weekly Anglo-Vernacular paper published by the Mission, and it has just completed the fifty-second year of its existence. It is intended to be undenominational in its character, and to have two main objects, namely, the intellectual and spiritual benefit of the Christians of all Missions, and secondly, as an evangelistic agency. There are many Hindu subscribers, and their number is on the increase. This is very gratifying, especially when one remembers some difficulties the paper has to meet with. To take the Dnyanodaya is supposed to indicate an interest in Christianity, and this subjects the taker to the suspicion of orthodox friends. During the past year I have tried to increase its circulation by reducing its price, by sending it free to any library willing to accept it, and to all editors who consent to exchange with it. That it has some influence on the vernacular press may be inferred from the very frequent quotations made from it, and the readiness that is shown to reply to criticisms which appear in its columns. The reductions in price from Rs. 2-13 to be
1-13 is an experiment which, if it fails to bring in a large number of subscribers, will materially increase the financial burden of the paper. It is hoped, therefore, that those interested in this form of evangelistic work will help by donations, and by kindly helping to increase the number of subscribers. Mr. A. M. Sangle, who has edited the Marathi columns for many years, resigned his office at the close of last year, and in his place Rev. Tukaram Nathuji joined the editorial staff."

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 editorial management of Miss Bruce during the entire year. It is a magazine that is commending itself more and more to non-Christians, as well as to the Christian community. It compares very favourably in its make-up, and in the matter it contains with many a popular English magazine. Its subscription price is Rs. 12 a year, with Rs. 6 for postage. We wish that all our friends would exert themselves to add to the circulation of these publications, and so be the means of bringing light and life into hundreds of homes.

3. The "Balshikshak".—The Balshikshak is a little sheet published weekly by the Bombay Tract Society for the aid of Sunday-School teachers and others. It has been prepared by Dr. Fairbank, and has become an indispensable help in the work of Sunday-schools. Dr. Fairbank writes.—"The Balshikshak is a weekly publication in the Marathi language. It explains and illustrates the passages of the Scriptures which have been selected by the International Committee on Sunday-school lessons. It contains the text, as comparatively few of the Sunday-school scholars who use it, possess the whole Bible. Then there is a concise commentary which explains such words and expressions as are not likely to be understood by those using it. The rest of the paper is filled with illustrative comparisons, anecdotes and suggestions. Many Scripture stories have been given in Marathi verse. Each number is restricted to four pages, duodecimo. I have spent two days or more on each number, trying to give as much helpful explanation and as many telling illustrations as the restricted space would allow. I have used freely two admirable series of notes published in the U. S. A. One is entitled 'Select Notes' on the lessons, and
is prepared by Dr. and Mrs. Peloubet. The other is called 'Illustrative Notes' and is prepared by Drs. Hurlbut and Doherty. Dr. Peloubet most kindly sent me the proof sheets of his notes on the lessons for the first-half of 1895 before they were published. This enabled me to prepare notes in advance, both for the Balshikshak and also in English for the journal of the India Sunday School Union, for the first quarter of 1895.

Rev. S. V. Karmarkar has been the joint editor of Balshikshak ever since his return from America. He carefully revises the notes which I prepare and also reads the proofs. The idiomatic excellence of the style must be credited to his valuable revision. During the first part of the year I sent my copy to Mr. Gangaram Cooks, who had revised my work before Mr. Karmarkar returned from America. But we found that going through so many hands caused delay, and Mr. Karmarkar and I are responsible for the notes that were published in 1894, and for those that are now published. The Bombay Tract and Book Society has paid for the printing and publication of the Balshikshak since August, 1893, and furnishes it to subscribers at the rate of one anna for twenty-five copies. As the postage is prepaid, it amounts to one half of the charge to subscribers. The Balshikshak is unsectarian and is used in the Sunday-Schools, which are in connection with most of the Missions in the Marathi country. The number of copies used has continually increased, and the opinions expressed by those who have used it, have been highly commendatory."

The Columbian Press, Satara.—Mr. Bruce writes:—"The Columbian Press has been very busy during the months from June to February, and it has turned out a larger supply of evangelistic cards and leaflets than ever before in one year. The number of different issues has been more than last year, and the size of the edition has been greatly increased. The following table shows that of eighteen different issues, 391,925 copies, or 791,900 pages have been printed during the nine months, and about two and three-fourths millions of pages in the last five years. These have been widely scattered over the Bombay Presidency, Berar, Central Provinces and Central India, from Kolhapur on the south to Indore on the north, and from Bombay on the west to Nagpur, Aurangabad, and Hyderabad on the east. May He whose is the Kingdom, use these silent messengers for His own cause and
glory.—Again our thanks are due to the Religious Tract Society of London for a free grant of twelve reams of double demy white paper, and for eighteen reams of coloured at half-price.

