REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1897.

Bombay:
PRINTED AT THE
CAXTON PRINTING WORKS, BOMBAY.
1898.
AHMEDNAGAR GIRLS' SCHOOL.
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MAP of the DISTRICTS occupied by the MARATHI MISSION of the ABCFM 1899

NOTE: Stations and Centres of the Mission are Undrawn.
I.—GENERAL REVIEW OF THE YEAR.

Lessons of the Year.—It is with profound gratitude that we come to the close of another year, and review its many and varied experiences. It has been a year of unwonted trial and difficulty. Famine and plague have brought suffering and death to our very doors, and have interfered with many a cherished plan. But the Lord has taught us that He has many ways of working. His thoughts are above our thoughts, and His ways above our ways. We had hoped to be permitted to carry on our work by the usual means, and through the ordinary channels, and we grieved when we learned that reductions were again laid upon us. But "by terrible things in righteousness" has the Lord been pleased to "answer us," and He has shown that even famine and plague can be made subservient to the establishment of His own kingdom of peace. He has turned Missionary effort into new and unexpected channels, and He has given results far beyond anything that we have ever witnessed before. While we rejoice in these results, and are glad that the Master can use our efforts in any way, yet we would confess with deep humility and gratitude, "Think is the kingdom, and the power, and the glory, for ever. Amen."

The Results of the Year.—At all our Mission Stations our Missionaries have been brought into close contact with sorrow and death, and their labours have been greatly increased by their desire to do all in their power to relieve suffering. In these trying circumstances they have been sustained and encouraged by the thought that God was working out some definite purpose through these strange and sad scenes which they were daily called to witness; and as the year drew to a close it became more evident what that purpose was. It was seen that famine and plague, affliction, sorrow, and death, had softened the hearts of many who have withstood all the blessings of the past, and had led them to feel their need of something better in life than they had ever known before. It was also seen that there was a
growing disposition on the part of many to leave their helpless idols and turn to the true and living God. The records of our churches show that, with the exception of three, all received additions, and some of them very large additions during the year. The whole number received on profession of their faith was 748, which is more than $3\frac{1}{2}$ times as many as we have ever numbered before in our most successful years. It is also gratifying to learn that at all our stations there are yet many inquirers who will probably soon unite themselves with the people of God. We are aware that this unusual ingathering is, in some cases, the fruit of many long years of labour. For example, in one village a school was established fourteen years ago, and it has been kept up ever since without apparent results. But during the past year that village has witnessed the baptism of 25 persons. One little church, which has hitherto had a hard struggle to live, has seen the conversion of more than 20 adults. Still another Church, whose growth for forty years has been slow, has, during the past year, more than doubled its membership. In His own time and way the Lord can bring these whitening fields to the harvest.

Reflex Influences.—It would be strange if, with the experiences of the past year, the spiritual condition of the churches and the Christians had not been quickened and elevated. We believe that it has been. From all our stations the reports indicate a deeper sense of need, and a spirit of more entire consecration on the part of the Christians. One Missionary writes as follows:—"Our Christian community has grown in spiritual life. It is evidenced by such things as these: They are less anxious in regard to such difficulties as are incident to reductions, famine, and plague—they have a growing appreciation of God as a present personal Friend—they talk more among themselves and with Missionaries, about spiritual things—some of them are coming into some realization of the Holy Spirit as a living Teacher and Guide, about whom they wish to know, and from whom they wish to learn—and some are considering the seriousness of their own responsibility for the spiritual welfare of their countrymen."

Departures on Furlough.—Several members of the Mission have left us on furlough to the United States. Rev. and Mrs. H. M. Lawson left Ahmednagar, February 8th. They sailed from Madras and went by way of Burmah and the Pacific Ocean. On the 17th of April Mrs. Bruce, wife of Rev. H. J. Bruce of Satara, sailed from Bombay, accompanied by two children, George Howard
Bruce and Clara Harding Bruce. On the 3rd of May John Chandler Hume and Robert Woolsey Hume, sons of Rev. E. S. Hume, sailed from Madras going by way of Liverpool. The occasion of their sailing from Madras was the great demoralization of the shipping service at Bombay, on account of the plague.

Arrivals.—The arrival of Rev. and Mrs. James Smith with their youngest daughter, January 15th, was mentioned in our last report. On the 30th of October Rev. L. S. Gates, with Mrs. Gates and their two younger children, arrived in Bombay, and proceeded to their former station at Sholapur. Mr. and Mrs. Gates left on furlough March 9th, 1895. In company with Mr. and Mrs. Gates we were glad to welcome Miss Mary B. Harding, daughter of Rev. C. Harding of Sholapur. Miss Harding is the twenty-fourth in the list of Missionary children, who have joined our Mission, and we trust she may have a long and useful life in this land of her birth.

Special Visitors from America.—During the past year we have had the privilege of receiving visits from an unusual number of special workers from America. Among these were the Rev. Dr. F. E. Clark, the Rev. Dr. J. H. Barrows, and the Rev. R. M. Woods. Dr. Clark's visit a few years ago gave an impulse to the Christian endeavour movement, of which he was the founder, but it needed another visit to foster that beginning. Dr. Barrow's work is already so widely known that it hardly needs extended comment. His visit inaugurated a unique service. He came as the first lecturer from the Chicago University, to the educated classes in India. He visited the principal cities of India and gave a series of lectures on “Christianity, the World Religion,” which attracted unprecedented attention, and which in printed form are being widely read. Dr. and Mrs. Barrows made a short visit to Ahmednagar. His tireless activity and their genuine sympathy with all Mission work, made a deeply favourable impression upon the Indian Christians, as well as upon the Missionaries.

Famine and Plague.—The reader of the following report must not be surprised at the constant reference to famine and plague. Almost every paragraph is more or less deeply tinged with famine and plague. They have been the meat and the drink of our Missionaries through the entire year. If the reader, therefore, is weary with the frequent recurrence he can realize in some measure what it has meant for the Missionaries to be in daily contact with such dreadful scenes. One lady says, “I cannot write. It's all a blur of beggars and refugees.”
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 Bom­
bay, Ahmednagar, Wadale, Rahuri, Kolgaw, Parner, Sirur, Satara, Sholapur, and
Roha. It is impossible to give definite limits to all these districts, but we take
from the last Census Report the figures for the nearest approximate civil divisions.
Wadale, Rahuri, Kolgaw, and Parner are in the Ahmednagar Collectorate, hence
we give the figures for the whole Collectorate. Sirur is in the Poona Collectorate,
and the table covers only the Sirur Taluka (or county), although the work at
Sirur extends into other Talukas as well. Wai and Bhuinj are in the Satara
Collectorate. The figures in the following table are taken from the Census
of 1891:

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<th>No. of Villages</th>
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<td>Bombay City</td>
<td>22</td>
<td>542,276</td>
<td>525,247</td>
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<td>Ahmednagar Collectorate</td>
<td>6,645</td>
<td>918,655</td>
<td>768,725</td>
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<td>Sirur Taluka</td>
<td>577</td>
<td>17,965</td>
<td>13,206</td>
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<td>Satara Collectorate</td>
<td>4,397</td>
<td>1,163,606</td>
<td>922,899</td>
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<td>Sholapur Collectorate</td>
<td>4,045</td>
<td>806,945</td>
<td>623,099</td>
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<td>Roha Taluka</td>
<td>200</td>
<td>45,153</td>
<td>23,445</td>
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<td>Total</td>
<td>10,973</td>
<td>3,333,548</td>
<td>3,818,483</td>
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BOMBAY AND KONKAN.

Residing at BHCULLA, BOMBAY.—Rev. E. S. Hume and Mrs. Hume, Rev.
J. E. Abbott, Miss A. Abbott, and Miss A. L. Millard.

Churches: BENDI BAZAR, Rev. Tukaram Nathuji, Pastor. ROHA and
KHIIYA CHATARA, N.-W. P., Rev. Imam Baksh Bawa, Evangelist at Roha.
Ten Bible-readers; nine Bible-women; seventeen Schoolmasters; eighteen School­
mistresses. Whole number of Native Christian Agents—56. Outstations—18.
13 Non-Christian Teachers.

BASSEIN, TANNA DISTRICT.—Rev. S. V. Karmarkar and Mrs. Gurubai
Karmarkar, M.D.—Four Native Christian Agents.

AHMEDNAGAR AND VICINITY.

Residing at AHMEDNAGAR.—Mrs. M. E. Bissell, Rev. R. A. Hume, D. D.,
and Mrs. Hume, Rev. James Smith and Mrs. Smith, Miss Emily Bissell, Miss
Julia Bissell, M.D., Miss A. Stockbridge, Rev. H. G. Bissell and Mrs. Bissell, and
Miss Mary E. Monlton.

Churches: Ahmednagar 1st, Ahmednagar 2nd. Five Preachers; five Bible­
readers; twenty Bible-women; twenty Schoolmasters; twenty Schoolmistresses.
Whole number of Native Christian Agents—70. 12 Non-Christian Teachers.

THE THEOLOGICAL SEMINARY is in charge of Dr. Hume.

THE MISSION HIGH SCHOOL is in charge of Rev. James Smith.

THE GIRLS' SCHOOL is in charge of Miss Bissell and Miss Monlton.

THE BIBLE-WOMEN'S TRAINING HOME is in charge of Mrs. Bissell.

THE JEHU DISTRICT is in charge of Mrs. M. E. Bissell.

Churches at Shendi, Jeur, Wadgaw, Pimpalgaw, and Bahirawadi. One
Pastor; two Preachers; two Bible-readers; two Bible-women; eight School­
masters. Whole number of Native Christian Agents—15. Outstations—8.

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

THE WADALE DISTRICT is in charge of Rev. H. Fairbank.

Churches at Wadale, Chande, Desgaw, Pancheagaw, Sonni, Shingave-Tukal,
Zawkhede, Mukindpur, and Awbene. Seven Pastors; one Preacher; two Bible
readers; five Bible-women; twenty-two Schoolmasters; four Schoolmistresses;
II.—SYNOPSIS OF THE MISSION.

one Medical Catechist. Whole number of Native Christian Agents—42. Outstations—13.

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

Churches at Bahuri, Shingave-Nayak, Wamburi, Belapur, Rahate, and Kataradi. Three Pastors; four Preachers; eight Bible-readers; four Bible-women; two Medical Catechists; twenty Schoolmasters; three Schoolmistresses. Whole number of Native Christian Agents—44. Outstations—19.

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

Churches at Kolgaaw, Khandala, and Mirasgaw. One Preacher; three Bible-readers; four Bible-women; eight Schoolmasters; one Schoolmistress. Whole number of Native Christian Agents—17. Outstations—8.

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

Churches at Parner, Kanhur, and Hange. One Pastor; three Preachers; one Bible-reader; two Bible-women; five Schoolmasters; one Schoolmistress. Whole number of Native Christian Agents—13. Outstations—9.

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

Churches at Jambgaw, Hingangaw, and Dhaawalpuri. One Pastor; one Preacher; one Bible-woman; nine Schoolmasters. Whole number of Native Christian Agents—12. Outstations—8.

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

The Sirur District is in charge of Rev. R. Winsor.

Church at Sirur. One Preacher; nine Bible-women; fourteen Schoolmasters; four Schoolmistresses. Whole number of Native Christian Agents—28. Outstations—11. Two Non-Christian Teachers.

SATARA AND VICINITY.

Residing at Satara—Rev. H. J. Bruce and Miss H. Bruce. Rev. Vithal Makasare, Pastor of the Church. Rev. Kasam Mahomed and one other Preacher; eight Bible-readers; one Bible-woman; four Schoolmasters; one Schoolmistress. Whole number of Native Christian Agents—17. Outstations—8.

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; one Bible-reader; one Bible-woman; three Schoolmasters; four Schoolmistresses. Whole number of Native Christian Agents—11. Outstation—1.

SHOLAPUR AND VICINITY.

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


Bassein, Tanna District.—In charge of Rev. S. V. Karmkar and Mrs. Karmkar, M.D. One Bible-reader; one Bible-woman; two Schoolmasters.

SUMMARY OF NATIVE AGENTS.

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<th>Pastors</th>
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<td>Preachers</td>
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<td>School-teachers—Male</td>
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<td>Do. —Female</td>
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<td>Medical Catechists</td>
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Total | 410 |

Whole number of Outstations | 109 |
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<tr>
<th>Names of the Churches</th>
<th>Year of Organization</th>
<th>Names of Pastors and others in charge of Churches at the close of the year</th>
<th>Communicants</th>
<th>Baptized Children</th>
<th>Adults Baptized but not received to Communion</th>
<th>Contributions during the year</th>
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<td>Rev. Tukaram Nalaji</td>
<td>No. of January 1, 1897</td>
<td>No. at close of the year</td>
<td>No. at beginning of the year</td>
<td>No. of Baptized during the year</td>
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* This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by Letter to other Churches, Excommunications, and Deaths.
### Names of the Churches

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<th>Year</th>
<th>Names of Pastors and others in charge of churches at the close of the year</th>
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<td>1888</td>
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<td>1890</td>
<td>Rev. L. B. Bawa</td>
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<tr>
<td>1892</td>
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### Communicants

<table>
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<tr>
<th>Name</th>
<th>Adults Baptized but not received to Communion</th>
<th>Whole number of Baptized Persons</th>
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<th>No. at close of the year</th>
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### Contributions during the year

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*This column presents the net results of received on profession, received by letter from other Churches, dismissed by letter to other Churches, excommunications, and deaths.*
### 3. DISTRICT STATISTICS FOR THE YEAR 1897.

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**AMERICAN MISSION REPORT FOR 1897.**
### EDUCATIONAL STATISTICS FOR THE YEAR 1897.

#### Schools:

- **Theological Seminary, Ahmednagar**
  - For Boys only: 10
  - Total: 10

- **Misson High School**
  - For Girls only: 25
  - Total: 25

- **Girls' Boarding School, Sholapur**
  - For Boys only: 5
  - Total: 5

- **Pupils supported in C.L.S. Normal School**
  - Total: 5

- **Industrial and Station School, in Sirur**
  - Total: 5

- **Boarding and Station School, Bombay**
  - For Boys only: 15
  - Total: 15

- **Anglo-Vernacular School at Sholapur**
  - Total: 5

- **Station Schools**
  - Ahmednagar: 10
  - Rahuri: 5
  - Sholapur: 5
  - Satara: 5
  - Wat: 5

- **Common, and Village Schools**
  - Total: 5

#### Totals:
- **Boys only: 5,628**
- **Girls only: 151**
- **Total: 5,779**

#### Amount of Fees collected:
- **Rs. a. p.: 5,628**

#### Amount of Government granted:
- **Rs. a. p.: 1,000**
III.—PERSONAL AND GENERAL NOTES.

Numerical Gains.—An examination of the above tables shows that there has been a large increase all along the line. On the 12th of December we were praying for "the awakening of India," and it would seem as though the awakening had already begun. The numbers of persons received to the churches on profession of their faith is 748. This is more than 3½ times as many as were ever before received in one year. Add to this 88 adults who received baptism but for various reasons were not received to communion, and we have a total of 836. The net gain of communicants is 605, and the total at the end of the year is 3,354. Of these 1,806 are men, and 1,548 are women; but a comparison with former figures shows that 97 more women have been received in the last year than men. The column of readers indicates just what we would naturally expect, that the great majority of those received were from the uneducated classes, the increase being only 70. 703 children have been baptized, giving a net gain of 497, and a total of 2,378. The whole number of baptized persons in our connection at the end of the year is 5,950, a gain of 1,158. It will surprise no one that in this famine year the contributions of the churches should fall short of last year by nearly 400 rupees. But a comparison with last year's tables shows that this deficiency is more than covered by the falling off in two particular churches, so that the average in all the other churches has been quite up to last year. In the table of District Statistics we find one new church and two less pastors. The number of preachers and Bible-readers remains the same; the Bible women are increased by two, while the number of teachers, male and female, has increased by eleven each. This shows the great demand for schools in every quarter. The whole number of Native Christian Agents is 382, an increase of 20 upon last year. It is always a satisfaction to see the number of non-christian teachers decreasing, as it indicates that the Christians are coming on more and more to fill the higher places. There are four less now than in 1896. One less outstation is reported. The schools are two less than last year, but the number of pupils is increased by 651, giving a total of 4,856. There are 130 Sunday schools, an increase of eight. The whole attendance is 5,781, an advance of 704. The larger increase is among the Christian pupils, showing that the recent converts are at once to be found in the Sunday school, studying the word of God. We rejoice that in this year of famine and plague, and reductions, the
hand of the Lord has been manifest in the enlargement of His Blessed Kingdom.—"Of the increase of His government and peace there shall be no end."

"A Year Separate among the Years."—Mrs. Bissell writes:—"'Hitherto hath the Lord helped us,' is the thought that first suggests itself in writing of the year that is gone. We can truly say 'Unless the Lord had been our help,' we should have lost heart and courage amid the trying experiences through which the year led us. Ushered in by famine, and ending with this terrible scourge—the plague—the year 1897 stands out by itself, separate and apart among the years, with its record of suffering and distress. The story of it all can never be fully written, and only those who have shared in the bitter experiences can conceive of the misery beyond expression which the plague means to this people. It has been doing its work of death more or less rapidly for a good many months. It is needless to say that the presence of two such calamities among us has greatly modified our programme for the work of the year. We have had to feed the hungry and clothe the naked in addition to our usual round of duties, and latterly the care of the sick, with arrangements of various kinds for those who must be 'segregated,' 'quarantined,' 'observed,' or perhaps for greater safety sent to distant villages, has occupied much of our time. We have rescued wee babies from a slow death by opium, which the poor mothers, at their wits' end for ways and means, had found less expensive than milk, so little would be needed to quiet the child. Through one channel and another the gifts have come to us—much from the 'Christian Herald,' from kind Elder Lambert, with his shipload of corn, and from many others. That corn was a godsend to this hungry people; many, many thanks are due to all the kind donors of these charities."

The Year's Work.—Mr. Bissell says:—"The report of this year's work is not an easy one to write, and probably no complete review of what our Missionaries have had to see, and suffer in seeing, this year, will be attempted by any one, though the experiences will be long remembered. In August, our little girl and myself were both ill, and were obliged to leave home for a change. We spent about a month in Sangli, one of the hospitable stations of the American Presbyterian Mission, and then, for a still further change, we went to one of the hill stations, returning to Ahmednagar after an absence of ten weeks. Meanwhile plague had appeared in Bhingar, a suburb of Ahmednagar, and was creeping toward the city. By November some
imported cases occurred within the city limits. As the year was closing, all our work here practically came to a standstill; the schools were closed; the large force of teachers working in them, the pupils, and most of the Christian community are now scattered in their various villages, or are in the segregation or quarantine camps outside the city. No one here can predict when all this scattered work can again be resumed. The city having ordinarily a population of about forty thousand, is now emptied. Thousands voluntarily abandoned their houses and shops, and thousands more have been segregated in the camps. Plague relief, without creed, caste, or distinction, is the programme that the Missionaries here are following."

Return from America.—Mrs. Smith writes:—"We returned to our work in January to find that the rumours of famine and plague that had reached us at home were, here, a dreadful reality. Plague was raging in Bombay and the consequent gloom and unrest were felt even in distant up-country stations. We took up our work where we had left it nine months before, and for several months our school and the usual work among the boys and in their homes occupied all our time; but as the year advanced and the distress from famine increased, more and more time had to be given to the relief of the poor. Here, as all over the country, Government and the local authorities were doing their utmost to relieve the distress, but with crowds of beggars thronging the streets, and hundreds unused to beg quietly suffering the pinchings of poverty in their own homes, there was work for all, and more than could be done."

