REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1899.

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The Ahmednagar Theological Seminary, 1899.
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MAP of the DISTRICTS occupied by the MARATHI MISSION of the A.B.C.F.M. 1890

Scale of Miles

NOTE. Stations and Outstations of the Mission are Underlined.
REPORT
OF THE
AMERICAN MARATHI MISSION
FOR THE YEAR
1899.

INTRODUCTION.

This Report has principally in mind readers whose knowledge of Mission work in India is vague, who have not opportunity or time to get much information on the subject, but who would like to get some distinct idea both of the religious condition of the country as a whole, and of the work of the Marathi Mission of the American Board. Therefore, this Report consists of four parts:—I. An estimate of the present religious condition and tendencies of thought and life in India as a whole. II. Statistical tables about the work of the Marathi Mission. III. A short statement of what is going on in each principal station of the Mission. IV. A somewhat detailed account of the principal lines of work in the Mission.

THE PRESENT CONDITION OF INDIA.

A New Life.—In India there is a new and active life which is causing great change. Sometimes it develops normally and healthily. Sometimes it is resisted and twisted. But even those who thus deal with it are irresistibly borne somewhat forward by the general movement. Analyzed by a sympathetic Christian Missionary, the new life in India may be described as in general a movement toward Christ and the Christian standard, but, where a pronouncedly religious expression is required, it is not a movement toward Christendom or toward the expressions and institutions which Christianity has taken on in the West. To one who realises the immense gulf between the East and the West this is not strange; probably it is not to be entirely regretted. As the East comes under the influence of Christian ideas it may avoid some of the mistakes which the West has made. It is in danger of making other mistakes of its own.

The following extract from The New Dispensation, the Calcutta organ of the advanced section of the Brahma Samaj, is one evidence of this position. "It is an undoubted fact that the moral code of
Christians and even the personality of its Founder are finding an increasing acceptance with the better classes of the Hindu population in the advanced presidencies of Bombay and Bengal. The officials chosen from the educated Indian community are about as free from current religious practices as English officials themselves, the growing public spirit among all classes has an unmistakable likeness to what is done by people in Christian countries, and the Bible is read in places where its very name was tabooed half a century ago. Christian missionaries are regarded with confidence and respect. The life and character of Jesus Christ are studied with genuine reverence, it is not at all an unusual thing to find a likeness of Christ hung up in the parlour of an educated Hindu householder. Great leaders of the nation like Raja Ram Mohan Roy and Keshub Chunder Sen accept of the ideals of Christian life without hesitation. The latter made public declaration, not only of his acceptance of Christ as the Son of God, but discoursed on the interior principles of the Christian religion, such for instance as the Logos, the Trinity, the Place of Christ among Mankind, with a depth and fervour which few Christian apologists could exceed. Our determination is not to reject them alike, but to learn from each of them, and fall back upon the essential truths, and universal principles of spiritual life inculcated by Christ himself, and his great successors in the New Testament. Thoughtful Hindus, however, always make a distinction between essential and spiritual Christianity, and the theological ecclesiastical system which is popularly preached as such."

**Evidences of the New Life.**—There are manifold indications of this new and bounding life. They are manifest in educational progress, in social changes, in political ferment, in religious advance. In all the four departments specified there is some change everywhere; in some departments the change is only for the better; in some departments there is some progress and perhaps some retrograde. In some communities the advance is more marked than in others. But large numbers in all the Indian communities—Hindu, Mahomedan, Parsi, Christian—are thinking new thoughts, are seeing new ideals, and are somewhat influenced by these. When they meet they talk about these things. There are newspapers and magazines particularly devoted to educational, social, political, and religious reforms and principles.

**Educational Changes.**—For more than a generation education has perhaps more than any other influence supplied new ideals and new ideas, particularly to youth in the favoured classes. The older
generation did not altogether take in what the new education was doing. But it has done a fundamental and somewhat radical work. In the cities and large towns, and to a slight extent in the rural districts, Hindu and Mahomedan boys do not believe or act as such boys did a generation ago. The present boys largely speak English, and have more of English ideas.

Female Education.—In no country are women more influential than in India. In no country have they done both more good and harm to the other sex than in India. As the Indian young man has grown in and by educational advantages, the more has he begun to realize the truth of a wondrous, fundamental principle enunciated at the opening of the Bible. The first thing of which it is stated in the Bible that God said “It is not good,” was “that man should be alone.” This principle applies not only to his body, but as well to his intellect and his soul. For generations the Hindu male has in mind and somewhat in soul been “alone,” without “an help meet for him.” The revelation from the European and American help meet to her husband, from the unmarried western woman with a noble, satisfied life and a grand service for her fellow beings, and the manifold influences of Western and Christian civilization are beginning to teach the Indian the possibilities of woman. What a fundamental and vital revelation is this. So female education is making progress. The number of girls studying is still small. But the increase is steady. They are studying in mixed primary schools. Many are studying English. They have begun to go to college. A few edit magazines for women. They are becoming teachers.

As an illustration we give a few facts about a purely native state, that of Baroda in Western India, in which twenty-five years ago there was no female education. An Indian Christian lady, Miss Sorabji, is now superintendent of Girls’ Schools in Baroda and gives the following statistics:

<table>
<thead>
<tr>
<th>Years</th>
<th>Girl’s Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>2</td>
<td>22</td>
</tr>
<tr>
<td>1880</td>
<td>8</td>
<td>502</td>
</tr>
<tr>
<td>1885</td>
<td>18</td>
<td>1,408</td>
</tr>
<tr>
<td>1890</td>
<td>35</td>
<td>3,415</td>
</tr>
<tr>
<td>1895</td>
<td>89</td>
<td>7,544</td>
</tr>
<tr>
<td>1900</td>
<td>108</td>
<td>9,151</td>
</tr>
</tbody>
</table>

More wonderful still, besides these 9,000 girls in purely girls’ schools, 5,880 girls are attending boys’ schools, a few being from
the outcast classes! At a recent distribution of prizes to girls the Maharani, or Queen of the state, presided and made a speech. About 1,600 ladies and girls were present. Her Highness “exhorted the ladies of the higher classes to devote their leisure hours to educating themselves, as from her own experience that was the best engagement to beguile their leisure hours.”

A still more surprising illustration can be seen among the women and ladies of the Arya Samaj. This is probably the most pronounced and active anti-western, anti-Christian organization in India. Yet the following is a quotation from its Report of its recent annual meeting in Lahore. “There was also an unusually large number of lady delegates from the Mufussil Samajes. No purdah was observed, the ladies were seated in the gallery and they heard the lectures and speeches of the various speakers without veiling their faces. This is one of the grandest achievements of the city Arya Samaj. At the prize distribution to the girls of the local Path Shala (high school) Shrimat Hardevi, the wife of Mr. Raisham Lal, Barrister-at-law, delivered a very interesting lecture on ‘the present condition of women.’ Some European ladies and gentlemen had also come to hear this lecture. The attendance of ladies amounted to more than four hundred on each day during the anniversary. The Istri (ladies) Samaj anniversary which took place last Monday was also a success from all points of view. Some of the ladies discoursed very eloquently on religious and social themes. No man was allowed access to the Samaj Mandir on the day, and I learn that the audience of the Istri Samaj ranged over 900. The whole of the compound, hall, and galleries were full of women. This is quite astonishing and is unparalleled in the history of the Arya Samaj movement.”

The Press.—Within a generation the Press has become a mighty power in India. The largest cities have dailies published in English, edited and controlled by Indians. Weekly papers in English and the Vernaculars abound. On an average every copy issued has many readers. The subscription price of all is low: of some it does not cover the cost of printing. This periodical literature shows that the quality of the new life is of mixed soundness, and does not average high. Some papers are of sterling worth. Many are edited by immature young men; some by reactionaries. Well-informed and discriminating people might differ in their estimate whether the general influence of such a press is more for good or for bad.

Social Changes.—India is considered a conservative country. But the social changes within a generation have been considerable, and
are now being accelerated. Perhaps excepting the most retired
districts, every Hindu's ideas about caste have been modified, and the
practice of multitudes has been changed. Caste is recognized as on
the whole an obstacle and an evil. Hundreds of thousands disre­
gard old caste-ideas about intercourse with others, about food,
religious observances, etc., when they can do so without particular
attention being called to them. A few openly disregard such
matters. The orthodox recognize that change is inevitable. Side by
side with a political Congress there is an annual meeting of a
Social Congress where social reforms are advocated. There are
influential leaders and excellent papers to forward this movement.
There are some modifications in the relations of men and women
in the homes, a few widow re-marriages, a few cases of inter­
marrige among people of different sub-divisions of caste; there is just
a little inter-dining between Europeans and Indians; there are a
good many gatherings of European and Indian ladies. The preced­
ing quotations show much change. The following is from the Indian
Social Reformer of Madras:—

"The truth is that we are all in the throes of a revolution, and
no sect or party, however they may profess to stick to their old
creeds and notions, is left untouched by the spirit of change, and no
institution, however sacred and ancient, is proof against this influence.
The fact is that while the reformers, solicitous of bringing the inevi­
table revolution to a happy consummation, are striving to solve the
vital questions affecting society in a way agreeable to its best interests,
the orthodox party have nothing but dress and etiquette to engage
their serious thought. Ancient institutions, even though protected
with the most scrupulous care by the orthodox, cannot but be influenc­
ed by the civilization with which God in His Providence has brought
us in contact."