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<th>No.</th>
<th>Subject</th>
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<th>Edition,</th>
<th>Copies</th>
<th>Pages</th>
<th>Style</th>
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<td>1st</td>
<td>40,000</td>
<td>80,000</td>
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<td>82</td>
<td>John iii: 16</td>
<td>Rev. H. J. Bruce</td>
<td>1st</td>
<td>40,000</td>
<td>80,000</td>
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<td>83</td>
<td>Wilderness of Sin</td>
<td>Mr. P. V. Goraid</td>
<td>1st</td>
<td>40,000</td>
<td>80,000</td>
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<tr>
<td>84</td>
<td>Letter to Ch. Workers</td>
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<td>1st</td>
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</tbody>
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Total for the year: 391,925 791,900

XV.—ACKNOWLEDGMENTS.

The following donations and other favours received in 1894 are thankfully acknowledged:

For the General Purposes of the Mission.

Rev. L. P. Hitchcock, Ellington, Ct. ... ... ... ... $ 5
Rev. Geo. Ford, Santa Cruz, Cal. ... ... ... ... $ 30
Rev. E. B. Latham, Fort Dodge, Iowa ... ... ... ... $ 5
Friends, Hampton, Conn. ... ... ... ... ... ... $ 35
Rev. James A. Blaisdell, Waukesia, Wis. ... ... ... ... $ 5
Mrs. H. E. Bissell, Monroe, Mich. ... ... ... ... $ 5
Rev. N. G. Clark, D.D., Boston, Mass. ... ... ... ... $ 20
H. B. Boswell, Esq. ... ... ... ... ... ... ... ... ... 100 0 0

For Mission High School, Ahmednagar.

Y. P. S. C. E. Zion Cong. Ch., Toronto ... ... ... ... 20 12 9
H. W. Barker, Esq., and Sisters, Toronto ... ... ... ... 312 11 1
Nicola Konzonsjuk Ogbon, Turkey ... ... ... ... 156 10 3
Rev. C. W. Lay, U. S. A. ... ... ... ... ... ... ... ... 10 = 34 3 0

For Girls' Boarding School, Ahmednagar.

I. F. N Society ... ... ... ... ... ... ... ... ... ... 465 0 0
Miss Morgan's S. S. Class ... ... ... ... ... ... ... ... 84 8 0
Rev. C. W. Lay, "For Phulic" ... ... ... ... ... ... ... 22 2 0
Miss Mason ... ... ... ... ... ... ... ... ... ... 100 0 0
Washington, S. S. ... ... ... ... ... ... ... ... ... 91 8 0
Interest on Yellabai Fund ... ... ... ... ... ... ... 12 0 0
Through Miss Bissell ... ... ... ... ... ... ... ... ... 36 12 10
Halifax, Mass., "For Radha" ... ... ... ... ... ... 10 9 5
Messrs. Moorhead and Waterman ... ... ... ... ... ... 10 0 0
**XV.—ACKNOWLEDGMENT.**

For Saliwadi School...

<table>
<thead>
<tr>
<th>Organization/Person</th>
<th>Contribution</th>
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<tbody>
<tr>
<td>I. F. N. Society</td>
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For Girls' School, Wadale...

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<tr>
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<tr>
<td>D. H. Ferry, Esq., Bridgeport, Conn.</td>
<td>Rs. 36 0 0</td>
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For Special Work at Rahuri...

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<td>Plymouth Church S. S., Worcester, Mass.</td>
<td>Rs. 63 3 2</td>
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<td>Dea. White's Class</td>
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<td>Miss Fanny Goddard, Royalston, Mass.</td>
<td>Rs. 33 14 9</td>
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<td>Cong. Church S. S., Princeton, Mass.</td>
<td>Rs. 6 14 11</td>
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<td>Pandita Ramabai</td>
<td>Rs. 10 0 0</td>
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<tr>
<td>A Friend</td>
<td>Rs. 34 14 5</td>
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<tr>
<td>Mrs. E. W. Childs, Montreal, Can. (for Medical Work)</td>
<td>Rs. 366 3 2</td>
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<tr>
<td>Rev. J. W. Ballantine's Church, Ridgefield, Conn.</td>
<td>Rs. 92 7 5</td>
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For Industrial School, Sirur...

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<tr>
<td>H. E. The Commander-in-Chief</td>
<td>Rs. 100 0 0</td>
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For Prizes for Girl's School, Sirur...

<table>
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<tr>
<td>Mrs. Thomas, P. H. Sirur</td>
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For Work in charge of Mr. and Mrs. E. S. Hume...