Note from Miss Moulton.—"During the year 1897, Mission accounts, estimates and appropriations, together with Station Treasurer’s work, occupied no small part of my time. The school work has increased in interest. Seeing the development of the girls—the struggle between the Dr. Jekyll and Mr. Hyde nature of one girl, the help given by ‘Pythias’ to ‘Damon,’ to the detriment in the studies of ‘Pythias,’ the careless girl awakening to a real interest in her work, the efforts made by the untidy one toward system and order, the attractive one daily growing more attractive—all these have helped make up the year."

The Year at Wadale.—Mr. Fairbank says:—"The words that most naturally come from one’s lips at the close of the year 1897 are ‘Behold! what great things the Lord hath done for us!’ The year started with foreboding; famine and plague were devastating the land; reductions in the appropriations for our work sent from Boston
made one anxious for a year in which expenses were largely increased
for all kinds of work, and especially for boarding schools. "Famine
and plague have wrought distress and devastation through the
greater portion of the year. But the Lord has lightened our loads
greatly. The people of England and America came to our help
abundantly and opportune, and we were enabled to feed the
hungry and clothe the naked, and to supplement the noble work done
by the Government of India for the relief of the famine-stricken.
Then in August numbers began to knock at the doors of the churches
for admittance. Anywhere from 10 to 50 people from a single village
would come and ask for baptism. At first we said to them, 'Not just
now; you must wait. It is a famine year. You come because you
want pecuniary help.' But we could not long resist the importunity
of these people. These men and women have most of them heard the
Gospel for years. Their friends and relatives are many of them
Christians. Why should we say no to them? So, examining them
carefully, we baptized them. They are still untrained and ignorant,
and of many the only creed is 'I have turned to God.' They, like
their friends before them, need to be trained and educated and led of
the Spirit till they can live the Christian life more abundantly and
express their beliefs more intelligently. God give us strength and
wisdom for this great work!"

The Memorial Well at Wadale.—"The well in honour
of my father has, in a sense, been completed. Water was found,
as described in the last report, at a depth of 23 feet. This ran for
two months and then gave out, and though we blasted the rock to a
depth of 75 feet we got no abundant water, only now and then a trickle.
The expense of going down so deep was very great and far exceeded
the sum at first estimated to be required. Besides sums given for the
well directly I used famine funds, and for 12 months supported a large-
number of people by giving them work at this well. The memorial
stone is in the west side facing the sun rising, and excites the interest
of all visitors. This was finished in November. At present there is
plenty of water, but in the hot season it will probably run dry, and
we hope then to take out the rubbish at the bottom and deepen it still
further."

Depressing Conditions.—Mrs. E. S. Hume writes:—
"The year began in sorrow with 'reductions,' 'increased' and
'unavoidable,' as the message from the Home Land! The plague had
for five months been making its inroads in our homes and busy marts,
until people were fleeing, and when 1897 dawned one school, 'The
Middlesex,' had lost one pupil. Before a fortnight had passed all but
two of our servants had fled. We then learned the pleasure and the
hindrance of doing all our own cooking! Mr. Hume and I taking turns
at polishing the stove, and vying with each other in the deftness with
which we could do all our own work, when the need came. But there
came with this the redoubled assurance that either school or other
Mission work must be given up if one's best energy and time had to
be given to the kitchen! Hence, the imperative need of servants!"

**Surrounded by Death.**—Miss Abbott writes:—"To write
that the past year has been one of death and disaster throughout the
land is but to repeat the burden of every tongue and pen. Even now,
the destroying angel of the plague is again visiting this sadly-afflicted
city, and we would sit in amazement and doubt were it not that over
all is written, 'Be still, and know that I am God.' God reigns,
and in the midst of calamities, He has not forgotten to be gracious.
Our own experiences testify to His goodness. All during January
the plague victims increased, until the number reached over three hun­
dred a day. Funeral after funeral slipped stealthily past our gate,
the usual accompanying music being stilled. We hoped and prayed
that the plague might not come nigh us, although it was about us in
every direction, but in the last days of the month, night after night,
three times the destroyer came into our compound, until three poor
people whom I had befriended were taken away. Dead rats were found
in numbers and after the last victim of plague had been removed, the
doctor ordered us peremptorily away in order to have the house and
all the servants' quarters thoroughly disinfected. We had the pleasure
of meeting Mr. Julian Hawthorne and taking him to a service in our
church, and then to visit some of the native Christian families. He ex­
pressed great pleasure in seeing the neatness of these homes and
especially in seeing the freedom from anxious fear in the faces of the
Christians. God did most wonderfully help them—and many were
filled with grateful awe in realizing the wonderful fulfilment of His gra­
cious promises. 'The Lord hath been mindful of his own.'"

**Personal Work in Baroda State.**—Mr. Karmarkar
says:—"The mission having sanctioned my leave for one year, on
account of my ill-health, I went to reside in Baroda, where I had oppor­
tunities to do some work of an unusual and interesting character.
Perhaps first in importance may be reckoned the interviews which by
invitation I had with His Highness the Gaikawar. At such times I
III.—PERSONAL AND GENERAL NOTES.

had the privilege of representing to this enlightened and highly educated ruler the chief tenets of the Christian religion. In addition to this I visited the homes of many Sirdars and other influential persons here, some of whom gave signs of being totally unacquainted with the initial truths of the Gospel, but they manifested a keen desire to be better informed. This is entirely a virgin field of labour.”

Bible Revision.—Mr. Abbott writes:—“The work of the Bible Revision Committee was much hindered during the year by the plague, which compelled several of its members to leave town. Only in the latter part of the year has the Committee been able to meet regularly. Steady progress has however been made, and the revision of the four Gospels has been finished. The work of passing the edition through the press is now in progress. The care taken to secure an acceptable version may be judged from the method adopted by the Committee. There is first the careful revision on the basis of the revised Greek Text by the Marathi scholar Rev. Babu Padmanji. His work is gone over carefully by the Revision Committee. A tentative edition is then published consisting of a few copies, and is sent to Marathi scholars over the Presidency. Their criticisms are then considered in a final revision. This last revision will be practically a tentative edition, for before being incorporated into the Bible, the general criticisms of the public will be carefully considered. Our method is entirely the reverse of the Committee on the Revised English edition, who kept their work a close secret until it appeared before the public.”

Tract and Book Society.—Mr. Abbott writes:—“On account of financial difficulties the Bombay Tract and Book Society has done but little printing during the year, and therefore my duties as Vernacular Secretary have not been onerous. The importance of good, Christian literature was never so great as at the present, and the dearth of new literature is therefore to be greatly regretted.”

A Visit to Mangalore.—Mr. Bruce writes:—“Immediately after the Mission Meeting in Bombay, in October, I had the pleasure of making a trip to Mangalore, and visiting the ‘Basel German Evangelical Mission.’ With the exception of the plague quarantines which gave some annoyance both on starting and on arrival, it was a very delightful trip. The members of the large Mission there were most cordial in their greeting, and they gave me every facility for seeing their various works. The German Mission has engaged in industrial effort more extensively than any other Mission of my acquaintance,
and I was interested to see the different departments of their industries. Some of these surpassed all my expectations in the elaborateness of their plant, and their arrangements for carrying on the work. This was especially true of the 'Tile Works,' which give constant employment to several hundred people. The printing, the weaving, the mechanical workshop, the mercantile establishment, and the bookshop and publishing house, all interested me much as I visited each in turn. So also the educational work as seen in the Theological Seminary, the large High School, with its course of Sunday evening English lectures, the Brahman Girls' School, and many other schools both for Christians and non-Christians. The Sabbath was a day of peculiar interest, when I was able to see the large congregation of native Christians in the quaint old church, and to unite with them in celebrating the dying love of our common Lord and Saviour. It was but natural that during this visit the question of the self-support of our native Christian churches should be uppermost in my mind. With this problem before me I went from workshop to workshop, and I asked many questions. Neither time nor space will allow the discussion of the subject here, but I think that my conclusions would accord with those of the German Missionaries themselves, that the problem of self-support has not been solved by the establishment of these various industries. Large capital has been invested, which furnishes life-long employment to many Christians; but I could not learn that the Christians were able to find the capital or the skill to set themselves up in independent business. I feel very grateful to the Missionaries at Mangalore for their kindness and courtesy to me during the few days that I was privileged to spend among them."

The Condition at Wai.—Mrs. Sibley says:—"In many of the villages about us the plague has been bad; but it has pleased our Father to keep Wai free from it thus far. The Government is very desirous to prevent the plague getting into Wai because of its close connection with the Mahabaleshwar sanitarium. The strict rules have been faithfully carried out by the plague officers. Quarantine is enjoined on all coming from infected places, and much more than usual attention has been given to sanitation. Many have made Wai their refuge; and one of the happy outcomes of this has been, that instead of fewer men and women (as in other stations of our Mission), there have been more to listen to the teachings of the Gospel. All the workers have had good opportunities to spread the Truth."
The Weary Months of 1897.—Mr. Harding writes:—
"For all this His anger is not turned away, but His hand is stretched out still.' These words of the ancient prophet, have often recurred to us during the weary months of 1897. The suffering from famine was more acute than in the previous year, and then came the desolating scourge of the plague. It is evident that God has a controversy with this people, for such terrible judgments do not come by chance. Many of the people have been humbled by these calamities, and there is an unusual readiness to hear the truth. This we have observed during the whole year, but more especially while on an extended tour, near the close of the year. The famine and pestilence are regarded as a judgment from heaven for the sins of the people and their long rejection of the true God."

Counting up the Blessings.—Mr. Harding continues:—
"In counting up the blessings of the year we would not forget the almost uniform health that our Mission families at this Station have enjoyed. We remember also the many opportunities we have had to help those who were ready to perish, and to speak words of comfort to the afflicted, and of hope to the affrighted. In the midst of dangers we had, too, a fresh experience of security, while abiding 'under the shadow of the Almighty.' And finally we have been permitted to welcome back to this station, after a prolonged absence, the Rev. Mr. and Mrs. Gates, who in years past have labored so faithfully here. With them also came our daughter Mary, to 'refresh our hearts,' and to share in these labors for the Master, and thus relieve the hands which, from long service, are becoming weary."

Fresh Impressions.—Mr. Gates, who has just returned from America, writes as follows:—"A reduction by 45 per cent. of the means for carrying on the work, for three years, together with famine and plague, might be thought sufficient to break up any ordinary work. But the Lord knows how to lay hold of men better than we do. God has used means that we would not have chosen. It takes a hard hammer to break a flint. Severe suffering must have seemed necessary to a merciful God to break the hard crusts of Hinduism, Buddhism, and Mohammedanism—the strongest non-Christian religions of the world. But it seems to have produced an effect. During the twenty-two years since I came to India, there never has been a time when the people listened as attentively as now. Preaching in the open air, with stereopticon pictures, has always drawn good audiences, but I never have seen such seriousness as now.
THE FAMINE AND THE PLAGUE.

References to the famine and the plague will be found in every part of this report, but it seems best to bring together in this place some of the principal descriptions and statements of the experiences of our Missionaries. Many times repeated are the expressions of gratitude to those individuals and agencies which have come forward with generous help for the relief of the great distress. We mention the following with the heartfelt thanks of the entire Mission, viz. the Christian Herald of New York, the Home and Foreign Relief Commission, (represented by Elder Lambert from the United States), the Christian Succour to India Fund, the Mansion House Fund, the Dnyanodaya Relief Fund, and considerable sums received from individuals in America, through the American Board. Our Missionaries are also of one mind in their appreciation of the gigantic effort of the Government of India to meet these twin calamities and to save life and relieve suffering. Their famine camps and other relief operations were found in every affected district, and but for these efforts the death-rolls would have been immensely increased. But there is a feeling of universal regret that while the higher officers of Government, with heroic self-sacrifice, did all in their power to carry out the wishes of Government, there were very many among the subordinate agents through whom they were obliged to work, who were far from honest in obeying the commands of their superiors. There is no doubt that considerable sums of money which were designed for the very poor actually found their way into the pockets of these agents. We quote the following items from the reports of our Missionaries:—

A Little Famine Girl.—Mr. Bruce writes:—"The little famine girl whose picture is given on the opposite page, was found in the streets of Satara, deserted by her friends and left to beg her food or die of starvation. She was brought to me in a dreadful state of filth and destitution. The picture itself speaks of her filth and her rags, but the picture does not tell you how the matron of the Orphanage lost her own dinner after giving the poor child a bath. She had been in this condition of starvation so long that she was not able to eat common food, and we obtained milk for her, and made every arrangement to try and save the life if possible. But there is a sad sequel to the story. Scarce 24 hours had passed before the child's parents, looking almost as hungry as she herself was, came for her and insisted upon taking her away. No persuasions of ours could
A LITTLE FAMINE GIRL AT SATARA.

(See page 18)
move them, and they carried her off to almost certain death by star-
vation and want."

The Famine and Government.—Dr. Hume writes:—
"It is only right for a Missionary to make very warm acknow-
ledgment of the most humane and wise treatment by the Government
of India of the great famine of 1897. After the famine of 1877 it
prepared an elaborate code of directions to officers in various depart-
ments for guidance when a famine threatens, begins, increases, and
even when it has abated. Undoubtedly the code indicates only the
ideal, which in practice the Government did not realise. But so far
as my knowledge goes, the higher officers, especially the Europeans
(of course, some were not as wise or humane as others,) as a body,
deserve the admiration and gratitude of all lovers of humanity for their
devotion and wisdom in this famine. Tests, which were in the main
suitable, were everywhere employed to limit the danger of pauperizing
the people and to prevent needless expense. But the fidelity, the ener-
gy, the entire absence of parsimony, deserve open acknowledgment."

Famine Relief and Mission Agents.—"It is a sincere
pleasure to say that many Christians were active and devoted in
famine relief. More or less every Mission agent was such a worker.
Every one of my agents regularly gave information about the most
needy in his towns, and in the main they were wise and trustworthy
in administering relief."

The Famine and Sin.—"The famine made me see more than
before something of the awful condition of men, and the inability of
Hinduism to help men. In the days of want, multitudes of men and
women thought of nothing but the stomach, and moral considerations
had no place. Filth, laziness, immorality, lying, cheating, robbing
were most prevalent. It was common for subordinates on relief works
to rob the poorest in many ways, and fictitious names were entered on
the rolls of relief works to cheat Government. I never heard any one
suggest that any of this widespread wrong-doing was opposed to Hin-
duism, or that Hinduism had any power to remove it."

At the Famine Relief Camps.—Mr. Bissell reports:—
"Some ten miles to the west of Ahmednagar is a village called Chass.
Near the beginning of the recent famine a relief camp for the people
of that region was opened there. At one time over seven thousand
men, women, and children were at work in that one camp. The scene
was one of battle against starvation. Overhead was the burning,
blistering summer sun, in a sky which had been cloudless for six
months, under foot were the baked earth and hot stones. The people were seated in long rows, generally according to families and castes, around them were piles of large stones which they were breaking with small hammers, such as ordinary people could easily handle. Ragged clothes, bare backs, bare heads, blistered hands, hammered fingers, and weary, worn faces, bespoke their hard lot; but they toiled on without complaint. They were not driven by hard taskmasters—they were gathered there to be saved from death, and this was being accomplished."

**Scenes at Ahmednagar.**—Mrs. Smith writes:—"Famine and plague have made the past year one long to be remembered. Even we, who have only been called upon to witness and sympathize with its griefs, would fain forget them, but the thousands of empty places in the hearts and homes of the bereaved all over this stricken land are wounds not easily healed, and the struggle for existence among a people always poor, and now reduced to the verge of starvation, is an experience not soon forgotten."

**Six Opium Babies.**—"Some five or six mothers with opium babies, wretchedly emaciated came to ask help, and each received a weekly allowance, part of which was to procure milk for the babies. After some weeks, seeing no improvement, I reluctantly concluded that the mothers, hard pressed at home, were not giving them enough of milk. And seeing that the babies could not possibly hold out much longer, I hardened my heart and told the mothers that if the babies did not grow fatter I could not give them any more help. They promised to give less opium and more milk, and after a few weeks there was a marked improvement, when they brought their babies with no little pride in the results, and each received a new garment for herself, promised as a reward. It was gratifying to see those poor little skeletons with drawn faces develop into something less gruesome and finally begin to smile like other babies."

**The Famine Relief "Nursery."**—"We had come specially to see the 'Nursery' for children, and we hastened on to it. This was an enclosure near by in which were rows of little bamboo huts and some larger huts for cooking operations. Here nearly 1,000 small children were kept, free of charge, all day under the care of women employed by Government to cook for them and care for them, while their parents and elder brothers and sisters were at work. It was supper time and there was a good deal of stir and expectancy among the children. They were of various castes, but at a signal from an overseer, they formed into groups and the groups dissolved
III.—PERSONAL AND GENERAL NOTES.

into lines, and each with an earthen cup and plate sat down on the ground for the evening meal. There was no crowding, no unseemly haste, only one long joyous cheer from every little throat as the cook appeared with loaded baskets of fresh bread and steaming pailfuls of curry and vegetables. The food was wholesome and savoury and there was abundance of it. The day was warm, and, as the children sat in rows waiting to be served, we could see by their happy faces and little plump brown bodies that they were well fed—and in these days when hunger is stalking about, it was a goodly sight.”

**Coming of the Plague:**—“Early in October, after some rain had fallen and when the famine began to press less sorely, plague broke out, and though not so severe as in some places, the people fled in thousands till out of nearly 40,000 only some 3,000 were left in the city. The streets, once crowded and full of the deafening noises peculiar to an eastern city, are silent and deserted. Business is at a standstill. Our schools are broken up and general work stopped. We removed our boarding school boys into tents, but as plague increased we were obliged to send them to their homes. Several of our day pupils were taken. One was gone before we knew that he was ill, so terribly near is the end to the beginning in this dreadful scourge. We heard of the second case and went to the plague hospital to see him, only to find that he had just gone. His mother gave us his last message with tears: ‘Tell the Saheb I shall not come back to school any more.’ Both were boys that we were much attached to, and we had seen their happy little faces in school only a few days before. Several have been taken among our Hindu boys scattered here and there in the flight, and it is hard to say how many will be here at the next roll-call.”

**The Famine at Rahuri.**—Dr. Ballantine writes:—“Ten months of the past year have been months of famine. The distress in this district grew steadily until the small bajari crop was harvested. The closing up of relief works in view of the expected rain, took from thousands of people their only means of obtaining work. A dense crowd used to gather at our gate several times a day, and the most needy among them were helped in various ways. We can see them now, one whole family of four generations, the youngest two weeks old; they came from the western hills and were reduced to skin and bones. Many of these people had hardly a human look on their faces. Some of these suffering ones were kept for several days until they had strength to go on. It was pitiful to see the little children who, after
they had plenty of good food, would keep on searching the ground for kernels of grain.”