**Political Changes.**—In old times nine hundred and ninety­
nine out of a thousand never thought of politics. It is our impres­
sion that now-a-days the great majority of educated men, of
college students, and even of older school boys constantly
think about political matters; a great many think more about
these than about anything else. But it is unfortunate that they
do not talk about it, nearly as much as they think. Even the
Vernacular papers are full of reference to political matters in
Europe, America, Africa, and Asia. Every lesson in English
history is to some degree a lesson about political matters. A measure
of self-government is given to the more intelligent classes in connection
with municipalities in cities and large towns. Every revision of land-
assessments, every new tax, every court case between Europeans and
Indians, every new sanitary measure in connection with the plague,
etc., etc., has in the minds of multitudes a political bearing and is very
often looked at with a political bias. Government officials are naturally
expected not to take part in political meetings or discussions. Many
in the community think it prudent not to meddle in such matters
All the same they are all intensely interested in the matter. To us
secretiveness seems one of the chief evil features of Indian life. It pro-
motes insincerity. Even under the garb of religion many try to hide
political aims. But there is one political institution, called the Indian
National Congress, which attracts much attention. It consists of
persons sent by public meetings to an annual gathering at Christmas
time, held in rotation in different cities. Its object is to form and to
express public opinion on matters of public interest. Its name and
claims exceed its influence and worth. But it ought to be, may be,
and, we believe, will be a more and more valuable institution. In our
opinion the present Government of India is in its circumstances the
very best government on the face of the earth. The extent and the
value of its services to the people cannot possibly be understood by
those who have not long lived here. The mass of the people are loyal to
it, and especially when famine comes do the people know what a
benevolent and strong government they have.

Religious Changes.—We hold with the Hindu that in
the last and truest analysis religion covers everything in life. So
that the changes already described are at bottom indications of some
modifications in religion. However, according to common speech we
will now speak of religious changes. The primary difficulty to a
Westerner thinking about the religious life of India is that the
fundamental conceptions and assumptions of the Hindu are most
diverse from those of a Christian from the West. The great
difference is that the Western has a personal God, with an ethical
character, in whose image man is made. The Hindu's god is not
personal; whatever religious terms are employed his religion is
fundamentally pantheistic. This is the reason why conscience has
so little grip here, why the educated Hindu will admit a hundred
things as right and true and desirable, but will coolly ignore them
all and act as if he did not think so. The Western professor
and missionary logically and forcibly and earnestly expounds the
things of man and God, of earth and heaven, from his assumptions
and conceptions. The Eastern man listens attentively, in a certain
way acknowledges the truth, but—changes slowly. The greatest religious change in India is some real and vital recognition of God as personal and ethical. And, as ought to be expected,—because earthly things must be believed before we can believe heavenly things—this change is most evident in recognizing man as personal and ethical. The Hindu more and more takes the Western at his own valuation, on his own assumptions. That is, he accepts the Christian standard for the man from the Christian west. And when he does that he has gone a good way towards recognizing that as the true standard for himself. And then the Hindu will recognize that man cannot be nobler or better than God. So God will be recognized as personal and ethical; and also as best revealed through the Lord Jesus Christ.

The Theistic Movement.—The most marked influence on religious thought and life in what does not formally take the Christian name is seen in what likes to call itself “the theistic movement.” In Calcutta and Bengal it is called the Brahma Samaj: in Western India the Práthváná Samaj, i.e., The Prayer Church, The Brahma Samaj has split into three sections; the very conservative the moderate, and the advanced section. The first has little vitality, and is probably being absorbed back into Hinduism. Even the advanced section, of which Keshab Chandar Sen was leader, is divided into two parties. During 1899 Max Müller appealed to the Brahma Samajists, especially of the advanced section, to take the Christian name. The suggestion was not relished at the time, but it is likely to have influence. The number of the various theistic communities is not large, and not much increasing: but the leaders are strong and influential.

A Revival of Hinduism.—The next strongest evidence of the great influence which Christianity is exerting is that all over the land various efforts are being made to “revive Hinduism.”

“No Difference between Hinduism and Christianity.”—The feeblest and most illogical attempt to stem the decline of Hinduism is that which proclaims that there is no difference between that religion and Christianity! It reads Christian ideas into pantheism, polytheism, caste and so on. Many talk in this way. This is Hinduism feebly surrendering to Christian thought.

The Arya Samaj.—Arya is the old name for the people of Northern India. The Arya Samaj is the movement which wants to give up the worst features of modern Hinduism and to hark back to ancient Hinduism. At heart this is partly a political and reactionary
movement, against everything western. Its principal home is in the Panjab and North-west Provinces. It and its members have the general reputation of not being entirely sincere. It has split into two parts, the orthodox, and the progressive, which are bitter against one another. As usual, the progressives are the most influential and numerous.

The Gauranga and the Ganpati Movements.—In Bengal the less spiritual revival of Hinduism has advocated devotion to one form of Krishna Worship. In the Bombay Presidency it has taken a lower form, and has sought to glorify the grosser and even idolatrous cult of Hinduism. This Ganpati movement is largely of a political nature. One common inspiration of many of these movements is alarm at the outward spread of Christianity, not at its spiritual superiority. But the alarm is indisputable proof of the gains of the new religion. A foremost Hindu revival organ, the Prabudapa Barata says:

"Christianity, now in the zenith of its power, politically and numerically, is even more formidable. The strength it derives from its ubiquitous organization, its political advantages, and most of all from its vast financial resources and the enterprising character of its large number of workers, is marvellous, and it bids fair to undermine the foundations of Hinduism unless the latter takes betimes the necessary defensive measures. Missionary schools and colleges are dotted over the land. Hindu youth, at their most impressionable period of life, come in contact with missionary teachers, with the result that young men who have been induced to leave their parental roofs and all the steadying influence of home have become painfully numerous. Vigorous pamphleteering agencies are at work, and Christian tracts full of the worst of religious venom flood the land. The people of the lower classes, such as the Pariahs, who form the backbone of the Indian society, are becoming in large numbers converts to Christianity. Not only no steps are being taken for keeping these people within the fold of our religion, but every facility is given for their secession to the ranks of other religions. If we take into consideration the success that must have been achieved by all the missions during the decade that will be completed in five or six months more, we may well be staggered. On the whole, it will not be surprising if the coming census contains certain painful disclosures regarding the progress of Christianity in India and the continuous drain from the ranks of Hinduism. If Hindus be in the future as they were in the past, their degradation is a foregone conclusion."
The Theosophist Movement.—This is a strange movement, which under Madame Blavatsky was a kind of conjuring, sleight-of-hand, spiritualistic affair which flattered and made dupes of some. Its leading spirit is now Mrs. Besant, a gifted, but erratic lady, who is trying to allegorize Hinduism and to "nationalize" it. She has started a Hindu college at Benares which has begun with some eclat and has 180 students. The clearest-headed Indians recognize the movement as illogical and retrograde. *The Indian Social Reformer* speaks of her efforts as "pouring Darwinian wine into Vaishnavite bottles," which is sure to burst the bottles, and adds, "We cannot resist a feeling of sadness at the sight of this Ophelia, who has garlanded her head so profusely with flowers culled from the wild growths of Puranic extravagance. Still more sad is the sight of the gaping graduates in whom the chloroformic fumes of her eloquence send off reason to sleep, and who believe everything that falls from her lips to be true."

Changes among Mahomedans.—Mahomedans are far less progressive than Hindus, but considerable changes are taking place among them. Education is making some progress. In some places if a Mahomedan becomes a Christian he is not threatened or persecuted. One observer says:—"Formerly Mahomedan literature contented itself with recording historical facts, and expected readers to accept what was written without hesitation; but now the tone of the Vernacular press is such that it dares freely to express opinions. In the past Mahomedan life, social and political, was inseparably connected with religion; now there is a tendency to separate these, which is leading to the decadence of religious life among them. Islam has not such a hold on the affections of the people, at any rate of the educated classes, as in former days."

The Indian Christian Community.—This is growing steadily in numbers, intelligence and spiritual power. In numbers the Protestant Indian Baptized Christians are about 800,000. Their organization is admirable. They are the growing community.

Missions.—There are about 1,500 Protestant foreign missionaries in India, working among all classes, with all manner of instrumentalities. Their numbers are sure to increase. The rest of this Report tells some of the principal characteristics of one of these Missions. It illustrates the many-sidedness, the pertinacity, the hopefulness of missionaries, and suggests their needs and the splendid opportunity before them.
## I—Church Statistics for the Year 1899.