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<td>Congregational Church, St. Anthony Falls, U. S. A.</td>
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<td>Nashua, N. H., per Mr. Abbott</td>
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<td>S. S. 2nd Congregational Church, Millbury, Mass.</td>
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<td>Children's Mite Chests, Millbury, Mass.</td>
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<td>Miss Elliot, Minneapolis (per Miss Millard)</td>
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<td>Miss Lathrop's Circle</td>
<td>Rs. 109 12 0</td>
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<td>The &quot;Wild Tiger Band&quot;</td>
<td>Rs. 105 14 5</td>
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<td>A Friend for a &quot;Poor Girl&quot;</td>
<td>Rs. 15 10 7</td>
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<td>&quot;Arthur's Mission&quot;</td>
<td>Rs. 89 9 0</td>
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<td>Mrs. Cady</td>
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<td>Miss Prichard</td>
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<td>Mrs. Goodrich</td>
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<td>Mrs. Sheldon's S. S. Class for 1894</td>
<td>Rs. 131 2 2</td>
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<td>Mrs. McQuaig</td>
<td>Rs. 136 10 10</td>
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<td>Mrs. Churchill</td>
<td>Rs. 137 12 0</td>
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<tr>
<td>For Support of Pupils in Boarding School (per Miss Abbott)</td>
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<td>Geo. A. Kittredge, Esq.</td>
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<td>Max W. Moorhead, Esq.</td>
<td>Rs. 20 0 0</td>
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<td>Mrs. Barrow's S. S. Class</td>
<td>Rs. 111 13 5</td>
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<td>Mrs. Sweely</td>
<td>Rs. 3 9 0</td>
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<td>A Friend</td>
<td>Rs. 107 8 7</td>
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<td>Mrs. Charles Douglas</td>
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<td>Mrs. M. E. Nikambe</td>
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<td>Mr. A. M. Sangle</td>
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<td>Friends in Bombay for S. S. Work (per Miss Fredaux)</td>
<td>Rs. 30 0 0</td>
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<td>Special donation for Middlesex School</td>
<td>Rs. 553 12 0</td>
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For Work in Bombay and Roha under Mr. and Miss Abbott's care...

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<td>Mrs. Palmer, Cheshire, Conn.</td>
<td>Rs. 90 0 0</td>
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<td>Miss Dyar, Winona, Minn.</td>
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<td>Miss Mary Moore, St. Clair, Michigan</td>
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For Work at Satara.

A Friend, Rockland, Mass. ... ... ... $ 10 = 36 12 10
Ch. Endeavor Soc., Harput, Turkey ... ... ... $4.58 = 15 15 9
R. P. Wilder, Esq. ... ... ... 48 0 0
Thomas Quick, Esq. ... ... ... 19 5 0
A. H. Plunkett, Esq. ... ... ... 10 0 0
Miss Clara H. Bruce ... ... ... 100 0 0
Satara Church for "Helen's Mission" ... ... ... 80 0 0

For Work at Wai.

From Y. P. S. C. E. Middlefield Conn. ... ... ... $ 5 = 18 4 10

For "The Clift" Mahableswar.

Through Miss A. H. Millard ... ... ... $15 = 58 10 0

For Girls' Schools at Wai.

E. C. Circle of King's Daughters ... ... ... 36 0 0

For Work at Sholapur.

E. H. Percival, Esq. ... ... ... 25 0 0
Miss Davis' S. S. Class, Oberlin, Ohio ... ... ... 33 2 7
From Miss Andrews' S. S. Class, Oberlin, Ohio ... ... ... $14 = 44 3 10
From Miss Mary S. Hazen ... ... ... 510 0 0


Mission High School, Ahmednagar ... ... ... 3,000 0 0
" " " Vernacular Department ... ... ... 153 8 0
" " " Drawing Classes ... ... ... 50 8 0
" " " For Africans ... ... ... 598 9 7
" " " High School Scholarships ... ... ... 320 0 0
Girls' Boarding School, Ahmednagar ... ... ... 1,611 0 0
Boarding and Station School, Bombay ... ... ... 1,049 8 0
Industrial School, Sirur ... ... ... 663 0 0
Anglo-Vernacular School, Sholapur ... ... ... 89 0 0
Christian Girls' School ... ... ... 72 0 0
Saliwadi Girls' School, Ahmednagar ... ... ... 82 0 0
Juna Bazar ... ... ... 65 0 0
Maliwadi ... ... ... 77 0 0
We have much pleasure in acknowledging Professional Medical services kindly and gratuitously rendered to different members of the Mission by the following gentlemen, viz.:

Surgeon-Major D. C. Davidson ...
Surgeon-Major A. K. Stewart ...
Physicians at Sholapur.
Brigade-Surg.-Lieut.-Col. C. T. Peters...

Girls' Schools at Sholapur ... ...
St. Station School, Ahmednagar ...
... Wadale ... ...
... Rahuri ...
... Sirur ...
... Satara ...
... Wai ...
... Sholapur ...
Common Schools, Ahmednagar ...
... Wadale ...
... Rahuri ...
... Parner and Jambgaw ...
... Sirur ...
... Kolgaw ...
... Bombay ...
... Bopa ...
... Satara ...
... Sholapur ...

Rs. a. p.
195 0 0
145 8 0
239 0 0
216 8 0
319 8 0
129 0 0
39 0 0
98 0 0
200 0 0
262 0 0
261 12 0
234 0 0
63 0 0
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