The Famine at Sirur.—Mr. Winsor says:—“The Rs. 5,737 from the Christian Herald, the Rs. 2,636 from Lord Radstock, the ‘Christian Succour to India Fund,’ the 500 sacks of grain from the Rev. Geo. Lambert, the Rs. 791 from Colonel Phillips, formerly of the Poona Horse, and the Rs. 2,000 from various friends in America and India, thank God, put it in our power to do for so many of these people that which, as they declare, kept them alive. Oh! how many times have I bowed in thanks to the Almighty for thus making us the channel of this good to those who so thronged us. For months our whole time was given up to this work which afforded us opportunities of becoming acquainted with the people and of putting the truth before them as nothing heretofore enabled us to do. The people have been blessed, and everywhere pour out their thanks for what has been done for them. Three thousand at a time have assembled to receive the grain we were enabled to distribute. The effect has been wonderful, villages to which we could not gain access have been open, the hearts of the people touched, and we made most welcome, and they seem to long to have us near them.”

A Heartless Landowner.—Mr. E. S. Hume says:—
“Among the most distressing experiences of the famine were those which were caused by the heartlessness of many of the natives. The landowner in one place, knowing that the Missionary was a member of the Committee which was distributing the ‘Mansion House Fund,’ asked that the cultivators on his lands might receive assistance. He was told that, if they were really needy, and would make application for help in the usual way, their cases would be fairly considered. Later these conditions were complied with, and seventeen of these poor farmers received a few rupees each for seed corn. The money had no sooner been paid out, than word was brought in that the landlord, who had been standing near by, had taken all the money from each man as soon as he came out. He was promptly sent for, and was allowed just five minutes by the watch in which to deposit the money, which he had forcibly taken from the poor cultivators, with the alternative of being turned over to the authorities for highway robbery. Seeing no way for escape he meekly laid down Rs. 37 which he had taken from his poor tenants. In some villages it was difficult to hire a room in which to store the American corn, because the grain merchants threatened to boycott any who did so. In some places they went so
far as to threaten even those who received the foreign grain. When the poor people were encouraged to resist such oppression they sorrowfully replied that they were helpless. They said, 'You Missionaries come and go, but the crocodile is always with us.'"

**Famine Relief at Wai.**—Mrs. Sibley writes:—"Since grain came up to famine prices more than a year ago we have tried to do what we could to relieve the distress, and this in addition to usual work has taken much time and thought. Several sums from friends, and through our Board, and from the *Christian Herald* Fund, have been great boons to us. To see the suffering and not be able to help would be a burden hard to bear. We praise our God for his great goodness in inclining the hearts of His people to help lift this burden. May He bless and reward them. Early in June, so many people came, suffering from want of food and clothing, and without ways to earn even a little, that we felt that work must be found to enable them to earn sufficient for their food till better times should come. In seeking guidance we remembered that the trees would not grow well in our compound. We accordingly set the stronger of the men to digging. They found a large quantity of black rock a few feet below the surface. This was dug out and the weaker men and women and children were set to filling up the holes, with earth which they brought in baskets on their heads. This afforded work for about three hundred people for six months. All these people were gathered daily for a service conducted by the Pastor and Bible-reader, who have told them plainly and lovingly of God's great love to them in the gift of His Son. Aside from those able to work, there were many aged and infirm to whom grain and clothing were given. To each of these, or to groups of them at a time as they came, has been told the story of the Cross, of the Resurrection and of eternal life through Jesus Christ our Lord. Many of the cases have been so sad and heart-rending that it has been more than ever a sweet privilege to tell them of Him who is the God of all comfort."

**The Plague at Sholapur.**—Mr. E. Fairbank writes:—"The terror of the plague cannot be written. We have felt it personally, for the pestilence invaded our compound and claimed four persons as its victims, among them two of our schoolboys and a much valued household servant, who refused our offer to leave us for a place of safety, and disinterestedly choose to share our danger. When the disease became so threatening all the children of the boarding schools who had homes to go to, were sent to them. Some of our ser-
vants became frightened and left. We helped as many as possible of the native agents to places of safety. Though the danger to Europeans is far less than that to natives, it was thought best that the missionary children should not stay in Sholapur. Mrs. Gates and Miss Harding generously put aside their personal inclinations and took the four little ones to Mahableshwar. In four hours after they had gone, the first case of plague was found in our yard and taken to the hospital—and the experience of the next three weeks we can never forget! Sholapur is an utterly deserted city. Of the 65,000 inhabitants, about 60,000 have run away for safety, and the few thousands who are left have all been put into segregation camps, while the authorities are thoroughly cleaning and disinfecting the city. Many children have been left orphans by this disease. Some of them are unclaimed by any one. Of these our station has taken fourteen in charge, the girls being in Miss Fowler’s care, the boys in ours.

Mr. Gates adds:—"The plague is spreading and may cover a large part of India. The effect on trade and business is most paralyzing. Cities are depopulated, trade is blocked by quarantines, railway passengers are examined and stopped if signs of fever are found, medical certificates are required to get railway tickets from infected towns, cotton and other mills are stopped, and the material prosperity of the country suffers indescribably. The Christian has proved himself the friend in need when the caste men run away. Yet the ignorant think that Europeans poison wells and bring on this disease to kill the people."

IV.—THE CHURCHES.

<table>
<thead>
<tr>
<th>Churches</th>
<th>43</th>
<th>Readers</th>
<th>238</th>
<th>Pastors</th>
<th>48</th>
<th>Baptized Children</th>
<th>2,378</th>
</tr>
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<tbody>
<tr>
<td>Communicants</td>
<td>3,854</td>
<td>Whole number baptized</td>
<td>5,950</td>
<td>Male members</td>
<td>1,806</td>
<td>persons</td>
<td>5,950</td>
</tr>
</tbody>
</table>

Gains during the Year.

- Received on profession | 748 | Children Baptized | 703
- Net gain | 605 | Contributions | Rs. 4,832-15-3

Nearly all the Churches connected with the Mission have received additions during the year, and their spiritual condition, if not entirely satisfactory, is, we think, gradually improving. We quote from some of the reports which have been received.
The First Church in Ahmednagar.—Dr. Hume says:—"The first church in Ahmednagar did many good things in 1897. It has not yet found the right Indian leader for a Pastor. So a Missionary temporarily holds that position. Various causes required me to be away from Ahmednagar for considerable periods during the year. The first church bought an organ for its use, paid for all repairs in its house of worship, paid for its sexton, paid a regular salary to its Missionary Pastor, and regularly aided some of its poorest members. During the famine at every door of its house of worship, at every service, was hung a box for receiving offerings for the poor, and a special committee was appointed to administer this aid. When the plague broke out, and some of the Christians were sent to a segregation camp, the church expended a goodly sum for buying blankets and other comforts for the segregated members. Also some of the leaders frequently went to conduct worship and otherwise to strengthen those in the camp. Fifty persons joined this church on profession of faith during the year."

The Second Church in Ahmednagar.—Dr. Hume writes:—"The second church in Ahmednagar, which calls itself 'The Church of the Lamb,' is probably one of very few churches in India which has in its constitution a rule, which cannot be changed except by a three-fourths majority of its members, that it shall never receive pecuniary aid from the Mission. It pays rent for its place of worship and work; its services and administration are well conducted by a competent committee of its members without any pay; it employs an elderly preacher to do pastoral service among the members, and a Bible-woman to work among women. It also takes an interest in other churches and tries to promote their welfare in various ways. In 1897 it raised over four hundred rupees."

Churches in the Jeur Field.—Mrs. Bissell reports:—"The Pimpalgaw church has received forty-eight persons to its membership this year. There have been hitherto both an evangelist and teacher at that place, and they are imperatively needed, but at Dongargan there was no one, so the evangelist has for the time being been sent there, the people providing him with a house. At Adawadi the urgency was so great that a lad has been sent there. He is teaching in a room so dark that one wonders how the children can see to read. The Wadgaw church has an acting Pastor, who will probably soon be permanently installed over it. There have been fourteen additions during the year. There have been a number of baptisms in
connection with the Jeur church, but only two adults have been received. Bahirawadi has had seventeen additions during the year. The interest there has never flagged. They are a growing people. Thus the increase in membership has been ninety-eight in the five churches during the year."

**The Shendi Church.**—Pastor Sayaji writes:—"I feel that there has been growth spiritually in my Church this year, as well as in numbers. There has been better attendance at the Sabbath services and at the prayer meetings. Among the seventeen adults who have been received into the Church are a man and a woman who were professional devotees. The woman knew a great deal about Christianity, but was intent upon laying up a good store of merit. To this end she gave of her goods to feed the poor, and did many other things, but she would not become a disciple of Christ. At last, in some way which we know not, the light dawned upon her and she saw herself a sinner, and all her boasted merit of no account. One Sabbath morning, at the close of the service, she came forward and laid upon the table the necklace which she had worn so long in the name of Vithoba, and said: 'No longer Vithoba's but Christ's.' So the two were baptized in the name of the Father, Son, and Holy Ghost."

**Churches in the Wadale District.**—Mr. H. Fairbank writes:—"At one Communion season 25 women joined the Wadale Church on profession of faith. These were mostly from the town of Kharawandi. The Pastor reports that these show a praiseworthy spirit. They keep the Sabbath, and are trying to show to the best of their ability that they are no longer Hindus, but Christians. The Panchebrogaw church had 81 adults join on profession of their faith during the year. The town of Newase furnished the larger part of these. For 50 years these people have known the truth, but the pride of their position, (the Newase Mahars are Méhétre, i.e., caste authorities in 75 villages,) has kept them back. One day in September, I had the pleasure of being present when almost 100, including children, were baptized. The Mukindpur Church has grown from 24 to 43. The Christians of this town are largely farmers, and I hope that the time will come when they will do more for the support of their Pastor. The Dedgaw Church has grown from 109 to 141. In the town of Bhende near by, some 40 young and old were baptized. One of these was a man who shortly before had been an enthusiastic Hindu, one who claimed to have the privilege of being possessed by his God. He was turned from Hinduism by the death of a grandson for whom
he had supplicated earnestly his God and offered gifts in vain. The Awhane Church has had accessions to its number from the town of Amarapur. This is the towa where the teacher supported by the Mission Agents of the Wadale District lives and works. Pastor Zakhoba, of Zawkhede, reports accessions to his church. He also says that many of the members of his church are farmers who try to keep the Sabbath, and in other ways to live up to the light that they possess. In this town there is a daily prayer meeting, assembling from house to house. They need greatly a house of worship which can also be used as a school-house. At present church and school meet in the open air. Chande is in the charge of Pastor Lakhsmannaw who has spent 40 years as teacher and Pastor at Chande. He reports that never were people so ready to profess Christ openly. Some Mangs of this town have joined this Church and have been well received by the other members who are from the Mahar caste. The Shingave Church is in my charge as it has no Pastor at present. I have enjoyed going there several times on Sundays and meeting the full audience that always comes to service. This year at Shingave the women have begun to come regularly to church. Previously their husbands, strange to say, used to get angry when their wives went to church. Now the wives come to meetings and the husbands are no longer angry—a noteworthy achievement for a famine year."

Churches at Rahuri.—Dr. Ballantine reports:—"The year has been full of trial and suffering to our Christians, yet in many ways a year of blessing to them. Many who have known the truth for years but have remained indifferent to it have urgently asked for baptism. Never before, in the last twenty-two years of work in this field, have so many received baptism as at the close of this year. These people have been waiting until the famine was over, so that no one could say that they became Christians in hope of receiving something. One of our Pastors baptised sixty-one persons at one time; at another place I baptised fifty-five. The answers to questions have been most intelligent, the result of many years' teaching no doubt. Baptisms in other places have been large in number, and the candidates have shown great earnestness. The fact that England and America have given so largely for famine relief for all classes, Hindu as well as Christian, has been a powerful object-lesson to many. One man expressed himself during his examination very frankly: 'Why do you want to serve God now?' 'Because He has taken care of me and mine for the past twelve months of famine.' He had always felt able
to care for himself in ordinary times. In the same way the presence of plague gives a sense of helplessness which leads one to take hold of God's strength. Although we have had no deaths from indigenous cases of plague, yet several cases (imported) have resulted in death in this town, and large numbers of people fleeing from plague-infected cities and towns about us have impressed the people more than reports of this disease from a distance could have done."

From Many Castes.—"We have felt that it was an unusual time when we could reach the higher classes, and we have tried to do so with some success. We are very thankful to record that Thakurs, Larnans, Kunbis, Dhangars, and Koshtis have been received into our church and are living now with us and are being daily taught the elements of Christianity. This is something we have never been able to report before."

The Kolgaw Church.—The acting Pastor reports a good degree of interest in Sunday services and mid-week prayer meetings. Seven adults have been added to the church, and eleven others have been baptized with a view of uniting with the church later. This, he says, is fruit from the seed sown many years ago by Dr. Bissell and others.

The Church at Khandala.—Mr. Bissell writes:—"For some time the work in Khandala has not looked very promising. The reports will show that the church has had little more than a name. Some of the Christians had 'gone back to walk with Him no more;' and others seemed to be living on very listlessly. The famine scattered the village and reduced the school to school-room and teacher. This year, however, one of the theological students was able to give some of his time to the work and with very pleasant results."

A New Church in Hange.—Dr. Hume writes:—"In 1897 a new church was organized in Hange, twenty miles west of Ahmednagar. The church is largely composed of young men, and gives promise of being very useful. The work in that town has for a few years been supported by the Opportunity Club of the South Congregational Church in Springfield, Mass."

The Church at Sirur.—Mr. Winsor writes:—"The acknowledged influence of our Sirur Church upon the surrounding heathen gives us cause for humble gratitude that thus something of the true idea of a Christian church is realized, even if in a small degree. The church has passed through a severe trial in the defection of the Pastor, and one of the families of our number. This does not however
militate against what is represented above as regards the state of the church but rather confirms it. The man chosen as Pastor served but one short year; it was thought he was the man for the place; but all are most thoroughly disappointed and the church were a unit in pronouncement of his unfitness, and by council he was duly dismissed as unworthy. For five months we have been scattered on account of the plague, and now at the close of the year are re-assembling."

**Baptism of Famine Children in Bombay.**—Mr. Hume says: —"On the last Sabbath of the year one hundred and ten of these dear famine children were baptised. Eight of them were for a time with Mr. and Mrs. Karmarkar, who still support them, and consider them as their children. It was therefore most appropriate that all of these should be baptized on their faith. Nine of the older ones, who were sufficiently intelligent to wish it, received the rite on their own faith. For the remaining ninety-three Mrs. Hume and I stood in the place of parents. Each little child held a slip of paper with its name plainly written on it. As each one's turn came, it held up this slip which was then taken by the Pastor. Thus all confusion was avoided, and there were no mistakes in regard to the names given to each one at the time of baptism. Altogether the occasion was a most unique and inspiring one, full of hope both for the children themselves and for the Church."

**The Roha Church.**—Mr. Bawa writes: —"It is a matter for much thankfulness with me to be able to report the good spiritual condition which most of the members of our Roha Church have enjoyed during the year. From the beginning of the year 1897, the church showed a tendency towards higher spiritual life, which was the cause of the revival we had at our annual convention, about the end of February. There was one marked feature noticeable from the first beginning, that is, that some women of our church gathered together every day regularly, to pray for the outpouring of the Spirit. The good example of the women was followed by men, and the men's example was taken by children, who held their meetings under the leadership of a little fellow of eight years. This prepared the church for the coming convention, and the stirring addresses given by two dear Missionaries had a lasting effect upon the hearts of the people. Our finances have been in the usual state, that is, satisfactory. All the earning members of our Church have most scrupulously paid their tithes, which has enabled us to pay off all but Rs. 150 out of Rs. 1,000 borrowed three years ago, from the Mission, for building the chapel."
The Church at Satara.—Mr. Bruce says:—"We have never had more satisfaction in the condition of our church at Satara, than we have had during the latter part of the last year. Some discordant elements have left the place, and the Christians remaining here have for the most part been harmoniously working together for the advancement of Christ's cause. We think we see the beginning of this spiritual uplifting in the ten days' convention which was held at the time of Christmas, 1896, which was mentioned in our last report. Some members of the church seemed to make a fresh start in the divine life at that time, and the result is seen in more efficient work for the Master, in more earnest prayer, and in a larger addition to church membership than we have ever known in one year before. Twenty-five persons have united with the church on profession of their faith, three of whom are from among our rescued orphans. December 12th, the day appointed for special prayer for 'the Awakening of India,' was a season of great interest with us, not only in its relation to the great land in which we live, but also in its relation to our little Satara Church. At the evening service seventeen young people stood before the congregation and professed their acceptance of Jesus Christ as their Saviour, and entered into everlasting covenant with the Lord Jehovah. Satara never witnessed such a scene before, and it will long be remembered."

The Church at Wai.—Mrs. Sibley reports:—"The church services have been well attended, and there is increased interest and faithfulness in the church work. We have under instruction a very promising class of inquirers, who, we trust, will be received into the church early in the New Year. With one exception the members of the Christian community have been spared. In October Pastor Hariba was called to part with his second son, a young man of twenty-one years of age. He had been ill about six months with consumption, but until a few weeks before his death, he and his friends hoped he would recover. When he knew he could not be better here, and after the first grief of it, he was very happy in what he believed was God's will for him. He had only glad and cheerful words and looks for all who came to see him."

The Church at Sholapur.—Pastor Bhujungraw writes:—"The church has continued its work, and there are services twice on the Sabbath and twice during the week. Several lectures were given on Biblical subjects early in the year, and twice a month there were lectures before the Christian Endeavour Society. As day by day,
the famine became more severe, our people were terrified. Six persons connected with our church died of plague, and thus we were in great distress. We were much in prayer during that time of sorrow.”

Mr. Harding adds:—“We long for more aggressive power in this church,—a feeling of individual responsibility and spontaneous activity to win souls to Christ.”

Churches in the Mogalai.—Mr. Harding says:—“The churches at Dhotre and at Watwad have both suffered this year from internal dissensions. This I think is the common weakness of nearly all our native churches. Envy, jealousy, and party spirit, having their root in selfishness, are as common now as they were in the churches to which St. Paul wrote. I am thankful to add that both these churches yielded to persuasions, as soon as we were able to meet them, and a state of harmony was restored; though it would be too much to hope that the old leaven is wholly purged away. The disease seems to be chronic.”

Churches in Sholapur West.—Mr. E. Fairbank says:—“There are three churches in the Western District. A few adult baptisms have taken place during the year and there are some connected with every church centre who are serious in their thought about accepting Christ. I fully expect to see them His followers before long. It seems as though the day must come, when there will be a great breaking up, idols will be thrown away, and customs and superstitions that enslave the people of this land, given up; and relatives and caste forsaken for the sake of Christ’s name.”

Visit to Lalitpur.—Mr. Karmarkar writes:—“Having occasion to fetch from this place some famine children, who had been gathered by the Christians there, I used the opportunity to meet the Christian community connected with our Mission at Khirya Chutara and also held a communion service for them. This small but faithful band has busied itself on behalf of the Gospel of Christ, and as a result of their efforts I baptized a Thakore woman, her grown up daughter and her son, as well as one woman and two men from the Chumar caste. Since the death of Beladass, who was a most diligent and faithful worker, they have had no one to take his place. They appear to me to be in great need of regular pastoral oversight, and so attached are they to the American Mission, that they have refused to welcome help from other sources.”
V.—EDUCATION.

SYNOPSIS.

Number of Higher Schools 8 | Number of Christian Pupils 1605
Station Schools ... ... 9 | Number of non-Christian
Common and Village Schools 116 | Pupils ... ... ... 3251
Total number of Schools ... 133 | Total number of Pupils ... 4856
Number of Teachers ... 224

1.—THE THEOLOGICAL SEMINARY.

INSTRUCTORS IN 1897.

Rev. H. G. Bissell, B.A., B.D.
Mr. N. V. Tilak.