### Names of the Churches.

<table>
<thead>
<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>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>1827</td>
<td>Rev. Tukaram Nathurji</td>
<td>147 41</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1833</td>
<td>Rev. Sawalaramji Salve</td>
<td>351 38</td>
</tr>
<tr>
<td>Satara</td>
<td>1835</td>
<td>Rev. Vikhawag Makasare</td>
<td>307 4</td>
</tr>
<tr>
<td>Shirur</td>
<td>1855</td>
<td>Rev. H. G. Bissell</td>
<td>160 7</td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>1855</td>
<td>Rev. Apaji Bhoite</td>
<td>78</td>
</tr>
<tr>
<td>Shingave Nayak</td>
<td>1855</td>
<td>Rev. Wairamun Ohul</td>
<td>37</td>
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<tr>
<td>Chandrapur</td>
<td>1855</td>
<td>Rev. Laximun Roy</td>
<td>33 4</td>
</tr>
<tr>
<td>Parner</td>
<td>1855</td>
<td>Rev. P. V. Makasare</td>
<td>48 4</td>
</tr>
<tr>
<td>Kolpaw</td>
<td>1855</td>
<td>Rev. S. C. Usagare</td>
<td>44 4</td>
</tr>
<tr>
<td>Kolnate</td>
<td>1855</td>
<td>Rev Vithoba Bhaglal</td>
<td>143 4</td>
</tr>
<tr>
<td>Panveghew</td>
<td>1856</td>
<td>Rev. Saiyaj M. Rathawad</td>
<td>123 11</td>
</tr>
<tr>
<td>Dedawar</td>
<td>1856</td>
<td>Rev. Tukaram S. Dethie</td>
<td>144 11</td>
</tr>
<tr>
<td>Warahuri</td>
<td>1860</td>
<td>Rev. Anaji Kshirasagar</td>
<td>97</td>
</tr>
<tr>
<td>Shingave Tukol</td>
<td>1860</td>
<td>Rev. Kishanji R. Hivale</td>
<td>98 13</td>
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<tr>
<td>Rahuri</td>
<td>1861</td>
<td>Rev. W. O. Ballantine, M. D.</td>
<td>202 10</td>
</tr>
<tr>
<td>Sonal</td>
<td>1861</td>
<td>Rev. Haribai B. Gayakawad</td>
<td>134 1</td>
</tr>
<tr>
<td>Sholapur</td>
<td>1861</td>
<td>Rev. B. L. Gayakawad</td>
<td>163 8</td>
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<tr>
<td>Wai</td>
<td>1862</td>
<td>Rev. H. G. Gyanakawad</td>
<td>20</td>
</tr>
<tr>
<td>Dholte</td>
<td>1874</td>
<td>Rev. Y. Chandkar</td>
<td>28</td>
</tr>
<tr>
<td>Watwad</td>
<td>1875</td>
<td>The Church Committee</td>
<td>168</td>
</tr>
<tr>
<td>Khandala</td>
<td>1876</td>
<td>Rev. H. G. Bissell</td>
<td>18</td>
</tr>
<tr>
<td>Janubwag</td>
<td>1879</td>
<td>Rev. Ramaji Chandekar</td>
<td>38 6</td>
</tr>
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</table>
| Khiriya Chutara, N.W.P | 1883         | Rev. S. V. Karnarkar                            | 38     | -1 37 14 23 4 *
| Karadadi             | 1886                | Rev. Anaji Kshirasagar                           | 21     | -3 21 15 6 3 |
| Angar                | 1886                | Rev. B. Darke                                   | 36 8  | -2 36 16 20 4 |
| Madhe                | 1886                | Rev. Narayan B. Thorat                          | 26 3  | +2 26 16 12 22 |
| Shetphal             | 1886                | Rev. N. B. Thorat                               | 19 6  | +7 17 7 19 5 |
| Zewalakhe            | 1886                | Rev. Jakoba Gode                                | 70     | -7 70 30 32 14 |
| Shendi               | 1886                | Rev. Sayaji Putale                              | 44     | -1 46 16 30 12 |
| Jashar               | 1886                | Mrs. M. E. Bissell                              | 63     | -4 60 23 29 33 |
| Wadgaw               | 1886                | Rev. Joseph Gundiba                             | 97 10  | -4 97 43 54 21 |
| Hinganawar           | 1886                | Rev. Ramaji Chandekar                           | 99 4  | +4 103 51 52 20 |
| Kanhur               | 1886                | Rev. Bhalaji Gode                               | 61 11  | +9 60 40 50 20 |
| Vaishnavi            | 1886                | Rev. Sheetal Gayakwad                           | 125    | +11 131 86 76 161 |
| Roha                 | 1890                | Rev. L. B. Bawa                                 | 132 4  | +103 23 19 10 27 |
| Pimpalwadi           | 1892                | Mrs. M. E. Bissell                              | 132    | -5 127 54 73 36 |
| Ahmednagar, 2nd      | 1892                | Church Officers in charge                        | 64     | -7 67 35 28 10 |
| Dhavalpur            | 1892                | Mr. Dhondoba B. Salve                            | 41     | -1 42 19 28 11 |
| Mirajgaw             | 1893                | Rev. Sadoba Jadhav                              | 17 1  | -7 10 5 6 6 |
| Mukundpur            | 1893                | Rev. Bapuni L. Chandekar                        | 43 6  | +3 47 22 23 5 |
| Ambale               | 1894                | Rev. Jakoba Gode                                | 37     | -1 37 20 27 5 |
| Balirawadi           | 1895                | Rev. M. E. Bissell                              | 67     | -4 71 34 37 22 |
| Hangre               | 1895                | Rev. Laximun Roy                                | 39 8  | +12 51 26 23 19 |
| Bhandari             | 1896                | Rev. Anaji Kshirasagar                           | 19 10  | +5 65 44 25 7 |
| Puri                 | 1897                | Rev. L. B. Bawa                                 | 11     | -4 11 29 24 7 |
| Poladpore            | 1899                | Rev. L. B. Bawa                                 | 7      | +8 50 41 39 7 |

**Totals...** 3718 297 +217 3513 2011 1924 1816  
**Totals for 1898...** 3154 495 +36 5718 1935 1783 1770  

*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.*
## Statistics of the Churches.

### Names of the Churches

<table>
<thead>
<tr>
<th>Names of the Churches</th>
<th>Baptized during the year</th>
<th>Adults Baptized but not received to Communion</th>
<th>Whole number of Adults in the Church</th>
<th>No. of Villages in which Christians live</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>1827 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1855 148 21 125</td>
<td>36</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>1855 121 11 122</td>
<td>36</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Sinur</td>
<td>1855 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>1855 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Shingave Nayak</td>
<td>1855 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Chande</td>
<td>1855 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Pamer</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Kolaw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Vaktar</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Panegaw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Dedgaw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
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<tr>
<td>Wartwendi</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Shingave Tuni</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Rahuri</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Sonar</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Sholapur</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Wai</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Dhotre</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Wadwad</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Khandala</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Jambugw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Khirya Chintam, N.W.</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Kolaraidi</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Anwar</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Madde</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Shetphal</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Zawkhede</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Shendi</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Jeur</td>
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<td>310</td>
<td>1,052 0</td>
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</tr>
<tr>
<td>Wadgaw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
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<tr>
<td>Hingnawg</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Kanawar</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
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<tr>
<td>Vaklaw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
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</tr>
<tr>
<td>Roha</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Pimpalraw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Ahmednagar, 2nd</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Dahawalpuri</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Miragraw</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Mukandpuri</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
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<tr>
<td>Awbhem</td>
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<td>310</td>
<td>1,052 0</td>
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</tr>
<tr>
<td>Bahlravadi</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Hanci</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Bhanmai</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
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</tr>
<tr>
<td>Pui</td>
<td>1856 148 23 123</td>
<td>310</td>
<td>1,052 0</td>
<td></td>
</tr>
<tr>
<td>Poladhore</td>
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<td>310</td>
<td>1,052 0</td>
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</table>

**Totals**: 2,674 271 86 +121 2,888 90 2,490 2061 316 5,782 0 6

**Totals for 1899**: 2,378 274 46 +121 2,674 37 187 6579 7 3

**Net Gain or Loss 1899**: -212 +3 53 +482 ... 603 9 1

---

*This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by Letter to other Churches, and Deaths.*
### 3. DISTRICT STATISTICS FOR THE YEAR 1899.

<table>
<thead>
<tr>
<th>Names of Districts</th>
<th>Missionaries in charge</th>
<th>INDIAN CHRISTIAN AGENTS</th>
<th>SCHOOLS</th>
<th>SUNDAY SCHOOLS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No. of Churches.</td>
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<tr>
<td></td>
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<td>Pastors.</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Ordained Preachers.</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Licensed Preachers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bible Readers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bible Women.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>School Teachers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medical Catechists.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bombay and Konkan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmednagar Collectorate—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>City</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wadala</td>
<td>Resident Missionaries</td>
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<td>2</td>
<td>1</td>
</tr>
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<td>Rahuri</td>
<td>Rev. W. G. Bissell</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Kolagaon</td>
<td>Rev. H. G. Bissell</td>
<td>5</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Paner</td>
<td>Rev. R. A. Hume</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Jambgaw Jour</td>
<td>Mrs. M. E. Bissell</td>
<td>5</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Sirut (Poonam Collectorate)</td>
<td>Rev. H. G. Bissell</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Satara</td>
<td>Miss Bruce</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Wat</td>
<td>Rev. R. A. Hume</td>
<td>6</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Sholapur</td>
<td>Mrs. E. E. Bissell</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Roha</td>
<td>Rev. I. B. Bawa</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
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<td></td>
<td>48</td>
<td>3</td>
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<tr>
<td><strong>Totals for 1898</strong></td>
<td></td>
<td></td>
<td>43</td>
<td>20</td>
</tr>
<tr>
<td><strong>Net Gain or Loss in 1899</strong></td>
<td></td>
<td></td>
<td>3</td>
<td>3</td>
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</table>
4—EDUCATIONAL STATISTICS FOR THE YEAR 1899.

## HIGHER SCHOOLS—INCLUDING BOARDING AND STATION SCHOOLS.

<table>
<thead>
<tr>
<th>School Type</th>
<th>Boys</th>
<th>Girls</th>
<th>Total in Higher Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theological Seminary, Ahmednagar</td>
<td>1</td>
<td>21</td>
<td>22</td>
</tr>
<tr>
<td>Mission High School</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls' Boarding School</td>
<td>1</td>
<td>105</td>
<td>106</td>
</tr>
<tr>
<td>Sholapur</td>
<td>1</td>
<td>91</td>
<td>92</td>
</tr>
<tr>
<td>Boarding and Station School, Bombay</td>
<td>1</td>
<td>149</td>
<td>150</td>
</tr>
<tr>
<td>Anglo-Vernacular School at Sholapur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Station Schools—</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>1</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Wadale</td>
<td>1</td>
<td>135</td>
<td>136</td>
</tr>
<tr>
<td>Rahuri</td>
<td>1</td>
<td>91</td>
<td>92</td>
</tr>
<tr>
<td>Satara</td>
<td>1</td>
<td>38</td>
<td>39</td>
</tr>
<tr>
<td>Sholapur</td>
<td>1</td>
<td>91</td>
<td>92</td>
</tr>
<tr>
<td>Kolagw</td>
<td>1</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>Common and Village Schools—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bombay</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmednagar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wadale</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahuri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sholapur</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kolagw</td>
<td></td>
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</table>

## COMMON SCHOOLS.

<table>
<thead>
<tr>
<th>School Type</th>
<th>For Boys</th>
<th>For Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Schools—Including Boarding and Station Schools.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Numbers</td>
<td>121</td>
<td>275</td>
<td>396</td>
</tr>
<tr>
<td>Other under the Grand Total under the Amount of Fees collected</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>21</td>
<td>21</td>
<td>42</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>102</td>
<td>102</td>
<td>204</td>
</tr>
</tbody>
</table>

## Amount of Fees collected

<table>
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<tr>
<th>School Type</th>
<th>Rs. a. p.</th>
<th>Ru. a. p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Schools—Including Boarding and Station Schools.</td>
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<td></td>
</tr>
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<td>Rs. a. p.</td>
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<tr>
<td>Ru. a. p.</td>
<td>3,514</td>
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</table>

## COMMUNICATION.

<table>
<thead>
<tr>
<th>School Type</th>
<th>No. of Boys</th>
<th>No. of Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Schools—Including Boarding and Station Schools.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. of Boys under the Grand Total under the Amount of Fees collected</td>
<td>396</td>
<td>396</td>
</tr>
<tr>
<td>No. of Girls under the Grand Total under the Amount of Fees collected</td>
<td>396</td>
<td>396</td>
</tr>
</tbody>
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## Amount of Fees collected

<table>
<thead>
<tr>
<th>School Type</th>
<th>Rs. a. p.</th>
<th>Ru. a. p.</th>
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<tbody>
<tr>
<td>Higher Schools—Including Boarding and Station Schools.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rs. a. p.</td>
<td>1,641</td>
<td>0</td>
</tr>
<tr>
<td>Ru. a. p.</td>
<td>2,859</td>
<td>0</td>
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## Totals

<table>
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<th>School Type</th>
<th>Rs. a. p.</th>
<th>Ru. a. p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Schools—Including Boarding and Station Schools.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>5,099</td>
<td>0</td>
</tr>
<tr>
<td>Amount of Fees collected</td>
<td>11,405</td>
<td>9</td>
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III.—WHAT IS GOING ON IN THE PRINCIPAL
STATIONS OF THE MARATHI MISSION.

BOMBAY.

The work of the Marathi Mission in Bombay is mainly in the
Byculla, Parell, Mazagon, and Seven Roads sections of the city.
The Missionaries are Rev. and Mrs. E. S. Hume, Miss A. L. Millard,
Rev. Sumantrao V. Karmkar, Mrs. S. V. Karmkar, M. D.: on
furlough Rev. J. E. Abbott, and Miss A. Abbott: during
their absence Mr. and Mrs. T. A. Bailey, honorary workers.

There is a large Church of 191 members, of whom 41 were
admitted in 1899 on profession of faith, and eleven by letter.
The pastor is Rev. Tukaramji Nathoji. The Church pays its pastor
Rs. 70 a month and meets all its expenses without any money
from the Mission. During the year it raised Rs. 1,052. The Sab­
bath School of the Church numbers 450 in 26 classes. There are
10 other Sabbath Schools carried on. Nearly fifty members of the
congregation act as teachers in some Sabbath School.

The Educational work consists of an Anglo-Vernacular High
School, mostly for Christians, conducted by Rev. and Mrs. E. S.
Hume, with 320 pupils, of whom 316 are Christians and 303
are boarders; three Vernacular day Schools, principally for
Hindu boys, with 138 pupils; and five Vernacular day Schools prin­
cipally for Hindu and Beni Israelite girls, with 269 pupils. The
special features of the High School are that it is a co-educu­
tional institution and that special pains are taken with singing.
Rs. 2,859-7-0 were received as fees for boarding and day pupils.
The special features of the boarding department are that the older
pupils do a great deal in looking after the younger ones, and
that special pains are taken to develop spiritual life, industrious
and courteous habits, and to accustom the pupils to inexpensive,
but tidy, clothing.

The Literary work consists in conducting an Anglo-Vernacu­
lar newspaper, the Dnyanodaya, the Marathi portion of which is
edited by Rev. Tukaramji Nathoji: Rev. S. V. Karmkar is the
Vernacular Secretary of the Bombay Book and Tract Society; he also
edits the Marathi Notes on the International Sunday School
Lessons, which are widely used through Western India, and prepares
Marathi leaflets: Rev. E. S. Hume is a member of the Bible Revi­
sion Committee of the Bible Society.
Work distinctively for women is carried on through visits to many Non-Christian and Christian homes by Miss Millard, Dr. Karmarkar and 6 Bible-women; in a Christian Home for women, superintended by Miss Millard; in Bible Classes for Bible-women and other Christian women conducted by Dr. Karmarkar; and in meetings for Christian women conducted by Mrs. Hume.

Medical work is carried on by Mrs. S. V. Karmarkar, M.D., who has a dispensary, has outside practice in non-Christian and Christian families, and who looks after the pupils in the boarding schools.

A hostel for young men, with 12 residents, mostly Christians, is conducted by Mr. Lai ey.

The Christian community has a considerable number of its members in Government offices, a few are lawyers, some are in business.

The principal events of the year were the departure on furlough of Mr. and Miss Abbott: a very severe plague epidemic: and the taking of a large number of famine children into the boarding school and the Church.

**AHMEDNAGAR.**

Ahmednagar is a city of 88,000 inhabitants, 120 miles due east of Bombay. In it there are over 1,100 Indian Christians of whom about 800 are connected with the American Marathi Mission. The Missionaries of the Marathi Mission are Mrs. M. E. Bissell, Rev. and Mrs. Dr. R. A. Hume, Miss E. R. Bissell, Rev. H. Fairbank, Miss B. Nugent, and Rev. and Mrs. H. G. Bissell: on furlough Rev. and Mrs. J. Smith, Miss J. Bissell, M.D., and Miss A. Stockbridge. In the city there are two Churches. The pastor of the first Church is Rev. Sawateramji S. Salve. It has 372 members of whom 38 were admitted in 1899 on profession of faith. This Church pays its pastor Rs. 30 a month and meets all its other expenses without any money from the Mission. During 1899 it raised Rs 585. Its Sunday School is one of the largest in India, with 612 members in 36 classes. The second Church, called "The Church of the Lamb," is led by the Church Committee consisting of capable and earnest men who are glad to do Christian work without any pay. One of its rules is that it will not take pecuniary aid from the Mission. In 1899 it raised Rs. 485. Its Sunday School numbers 125.

7 other Sunday Schools are carried on in the city and suburbs.