In 1897 the work of the Seminary was in some respects disappointing, in others satisfactory. It was disappointing in that through the sickness of one instructor, sickness in the family of another, and the breaking out of the plague, the regular work was not adequately carried on, and the term was shortened and suddenly ended. Ordinarily the term continues from early in June to the close of October. This year it closed on September 30. Under ordinary circumstances the senior students would have been graduated; but the term was closed in haste, and none of the students were graduated. Providentially this may lead to their having another opportunity for study. The results were satisfactory in that the young men made excellent progress in study and in spiritual life, and the work that was done was well done. Just before the term opened one student of last year, Solomon Umap, died from consumption. This year there were ten students, all men of promise.

In Doctrinal Theology the text book was *Present Day Theology* by Stearns. With this basis pretty full consideration was given to most of the prominent doctrines. On account of the sudden closing of the term the book was not finished. In Pastoral Theology the instruction was mostly given by lectures. Church Government was very briefly considered. In Exegesis, on account of Mr. Bissell's sickness, only the first Epistle to Timothy was completed. After each chapter was finished each student was required to write out what he had learned or thought about it. In Hinduism, one day out of three was given to explaining Practical Hinduism, two days were
V.—EDUCATION.

given to a critical study of the Bhagavad Gita with Shankaracharya's commentary on that book. Suggestions and information were also given about the Marathi language, especially its poetry.

Mr. Bissell adds:—"The share of the work with the Theological Class, which fell to my lot this year, was interrupted in August by my illness. We had planned to read in English the Pastoral Epistles and had finished I. Tim., when the work had to be dropped. The exegetical study of these later writings of the Apostle involved a careful comparison with the earlier Epistles. The class took hold of the work with much interest.

2.—THE MISSION HIGH SCHOOL.

The following report was prepared by Rev. J. Smith, the Principal of the School:—"The year 1897 has illustrated the value of a variety of resources in one's outfit for Mission work. I have had to turn my hand to many different things before, but the last year has made demands upon me for a wider range of work than any previous one."

Famine Relief—"In addition to my usual school work I have undertaken famine relief work on a large scale, which I have classified as 'Weavers' Relief,' 'Aid to unskilled labourers,' and 'Gratuitous distribution of clothing and food.' My accounts are not yet closed and the need of relief for some classes is as great as at any time during the year. My operations began in the month of February and the numbers employed have ranged from 200 or 300 to nearly 1,000 at a time."

Effects of the Famine—"The High School has been affected unfavourably by the famine. The numbers on the rolls and the tuition fees fell off somewhat, while the boarding fees amounted to next to nothing as might have been expected when parents were starving. The donations of generous friends, however, enabled me to support at school a number who would otherwise have added to the distress in their homes."

Outbreak of the Plague.—"When better times were dawning at the close of the year, the plague broke out and the inhabitants of the town fled in all directions until we had only about 50 pupils left, more than half of whom were boarders. The plague carried off three of these within three days and we had to close sine die."

Industrial Education a Necessity.—"The events of the year have emphasized what I wrote last year of the need of
Industrial Education. If education is meant to fit a man for his vocation in life, then to give to the son of a common labourer mere "book" learning is to practise the grossest deception upon the poor lads who attend our schools. That one in a hundred of them will derive any benefit from a mere literary education is very doubtful, but that all who learn to read and write will consider themselves too good to work is certain. India is not Europe or America, and we owe it to the poor outcastes of India to give them bread rather than stones, *i.e., an education that will enable them to earn a decent living.*

New Buildings.—"The exigencies of the Famine and the Plague have delayed the expected Government grants-in-aid of my new buildings, but I have received assurances of help in the near future and gifts in cash from many friends of the work. Sir D. M. Petit has added Rs. 2,000 to his donation of Rs. 8,000 last year, and before another year rolls by I expect to have the new Institution in working order."

Work of Many Kinds.—"This is therefore a mere report of progress. The year has been an intensely busy one, a year of work of many kinds, each of which deserves, and, when there is time for it, may have a full report of itself."

3.—BOARDING AND STATION SCHOOL AT BOMBAY.

Important Changes.—Mr. Hume reports:—"Two important additions have been made to the curriculum of the school during the year. Drawing is now taught an hour and a half every day, the girls and the boys having their lessons on alternate days. Two drill masters who have received their training in the Arcot Mission, came to us in September, and have taught the little boys each morning and the older boys every afternoon. The Educational Inspector, who examined the schools in December, marked the effect of this drill on the bearing of the boys. All of our gymnastic apparatus was made in the Anni Industrial School of the Arcot Mission, and has proved most satisfactory."

Outbreak of the Plague.—Mrs. Hume writes:—"The Christian school, which had been closed for the holiday recess, was reopened in all good faith, January 12th. But within a fortnight all day-scholars had to be prohibited attendance; then, owing to the breaking out of the plague in Bowker Hall, we were ordered to remove all the girls from the place. The school-house in our compound
V.—EDUCATION.

was turned, in an hour's time, into the girls' dormitory! The two emptied servants' houses became the matron's room and the girls' kitchen; and before half-past eleven at night, when Mr. Hume despatched on the last train, all of the boys or girls who had parents or relatives to receive them, Bowker Hall was emptied and in a state of fumigation! Thirty-seven women and girls were on one side of our compound and nearly thirty boys on the other; all patient, all submissive; all ready to help in any work or duty that met each one.

Removal to Ahmednagar.—Mr. Hume says:—"The year 1897 has been the most trying and also the most fruitful of any in all our Mission experience. January was passed in constant suspense on account of the prevalence of the plague. Although there were three cases in the Bowker Hall compound, none of the school girls were taken ill. On the first of February, at the doctors' advice, we moved our boarding school, of one hundred girls and boys, to Ahmednagar, where we received great kindness at the hands of both the Missionaries and the Native Christians. The lecture hall and several dormitories belonging to the Theological Seminary, were placed at our disposal by Dr. Hume. We were allowed the use of the Station School building by Mrs. Bissell, while Miss Moulton and Miss Stockbridge, at much personal inconvenience, let us occupy their furnished bungalow. During the hot season matters had so much improved that it was deemed safe for the school children to return, so, at the end of May, after an absence of four months, all gladly returned, safe and sound to our home in Bombay, made dearer than ever by enforced absence, and by the varied experiences of that interval."

Mrs. Hume adds:—"Within a week of the outbreak of the plague we were all in Ahmednagar. On our own arrival in Ahmednagar one of our three children who were with Dr. and Mrs. Hume, met us at the Station to tell us that the other two were down with measles. This quarantined us and them, for six weeks, and was followed by over twenty cases in the two departments of the Boarding School. It was then that we learned anew the value of our unselfish, untiring Mission physician, Dr. Julia Bissell."

Returning to Bombay.—Mrs. Hume says:—"Early in June we turned our faces homeward and were settled with our school-work all in hand again by the middle of the month. Our teachers had proven their efficiency by having brought the boarders who were left in their charge safely to Bombay. Much to our gratification the Mission had decided that the whole of Bowker Hall might
be given to the use of the Girls' Boarding Department. And the need was soon manifest when, the morning after our arrival, Mrs. Dr. Ballantine sent down a bevy of twenty-two famine girls. Dr. Chester, of Dindigul, feeling that as there was no famine in South India he could not rightly retain what was sent to him, had passed his portion of money on to us, asking us to save as many young girls as was possible with it. This we did and before six months were passed we had taken into our girls' department fully 100 girls and young women, who with our Matron, assistants, and serving-women, now number 167 souls. About 70 famine boys have been taken in, so that we have now over 130 in their department, making over 300 boarders now in our Christian School. Mr. Karmarkar brought five very little ones under three years of age. One of these was picked out of a gutter almost gone, and a dog was near by, prowling around for something, some bone to gnaw, when Mr. Karmarkar spied her and recognized the human being, in spite of mud and grime!"

Two Hundred Orphans—Mr. Hume continues:—"Among the special experiences of the year may be placed first the gathering into our Boarding School of nearly two hundred famine children. The majority of these were received from the distressed districts of our own Mission field. Twenty-nine came from 'the vicinity of Lalitpur where there is a church which still keeps up its connection with us, and a few were received from other places. Most of this large number, when they came to us, were half-starved, and nearly or quite naked. A few were extremely emaciated. One poor little girl was so far gone that there seemed to be little prospect of her living. The doctor, to whom we took her, said that she could not live, for she practically had no heart, lungs, or stomach. Notwithstanding all this she was most tenderly and patiently cared for, and most truly loved back to life and health. Three months later, when the same doctor again examined her, he was with difficulty persuaded to believe that she was actually the same child. There has been an equally great change in the temper of this child, and her name has been changed. She came to us as Halakya, (Insignificant), but she was baptized as Gozara (Graceful).

Improvement: Physical and Moral.—"When these famine children came to us, either singly or in groups, they invariably exhibited the characteristics of famished people. They had to be watched lest they should eat, not only far too much, but even wholly unwholesome things. They were never satisfied, and had to be
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allowed to sleep much of the time. A good many of them are still delicate, and a few are either thin or abnormally bloated, but by far the larger number have so improved that a stranger could not distinguish them from the pupils who have been in school for some time; and not one has died. Selfishness, quarrelsomeness, and deception characterized most of these famine children a few months ago, but now that they are fed and clothed, and are feeling the influence of Christian surroundings, they are no longer the same beings. The change which has been accomplished in them is simply marvellous."

4.—GIRLS' SCHOOLS.

The Girls' Boarding School at Ahmednagar.—
The Girls' Boarding School at Ahmednagar has been in charge of Miss Bissell and Miss Moulton. We have much pleasure in presenting in our "Frontispiece," a beautiful picture of the main building of the Ahmednagar Girls' School. It was built in 1881, the Jubilee year of the occupation of Ahmednagar by our Mission. It consists of a long hall at each end, connected by four recitation-rooms. A wide pleasant verandah runs the extent of the building; about the middle of it the frame on which is hung the brass gong which answers for a bell, is plainly visible. All the rooms are large and airy, and well-lighted, and the open place in front forms a pleasant play-ground for the pupils. Like all Girls' Schools in this Mission, this school has grown steadily, not only in numbers, but in size also. In 1888, a new building was erected for the Primary Department in front of the further end of the school, just beyond the tree which shows at the extreme left of the picture. A year or two later saw the two opposite corners of the long verandah enclosed, to make room for two classes. Still later, in 1894, two recitation-rooms were added on the south side (at the right of the picture), and the verandah extended accordingly. And now, this third corner of the verandah, too, has been enclosed. It has been suggested that the next—and only—place to enlarge will be on top! There are nine dormitories connected with this Girl's School, at a little distance to the south and west, but in the same large compound. The Mission Church, too, is in the same yard, directly opposite this building.

The following report of the school has been furnished by Miss Bissell:—
Living in Tents.—"The close of the year finds us with twenty-nine pupils, living in tents, in Dr. Hume's compound, a short distance from the city; for the dreaded plague, in its rounds, is now visiting Ahmednagar, and forbids our calling together our pupils in any considerable numbers. One large tent serves as dormitory; a hut of bamboo matting, near by, is kitchen, and sleeping-room for the two matrons in charge thereof; and a third tent, occupied by the efficient assistant matron, serves also as study-room for the seventeen students now in the three highest classes."

Growth of the School and Famine Relief.—"The year began with famine, but our numbers swelled in proportion to the scarcity, until the dormitories contained one hundred and thirty-five boarders; and the day-scholars numbered one hundred and eight, totalling, in September, two hundred and forty-three pupils, the largest number ever enrolled in this school. During the past six months, not only less than a dozen of the boarders have paid any fees but we have had to aid a large proportion of the day-scholars also. Twenty-eight of these were fed daily, and thirty-four received aid in their own homes; and a few others were helped occasionally with grain. We acknowledge very gratefully all the gifts received from friends at home, gifts of money, of grain, and of clothing. No words could tell adequately the comfort and relief they have afforded many of His 'little ones.'"

Examinations on Bible Studies.—"Mrs. Smith conducted the Bible examination this year, and expressed her pleasure in the task. Out of one hundred and seven examined, ninety-three received considerably over one half the full marks allowed for perfect recitation. There is a growing effort on the part of the teachers to help the pupils to apply practically, to their own daily lives, the lessons derived from the passages studied. I examined the lower classes myself, in 'Line upon Line,' and the catechism, and various Bible stories. The children studying 'Line upon Line' were very eager to tell what they knew, and entered heartily into the varied experiences of Jacob and Joseph, Moses, and the 'Children of Israel,' their faces saddening at the recital of their woes, and brightening over their good fortunes!"

Sunday Work and Receptions to the Church.—"The Sunday work for the little ones in the dormitories has continued. Twenty girls were received into the church a few months since, They seemed unusually mature in their inner life and experiences.
The sight of those girls, all in white, declaring themselves ‘on the Lord's side,’ heartened one for months to come. The Lord grant them, and all our pupils, abundant riches of grace during these months of enforced idleness at home.'

Girls’ School at Wadale.—Mr. Fairbank writes:—"The question of receiving girls into the Girls' Boarding School has been very difficult to decide. The rule has been to require girls living in a village where there was a school, to pass the first standard before coming to Wadale. Girls living where there was no school were taken as there was room. This year there was room for only 12 girls while 18 girls had got through the first standard in Shingave, Bhende and Awhane, and besides there were any number of girls from villages where there was no teacher. The 18 first standard girls I told to stay at home, and I give them a rupee a month provided they attend regularly at school. Next year they will come to Wadale and in future as far as practicable we shall insist upon girls studying through the second standard before coming to Wadale. The girls from villages not favoured with teachers were taken as far as possible. This desire to have girls educated is an encouraging sign of progress, but as I have already indicated is a perplexing problem when the dormitories are too small, the school-house is too small, and the funds are also restricted. This week brings news of Rs. 500 from the W. B. M. I., for enlarging the girls' school-house. We thank the Lord.'

Girls' School at Sirur.—Mrs. Winsor says:—"In August the command came from the authorities to close boarding schools and scatter the scholars, for the fearful plague had come. It was with sad hearts that we told the scholars they must go to their homes. It proved that it was the right thing to do, for although some of our day scholars who remained here, died, all the Christian girls connected with the school have been preserved. But now all the girls are back again. The happiness they show as they are all gathered together again, is inexpressible. The mother of the dormitories, Aunt Muktabai, came in from Baburdie with her cart filled, not only with our old scholars but with a whole group of new scholars, begging so earnestly to have us take just these! Orphans come to us and mothers who this year have been made widows come to us. With strong crying they beseech of us to take their children. How can we say to those starving children, 'We have no place for you'? What can we do, but take them, and improve the opportunity that God has given us to train them for Him? Boxes containing most useful and
valuable articles for the school children have been received this year with more gratitude than ever before."

**High Caste Girls' School, Bombay.**—Miss Abbott writes:—"The holidays of 1896-97 were to have closed for this school on the 4th of January 1897, but on that date there were no girls to be found. Twice after this, the collecting woman was sent out like Noah's dove to search the deserted vicinity, but each time returned having found none to bring. The people began to return to the city in May and the school opened on the 7th of June with a good attendance. At the first Sunday School, we had a praise meeting for the goodness of God in bringing so many together again. Only one little girl died of the plague, the others had left the city with their parents. Two dear little Brahman girls were absent, however, as their father had died of the plague and their mother had taken them to their relatives in a distant village. Only a short time before the plague broke out, the father and mother invited me into their room, and with closed doors, the father asked me to tell him all that I taught his children about Christ. The mother has been well taught and she was glad to have her husband hear the word for himself. Who knows but it was the 'word in season!'"

**Burnell High Caste Girls' School.**—Miss Millard writes:—"This new school was opened on the first day of November in a part of the city which we have never occupied before. There are above thirty-five children in regular attendance, five or six of whom have been in some other schools and could therefore read from the first. The first time I distributed some of Mr. Bruce's tracts among them at their Sunday School session, it created quite a disturbance in some of the homes, and the next morning only half of the usual number of children appeared at school. One of the elder girls took the trouble to go about herself and urge all the others to stay away, but seeing that we paid no attention to it and that most of the children were coming back any way, she herself was back in school before the week was over. This is a school from which we hope much, and pray that it may be a blessing not only to the children but to the entire neighbourhood."

**Girls' School at Satara.**—Mr. Bruce writes:—"Our little girls' school in the Dhor Wadi sprang into existence with all the suddenness with which the butterfly appears on a sunny day in the rainy season. I have stated the manner of it in another place. The school thus far, shows little of the transient character of the butterfly, for it is
still going on in beautiful order, although it is confined to the little outside verandah which we first obtained for it. In spite of famine and plague it continues to have about 25 bright little girls in regular attendance. At first we could find no suitable teacher for it, but were obliged to place one of the older boys of the Station School in charge. Now we have a young Christian woman who has entered with enthusiasm upon the work. The girls attend the Church Sunday School and already their singing forms an attractive part of the general exercises."

**Girls' School at Wai.**—Miss Gordon says:—"We have now about one hundred girls in our two Girls' Schools. The progress, though slow, is steady, and every year we find the girls more interested, more regular in attendance, and less desirous to stay out of school when there is a festival, or fast, or other trifling affair at home. The day the Government Inspector examined the schools, as I sat by and watched the bright interested faces of the girls, my heart was full. Truly our Father has been with us and blessed us. I could but feel that the girls were just as enthusiastic and eager to do their best as any class of girls at home would be. We were very much pleased to find, after the examination, that none of the girls expected to leave school during the coming year. This enabled us to open a sixth standard in the Bazaar School, a thing before unheard of in Wai. Best of all, however, are the indications we have from time to time, that the good seed, sown from day to day, is taking root."

**Girls' Boarding School at Sholapur.**—Miss Fowler writes:—"The year's work in the Boarding School has been affected in various ways by the famine and plague. It was a struggle, indeed, to make both ends meet in the boarding department, until help came from the famine funds. Then just as the prospect began to seem brighter, the dreaded plague came, and with it, the order to send as many girls as possible to their villages; this being done I had only five girls, three teachers, and the matron left. And the days that followed were days when we daily claimed, and made our very own, God's promises of care and protection. Through it all, teachers and pupils have shown a commendable spirit of courage and trust, and eagerly and gladly they opened their hearts and arms to receive the little orphans from the plague hospital. We have eight of these little ones now, and they have found very loving places in all our hearts; so that it is with pain that we hear suggestions that they may be claimed and taken away from us. They seem so happy here, and have already
fallen into the ways of a Christian home, and we hope and pray that God will spare them to us, and that they may grow up to do much service for Him, in winning souls for His Kingdom."

Sadar Bazar Girls' School at Sholapur.—Miss Fowler writes:—"My little girls in the Sadar Bazar School, even in ordinary times, are very poor, and without the help that I was enabled to give them, they would have suffered very much. Several times some of the little girls came to school crying, or stayed away, because they had nothing to eat, and were so hungry. You can imagine then the pleasure it was to relieve such suffering, and to be able to keep my school, with nearly all its members, through the famine. But with the breaking out of the plague, which started in the vicinity of the school, I was obliged, by the doctor's orders, to close the school very suddenly, about the middle of October."

Better than their Idols.—"One little incident in this school was very interesting to me. During the famine, these little Hindu girls, after school was closed, used to go out under trees and have a little prayer meeting by themselves, praying for the rain. And strange to say, the parents not only did not disapprove, but they seemed to act as though it was quite proper, and better than praying to their gods of wood and stone."