The educational work of the Mission in Ahmednagar city consists of a Theological Seminary conducted by Dr. Hume, Rev. H. G.
Bissell and Mr. N. V. Tilak, with 21 students: a Bible Women's Training School, which in 1899 was not carried on: a High School superintended by Rev. H. Fairbank with 363 pupils, of whom 122 are baptized persons and 90 boarders: an Anglo-Vernacular Girls' boarding school, superintended by Miss E. R. Bissell, with 275 pupils, of whom 216 are baptized persons and 157 boarders: 25 pupils supported in the Normal School of the Christian Literature Society: three day schools, principally for Hindu girls, superintended by Mrs. R. A. Hume and Miss Malanbai S. Kukde, with 193 pupils: 2 mixed day schools for Hindu boys and girls with 65 pupils, under the direction of Mrs. Bissell and Dr. Hume. Boarding departments for boys are superintended by Mrs. Bissell, Dr. Hume and Mr. Bissell.

Work distinctively for women is carried on in many ways: Mrs. Bissell has the meetings of Christian mothers, a daily class for Christian women, and superintends 18 Bible-women who work principally among uneducated Hindu women. Mrs. Hume conducts a Christian Home for Women with 11 inmates, and supplies plain sewing for Christian women, and most of the year superintended two well-educated Bible-women, Miss Sarubai M. Sangle and Mrs. Warubai D. Costa, who visit educated and upper caste Hindu women in their homes. From the beginning of 1900 Miss Nugent has taken this last department.

Medical work consists of a dispensary and a very large outside practice, usually carried on by Miss Julia Bissell, M.D., now on furlough. In her absence the dispensary is superintended by Dr. Ballantine of Rahuri, who occasionally visits Ahmednagar.

Literary work is conducted by Dr. Hume, who edits the English portion of the Dnyanodaya, an Anglo-Marathi weekly newspaper. An excellent book depot is superintended by Rev. H. G. Bissell. The sales in 1899 amounted to Rs. 2,132.

The industrial work is in connection with the Sir D. M. Petit School of Industrial Arts, ordinarily superintended by Rev. James Smith, now on furlough, and in his absence by Rev. H. Fairbank. It has three departments: (1) metal hammering work, with 11 pupils; (2) carpentry, with 20 pupils; (3) rug weaving, with 95 pupils, of whom 60 are boys, and 35 girls.

The Christian community is a large one. One gentleman is a lawyer, one the principal Sanitary Officer of the Municipality, a few are in business, a few are in offices.

Ahmednagar city is the centre of a large missionary work in the
WHAT IS GOING ON IN AHMEDNAGAR.

The Jeur district consists of the villages north of the city for about ten miles. It is superintended by Mrs. Bissell. The 750 Christians of this district have been gathered into five churches, over two of which pastors have been settled. Six women who are wives of preachers or teachers are doing the work of Bible-women. They instruct women in classes as they can secure them when not engaged in household duties. These classes have assigned lessons, and are examined twice a year. Such occasions are most interesting and helpful to the people who gather round to hear what these women can say, and especially to hear them sing. There were 77 women under instruction in this way last year. There are 7 schools; outstations 9.

The Kolgaw district of the American Marathi Mission, superintended by Rev. H. G. Bissell, extends from Ahmednagar southward about fifty miles. It comprises nearly four hundred large and small villages. There is a railway running through it, and two fine carriage roads. This Mission has been doing evangelistic work in this district for over forty years. There are at present three churches, one boarding school for boys and girls, and six primary schools. There are seventy-two communicants and a total of two hundred and ten baptized persons. In the schools there are an aggregate of two hundred and thirty pupils, besides fifty-one adults under regular Christian instruction. The Churches are not strong enough financially to have pastors, though the total amount contributed during the year was Rs. 178-2-0. Altogether there are 27 agents in 7 out-stations.

The Parner and Jambgaw districts consist of the villages west of the city for about thirty miles. They are superintended by Dr. Hume. The Assistant Superintendent in 1899 was Rev. Sawaleramji S. Salve, who has now become pastor of the First Church, Ahmednagar. In these districts are six Churches with three ordained pastors, of whom two were latterly ordained; 8 other preachers; 21 schools with teachers, 5 Bible-women, and altogether 36 agents in 23 out-stations.

VADALA.

The Vadala (Wadale) station is twenty-seven miles north-east of Ahmednagar. It is reached by a good macadamised road. The nearest railway station is Rahuri, eighteen miles due west. Vadala has a population of seven hundred, but at the time it was chosen as a station it could only boast half that number. It was selected as being a convenient centre to reach the thickly populated region round about, for within a
radius of but ten miles are sixty-eight towns and villages, having a population of perhaps fifty thousand. The farthest out-stations of the district are over twenty miles distant. The missionaries are Rev. and Mrs. E. Fairbank.

The Mission has, in the Vadala district, nine churches with an average membership of over a hundred members each, and twice that average of baptized persons. There are eight regularly ordained Indian pastors for these churches, who do a great deal of evangelistic work as well as attend to their pastoral duties. Besides there are four evangelists and a medical catechist,—the latter being a good practitioner as well as a successful preacher. For work among the women, there are five Bible-women who go to teach the Bible from house to house and also to preach before small audiences.

In the educational line there are twelve schools at out-stations and two station schools, one for boys and one for girls, at Vadala. Practically a station school is a school containing slightly advanced grades of instruction (as well as primary) and having in connection with it a boarding department. The district schools furnish the pupils that enter the station schools. At Vadala the rule is to receive girls after they have completed three grades of study and boys after four grades. They are expected to stay in the Station School for two years and then pass on to the higher girls’ school at Ahmednagar. The boys stay for three years and are graduated to either the Normal or High School at Ahmednagar. In connection with the Boys’ Station School there is a small weaving department to help to teach the boys the use of their hands. All these parts of mission work are considered evangelistic. The village schools have proved to be a more effective evangelistic agency than any other in vogue in this part of the country. There are always boys and girls in the station schools coming out as Christians. This educational work is of prime importance in lifting up the degraded castes and giving a broader and better outlook as well as new and higher aspirations. The industrial work is only a beginning which is certain to grow. The need of instruction on industrial lines is constantly being emphasised. The starting of a large rug weaving factory in Ahmednagar especially for our mission school children is bound to give an impetus to industrial lines of work. The medical work is thoroughly good and gains attention to Christian thought and teaching in places where it could not otherwise under present circumstances have been secured. The Church work is of course of great importance.
WHAT IS GOING ON IN RAHURI.

RAHURI.

The Station of Rahuri is situated 23 miles north-west of Ahmednagar. It is the third station on the Dhond and Manmad Railway, north of Ahmednagar, and it is also on one of the great macadamized carriage roads leading from southern to northern India. It is the central town of a Taluka or county, and it has a post office, a telegraph station and a weekly fair. Here the Mission has a boys' and a girls' station school. Besides, there is a medical dispensary, a chapel, and various other buildings. The missionaries are Rev. W. O. Ballantine, M.D., and Mrs. Ballantine. The latter is on furlough. They live in a house built just outside the town. Dr. Ballantine's work consists chiefly in superintending the Rahuri schools, and twenty other schools in various out-stations within a radius of from two to thirty-five miles; also in daily attendance on the medical dispensary. There are 7 churches with 3 ordained pastors, 3 preachers, 22 teachers, 4 Bible-women; out-stations 18.

SIRUR.

Sirur is a town and cantonment of Indian Cavalry, 31 miles, S.-W. of Ahmednagar and 42 miles N.-E. of Poona. The district consists of villages from a distance ten miles N.-E. of Sirur to thirty miles S.-W. Ordinarily the missionaries are the Rev. and Mrs. R. Winsor, now on furlough. At present the work is superintended by Rev. and Mrs. H. G. Bissell, from Ahmednagar. Unlike most districts there is but one church for the whole district, with 159 members and 121 other baptized persons. The Indian workers are one preacher, nine Bible-women and eighteen teachers. There are 9 out-stations. In Sirur town, in addition to one boarding school for boys and one for girls, there is a well-equipped industrial school called the Sir Dinshaw M. Petit Industrial School, in which carpentry and blacksmithing are taught. In Mr. Winsor's absence this has been temporarily closed. In connection with it there are also two farms.

SHOLAPUR.

On the map the Sholapur Collectorate looks as though it was thrown up by an earthquake or a volcano. Native States lie all about it; there are little patches of the Collectorate scattered about in these native states; one whole taluka is thus isolated, and there are many small sections within the Collectorate that belong to native states. The Mission work is about as broken and scattered as the outlines of the district are. But there has been no great
upheaval to cause the work to be thrown off seventy-five miles in one direction and over eighty in another. The Lord seems to have put down seed here and there, and has made it grow, while the missionaries did not think it best to say (as was said by a missionary of a certain denomination to persons who begged him to open work among them), "I'm not going to bother with you." The Lord made a church pastor of one gang robber chief, a good deacon of another, and good men of gosavis and other natural leaders; thus showing some of His plans and ways of working.

The Collectorate is about the size of the State of Connecticut, and the population is nearly the same; or about 4,500 square miles, and 750,000 inhabitants. Six churches, twenty schools, and six hundred baptized persons represent the numerical results: the light shines, and some turn toward it as they would with hope to the breaking of the day. The missionaries are Mrs. E. D. Harding, Rev. and Mrs. L. S. Gates, Miss E. B. Fowler, and Miss M. B. Harding.

The educational work in the city consists of an Anglo-Vernacular school for boys with 15 pupils of whom 14 are Christians, and a Vernacular Station School for boys with 91 pupils, both superintended by Mr. and Mrs. Gates: a boarding school for girls with 105 pupils of whom 86 are boarders, superintended part of last year by Miss Fowler and part of the year by Miss Harding: 3 day schools for Hindu girls and 3 mixed day schools attended by Hindu boys and girls.

The work for women is mainly superintended by Mrs. Harding. Christian medical work consists of a dispensary and out-door practice carried on by Dr. Prabhakarrao Keskar, who was at first an agent of the Mission, but is now a private practitioner.

A large amount of work is carried on in the district, especially in the towns bordering the railroad to the west of the city, and in the Nizam's territory about seventy miles north. In this district there are 6 churches with one pastor and two other ordained Indian preachers, 38 teachers, a total of 49 agents in 15 out-stations.

The special event of the year was the death of the Rev. C. Harding, the senior missionary.

SATARA.

Satara is a city of 35,000 inhabitants, and centre of a district with a million people. It is the head centre of the Nationalist Maratha feeling, and one of the hardest districts for Christian work in Western India. The missionary is Miss H. L. Bruce, who is
assisted by the earnest unpaid service of her brother, **Mr. Henry Bruce.** The senior missionary, Rev. H. J. Bruce, went on furlough in March. Mrs. Bruce went on furlough earlier.

There is a vigorous and growing Christian community of over a hundred members in the city. All the Christians of this Mission in the district are members of the Satara church, to which 4 persons were added in 1899 on profession of faith. There is a large Sunday school. The pastor is Rev. Vithal Makasare. The Rev. Kasam Mahomed is the senior educated preacher of the mission.

The principal work of the Mission in the Satara district is preaching in the streets, in the church, by magic lantern exhibitions, in homes and on tours, by missionaries, preachers and Bible-women.

The educational work consists of four schools. The literary work is represented by Miss Bruce's editing the *Balbodh Mewa*, an illustrated monthly Marathi magazine, and by the Columbian Press through which Mr. Bruce has for many years issued a very large number of evangelistic tracts, and some books in both English and Marathi. While he is on furlough this is suspended. There is an orphanage of about 30 children. Mr. Henry Bruce has given frequent lectures to educated Indians. Evangelistic work is carried on among English soldiers. During 1899, several conversions occurred among them. As one result some Christian soldiers offered to pay for the support of a new preacher in a difficult part of the district. Altogether there are 16 agents and 8 out-stations.

**WAI.**

Wai is the largest town in the north-western part of the Satara Collectorate. The work of the Mission is very systematically carried on in this town, and to some extent in a few surrounding villages. The missionaries are **Mrs. J. W. Sibley**, **Miss M. E. Moulton**, and **Miss J. P. Gordon** on furlough. The pastor of the church is Rev. Hariba Gayakwad.

In 1892, when the Wai Bungalow was completed, and the Missionaries came to live in it, there was one Mission school, and seven Indian Christian Agents. A small number of homes, situated in the south-east part of the town, mostly those of Mahommedan and low-caste Hindus, had been visited irregularly by the Bible-women and ladies on tour. At the close of 1899, there are five Mission schools, fourteen Indian Christian Agents, and about one hundred homes, of all classes, in all parts of the town, visited regularly by the Bible-women and Missionary ladies.
Of the five schools, the first is called "The Station School," and is attended by Christians, Marathas, Mahommedans, Mahars, Manges, and Sweepers. This school takes the pupils from the alphabet through the Government 5th Vernacular Standard, and the pupils are also given regular instruction in the Bible. It has usually an attendance of about thirty-five children. It is supported in part by the New Haven Branch of the Woman's Board and by the American Board, and receives a Government grant, which covers less than a third of the expenses of the school. Two of the schools are for girls only and are attended by the different castes of Marathas. One school takes the girls through the 6th Vernacular Standard, and the other through the 4th Vernacular standard. These schools have an attendance of about one hundred girls and are supported by the W. B. M. with the addition of Government grants. They were started by Miss Gordon and superintended by her until her departure on furlough in March. The last seven months of the year they have been in Miss Moulton's charge. The other two schools are attended wholly by Mahar children. The one in the Wai Maharwada is called "The Child School" in honour of Mr. Child of Boston, who almost wholly supported the school from its commencement until his death. Since then the members of his family have kindly assumed its main support. This school takes the children through the 3rd Vernacular Standard, and has already fitted several boys to enter the Station School. The fifth school is in the village of Pachwad, eight miles south of Wai, and was started in October of this year. It is still in its infancy, but is a very promising school of twenty children.

ROHA.

The district immediately south of Bombay city is called the Kolaba Collectorate. The Free Church Mission works in the three northern talukas, the American Marathi Mission in the three southern talukas. Roha is the centre of a district containing about 150,000 people. The Missionary is Rev. Imam Baksh Bawa.

Our work here began in 1883, when Rev. J. E. Abbott began an English school. Rev. I. B. Bawa began to work in the district twelve years ago. At that time there were only five adult Protestant Christians in the district, now there are about 200. In 1899, two new churches were organized, and about 100 were baptized. Most of these were lepers of various castes, one other was a Brahman, one a Mahommedan of the Khoja-
DEPARTMENTS OF WORK.

community, and some were from the farmer and shepherd castes. The Churches have not yet ordained pastors apart from their Indian Missionary, but the Roha Church has built and paid for its own edifice and site. While the principal work in the district at present is for the leper community, yet there is a considerable work of a varied character.

The educational work consists of one Anglo-Vernacular and five Vernacular schools. There is a boarding school and a Widow's Home, supported by the Leper Mission, but under the management of the Marathi Mission. There are three Leper Asylums, and a Home for the untainted and destitute families and children of lepers. Altogether there are 16 agents in 6 out-stations. The principal event of the year was the organizing of two Churches in two towns, to which the major part of the parent Church at Roha was transferred.

IV.—DEPARTMENTS OF WORK.

THE GAINS OF THE YEAR.

The numerical gains in Church work are these:—Three new Churches, 291 added to the Churches on profession of faith, with a net gain of 217, of whom 76 were men and 141 women, after deaths and removals to other Missions are subtracted; every year considerable numbers of trained workers from this Mission join many other Missions in Western India, because our funds do not permit us to employ these workers, while other Missions are eager to receive them; 271 children baptized, a net gain of 212 after admissions to churches, deaths, and removals are subtracted; 90 adults baptized, but not received to full membership for various reasons, a net gain of 53 in this class. The total baptized community numbers 7,061, a net gain of 482. The adherents in this Mission have never been enumerated, but are a good many thousands. There has been an increase of 5 Sunday Schools and of 267 in membership. There is a total of 145 Sunday Schools, with 6,231 members.

The gains in Educational lines are these:—6 common schools and 165 pupils, and a considerable increase in industrial schools. The total number of schools of all grades is 134, with 5,217 pupils, of whom 1,863 are Christians. 387 are under instruction in other ways. A total of 5,732 is under instruction.

For over a quarter of a century there have not been as few Foreign Missionaries in this field as in 1899. The gains in Indian workers were these:—One additional pastor, 11 male teachers,
AMERICAN MISSION REPORT FOR 1899.

12 Bible-women. Altogether there are 397 Indian Christian agents: a gain of 24. It is a gain to report a decrease of 12 Non-Christian agents. The few such who are still employed are in the main specialists in Industrial and High Schools. 7 additional out-stations are reported.

Pecuniary gains are these:—Rs. 1,062-6-0 more in fees for boarding and day schools; a total of Rs. 5,009-12-0. An increase of Rs. 603-9-1 in contributions for and through the churches; a total of Rs. 5,792-0-4. The significance of these gains is enhanced when it is borne in mind that for several months schools and churches were practically scattered by the plague and seriously hindered by famine in the latter part of the year in most districts. The numerical gains are encouraging in all departments.

No tabulation or exact estimate is possible when considering spiritual gains. They are not less encouraging than the numerical gains, considering the mental, spiritual and social inheritance and the limited opportunities of the Christian community as a whole. The Mission rejoices in the very considerable number of good and intelligent men, women and children, who are growing in intelligence, conscientiousness, activity and power. The three Indian Missionaries are persons of sterling worth, devoted life, and great efficiency. There are pastors who are spiritual-minded and faithful. Many agents with limited advantages live worthy lives and do good work. It would greatly surprise all readers of this report if they could personally see how intelligent and earnest many of the Christian women are. Many Christian homes and churches are well conducted. In the subsequent pages of this report illustrations of these statements will be met with.

THE MISSIONARIES.