Loyalty to the Queen.—"These little ones, also have shown quite a little loyalty to their good Queen Victoria. For the Queen's Jubilee I taught them, 'God save the Queen.' And afterwards whenever I would ask—'What song shall we sing to-day?' nearly always the first prompt response was, 'God save the Queen.'"

5.—THE INDUSTRIAL SCHOOL AT SIRUR.

The following report was prepared by Mr. Winsor:—"The new building has been completed; tools and machinery from America and England received and all in place, and the school re-opened at the close of the year. It is a great joy to us to have all this completed and to have enrolled a larger number of boys than even before, and thus far we have prospects of increased usefulness and influence. The new building and re-equipment cost R. 18,890, all of which is paid, the public here giving Rs. 11,730, the Government making a grant of Rs. 7,160. When we thought all was forever lost by the conflagration two years ago, it was actually the beginning of greater things. God
moves in a mysterious way his purposes to perform. We are humbly and devoutly grateful for what has been brought to pass, and have much for which to rejoice and be glad.

6.—STATION SCHOOLS.

There are Station Schools at all our principal stations. The Station Schools are doing good work in all parts of our Mission field.

Boarding School at Wadale.—Mr. Fairbank writes:—

"The Station Boarding Schools at Wadale were large when the famine began. They could have been increased four-fold if we had had the funds or the room for such a multitude. It was hard to resist the appeals from all sides begging us to take children in. But we had to say no until December, when the school year began again. At that time boys who had completed the third vernacular standard in the village day Schools, were admitted after examination. Then came appeals from those who lived where there were no schools, or who had special difficulties preventing them from sending their boys to school. One man came and said he had barely saved a young ox alive through the famine. That ox went for his son's fees, and he brought me Rs. 9 for this year, and promised to pay Rs. 9 until he finished the third standard. Others came in the same way. Who could resist such appeals?"

The Station Schools at Rahuri.—Dr. Ballantine says:—

"The Station Schools have not suffered at all from famine, but have rather been helped by these conditions. The girl's school numbered 67 at the November inspection against 35 of the previous year. The boys' school is also increased very much. This increase is partly from day scholars and not wholly from boarders. The Government inspectors said our school buildings were not up to the requirements as to size. Four large classes of girls are reciting all at once in one not over large-room, while a fifth class is on the verandah. The closing of the Sirur and Nagar schools has given us more students to care for, and quite a large number of girls are studying in the boys' classes."

What shall we do with our Girls?—"We have had a large deputation from Khokar, where eighty-two have received baptism, asking—What shall we do with our girls? We do not wish to marry them in the Hindu way now that we are Christians." No Christian man will marry them if they cannot read and write. At least 100 girls from seven to ten years of age, from the families of recent-
ly baptised people, are knocking at our school door, and we cannot let them in. We have three times as many girls in our dormitories now as there is room for!

(The Editor of this Report well remembers his experiences when living at Khokar thirty-three years ago. At that time there seemed to be a mania among the Christians to marry their children by Hindu rites. Many persons were excommunicated from the Church for engaging in these rites. It is very gratifying to see, from the above paragraph, the marvellous change that has taken place.)

The Station School at Satara.—Miss Bruce writes;

"It is a pleasure to record the efficiency and numbers of our Station School. Not only Christians but five or six castes from among the Hindus are represented here, pursuing their studies through the fifth Marathi standard. Instruction in Bible, English, Singing, etc., is also given, and the work of two superior teachers is reinforced by the Missionaries in charge. Forty-eight boys and girls upon our rolls have won the usual Government grant in 1897. We look for even better results next year, as our Christian Community is increasing, and each little orphan at least 'counts one.'"

Station School at Wai.—Mrs. Sibley writes:—"In the Station School the children below standards have been somewhat irregular in attendance; but those in standards have come more regularly than usual. The results of the examination in December were fair."

Anglo-Vernacular and Station Schools at Sholapur.—Mr. Fairbank writes:—"These two schools are practically one. In the eyes of Government, they are separate, but the A. V. School is only the next step beyond the Station School. The Station School carries the boy up four grades, and the A. V. advances him four grades more. During the past year the question has not been one of numbers. Rather it has been how to select the material. Boarding departments of schools are considered suitable almshouses in famine time. Application for entrance to the school was almost always through the boarding Department. Still such applications were not always refused. So far as could be judged, worthy boys were received from as many localities as possible. She statistics of our school show no addition to the churches, but I know that a number of boys have come out as Christians, and were to unite with the Church on confession of their faith, when the outbreak of the plague drove all the boys to their homes. Up to this time the boys have had no quiet place for study except our verandah. But a study room—it is
too small to be dignified with the word Hall—is in process of erection, which I hope may be available before the school opens again."

7.—COMMON AND VILLAGE SCHOOLS.

The reports of the common schools contain many accounts of children suffering from famine, or bereaved of parents by the dreadful plague. But sad as they are, as showing the real condition of the people in the villages, the limits of this Report forbid our quoting them.

Schools in the Jeur District.—Mrs. Bissell writes:—"Of the seven schools under my care, two have been closed on account of proximity to plague districts, and are not likely to re-open very soon. They had of late been quite promising of the fruit we most desire to see, and we were sorry to have them closed. The remaining five village schools seemed about to die out entirely, the stress upon the people was so great for food. Parents had to go to relief works, and of course their children with them, that they might live and not die."

Common Schools at Wadale.—Mr. H. Fairbank says:—"I have watched anxiously the effect of the famine on my schools. The reductions of the past few years have brought down the number of day schools from 17 to 10, or, including the school at Amarapur supported by the Mission Agents, 11. Some of these, as Newase and Mukindapur and Pimpri and Zawkhede were discontinued, because the population supplying the schools had all gone to relief camps. Others dwindled somewhat during certain months when times were the hardest and relief camps conveniently near. In these schools the percentage of girls is increasing. At Shingave there are over 20. At Bhende, Bedgaw and Chande the number of girls is large. These girls are so useful at home that sending them to school means much self-sacrifice on the part of the parents, and it is only recently that they have shown this self-sacrifice. Formerly if a girl was to be educated, she had to come to Wadale to the boarding school from the very first."

Village Schools in the Rahuri District.—Dr. Ballantine says:—"All village schools were more or less affected by the famine, but very few were entirely given up. The people in many towns went to the relief works with their children, leaving their houses locked up. In such places the schoolmaster went too, and held school in their free hours, and enough was learned to recite to the inspector when he came round. Since October the schools have been unusually full."
At Mirazgaw.—Mr. Bissell reports:—“Early in the year the people all about us began suffering from famine. In consequence the work in the school was greatly hindered. For two months it was closed altogether. During the most trying times, some of the poorer children were given a little grain each day, and also a few articles of clothing. At the close of the year the day school enrols thirty-six, out of whom eight are children of Christians. There are five standards in the school. The plague in Ahmednagar has prevented the boys in the fifth standard from being taken in there.”

Village Schools at Sirur.—Mr. Winsor says:—“Our village schools have been seriously affected by the famine and plague. Families scattered, homes left so that they could go to seek relief upon the works set going, or to wander about seeking what might be found to eat in the wilds; and the sad, sad tales that could be told would unfold what now lies hid from view. The people are beginning to return, i.e., some of them, for many will never come back to the place they left, and some of the schools must necessarily be thinly attended for a year or two to come, but our teachers never had such opportunity to instruct the people in Christian truth as now.”

Mrs. Winsor adds:—“In one village we would like you to come at 12 o’clock and see the people from the village gather, all castes, to the noon prayer-meeting. A good reader, one of the girls, reads the Bible, and then how they sing the beautiful hymns taught by Anandraw, our teacher there! Think of it, 70 or 80 sitting down to a noon prayer-meeting regularly under the trees, our school-room not large enough to hold them.”

Common Schools in Bombay.—Mr. Hume reports:—“Notwithstanding serious interruptions on account of the plague and the famine, these schools are fuller, and in a more satisfactory condition at the close of 1897 than they have ever been before. The Mazagon school has been a most interesting centre for work. The attendance at this school rose, in October, to more than one hundred, and the Sabbath School, connected with it, has attracted a goodly company of men and women, as well as children.”

The Parel and Clifton Schools, Bombay.—Mrs. Hume says:—“Before the end of January, the Parel School, the Clifton School, and the Middlesex School, had all been closed; the plague had seized every neighbourhood; and multitudes had fled! The teachers held on to the last, willing to risk anything rather than to lose their pupils. But the orders from city authorities were per-
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The Parel School was reopened in June! We have had 98 pupils in attendance there of late, and for some months an average attendance of as many as from 70 to 78.”

The Middlesex School.—“In April the Middlesex School was successfully re-opened, and since June, it has been better attended and more thoroughly sustained than ever before. The people are more than ever friendly. The children dislike to be absent. The Sunday School there is one of the best attended services we have, a number of women always being present.”

Low Caste Boys’ School, Bombay.—Miss Abbott writes:—“The school for low caste boys, which has had rather a precarious life for two years, was revived again in June. The plague had been very bad in that vicinity for months, and our people had moved away by hundreds. When the school began, the majority of the children looked hungry and forlorn, many were orphaned by the plague. For three or four months, I gave about half of the boys two quarts of rice on every Saturday, and many of them I had to clothe. Since the prices of rice and grain have lessened, the number of recipients has decreased, and now the supply is discontinued.”

The Spalding School.—“The Spalding School for high-caste boys had a break of only a month all through the year, although the numbers were about a half for three months. The school is in a good locality and is now in a very thriving condition. The boys are being well drilled in Bible stories, the Catechism, and in the singing of hymns. For their prizes, the older boys received Testaments and hymn books, with which they were greatly delighted.”

Poor-House School, Bombay.—Miss Millard says:—“This is the only one of our schools that continued its work uninterruptedly through the plague. The children all living within the poor house wall, and thus under the control of the Superintendent, are obliged to attend regularly. Being so poor there was no place to which they could fly as did others. Strange to say there were only one or two deaths inside the poor-house, while outside there were hundreds dying daily. Much, no doubt, was due to its being kept so very clean.”

Common Schools at Satara.—Mr. Bruce writes:—“We commenced the year 1897 with two schools in the city. These continued with perhaps less than the usual attendance during the first six months of the year. Then the famine became so severe that the little hungry boys had no interest in their studies, and they knew not
what to do. They belonged to the poorer classes, and it seemed to us that the time had come to give them a little help from the famine funds in our hands. We therefore obtained 50 common native blankets at a cost of about one rupee each, and when all was ready we quietly drove to the nearest school. My son and daughter guarded the entrances, lest the school should suddenly have an unwonted increase of pupils, while I gave a blanket to each pupil actually present. We then hastily drove to the other school, lest some 'little bird of the air' should be there before us with the wondrous news. The 50 blankets were thus disposed of, covering the entire attendance of both schools. Consternation seized the boys and girls in the region of both those schools, and the parents said: 'If we had only known, we would have had a hundred children present.' ‘True,’ I said,'but we did not wish you to know. You must send your children to school to study, and not to receive clothing.' Nevertheless, from that day the schools began to enlarge until the first one numbered a full hundred pupils. Among these were 20 to 25 bright and interesting little girls. Our resources were taxed to the uttermost to provide teachers and accommodation for this large increase; but we were able to hire an outside verandah near by, and the girls were sent there to form a new school. The large numbers continued for some time until the plague broke out in the city, and the people were scattered. I am sorry to say that school No. 2 had to be discontinued about the end of the year, because the plague had found its way into that vicinity.

The Child School at Wai.—Mrs. Sibley says:—‘There are now three standards taught in the Child School which was opened a year and a half ago. Owing to the hard times the school fell off in numbers for a time. Every child who was able to earn even a little was needed to keep the family in food. Near the close of the year the children began to return to the school, and it is now prospering in every way.’

Common Schools at Sholapur.—Mr. Harding says:—‘Our Schools at Sholapur, until they were disbanded by the plague in October, had made good progress, and were really in a better state than ever before. As it was deemed expedient for the scholars to leave Sholapur and go to their villages, we have arranged as far as possible for most of them to continue their studies where they are. Among those received to the church at Sholapur, were two who were connected with our school's fifteen years ago, and they date their first impressions from that time.’
At several of our stations a number of orphans have been received and cared for. The two hundred that have been taken in Bombay have been described elsewhere, (page 36). There are fourteen plague orphans at Sholapur, some of whom are wee babies. We cull the following paragraphs from the reports received:

**Elder Lambert's Visit at Rahuri.**—Dr. Ballantine says:—“In July we received a visit from Elder George Lambert. At that time a small baby was brought to us which had been forsaken by his mother. It was about four months old. The father did not know what to do with it, so after carrying it about for a week, he brought it, drugged with opium, to us. Mr. Lambert was interested in this baby, and gave us Rs. 15 to pay its expenses for several months. His name is George, and after many ups and downs he has grown strong and plump, and now is a fine boy. Several little babies were left with us by their mothers who could not care for them. In all there are ten, and they are doing well.”

**The Orphanage at Satara.**—Miss Bruce writes:—“Callers would not find us 'at home' on a Thursday evening, for we have a pre-engagement to dine with our waifs and strays once a week. Some of the pleasantest evenings of 1897 have been spent there. Our repast is spread for us on the floor of the large dining-room. We glance into the kitchen before we sit down. A model kitchen this is, transformed by window and bath-place so as to be well-nigh unrecognizable for the same cobwebby inner chamber that it used to be. There are fifteen children in all. A worthy Christian woman, mother of several of our Mission agents, was providentially secured to take charge of the Orphanage. One of her sons is with her as a helper. ‘See, they have our dinner ready, and we sit down to eat with the orphans. How they love to share their humble meal! When all is over, they toddle out of the further door to wash each his little dish. Then they come back and settle down like wall flowers all about us, till we gather them in a semi-circle and our devotional exercises begin. They recite their verses and sing their favourite songs. Then, in kindergarten fashion, we tell them some new story from the Word of God. Gungu, the oldest among them, is a beautiful Marathi child, who has lost her father, mother and husband. Now she has no relations whatever, and was found by our pastor while begging her bread about
the street, September 1st. Before the end of the year he had the
great reward of baptising her upon profession of her faith in Christ.
Thane, our youngest pet, has a remarkable memory, and a sweet,
unconscious way of singing, even in public before a crowded house.
She is much in demand at School and Sunday School, as well as at
these impromptu Thursday gatherings. Between the oldest and the
youngest, range boys and girls of different castes, dispositions and
abilities, for each of whom we feel a particular love. Brother Henry
has from the first relieved us of the business charge of the Orpha­
nage, keeping expenses as low as is consistent with good health, and
proving himself a 'friend indeed' to the children. We thank all
those at a distance who have made it possible for us to save these
little ones here."

**Orphans at Wai.**—Mrs. Sibley says:—"Early in May,
one of the Christian teachers found near our house five little boys in a
starving condition. On inquiry he learned that they were brothers,
and that their father and mother had died of cholera within a few days
of each other at one of the Relief Camps near Satara. After their
parents' death, the boys started for their village beyond Wai, begging
their food and sleeping under trees by the wayside. They were able
to obtain very little food and by the time they reached Wai were nearly
starved, and the baby was very ill. The older boys had carried the little
ones in their arms, and had come slowly. The eldest boy was about
eleven years old. The teacher took them in and cared very tenderly
for them. When we returned from the hills nearly a month after
the boys came they were doing well, though it was several months
before the little one showed much gain in strength. Now all are
strong and well and happy. The three eldest attend our Station
School, and are very bright boys. Several relatives of these children
came to see them, but all were poor and in need of help for themselves,
and seemed as glad to leave the children with us as we were to keep
them. In November a poor potter, whose wife died leaving a little
girl about a year old, after vain attempts to induce his brother's wife
to care for his baby, brought the little one to us. He begged us to
take her and save her life. She had had little food and care, and much
opium, and was very frail and weak. She is still delicate but greatly
improved and seems content and happy. We are very glad to have
these six children to care for; and trust they will grow up to be a
blessing to their own people."
VI.—SUNDAY SCHOOLS.

Synopsis.

Number of Sunday Schools...130  Number of Christian pupils, 2,242
Number of Teachers  .. 295  Whole number of pupils ... 5,781

Sunday Schools at Wadale.—Mr. Fairbank writes:—
“Sunday Schools depend on the day schools, except in one or two
villages, and they have been attended regularly or not, according as
the day school flourished or were discontinued. The ‘Balshikshak’
and Mr. Bruce’s leaflets have been very helpful in these Sunday
Schools.”

Sunday Schools at Rahuri.—Dr. Ballantine writes:—
“The Rahuri Sunday School is of unusual interest now. It is quite
a puzzle to find room to seat all the children. After the seats are
filled the little children sitting close together fill up the aisle and all
the space close up to the pulpit. The organization of the school is
better than it has ever been, and all show great interest in the lessons.
The Golden Text is learned by old and young without exception. The
Church building which has been twice enlarged is far too small for
ordinary services, and on occasions of unusual interest many have to
sit outside. There are many flourishing schools held on Sunday in the
villages.”

Sunday School at Mirazgaw.—Mr. Bissell says:—“The
Sunday School at Mirazgaw has kept up nicely throughout the year.
The majority of the school children attend regularly, and often we have
a goodly number of adults. The Sunday School lesson notes, prepared
by our honoured Senior Missionary, Dr. Fairbank, are of great help
to teachers and pupils. They would not know how to do without
them.”

Sunday Schools at Sirur:—Mrs. Winsor reports:—Since the plague has subsided, our Sabbath Schools at the Station
have been gathered together again. There are three interesting schools
among as many different castes for boys and girls. We are indeed
greatly indebted to our ‘home friends’ who have so kindly kept us
supplied with bright cards as gifts for all these scholars. Many of the
Sabbath Schools in the outside villages have continued through all the
year. When our school teachers brought in their reports the other
day, K. from Wagolice, gave the church a collection of 3,000 cowries
(currency shell) which the heathen boys and girls in that village
Sabbath School had given to the Christian Church. But I must no
forget the assistance we have had from the Columbian Press, in the leaflets it has given. Not only the Sabbath School scholars but all readers beg for these leaflets. The happy selection of subjects has done much to attract the attention and interest of all. For instance, 'Famine,' 'Earthquake,' 'Plague,' and 'Safety in Christ,' have followed each other in regular order, and now in these days of quarantines, 'Where is your Pass?,' is pre-eminently a tract for the times."

Sunday Schools in Bombay.—Mr. Hume writes:—"Our Sabbath Schools were never so large and never so prosperous as they are at the end of 1897. At our church Sabbath School we have had as many as four hundred and fifty present, but as this large number cannot be accommodated in any building which we have, the school has been divided, and the little ones now meet at the school house, but the arrangement is most unsatisfactory. What is true of the Church Sabbath School may be said also of those for non-Christians. They are so full that we have no room in which to properly accommodate those who come. The children gladly commit to memory Bible verses and Christian hymns, and all, both young and old, seem eager to hear the truth."

Miss Abbott says:—"The last seven months of the year the three Sunday Schools in my charge have all increased in numbers and in interest. Especially the Sunday School in connection with the Girls' School. There have often been over an hundred in attendance at the latter, requiring seven or eight teachers. It has been a pleasure to see the readiness of the volunteer teachers to engage in this work, and their very regular attendance. If an outsider could understand the answers of the women and children, it would be difficult for him to believe that he was not in a Sunday School for Christian children."