The Rev. C. Harding.—The senior Missionary of the Mission, Rev. Charles Harding, died at Wai, on Sept. 29th 1899, from age and heart failure, at the age of 72. Mr. Harding was born November 21st 1826, and joined the Mission on Jan. 12th 1857. Of his forty-two and a half years of Missionary service eleven and a half were spent in Bombay, and thirty-one in the Sholapur district. Two kinds of service he especially enjoyed—itinerating and singing the Gospel. He reduced many Indian metres to musical notation and printed them. Also in order somewhat to adapt western musical ideas to Indian taste, he composed a good many times in Abhang and other Indian metres.
Rev. Charles Harding.
Born Nov. 21, 1826; Arrived in India Jan. 12, 1857; Died Sept. 29, 1899.
but with something of the western character. There is a kind of devotional expression and power in such instruments as the organ which does not exist in Indian music. The organ was Mr. Harding's favourite instrument, and he put into his original Marathi tunes some of this western organ quality. The likeness of him seated at his loved Baby Organ was taken only a few months before his death.

The Mission passed the following resolution:— "The Mission desire to place on record their sense of the loss they have sustained in the death at Wai, on September 29th, of Rev. C. Harding, their senior member. In expressing their appreciation of the work that Mr. Harding did in the Mission they would especially mention his constant endeavour to establish a self-supporting church. He discouraged all movements or plans which might make the support of the Churches more difficult.

"He was recognized as pre-eminently wise in counsel, being far and clear sighted. In time of perplexity his younger brethren eagerly sought his advice, and relied upon his judgment.

"Not less striking was his attitude towards controverted questions. He always gave his voice and vote on the side where he believed was the right. Expediency or the views or wishes or advantage of himself or of friends never appeared to enter into his judgment of measures.

"Mr. Harding was accurate and prompt in all business matters.

"As Treasurer of the Mission for many years he carefully guarded the Treasury from ill-considered expedients; and yet was always ready to help other members of the Mission privately when the need arose. His sympathy extended to everything that seemed likely to promote the interests of the kingdom of Christ.

"In a word, his life among us has been a constant admonition to do what is right rather than what seems expedient.

"We extend our loving sympathy to his family, whose loss is irreparable. May the memory of his life and the assurance of his great reward comfort and cheer them.

"We thank our Heavenly Father for the privilege of communion and fellowship with him and for the work he was enabled to do for the kingdom of Christ in this land."

Nursu's Testimony.—Nursu is a man who was once a leader of robbers. Under Mr. Harding's influence he became a Christian and leader of a small church. On hearing of Mr. Harding's death he walked 80 miles to Sholapur to tell his grief to Mrs. Harding. Among other things he said:—"My prop, the one on whom I leaned, is
gone. He told me of Christ and heaven, and opened up the way for me. How much the Mogalai people love him. How patient he was." Though he cannot read, Nursu and his household have family prayer twice a day. They repeat Bible verses and pray. At morning prayers they pass around Mr. Harding's picture, and he has told the family that when he dies his Testament and the saheb's picture are to be buried with him.

**Furloughs.**—On March 15th, Rev. H. J. Bruce, Rev. J. E. Abbott, Miss A. Abbott and Miss J. P. Gordon, sailed for America via the Pacific. On April 15th, Mrs. Ballantine and five children, Miss E. B. Fowler and Gertrude Hume, daughter of Rev. E. S. Hume, sailed for America. On the same day, Miss A. Stockbridge sailed for England. On November 11th, Rev. J. Smith sailed for Canada. After a long and serious illness from enteric fever, on November 25th Miss J. Bissell, M.D., sailed for Switzerland to recuperate her health.

**Arrivals.**—On November 14th, Rev. H. Fairbank returned from furlough. On December 18th, Miss B. Nugent and Miss E. B. Fowler returned from furlough, and Miss Katharine Hume, daughter of Rev. E. S. Hume, arrived on a visit to her parents.

**Honorary Missionaries.**—On the departure of Mr. and Miss Abbott on furlough, Mr. and Mrs. T. A. Bailey joined the Mission as honorary workers and were stationed at Bombay.

**PERSONAL NOTES.**

**Mrs. M. E. Bissell writes:** "In recalling the experiences of the past year one feels at a loss for expression, they have been so varied. During the first few months everything seemed so hopeful and promising of results as to the work. Soon, however, that horror of horrors, the plague, came creeping on and finally settled down in our midst for its work of death. Ere its siege of five months was raised, another spectre appeared at the door—one who has come to stay for months at least. The year closed with famine. And so with these accumulations of ills, one knows not what to say. Still God's mercies have been great. The Lord has been mindful of his people and wonderfully cared for them. The work has not ceased and there has been progress, though less marked than in some former years.

**Mrs. Harding writes:** "Our faith has been sorely taxed of late. The one who for so many years had brightened our
home-circle being taken, the loneliness and desolation that have followed have seemed more than heart and flesh could endure. But God reigns, and He is 'the strength of our hearts' and His promises are 'true.' The lines so often repeated by the dear one gone come to mind over and over again:

'God's will is sweetest to Him when
It triumphs at His cost,
Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.'"

Mrs. E. S. Hume writes:—"Bombay began its new year again with a visitation of plague, had its fourth recrudescence during August and September; and after a lull, a fifth and a most severe form is upon us as we close the year, with much small-pox. In consequence of these things we have had our share of solicitude and wearing responsibility with sorrow. However, a song of thanksgiving is our most fitting strain, for God has fulfilled every promise and preserved us 'from all evil.' In January, two cases of plague occurred in the famine boys' dormitory; in August four, and now in December one. All have recovered, and, except the last, are back amongst us again. Two cases of small-pox have developed in our compound, and these are still in the hospital, recovering as we hope. It is a matter for gratitude that there exists in Bombay, under the supervision of a very efficient Parsi physician, a spacious hospital for patients with plague and contagious diseases. European nurses have in those wards done heroic work, caring for little ones, with plague buboes on them, tenderly in their arms. One little recovered plague baby, a three-year-old, is with us. Another, a young lad whose every relative far and near has died of plague, came to us in a very low condition. He and a little sister used to be with us. The mother, fearing the plague, took them away. It followed them, and eight of nine in the family died. Some one found the lad, and when he told them of having been in our school, he was brought back to us. Many such cases have occurred and we have a number of children in the boarding school who have been left homeless and friendless by the plague. It is a pleasure to welcome such to the school. One great opportunity this year is again in connection with a fearful, wide-spread famine. Groups of people in rags and tatters, hungry and filthy, foot-sore with long-distance
journeys, are often in our yard. Many parents come in to give away their children. Of such we have this year taken in nineteen. It is a pleasure to see those of the previous famine—now in their turn, welcoming the newly-starved ones, and helping to care for them."

Miss Fowler writes:—"Having just returned from a most refreshing and delightful visit to America, I feel quite convinced that it more than pays to leave one's work at least once in five years, for the renewal of body and mind by a glimpse of the home-land. It is wonderful what new strength and patience, even after a short stay at home, one brings back to the work which makes such constant demands upon one's supply."

**PLAGUE AND FAMINE.**

Mission work everywhere has been seriously affected by plague and famine. Bombay is suffering from its fifth epidemic. Ahmednagar and Sholapur have suffered from the second epidemic. Both cities were almost depopulated for months; the people living in huts in the fields and in the neighbouring villages. Cities with a crowded population suffer most from this awful epidemic. Many schools had to be entirely suspended for a considerable time.

**Plague Services by Missionaries.**—In some places the Missionaries have been quite active in co-operating with the authorities in plague measures. At the request of the Collector of Ahmednagar Dr. Ballantine went from Rahuri to Ahmednagar and for more than four months spent all his time in plague service. Mr. Smith did most valuable service several hours a day in regulating the temporary huts to which the people resorted. Without careful regulation those places quickly become most filthy and breeding places of disease. Dr. Hume did much service in getting the people to be inoculated.

**Christians and the Plague.**—In 1899, there were 2,107 cases of plague in the Municipal limits of Ahmednagar city, of which 1,543 were fatal. On an average there was one case for every 18 persons in the population and 3 out of 4 cases were fatal. In the Indian Christian community of Ahmednagar, connected with three Missions, there are about 1,100 persons. At the average for the whole community there should have been 61 cases and 16 deaths among these Christians. As a fact there were only 9 cases, of which 3 were fatal: i.e. the Christians were nearly seven times as safe from attack as the community as a whole, and of those attacked 66 per cent. recovered as against 25 per cent. in the rest of the community.
Reasons for the Immunity of the Christians.—
Under God's blessing the reasons why the Christians were so much safer were:—(1) the majority were promptly inoculated at the beginning of the epidemic; (2) special pains for the cleanliness of their houses and surroundings were taken; (3) for the preceding reasons their minds, as well as their bodies, were largely at ease; (4) they had a sense of God's fatherly care; (5) whenever a case occurred among them it was promptly removed to the plague hospital, where good treatment could always be had. We do not believe that the name "Christian" has any magic value to protect from plague. And we believe in the faith which uses appropriate means.