Young Men's Bible Class.—"In our Church Sunday School, I have a class of eighteen or more young men. All of them are in business of some kind and taking their places in the Christian community. Often a Hindu strays in, or is invited in. To one of these I gave a Bible for a Christmas present. He said: 'Are both of the books here?' Yes, I said. It is the whole Bible. 'I thank you, very much,' he answered. 'I am so glad to have it all, I have wanted to read it all.' The class meet with me one evening in every month, spending the time in social and spiritual converse. Nearly all are actively engaged in service for Christ, by preaching, visiting hospitals, distributing tracts etc."
The Sunday School at Satara.—Mr. Bruce says:—

"The Sunday School in connection with the Church at Satara has developed a good deal of interest during the year. It has been conducted by the Missionary, and has been made the occasion of imparting a great deal of Scriptural knowledge in as plain and simple a manner as possible. It is attended by most of our Christian community and by the children of the day schools. The attendance varies greatly with the season of the year, ranging from 30, the lowest number (May 9), to 215 the largest number on August 15. The average attendance for the first quarter was 103, for the second quarter 70, for the third 136, and for the fourth 108, making the average for the year 104. We use the International Series of Lessons, simplifying them for the younger pupils, and the Providence Bible Pictures add greatly to the interest of old and young. With the help of these pictures the quarterly review lesson has become very attractive, and is looked forward to with a good deal of enthusiasm."

VII.—THE CHRISTIAN COMMUNITY.

The Queen's Jubilee.—Dr. Hume says:—"The Jubilee in honor of the sixtieth anniversary of our noble and gracious Queen's reign was most loyally observed by Christians of the American Marathi Mission. Appropriate services were held in several of our churches. One of our Christians, S. Modak Esq., went as one of a Committee of three to Simla to present to the Queen, through the Viceroy, an address on behalf of the entire Protestant Indian Christian community of the land. Mr. Modak was selected as the representative of the Christians of Western India."

Mission Agents in Famine Relief.—Mr. Bissell writes:—"The Mission Agents took great interest in looking up and reporting needy cases. In some instances, their entire time was given up to distributing help. Word came to us from Christians and heathen in many villages, that really the friend worth having, in time of need, was the Christian teacher, or preacher, or pastor or Bible-woman. 'These are the ones,' they said, 'who really care to, and try to help us.' If the story of all the keen suffering in the famine cannot be told, neither can the story of all the relief distributed be told. The people who were clothed and fed; the farmers, whose last surviving pair of oxen, out of perhaps ten head, was kept alive, or who received necessary seed for sowing; the weak and feeble who were helped to camps of
relief; the widows, the orphans, the homeless, the sick who were cared for months together; people of many castes and some who had never in their lives taken charity, all these may not know how to express their feelings of gratitude, but they all did feel grateful.

**The Widow's Two Mites.**—Dr. Hume writes:—"Some touching exhibitions of principle and devotion to the church often occur among poor Christians. Not long ago a Christian widow brought three rupees and five annas, saying it was what she had saved with the purpose of putting it into the collection at the annual meeting of Christians. The plague had prevented the meeting, but she wished to have the money used for God's work in some way. At the same time she brought her regular tithe of one anna for two months. This week a Christian widow sent from a village thirty miles away one anna in stamps as her tithe."

**A Young Men's Home.**—Mr. Abbott writes:—"I have for a long time seen the necessity for a 'Home' for Indian Christian young men who come for employment to this city. As a rule they have to begin on small pay, insufficient for their expenses of board and clothing. The consequence is, that they have to put up with the very worst accommodation, being crowded into the one room of the family with whom they may secure board. With insufficient, or unwholesome food, uncomfortable surroundings, and not the best of moral influences, their condition is far from happy or desirable. Our present house, giving me room for starting a home on a small scale, I have been able to give a home to twelve young men of slender means. All but two are engaged in manual work, as carpenters, mechanics, or in printing presses, as it is my special aim to encourage those who are turning their course to mechanical arts. The rules of the home are simple. All are required to give me the whole of their monthly salary. This is put to their credit in a bank account, and the expenses of their board and washing deducted. The balance is at their disposal, whenever they wish to draw it out. This secures the regular payment of their board, and encourages economical habits. They have a separate room for evening study and reading, and every evening they come together for a short Bible study and prayer. By occasionally visiting the shops where they work, I am able to advise and encourage them by such reports as I may hear from their employers. I have thus been able to help these young men at that period of life when they especially require help, counsel and protection in a city so full of pitfalls as Bombay."

**A Pleasant Testimony.**—Mr. Bruce writes:—"At one
VII.—THE CHRISTIAN COMMUNITY.

of our outstations there had been some cases of plague which were concealed from Government by the village authorities. Our preacher, however, reported the matter to me, and I conveyed the information to the Collector, who took prompt measures for disinfecting the place. As there was danger of infection in the village I told the preacher not to send his children to the Government School. The people were very angry with the preacher for reporting the plague in their village, and when they saw that his children were not coming to school they reasoned among themselves as follows:—'The Christian children must be having the plague, and their father is concealing it. Now we will have our revenge.' So a dozen of them came to the preacher's house in the early morning, and said, 'Have your children got the plague that you are keeping them out of school and concealing them?' The children had not yet risen from their night's rest, but the father soon mustered a lively group on his verandah, and they began to sing a favorite Marathi hymn, 'Christ is my Saviour, He is very dear to me.' The astonished villagers saw that there was no concealed plague there, but they were convinced that there was a reality in the Christian's hope far beyond all that they had ever known of their own gods of wood and stone. 'Out of the mouth of babes and sucklings thou hast perfected praise.'

Special Meetings during the Year.—Miss Bruce writes:—'After our home-circle was reduced by one-half, our native Christian friends were called in so much the oftener to keep us company and promote good cheer. We held a popular series of evening tea-meetings weekly during the rains, and these were attended by all the adults in our community. My father, brother and I could easily share between us the responsibility for the meetings, eighteen in number, which we found to be appreciated no less than the tea. Four times my father gave addresses, principally upon Old Testament Prophecy, twice as often my brother threw Historic Light upon the Word of God, while my own six subjects ranged as far apart as a Women's Examination upon Parables recorded in Matthew, and an account of my delightful tour to Benares and other northern cities (September 29—October 21). This tour, undertaken primarily in the interests of the Balbodh Mewa, furnished, later on, the fruit for a wondrous tree around which we all gathered on Christmas Eve. Wooden toys, brass work and Benares dolls, with novelties from Delhi, Agra, &c., were sold off the tree at auction, the standard of currency being verses from Paul's Epistle to the Philippians, which has a new interest for our people now.'
The highest bid, that is, a promise to learn by heart the whole epistle, 104 verses, was made over and over again for these treasures from the North. Then less venturesome ones were allowed to bid against each other on a smaller scale, and every thing secured by them was laid aside to be redeemed at their convenience. The number of pledged Bible verses ran up into the thousands, but at the close of the evening we surprised all our debtors by setting them free! If they had only known a little earlier that we should take the will for the deed they might have bid recklessly. As it was, however, the seriousness of their bids, and final relief from the accumulated responsibilities of the evening, together with a free distribution of the very gifts they had chosen, made this a memorable Christmas for them all. It was such a celebration as we can never have again, now that its secret is divulged, and was only one of many pleasant meetings during the holidays amongst our parishioners. This year, I have numbered a few British soldiers who come to me for the study of God's Word every Sabbath, also a family of Eurasians in the Sudder Bazar for whom I have held Tuesday afternoon services. There has been encouragement on every hand. Like the native regiment that left Satara a few months ago, it seems to us that we too, though crippled in number, have been ordered 'to the front.' We have often remarked upon it—how the work and responsibilities press increasingly upon us. Thank God for the assurance that we fight no losing battle!

**English and Marathi Bible Classes at Satara.**—Mr. Bruce says:—"At the beginning of the rains a little class, for the study of the English Bible, was formed by my son, Mr. Henry Bruce, and has met twice a week. It began with only three or four of the more advanced teachers, but it now numbers about 18 members. In half a year's time the class has read with some thoroughness the Gospel of Mark and the Books of Proverbs, giving attention to the subject matter as well as to the English, and there has been a noticeable increase of studiousness, and of power to understand English, among our young Christians. The Sunday-noon meeting, which was established by Mrs. Bruce more than thirty years ago, has, since her departure, been in the care of my son. It is attended by a good many of our Christians, and some times numbers as many as thirty attendants."
Advance among Non-Christians.—Dr. Hume says:—

"On its surface the non-Christian community in my district shows the most advance. Comparatively few Hindus openly express doubt as to the very great value and even the superiority of Christ's religion to their own; many recognize His power to strengthen His followers and to help all men, and a larger number than ever have accepted Him as Guide, and been baptized and received into church fellowship. In some places many others seem likely to follow the same course."

Caste the Great Hindrance.—Mr. Bissell says:—"More and more am I convinced each year, that the system of caste is the greatest hindrance in this land to the spread of the Gospel. What bitter division it causes! How utterly foreign to these people is the idea of brotherhood as Christ taught it and lived it! Everything in India has to be done with a certain regard for caste: famine relief camps, quarantine stations, plague hospital, segregation camps, the arrangements at railway stations, secular schools, temples, pilgrimages, the arrangement of their very villages, everything that is done by the public, or for the public, must be planned with reference to caste. It is a useless burden to all, and a barrier to progress. It must all go before the march of the Spirit of Christ."

The Power of Caste.—Mr. Bruce says:—"While there are multitudes in India whose hearts are overflowing with gratitude to Missionaries and friends from America who have ministered to their needs in the time of famine, there are other multitudes whose notions about caste are so strict that even in their sharpest distress they will not accept the proffered aid. At a village fourteen miles distant some of our native agents found a man and his two little boys in a starving condition. The sufferers were told to come to me, and so they did, though, on account of their weakened condition, it took them three days to make the journey. The two boys were taken care of, and the man was given three rupees, about ninety cents, that he might hasten back and save his wife and infant child whom he had deserted. The man seemed greatly pleased, and, leaving his boys, went away. But after an hour or two he returned in great distress of mind, saying that the children would grow up in the Christian religion, and would lose their caste. He could not be persuaded that it would be better for the
children to be left with the Missionary, and he departed, saying: ‘I will bury my children, but I will not leave them here.’ And so he took them away, without doubt to meet death by starvation.”

The Natural Heart.—Mr. Gates writes:—“The non-Christian will let his neighbor die without an effort to save him, or an inquiry as to his welfare. He reckons his responsibility for his brother as Cain did. I was recently in a little out of the way hamlet where more than twenty persons had died of starvation. There were friends who would have sent them help if their condition had been made known. The plague has also shown the natural heart. The language of Rom. I. is not too strong to describe it. Parents can disown their children, or shut them in the house, lock the door and run away, leaving them to die.”

Interesting Inquirers.—Dr. Ballantine writes:—“There are some interesting cases of inquirers among our Hindu friends. One young man prizes his New Testament above every book and says ‘I truly want to obey every command of Jesus Christ.’ If he and others only dared to say what they think it would lead India a long way towards her freedom.”

Another Case.—Mr. Gates says:—“I met a young Brahman student of a college, who came twice to see me. He is one of the most honest inquirers among the high castes whom I have met for a long time. He asked a good many questions, among them this:—‘What do you consider the central truth in Christianity?’ I said it was God’s love for man and His desire to save him. He replied, ‘That is just what I find in reading the Bible, and I love to read it.’ He carries some portion of the Bible with him all the time. He said—‘I am going to become a Christian before I die, but I am a younger brother, and I cannot do it now.’”

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:

Statistics of Bible-Women's Work for the Year 1897.

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>Number of Bible Women</th>
<th>Number of times Preached</th>
<th>AUDIENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
</tr>
<tr>
<td>Bombay</td>
<td>Six</td>
<td>1,152</td>
<td>2,720</td>
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<tr>
<td>Ahmednagar</td>
<td>Twenty-two</td>
<td>2,337</td>
<td>2,448</td>
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<td>Wadale</td>
<td>Five</td>
<td>755</td>
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<td>741</td>
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<td>978</td>
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<td>Three</td>
<td>753</td>
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</tr>
<tr>
<td>Bassein</td>
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<td>225</td>
</tr>
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<td><strong>Total</strong></td>
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<td>11,674</td>
<td>37,235</td>
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</tbody>
</table>

The Bible-Women's Training School.—Mrs. Bissell says:—"The training class has suffered less from interruptions than most of the work. Aside from one or two cases of illness, the seven young women of which it was composed, have pursued their studies and other work with great regularity. Of course their outside duties, visiting, teaching and so on, have been subject to the same hindrances as those of other women. They passed a very good examination in the Bible lesson, those of longer standing also in Manual of Hinduism. This class is to be discontinued for a time for want of some one to superintend the work, who can give it the time and attention it demands to make it a success."

Bible Classes.—Mrs. Bissell reports:—"The usual large class of Christian women has not lacked in interest during the year. Their semi-yearly examinations were very satisfactory. Of course the work of the Bible-women and teachers has been much interrupted. During the last two months of the year there was so much plague in the city that they were advised not to visit in certain localities and besides, many people had left their homes and gone away for fear of what might happen. The classes of women in the villages have been very irregular, some of the time hardly existing, on account of the great scarcity, but some good work has been accomplished. A
few classes have done good work. The women in charge of them are becoming more and more interested, and it is certainly one of the most important of our village efforts, that of instruction of the women, Christian and non-Christian."

**Work of Bible-Women.**—"Although our regular work has been much interrupted, yet what we have done in the way of relief has been helpful, and brought us very near the people. Those who had opposed us, and desired no knowledge of our ways, have felt the kindness when sharing in the distribution of grain or clothing. They have seen that at least we were their friends.—Work among the women has proceeded quite regularly, only classes have been smaller, those among the very poor having to resort to all sorts of methods to secure their daily bread. Many have been upon relief works for months at a time. But the Bible-women and teachers have faithfully followed up those who were available, and the four classes of outside women, Christian and non-Christian, readers and non-readers, who came up for examination in October, were as well prepared on the assigned lesson as could have been expected. More than that, there has been a silent work going on among them during the year which has resulted in the decision of quite a number to take a stand for Christ. They have come forward since the examination, been baptised and received into the church. One of these women was a pupil of Miss Fairar's, when a little girl, and remembers much that she was taught so many years ago. Providence seems to have guided in the forming of a class in her neighbourhood, and the seed so long buried sprang up and bore fruit."

**Zenana Work in Ahmednagar.**—Miss Stockbridge says:—"The Zenana Work has been encouraging during the past year, notwithstanding all the difficulties we have had to contend with. The different families we have visited have appeared to take more interest in our visit and also paid more attention to their several studies. Many of them are now reading books, who two years ago did not know the alphabet. Some of the women have committed to memory several of the New Testament parables and verses from the Psalms. The last few weeks of the year our work has been rather interrupted on account of the plague, but still we did not discontinue our work among the women. Some families left the station and others went to live in gardens and fields and villages a few miles from the city. These families we continued to visit as usual. It was a new experience for us to continue our work in this way, driving out every
VIII.—THE NON-CHRISTIAN COMMUNITY.

day to these gardens and fields and sometimes to the villages, but we enjoyed it, and felt repaid for our trouble when the women greeted us so cordially, and on leaving them they invited us to come again.”

**Women’s Work at Wadale.**—Mr. Fairbank writes:—

“Work for women has been going on regularly as one can see from the report of the churches. Women are coming into the churches as fast as the men. The three Bible-women at Wadale and the two Bible-women at Dedgaw, have worked regularly. Relief camps have been visited when practicable and the Dedgaw Bible-women have had exceptional opportunities for this kind of work. All these women feel that the famine has opened wide doors that were shut before, and are doing their best to enter them.”

**At Rahuri.**—Dr. Ballantine says:—

“Everyday work among the women has gone on. In the relief camps, in their homes, in the Mission compound, early and late, these women of different castes and circumstances have been our care. The record cannot be written. Hundreds have been given work and food and garments, and love and life itself, and have known that all came from the Giver of every good and perfect gift.”—Bible-women and voluntary workers have labored most faithfully with untiring zeal, yet they are very few to labor in so great a field.”

**Women’s Work at Sirur.**—Mrs. Winsor writes:—

“This has indeed been a strange long year—with the famine, and the plague, and then again the famine! There was a time when I would gladly have taken my blanket and small tent and sought for my ‘Juniper tree’! But when my heart had almost failed me, for the sadness I had for the poor weeping women and crying children, then abundant help came, our hearts were filled with gratitude to the donors, and we said truly ‘God hath not forgotten!’ None too soon came that generous assistance which saved the lives of thousands in our field! Help for the Famine, but alas! where was help in regard to the scourge? It worked on, taking the bread-winners and leaving many poor widows, who now come to us, and to our Christian women with their sorrow and grief. The hearts of all are humbled, indeed. All call the Bible-women to their homes and look to them and their words for comfort. Some of our Bible-women were obliged to go to the segregation camp. But there also they proclaimed Jesus in such a way that their heathen sisters exclaimed, ‘What is it that sustains you? How can you sing those hymns to us, and talk and be so happy when to-morrow even you may be taken to the Hospital never to
On Plague Duty.—The authority came for my Shantibai to search among the zenanas for plague-stricken cases. She felt that it might be the giving up of her life, but she heartily took up the work. The chief plague authority says in appreciation of her services:—

"Shantibai is a most important person just now, and she is invaluable in visiting purdah women. I believe she is thoroughly trustworthy, and as, you know, we are making new arrangements for visiting houses her presence is urgently needed."

Eagerness to Hear the Gospel.—"As we have been in the villages in various regions for the Relief works, I have had truly wonderful opportunities for meeting the women. Nineteen Kunabi women came at one time to escort me to their village to speak to them. At one village the women said: 'If you will always live here we will make you a room with our own hands.' There are many inquirers, indeed, we feel that the trials of these fearfully sad days are being overruled to bring many women to the foot of the Cross."

Bible-women in Bombay.—Miss Abbott writes:—"In January last, the Bible-women tried to do their work, but often had to walk long distances before they could find an open door, the people had so generally left the city. And even when people were found, they were not welcomed. One of the women went to Bassein to help in the work there, another went to a daughter who is in the Konkan. Each of these sent me reports of work done. In February, the husband of another worker was taken with the plague. She nursed him at home for the six weeks before he was able to be out again. Of course, all of this time, she was quarantined. Still another lost her little boy of the plague, and for more than a month she could do nothing. The fifth worker had constant attacks of fever, so she resigned and went back to her parents. By the first of April, most of the women were able to work and did so as far as was possible. Since June they have had no break."

Open Doors.—"Everywhere houses are opened to them, everywhere they are eagerly listened to. Many have said: 'Your God kept you Christians from the plague. He is powerful. we must worship Him.' It they would only say, 'We must worship only Him,' how our hearts would be gladdened; but in most cases, the Christian God is only another god worthy of worship. One man said: 'In olden times, God's ark was among the Philistines and they did not
reverence it, so God punished them with the plague; now He is doing
the same thing to us, for His word is among us and we do not receive
it and obey it.' Two or three years ago, women were afraid to have
their husbands know they were learning or studying about Christ; now
it is 'a sign of the times' that the husbands come in and sit down
with their wives, or sometimes if they are in the room, they will go out
and say laughingly: 'I suppose we must stay out while our wives are
being taught.'"

The Widows' Home.—"At the end of last year's Report
I wrote, 'there is a crying need for a home for widows,' but I had no
means. Last April, while taking rest among the hills, money
began to flow to me from America and England, mostly from
England, for the benefit of widows. When I returned to Bombay,
the last of May, I had the money but not the Home nor the Widows
Bowker Hall was needed for the great increase of pupils in the
Boarding School, and we were obliged to seek another house. It
seemed hopeless at first to find a suitable house for ourselves, but we
soon found a house which not only was desirable for ourselves and the
Missionary guests for whom we always wish to keep our house open,
but it was just the place for a Widows' Home. Having the house and
the money, I wondered where the widows were. Before we were set­
tled in our new house, a letter came from Pandita Ramabai, asking me
to take seven women from her. These and the two I had before in the
Converts' Home, made the nucleus of the new Home. Since the 15th
of June, there have been twenty-six women and seven children under
our roof. Two of these have found places for work, one has been
married, and two have gone back to their own villages. The latter
proved very unsatisfactory. Thirteen of these came from the famine
districts in the Central Provinces, the rest are from Bombay and other
of our own Mission districts. The women are of all castes, but came
to me alike in their poverty and distress. None knew how to sew nor
read. Some knew nothing of Christ, the others knew but little. A
few who came directly from the worst of the famine seemed to have al­
most lost their womanhood and become like animals. Within six
months, these women of differing castes, customs, and languages, can
now unite in singing many Marathi and Hindi hymns, their voices
blending harmoniously. They know the story of Christ; they can tell
many Bible stories; and some of them know the Saviour in their hearts,
They are all learning to read and write with various success. To see
them sitting in a class embroidering in silk or making their own gar-
ments, one wonders if it is possible that so lately they were in ignorance and dire distress. Most of them are intelligent women of good families and they are quick to appreciate their privileges and to benefit by them. Two of the women have been baptized and three of the children. My great hope is that these women and others who come in may become self-reliant, self-supporting, earnest, Christian women. It will be a long time before the Home can be self-supporting, and it will need the kind remembrance and prayers of friends."

Sufferers through the Plague.—"Late in January a little boy lost his mother and brother by plague, and that in our own compound. His father had died some weeks before. He has been supported since then wholly or partly by funds which came into my hands for those who suffered through the plague. Very soon Hindu women, widowed by this fell disease, came to me for help, and with the need came the money. Either personally or through the pastor of the church, many sad cases were relieved. In June, I opened a working class for widows in great need, and for six months I had from twenty to twenty-five come regularly to the house for five hours of sewing, for which they were paid liberally. The first half-hour was always given to Gospel study. The sewing was done for the famine orphans in our Station Boarding-school, and for the sufferers by famine in our Mission districts."

Bible-women's Convention.—Miss Millard writes:—"The Bible-woman's annual meeting, of which I had charge this year, was held in our own house and was attended by the Bible-women of the different Missions throughout the city. On account of the plague and the unavoidable interruption to their work for the first six months of the year, the meeting was only continued for three days, and their annual Bible examination was dispensed with altogether. Missionary ladies and gentlemen, and the pastors of the different native churches gave addresses. The general subject of the meeting was the Christian Church. Some of the subjects chosen were, 'The Formation of the Church,' 'The Growth of the Church,' 'Constantine and his Times,' 'The Reformation,' etc. The occasion was seemingly enjoyed by all, and we closed with a social hour."

Terrible Results of the Plague.—"At the opening of the year, poor Bombay was almost paralyzed by the plague, hundreds of thousands of people having left the city and schools, colleges, shops, and mills, and business of all kinds was closed for months. From the first of June, when we were able to begin our work again, it was sad in
the extreme to listen to the heart-rendering stories of the women among whom we visit. Without the Christians' hope what comfort could we give them? In almost every house one or two had died, and in some houses father and mother, and almost the whole family had been taken, and so many have been left widows, poor things!"

**Condition of the Widows.**—"One child-widow, whom I went over and over again to see, could not be persuaded, for very shame, to come out of her dark corner, as they are taught that they are a disgrace and an ill omen to other people. I have since seen her and she begged me to bring her something to read. I suppose, in a more orthodox place than Bombay, she would be denied even that consolation. Another woman of the same caste, whom I had missed and whom I supposed had moved away, sent for me one day and told me of her husband's death. When I asked why she had waited six months before sending for me, she replied: 'For very shame.' In another house, where the father and mother and two brothers were taken, two widows were left, one of whom was only twelve or thirteen years of age. She had been accustomed to have her Scripture lesson with me whenever I visited the house, but now she feels very shy about reading because it is not supposed to be the thing for a widow to do, and people will laugh. In fact it is not proper for a widow to do anything that will give her the slightest pleasure, or help her happily to pass the long hours of the day. In that same tenement house, but in another family, a young man recently said to me, 'Have you noticed that little girl who stands by your knee whenever you come, and drinks in every word you say? Well, her mother does not care at all for the Scripture lesson you teach, but that little girl never forgets anything you say, and she simply refuses to worship idols since you began to visit here. Every day her mother says to her—'Go and do your puja,' that is, perform the idol worship, but she always says 'No, I will not, the idol cannot hear me, what good will it do?' Since the above occurred, the mother herself has completely changed and I now have no warmer friend in that house.'"

**The Great Need.**—"I have told these incidents to show how much need there is of work among the women in their houses; for oftentimes when the men are willing and anxious to break away from what they know to be senseless customs, the women insist upon the observance of all rites and ceremonies. For the sake of peace in the family, many outwardly conform to that which they know to be wrong. Some of these same women have listened as never before,
since the afflictions of the past year, and we have never been called into so many homes or had such a warm welcome as during the last few months of sorrow and suffering. We pray that we may have wisdom in presenting Christ to them ‘If haply they might feel after Him and find Him, although he be not far from every one of us.’”

**Women’s Work at Roha.**—Mr. Bawa says:—“Considering the many difficulties which those engaged in the preaching of the Gospel, in the Konkan, have to face, the nearly seventeen and a half thousand souls reached by our Bible-women during the year do not signify a very poor result. Our Bible-women preach in various ways, that is by house-to-house visiting, by touring in the villages and so forth. The house-to-house visiting brings under Christian influence the families of the higher as well as the lowest classes of Hindoos, or Mohammedans, Beni-Israel Jews, &c. &c., and the touring in the villages is carried on, on fixed days of the week, by walking or by cart, as the occasion may require. The villages Dhaman Sai and Sangde have required the special attention of our Bible-women this year, for the interest that the people have shown towards Christ. Ashtami, where most of our Christians reside, has a market of dried fish, which attracts crowds of people from such distant places as Satara, Sholapur, Poona, &c., to say nothing of the people residing on the range of Sahyadris, who are reached only by a very few preachers of the Gospel. Our Bible-women avail themselves of this precious privilege of delivering the message to such of these as Providence thus brings within their reach.”

**Women’s Work at Sholapur.**—Mrs. Harding writes:—“Our work here among the women, though much interrupted, has a bright side as well. During the first appearance of the plague in our city, I went out one day, with a young Missionary friend, who had herself been caring for plague patients in one of the hospitals in Bombay. The women where we were visiting seemed frightened. We wished to give them courage by telling them of God’s care for them, and turning to my friend I said, ‘See how God took care of this one, when she had sick people all about her, for whom she was caring as well!’ The women’s faces brightened and afterwards they spoke of the cheer we had given them. And others too, seemed to have more courage and reassurance because we, and some of our Christians, stayed on here during the ravages of the plague. We have had but one Bible-woman here for some months, and she
IX.— WORK AMONG WOMEN.

has visited the few families whom she could reach, much oftener than she could ordinarily have done. There is one, a high caste woman, young and of pleasant features. Her mother, her husband, and three others of her family died of that dreaded disease, the plague. Her husband was very kind to her, a well educated young man, getting a good salary, in some railway service. I felt much for her as I met her once or twice, and saw her sad face, and thought of her great loss. Yet she tried to be brave and was one of the few learning to read, or rather trying to recall what they already knew. She had the plague herself, and came to this hospital, to regain strength and to be cared for still longer.—Another case of interest was that of Y., a fine, tall woman who knows how to read, and enjoys books too. A goodly number of new books came for the hospital while Y. was there, which interested her very much. She loved to sing our hymns, and V. in her constant visits, sang many a hymn, and read and talked with her. Not long since, being much improved in health, she returned home. A day or two ago, she met our Bible-woman, and putting her arms around her, showed her great joy at seeing her again, and invited her to come and visit her, which V. will be sure to do, as soon as possible. Another young woman who interested us, was one who came from the plague hospital for further treatment. She was very weak and had partially lost the power of speech. Gradually, under the kind and faithful care she received, she began to speak sentences slowly. It was interesting to watch the poor body, and see how grateful she was for returning health and the ability to speak with more ease. As she listened to what was said of God’s great goodness to her, she would repeatedly assent, with tears in her eyes. She has gone now to her husband and children, but we hope to find her hut and visit her from time to time. Our Sholapur people being now wholly outside of the city, in thatched huts, it is difficult to know just where the different ones are.”

Importance of Bible-women’s Work.—Mr. E. Fairbank says:—“The importance of Bible-women’s work impresses me more and more. The houses of these people are often such hovels. The lives of the women are so common-place, with nothing to ennoble or enrich them. The women are such a superstitious and custom-ridden class that Christianity never will have free course among the people until these women see that there is something noble, holy and pure, for them to live for. I am thankful for the work of the Bible-women. I wish there were many more of them.”
Increased Interest in the Villages.—Mrs. Bissett writes: "There has been far more of interest in the village work this year than usual. People have been more ready to listen to the truth, and to many who have heard it for years, it has seemed to have a new meaning. It was as if they had just awakened to the fact that it was intended for them, personally, and they accepted it. In the little hamlet of Adawadi, about ten miles from Ahmednagar, is an interesting company of Mahars, all of one family originally. They have long known the truth, and for a number of years given up all idol worship, and observances of various days, such as the fifth day and twelfth day of a child, funeral feasts and so on; but here they stood. They seemed to think that was a good deal, and about as much as was necessary. It was no use arguing the case with them, and they were rather left to themselves for a time. Along during the rainy season, however, their attitude seemed changing. They received those of us who went to them gladly, and at last expressed the wish and decision to cast in their lot with the followers of Christ, and take His name upon them. So on the 16th of October a meeting was held in their midst, at which every man, woman and child, save one who was necessarily absent, arose and was baptized, twenty-five adults, and twenty children. People from the villages around came to see and hear, and were much impressed. One man of a company who had come from another village, said, 'We shall be the next to follow them. We have known the truth for years, but have been making excuses of one kind and another, and waiting. We have already decided the question and shall come.'

A District Convention.—"On the 21st December a meeting, or really a convention in a small way, was held in a mango grove, quite centrally situated for all those villages. Notices had been sent around and a good many came. Among them were thirteen from the village called Dongargan, and eleven of them were examined and baptized, two having been baptized before in connection with another Mission. As there were present enough of the members of the Pimpalgaw Church to form a quorum, it was thought advisable that they should then and there enter into covenant relations with it, and also those from Adawadi who had been previously baptized, ten of whom were present. This added much to the interest of the occasion. My son, Rev. H. G. Bissell, was with us and presided at
all the exercises. There were other baptisms also, so it was quite a red-letter day in the calendar of our village work, and we thanked God and took courage."

**In the Rahuri Villages.—** Dr. Ballantine writes:—"I have been obliged to tour single-handed a good deal this year, for our Station work is so increased that it needs constant supervision. Besides the large schools there are many caste men, women and children to be looked after especially. Now that the famine is over there have been one or two efforts to take some of these people back into caste again, but as these friends have no wish to leave, these attempts have so far proved unsuccessful. Very unusual interest is shown throughout all the district. Where it has been possible we have put off people asking for baptism, thinking that a time of probation would be a help to them. In other places we have felt obliged to receive them in large numbers, especially in a place like Khokar, where a Missionary formerly resided for years, and where much precious seed has been sown. Here the people have regularly attended the Pastor's meetings for many months, and have been well instructed. The work is far too great for one to oversee properly, and surely the laborers are too few for so great a harvest."

**Touring in the Satara Districts.—** Miss Bruce writes: "If blank pages could be allotted in this Report to the work not done, here is where they would occur—distressing blanks which stand for my mother's absence from the country. It can never be the same as though she were with us. So valued a worker, especially along evangelistic and itinerant lines, must be missed by those to whom she has bidden au revoir. Her work in the city has fallen to our charge, while that in the districts is simply waiting, neglected, undone, till reinforcements shall reach us. With a Bible-woman I have visited one of our out-stations, with my father another, and with my brother two more, but these were only transient visits, nothing to be compared with former years. My brother's trips to Karad are alluded to elsewhere. As for myself, I feel in the districts like a bird with a broken wing. It may be that this feeling will wear away after a while, but at present I find myself not venturing too far from the home nest."

**Touring at Sholapur.—** Mr. Fairbank says:—"At the beginning of the year '97, I had the privilege of being out in tents for a week. Morning and evening were used for preaching, and many an hour during the daytime for personal conversation. The sciopticon never fails to present a splendid opportunity for preaching the Gospel to hun-
dreds of people at one time. I remember the patel of one town receiving us very politely. He said no one had ever shown pictures in that town before. We reached the place a little late, but he sent messengers through the village and in a short time had gathered an audience of five hundred people—as attentive and appreciative an audience as one could ask for. This was in January. Last August I chanced to go near the same village and met this patel. He immediately came forward and made a low obeisance, and asked if we were not going to stop at his village, for, said he, we have not forgotten your Christian pictures and we want to hear more about Christianity.”

XI.—EVANGELISTIC EFFORTS.

Evangelism by Regular Meetings.—Dr. Hume writes:—“In a good many places this year’s experience has shown that one of the most helpful ways of influencing Hindus is to get them together in companies regularly every evening, in their resthouse or the schoolhouse, or in some private house, and then to read some parts of the Bible, to pray and sing, and to teach them how to pray themselves by praying aloud together, after the leader. In the Maliwada section of Ahmednagar, and in a good many towns it has been inspiring to see large companies gathered together night after night in this way.”

Evangelism by Personal Conversation:—“So also conversation with individuals is more and more taking up the time of preachers, and there is less of street preaching. This is more the method of the Master, and more encouraging. Unless street preaching leads to personal intercourse on spiritual things its main object is not secured. Not only conversation but also conviction and acceptance of Christ’s help is following this conversational preaching.”

Evangelism by Correspondence.—“Also correspondence is proving a real means of leading men to Christ. One preacher had about ten regular correspondents last year with whom he communicated in reference to Christ. One was baptized last year, and a second at the beginning of 1898.”

Christian Poetry.—“One of our preachers has the gift of poetry, and he has composed and often published Christian poetry in Christian publications. This is being largely copied in Hindu papers, only the name of Christ is changed to Lord or God or some divine name. Though it is not honourable quoting, it secures the dissemina-
tion of Christian ideas, and people more or less know that the Lord referred to is Jesus Christ."

**Visits to the Jail.**—Dr. Hume continues:—"It is a very, very rare thing that one has to visit a jail to see one who belongs to the Christian community. But this year I had occasion to go to help some one spiritually. I asked the jailor if non-Christians ever came to help their fellow-religionists spiritually. He said he had been a jailor for many years in several places, but that a Hindu, Mohamedan or Parsi had never once come to help any one in that way."

**Influence of the Dnyanodaya.**—Mr. Abbott writes:—
"There is very little in the work of editing a newspaper that supplies material for a report of special interest. A paper is one of those silent agencies that have an important part to play in exciting men to thought and action, but itself has to stand in the background, as but one of the many agencies that do the same thing. In directing therefore the influence of the Dnyanodaya I have tried to keep ever in mind the classes reached by it. The two principal classes are Indian Christians and Hindus. Having adopted the principle of sending the Dnyanodaya free to such Native Libraries as wish for it, there are ninety such on the free list, and the circle of Hindu readers has therefore largely increased. Although Hindus have a strong prejudice against subscribing to a Christian paper, they have not the same for reading it in a free library, so that the ninety copies probably represent a goodly number of readers. I have felt it important that Hindus should know how Christians look upon the political and social questions of the day, hence I have often commented on passing events. This has not been without its influence in the rather stirring events of the past year. It is a privilege to have the opportunity to preach the Gospel through the printed page, from week to week, to many who need to know it better."

**Colporteur's Work at Roha.**—Mr. Bawa reports:—
"One interesting feature in his work is, that he has sent these silent messengers into the most secluded parts of the families and the Zenanas of the Hindus and Mahommedans. There are also in these parts of India, Brahman and Mahommedan women, who would never dare to show themselves out of their own circles, and who, to avoid the reproach of their neighbours, would not allow admission in their families to any Christian woman. But they readily buy Christian books from our Colporteur, though through their husbands, or if they are averse to their buying such books, through such male members of their families.
as are likely to keep the matter a profound secret. Thus our privileged Colporteur reaches such as cannot be reached even by our Missionary ladies. I owe a grateful acknowledgment to the Columbian Press of Satara, for its beautiful leaflets, which have been of immense help to us in our street preaching, in our Sabbath Schools and in our lepers' homes."

**Lectures to Educated Hindus.**—Mr. Bruce writes:

"My son, Mr. Henry Bruce junior, who has been doing volunteer work with us for more than a year, has made a speciality of giving lectures to students and educated young men. These lectures ran from January to September, when the increase of the plague in Satara put a temporary end to them, as to so many other forms of Missionary activity. The object in all of them was to conciliate the educated classes, and dispose them to listen to the Gospel; and in most of them the Gospel was more or less directly taught. There were some half a dozen purely secular lectures given by invitation, either in the Union Club or in the High School building, on the eve of the Queen's Jubilee, and on other occasions, to audiences numbering from fifty up to two hundred. But these were intended rather to advertise to the educated people a series of religious lectures, or Bible-classes, in our chapel in the city, which Mrs. Bruce had long had it at heart to establish. Between March and September, (save for a brief interval in May), my son gave more than twenty regular Saturday evening lectures in this series. These lectures were opened with prayer and were accompanied by the singing and playing of hymns by Miss Bruce. Effort was made to give at least the essence of the Gospel message in each of them. They were attended by good audiences, usually numbering from fifteen to forty students and others. More than three dozen English Bibles were given to those who promised to read them in connection with the lectures. That little audience is now widely scattered by the plague, but we pray that the good seed that was then sown may spring up and bear rich fruit. Early in the year in the course of several visits to Karad, my son gave a number of lectures, chiefly in Marathi, to the people of that bigoted city. A good deal of real interest and friendliness was aroused. Many of those who heard those lectures have since died of the plague; but only the searcher of all hearts knows what may have been the real result. Very lately, also, on a visit to Koregaw, my son gave two Gospel addresses in Marathi to educated audiences of 100 or more, and there are several promising inquirers in that region."
XI.—EVANGELISTIC EFFORTS.

The Columbian Press Tract Work.—Mr. Bruce writes:—"The famine and the plague have interfered somewhat with our tract work during the last year. Missionaries everywhere have had their hands more than full with famine relief, and plague duty, and many branches of ordinary work have had to be neglected. Besides, the populations of many of our cities and larger towns have been scattered by the plague, poured out into the jungle, or anywhere where the frightened people could find a place of comparative safety, and the quarantines have made railway travelling almost impossible. Nevertheless we are able to report a very satisfactory list of cards and leaflets that have been printed during the year. There are seven leaflets of 45,000 copies each, one of 50,000 copies, two cards of 5,200 copies each and two of 7,650 each, making a total of 390,700 copies, and 755,700 pages, of plain and direct Gospel matter that have been scattered among the people. The great earthquake in Bengal gave the subject of one tract, and the plague of another, while now the quarantines are held so much in fear by the people that we have in press a leaflet entitled, 'Where is your pass?' The usefulness of these cards and leaflets is shown by the many testimonials that have come in from all quarters."

Post-Card Sentiments.—"From the scores of letters and cards received from all parts of the Marathi country I select the following: 'I am delighted with the package received to-day.' Miss L. J. H.—'I do thank you for continually sending me tracts for distribution. I am making good use of them; I can freely use double the number you send me.' N. P. N.—'I want them, of course, about 200 a month.' J. M. I.—'We shall be delighted to receive those beautiful leaflets. Can you send me 1,000?' D. O. F.—'They are helpful to us in the Sunday School and in work for the women. We always welcome a new package.' Mrs. M. S.—'Many thanks for the leaflets. Please send the usual number right along.' Mrs. M. E. B.—'They are very useful tracts and we use them freely. Tracts are often read when books are not.' J. S. H.—'The need for leaflets is great, and we distribute them all.' H. F.—'They are always welcome and we distribute them widely.' J. S.—'The catechists are always complaining that they get too few tracts.' J. T.—'Many thanks for the privilege of using them.' Miss A. A. B.—'By all means continue my name on the list.' J. P. G.—'Very glad to see the leaflet on the plague.' Mrs. M. E. B.—'We have distributed hundreds during this tour, to readers only. They have been received gladly, and we know that they have been read.' Miss A. A. B.—'The neat, tasty appearance of the leaflet on coloured paper helps greatly to attract attention to the reading matter.' J. W.—'I have always had much confidence in your leaflets, and could always send a prayer of faith to the throne in full confidence, knowing that the Lord's messages were being delivered through them.' J...N. G.—'Pray do not diminish the number, but increase it if it is conveniently possible. They are being
carefully read and much appreciated by the heathen. They help us in our work. R. N.—'I like them better than any vernacular tracts I have yet seen. They are long enough to start the mind into action without being tedious.' W. H. S.—'We believe they often convey a message to the heart of those who read them. They are often the means of effecting the sale of a Gospel.' E. J. J.—'We are greatly indebted to you for keeping us so well supplied with such good leaflets. We seem to have a growing demand for them. If you can do so kindly let us have 1,000 copies of this year's leaflets.' G. H. S.—'I seem to appreciate your tracts more this year than ever before, and what is more to the point, I think the people here seem to do so too. They are read and I believe thought over, as I have not seen them in other years. So I am doing my best to get them as widely circulated as possible.' W. R.—'Our C. E. Society is earnestly pleading for more "Plague." It is a capital tract to give with the one which came soon after, viz. "Safety in Christ." A man received a tract in the Saturday Bazar. He came the next week from his village, far away, and asked for another. He could recite almost the whole of the former one.' M. C. W.—'Plague may come and famine may go, but the Satara Press keeps right on sending out its steady stream of excellent, beautifully printed Marathi tracts, on various topics, enunciating the doctrine of both physical and spiritual health.' Indian Witness. The following post-card was received from Colombo, Ceylon:—'Many thanks for the sample tracts. You will not mind our imitating and emulating you. I think I can induce our friends to go in for something attractive in your line.'

XII.—MEDICAL WORK.

The Medical Work at Ahmednagar.—Miss Dr. Bissell reports:—'Attendance—The number of patients treated daily at the Dispensary has varied greatly with the different conditions as to famine and plague. Fevers, bowel complaints, and all diseases due to improper food, multiplied and flourished while the famine lasted, and drove in crowds of patients to the Dispensary. They gave the faithful Bible-woman large and interested audiences. She tried earnestly to point them to the One who alone could both send the rain and satisfy the heart-hunger. Many heard the truth from her for the first time, and some whose souls had never before known hunger or thirst, were already eagerly asking to be baptized—'to be counted as God's people'—before the first rains fell. Many children have been put into Mission Schools.—3,391 patients were registered as new cases during the year, and they made 12,563 visits to the Dispensary. They were treated for 3,872 diseases, as follows:—

- Diseases of Digestive Organs ... ... 843
- Surgical Diseases ... ... ... 393
Diseases of Heart and Lungs  ...  ...  400
" " Eye and Ear  ...  ...  432
Fevers  ...  ...  ...  ...  459
Diseases peculiar to Women...  ...  395
General Diseases, as Rheumatism, etc.  ...  494
Diseases of the Skin  ...  ...  295
" " " Nervous System  ...  ...  124
Women attended in Childbirth  ...  ...  37

In addition to the above, from two to three thousand have been treated out of Dispensary hours, of whom an accurate account could not be kept. Visits were made by myself to over sixty Hindu, Mahommedan and Parsee homes in the city and out of it, and to a far larger number of Christian homes. The First Assistant of our working staff has also been called upon freely for his services by both the Christian and non-Christian community. I have only regretted that several apparently urgent calls had to be refused, because of pressure of work, or because the patients were at a great distance. Patients treated have paid during the year fees amounting to Rs. 728-11-0."

**Effect of the Famine.**—"Appeals of the sick during the Famine were piteous. They who, in ordinary times, might have stayed in the city for treatment, in cases of serious illness, found themselves unable to do so unless support for the time was offered them. Great caution became necessary that this form of relief should not be abused. Once it was known that food as well as medicine was supplied to the sick, a hundred ailments sprang up in as many homes. Parents found themselves disabled for work through their own or their children's illness, until disease threatened to be at a premium! It was, however, perfectly true that the miserable, insufficient food—fruit, seeds, leaves, stones, bark and roots of trees, and worse materials that may not be mentioned, eaten as food, wrought havoc with their weakened bodies. On the other hand, people with long-standing chronic complaints became willing to undergo any treatment for the sake of allaying the pangs of hunger. It was pitiful to see the attempts made by many to prove themselves worthy of relief at the hands of one who was known to espouse the cause of the sick. When ailments did not exist, they could be manufactured for the occasion, and where is the doctor who can prove that a person is not suffering from rheumatic pains?"

**A Relief Kitchen.**—"In July I decided to open a Relief kitchen. Of the hundreds who came from a distance, asking food or seeking to be sent on Relief Works, many arrived, weak and exhaust
ed, late at night. Their immediate need was a warm meal of wholesome food. In no condition to buy and cook for themselves, they were most grateful to receive the first regular meal that had greeted their eyes for days. In some cases food was thus supplied to individuals and families several days before they were able to continue their journey to the nearest Relief Works. Fresh bread from this kitchen was also distributed daily to between twenty-five and fifty children at our gates. They were too weak for hearty food received warm gruel or milk. I shall not forget the look on one woman's face, when I gave her starving child a cupful of milk. Immediately after drinking the milk, the little one fell into a quiet sleep. 'He's gone to sleep!' the mother exclaimed. 'He hasn't slept for so long, he's been so hungry!' The Relief kitchen was kept up four months and proved a useful feature of our Relief work in Ahmednagar.

Visits from Rev. Geo. Lambert.— "The Ahmednagar Missionaries were greatly privileged in having two visits from Rev. George Lambert. Mr. Lambert came at the time when the Famine was pressing sorest on Ahmednagar District, and he brought with him good cheer and brotherly love, both for those who were anxious to give, and for them who stood waiting to receive, relief. On his first visit in July, Mr. Lambert left with us a thousand rupees' worth of Indian grains to distribute. On three other occasions he sent generous sums of money to be used in relief measures. When the good S. S. 'Everett' arrived in Calcutta with her cargo of American corn, rye and beans, we received a telegram from Elder Lambert, saying, 'Four carloads granted,' and shortly after we had the privilege of unloading the four cars of their precious freight, which was to prove a blessing to thousands in this district. It was a pleasure to pass on at cost of transportation, two carloads of these grains to the Relief Committee of Ahmednagar City, who were at that time burdened from the pressure of their relief work. This step was highly appreciated by the Committee."

A Committee of Christians for Plague Duty.— "In November, when active measures against the Plague were on foot, and a widespread panic was threatening, the Christian community planned a Plague Inspection Committee of their own. Energy and enthusiasm were shown in this movement, and two committees, one of four and one of three members, were appointed to visit near and distant Christian homes, respectively. The objects of this committee were: (1) To give suggestions on cleanliness of the individual and of
the home and surroundings, to any who needed them; (2) to impress on them the connection of dirt with contagious diseases; (3) to quiet fears, and (4) to explain to them the meaning of anti-Plague measures adopted in the city, their importance to the public health and the reasons for complying cheerfully and promptly with them. The committee met twice a week to report on work done and obstacles met, and did excellent work.

Deaths of Christians.—Sakhubai and Others.—

"In spite of precaution, however, the Christian community has not been exempt from the disease. Six of our number so far have been attacked, of whom one has recovered and one other is convalescent. While writing these lines news has come from the Plague Hospital of the death of Sakhubai, who has for three years served faithfully as matron at the Dispensary, and as nurse in time of sickness in many houses. In most Christian families in the Marathi Mission, her name will be spoken with affection and gratitude for timely aid rendered in sickness and perplexity. She had a passion for caring for the sick and weak, and was widely known in both the Christian and non-Christian community."

Medical Work at Rahuri.—Dr. Ballantine says:—"The Dispensary has been of great service to many of the famine-stricken poor, who have received medicine and treatment gratuitously the past year, as well as to the well-to-do, to whom only has any fee been charged. The fees are never large, but two cents was quite a sum to many during these hard times. As long as the relief camps and poor houses (temporarily built) were in reach of us, they were regularly visited by myself and my assistants. We were often requested by Government officials to visit the camps and we were often supplied by them and other kind friends with means to give substantial help to sufferers there. The usual medical class was held during the rainy season, though study was somewhat interfered with by the unusual demands of the famine on my time and strength, still on the whole the usual work was faithfully carried out. It has been a long and hard year but we are glad to have been at work from the beginning till the end of it. 'There's always more to be thankful for than to ask for.'"

At Wadale.—Mr. Fairbank writes:—"Medical work has gone on as usual. The relief camps at Wadale for two months called on the medical Catechist a great deal. The two large schools at Wadale need his services constantly. He has attended many patients at the dispensary and made some visits to neighbouring towns."
Dr. Karmarkar's Report.—"Although my going to Baroda was an altogether unexpected step, yet on looking back upon a year of labour, with many thrilling and instructive experiences crowding into my memory, I earnestly thank God for His manifest guidance and help. The position of physician is a secular one, yet there was nothing in my office calculated to interfere with my freely speaking on spiritual matters and showing an example of what a Christian life means. Almost without exception, the homes of the people, from the smallest to the greatest, have been pleasantly thrown open to welcome me. But amid much that gladdens and cheers one, there is a deeper and predominant feeling of keen sorrow and concern for the thousands of women victims of the present system of Indian life, and realization of the imperative need of more penetrating and thorough Christian influence, to lighten the gloom of error and superstition which hangs like a cloud over the homes of rich and poor alike. Provision has been made for a certain amount of education but the effectiveness and the results that might be expected are largely crippled by the fact that in Baroda the purdah system is more rigidly enforced than in many other states. One night at 12 o'clock, I was called to see a woman who had given birth to a child and was suffering from high fever. Upon examination I found that there was no serious complication and concluded that she would speedily recover. But the fever still remained and the parents became still more frightened on account of the plague prevailing in the city. Upon further scrutiny I noticed that the people of the house had a large lamp burning night and day in the room, in addition to a couple of charcoal braziers. So I determined seriously to interfere with the existing sanitary arrangement of the sick chamber. I ordered the lamp to be removed; had the bed dragged from its dark corner to the vicinity of the window, substituting some warm clothing for charcoal fires. That very night there was a decided change for the better, and after a few days that patient was completely well. This occurred in an educated household where custom compelled them to have dark rooms vitiated by charcoal fumes and other unsanitary measures even to the detriment to their own kith and kin."

Statistics.—"Roughly, I have medically treated about 11,000 women and children, a large number of whom have shown signs of deep gratitude, which must inevitably tend to remove from their minds any pre-existing prejudice against Christian workers."

Mrs. E. T. Hume writes:—"During the month of
November, we spent three days visiting the work of both Mr. and
Dr. Guru Bai Karmarkar in Baroda. The Christian home, and the
influence shed abroad by these good people in that city, have been
much appreciated by people of all classes. We found high officials,
and poor women, with their little ones, coming to them in confidence,
not only as to a beloved physician whom they could trust, but as
to a brother and sister who loved and cared for them in more than an
ordinary way.”

XIII.—OUTSTATIONS.

Outstations in the Satara District.—Mr. Bruce says:
—“There are eight outstations in the Satara district, three of which
are at present vacant. This is owing partly to the reductions from
which we have been suffering for several years, and partly to the pla­
gue which has been raging with terrible severity in the whole district.
The story of Karad is specially painful. The plague probably began
there the last of April or early in May, but by a strange fatuity it
was concealed by the people and the local officers. I was myself there
on the 10th of June and my preacher, Rowji Sarte, told me of
many cases of sickness and death. I was shown houses where from
one to three persons had already died of plague. It seemed to me
that I must at once report the matter to the Collector, but Rowji told
me that he had done so four days before. We went to the Mamlat­
dar’s office and talked it over freely with him. Rowji’s letter had just
returned from the Collector with inquiries. The Mamlatdar said that
he could not learn that there was any plague in the city. His subor­
dinate officers all denied it, and the Municipal officers declared that
there was none. We then went to the Hospital Assistant who also
denied the existence of plague, and he said that the large number of
deaths in the city resulted from ‘remittent fever.’ I afterwards
learned that the Mamlatdar made further investigations and reported to
the Collector that there was ‘no plague.’ Numerous cases were after­
wards reported to me, which I made over to the Deputy Collector, but
on reference to the local authorities they were uniformly denied. So for
another full month the concealed plague was working and spreading,
unchecked, until its germs had permeated the whole city. About the
middle of July the outbreak became so severe that the people were
obliged to confess it, and to appeal to Government for help. But it was
then too late. Strenuous efforts were put forth to check the disease,
but for months it seemed of little avail. Almost the entire population fled from the infected city, or were placed in segregation camps, and about one in ten died of the plague. The scattering of the people carried the dread disease to many surrounding villages, and so it spread rapidly through a large portion of the district, and even to Satara city itself. Thus for many months past the Satara district has headed the list for the whole Presidency, in the number of cases and deaths from plague. In the meantime, when the people learned that our preacher, Rowji, was reporting the cases of plague that occurred, they were very angry with him, and they began to conceal the facts from him. Threats were uttered against him and against me. It seemed best therefore to re-call him and his family from the place, and it was six months before it was thought safe to allow him to return there. Masur is but eight miles away, and the infection was soon carried there by those fleeing from Karad, and our preacher there, too, was transferred to another place. For months there was a terrible state of things in all that part of the district, and no evangelistic work could be done.

**Quarantine Restrictions.**—Mr. Bruce writes:—"Probably no other of our Mission districts has suffered so much from quarantine restrictions as Satara. There are quarantines on every hand, and they have greatly interfered with our village work. At times it has been difficult to get out of the city, and when once out it has been difficult to get back again. Many of our people, in going and in coming, have had to sit for eight days in quarantine. Under such circumstances very little could be done of outside work. The quarantine arrangements would be less annoying and troublesome to the people if they were not so arbitrary, and were it not for an unreasonable adherence to red-tape. For example, I have known two persons wishing to pass the quarantine. One was allowed to pass without difficulty, while the other, in precisely similar circumstances, was detained. At a time when Satara was suffering from lack of grain and high prices, I have known two carts, loaded with grain, to be turned back because the cartmen neglected the formality of bringing certificates from the officers of their villages. I have also had occasion to complain that certificates from one 'Plague Officer' were not honoured by those in charge at the next station. Wishing to send a preacher with a large family to an outstation, I obtained clean certificates for each member of the family by name, from the regular appointed 'Plague Officer. These certificates were not accepted at the other end, but the whole family was put in quarantine for ten days. It can easily be seen how
difficult it has been to accomplish any outside work under such restrictions as these.”

XIV.—THE PUBLICATION DEPARTMENT.

List of Publications in 1897.—The following is a list of the publications by the Mission during the year 1897:

1. "The Dnyanodaya."—The Dnyanodaya is a Weekly Anglo-Marathi paper of eight royal quarto pages. It has been edited by Rev. J. E. Abbott, assisted in the Marathi Department by Rev. Tukaram Nathuji, the Pastor of the Bombay Church. It was established in 1842, and has therefore completed its 56th year. The influence of the Dnyanodaya is increasing more and more, as may be seen by the remarks of the Editor, Mr. Abbott, on page 71 of this Report.

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. A friend writes:—'Were it not that the people of this country have a habit of borrowing rather than paying for good things, the Balbodh Mewa subscriptions list would be greatly increased. I am sure that it circulates widely and is read with the deepest interest by hundreds of Hindus. My own copy gets lost in its passage from hand to hand throughout the city. The 'to-morrow' of its promised return seldom becomes 'to-day!'"

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 it has become an indispensable help in the work of Sunday Schools. Mr. Karmarkar assists in carrying the Balshikshak through the press.

The Columbian Press, Satara.—Mr. Bruce says:—"The Columbian Press has not only published a large number of leaflets and Scripture cards, during the months from June to February, but it has also printed a great many forms of different kinds for accounts, records, indents, letter-headings, &c. All this has been done gratuitously in order to facilitate the work of the Mission. I have much pleasure in acknowledging a free grant of 12 reams of double
demy white paper, and a grant, at half cost, of 18 reams of double demy, coloured paper from the Religious Tract Society of London. The religious publications are shown in the following table, and number twelve different issues, with 390,700 copies and 755,700 pages. The entire work of the press since January, 1890, represents 5,086,918 pages mostly of evangelistic matter."

<table>
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<tr>
<th>No.</th>
<th>Subject</th>
<th>Author</th>
<th>Edition</th>
<th>Copies</th>
<th>Page</th>
<th>Style</th>
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<td>100</td>
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<td>45,000</td>
<td>90,000</td>
<td>Leaflet.</td>
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<td>90,000</td>
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<td>Leaflet.</td>
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<td>B. B. Chakrana-rayen</td>
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<td>The Plague</td>
<td>H. Bruce, Jr.</td>
<td>1st &amp; 2nd</td>
<td>50,000</td>
<td>100,000</td>
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<td>45,000</td>
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<td>120</td>
<td>&quot;Where is your Pass?&quot;</td>
<td>H. Bruce, Jr.</td>
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<td><strong>Total for the year</strong></td>
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<td></td>
<td><strong>Total in eight years</strong></td>
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<td>2,758,418</td>
<td>5,086,918</td>
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XV.—ACKNOWLEDGMENTS.

The Members of the Mission desire to express their grateful thanks to the many friends who have come to their relief during the past year, with generous donations and other helps. The entire list of these donations, would fill many pages of this Report. It would include large sums of money from friends, some known and many unknown, who have sent their gifts either directly, or through the agencies which have frequently been mentioned in the above pages. It would include "carloads of American Grains,"—hundreds of "Bags of American corn," "medicines for the sick,"—"clothing for the destitute"—scores of reams of printing paper from the Religious Tract Society, for the Dayanodaya, Balbodh Mewa, and the Columbian Press,—and even a huge pile of little cowry shells, gathered by Hindu children. Considerable sums have been anonymously sent for "Famine Relief," and for "Relief of Native Agency." These donations have come from India and America, not only, but also from England, Scotland, Turkey, and Japan. Many individuals, and churches, and Sunday Schools, and Christian Endeavour and other societies, have united in the one generous purpose to save life, and to win these multitudes to Christ, in this time of India's need. Without particular men-
tion, therefore, we would ask our friends to accept our heartfelt thanks for the gifts which they have sent us.