The value of Inoculation.—Of the three Christians who died from plague, not one was inoculated. Of the six who had the plague but recovered, we believe five had been previously inoculated.

Famine.—Plague is awful, but it does its work quickly. Famine is worse, because it is a long, long drawn-out misery. It reduces and kills men spiritually, as well as physically. They lose not only occupation, cattle, money, etc., but also hope and self-respect and sympathy, and cleanliness and home; and it often weakens faith in God and religion. Nevertheless, God's hand is in this, and those who take His help can and do get good to themselves and to others out of this very sore evil.

An Indian Christian's Testimony.—A Christian preacher writes:—"It is remarkable to note the difference between the Hindu and the Christian in these days of plague and famine. The former has no definite idea of the cause of these events; his scriptures give him little light; he thinks that perhaps the gods are dormant; they do not notice the affairs of mankind. As he begins to doubt the divinity of these objects regarded as gods, no amount of sacrifices and worship seem to him of any avail. These idols do not seem to understand anything; they neither accept nor reject the honours he offers. He begins to think that Fate is his supreme god. Come what may, let us do the best we can, for one day we must die. He has no comfort—no hope. He frets and complains. Whereas a Christian is a very different being. He suffers along with the Hindu, but he has a God all-knowing, all-powerful, holy, just. This God loves him and cares for him; this God is his Father; the hairs of his head are numbered; the sparrows are marked; no evil can harm him; the Lord is his Keeper and his Shade. He trusts in
Him; his Father has an infinitely good purpose in sending these visitations."

A Missionary's Testimony.—"Man's extremity is God's opportunity. His providence always works toward the spread of His Kingdom. Thousands of men, women, and children, from all parts of the country are flocking to the Government relief camps. This has offered unusual opportunities for preaching the gospel. Many of the Mission schools and churches have been left vacant, but the Mission agents have had much larger audiences at these camps. It is now the regular work allotted to many of them to visit these places and help the people by words of encouragement, to gather them in little circles for brief services after the day's work is done: telling them to be faithful in their tasks, honest in all transactions, loyal to the rules of the camp, and patient in suffering. Hundreds of people of all castes are hearing the gospel during this famine, who never knew its sound before. In my visits to the various relief camps I have had opportunities to meet the famine-stricken people. I will quote a few words, first from a Hindu with whom I conversed. He was cursing and swearing at the gods, saying "The Government is kind and generous; it is trying to save us poor people. The unmerciful gods are sitting quietly gloating over our misfortunes. I would be the first to destroy them all." He was driven to desperation: he abused all religions and blasphemed against God. Other Hindus standing near were nodding assent. The speaker looked miserably unhappy and discontented. I walked on to another side of the camp where I met some Christian people. I asked them how they were faring, and one answered for many somewhat as follows: "Three years have not passed and God has again sent this famine. Why, we cannot tell; but he saved us in the last famine. He will save us in this. We are thankful that God has moved the Government to open these relief works. We have few conveniences, we suffer from the cold, and wages are low; some of us have large families, one meal a day must suffice us; but our Heavenly Father knows it all and cares for us." This is the practical use of Christianity which the followers of Christ are making in these hard times in India.

The Government and Famine.—The course of the Government toward the famine-stricken is beyond praise. Without any hesitation or parade test works are first opened, and then regular relief works, at which needy persons can earn enough to support life.
Gertrude Capron Hume and one squad of her drill class of Famine Orphans.
Children and feeble persons are fed without being required to work. Resolute and wise effort is made to minimise pauperizing the people by charity. And, despite incapable and sometimes unreliable subordinates, the European officials and the higher grade of Indian officials work with a devotion and a wisdom and a sacrifice of self which set an example to Missionaries and to the world. Many is the official whose work begins before daylight and stops only late at night, and who knows no day of rest for months.

Missionaries and Famine Relief.—In a famine like the present most of the time of most Missionaries is given to some kind of relief work. The kinds of relief are many. People are helped to get on to Government relief works; any amount of clothing is given or sold at a reduced price; the sick are cared for; orphan and deserted children are received and cared for; widows and deserted women are received and cared for; small relief works are opened in various places to give labour to those who for some reason cannot well go on to Government works; considerable arrangements are made to give employment to weavers, a class which particularly suffers in famine, by which they live at home and carry on their regular occupation; in scores of villages a small daily ration of grain or cooked food is given to school children, who for various reasons do not go to relief works and who have no resources; the homes of people of the middle classes are visited by ladies and Bible-women, and grain or money and clothing are given as seems necessary; the water supply is improved in various ways; assistance is given to people who can keep on with farming or gardening or some other occupation, if aid is promptly given at a critical time, and who would otherwise go to the wall; seed for sowing is given when the rain begins to fall, so that the next crop can be secured, etc., etc. Illustrations of some of these kinds of relief, especially the taking care of famine children, are given later on.

A Missionary's Daughter and Famine Children.—In our last Report mention was made of work for famine children by Gertrude Hume, the youngest daughter of Rev. E. S. Hume, who left for America last March. The accompanying picture shows her seated in the middle of her best-drilled squad of famine girls. This missionary girl of thirteen years moved among the famine children as a little mother, and helped them in many ways. A retired General of the British army and H. E. Lady Sandhurst, after seeing Gertrude's classes go through their drill, both said it was the best work of the kind they had seen among children. On
Sunday afternoons she gathered the famine children to tell them stories. When she was leaving the boys made her a farewell address in which they said, "Who will now tie up our cut fingers? Who will run to tell father and mother that this one is sick and that one in trouble? Our beloved sister is going. When will the sun shine again for us?"

Obligations to Donors.—It is touching and most encouraging to know how many Christian people in India, England, and America have denied themselves to send aid for those suffering from famine. Our special gratitude is due to the Christian Herald of New York, the Congregationalist of Boston, and the Advance of Chicago for raising funds to be distributed by the members of this Mission. But equally precious in the sight of Him who seeth in secret are the smaller gifts of friends who have gone without things which they needed in order to minister in Christ’s name to suffering ones. It is the rule to try to say to those to whom relief of any kind is given that it has been sent from the love of Jesus, in the hope that the recipient may thank Him.

Indian Christians and Famine Relief.—The large number of intelligent and trustworthy Mission agents has been a very useful agency in the administration of relief funds. And not a few Christians who are not Mission agents have been very devoted in such service. Among such we would mention Dr. Prabhakarrao Keskar of Sholapur, and Mr. Anandrao M. Sangle of Ahmednagar, who have expended a large amount of unpaid time and strength in a very valuable service. In various churches and communities the responsibility of testing who should be helped, and how, has been largely left to Committees of Indian Christians. Collection boxes have been placed at every door of some places of worship at every service. Even little churches of Indian Christians have made collections for needier people elsewhere. For the love of the Lord Jesus and in His name, an immense amount of loving service has been done and is being done in the famine.

THE CHURCHES.

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Churches</strong></td>
<td>46</td>
</tr>
<tr>
<td><strong>Pastors</strong></td>
<td>21</td>
</tr>
<tr>
<td><strong>Communicants</strong></td>
<td>3,935</td>
</tr>
<tr>
<td><strong>Male Members</strong></td>
<td>2,011</td>
</tr>
<tr>
<td><strong>Female Members</strong></td>
<td>1,924</td>
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**Synopsis.**

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<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>Readers</strong></td>
<td>1,861</td>
</tr>
<tr>
<td><strong>Baptized Children</strong></td>
<td>2,886</td>
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<tr>
<td><strong>Whole number Baptized persons</strong></td>
<td>7,06</td>
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**Gains during the Year.**

<table>
<thead>
<tr>
<th>New churches</th>
<th>3</th>
<th>Children baptized</th>
<th>271</th>
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<tbody>
<tr>
<td>Received on profession</td>
<td>291</td>
<td>Contributions of the year</td>
<td><strong>Rs. 5,792-0-4</strong></td>
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<tr>
<td>Net gain</td>
<td>217</td>
<td></td>
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</table>

In general the condition of the Churches is good. The following are a few examples of the encouraging reports which have been received.

**The Bombay Church.**—Rev. E. S. Hume writes:—"Fifty-two persons have been received to this Church during the past year, forty-one of the number on profession of their faith in Christ. All the work of the Church has been carried on with great earnestness and harmony. It is rare for Mission Churches to manage their own financial affairs. This, however, has been done by the Bombay Church more completely the past year than ever before. For many years this congregation has paid its own pastor and sexton, and has had its own treasurer, who has received the offerings of its members and has carefully kept its accounts. It has been the custom, until the past year, for one of the Missionaries to act as Auditor for the church. He has received and kept charge of the funds of the congregation, and has frequently been expected to make up deficiencies and to help in every time of difficulty. During the past year, for the first time in its history, one of the members of the church has acted as Auditor and banker. The Missionary has not enquired and has not been told just what the state of the finances were till the close of the year when the annual report was prepared. All wellwishers of the Indian Church will be pleased to hear of this successful step in the direction of real independence. On Christmas Sunday 1897, one hundred and ten of the famine children were baptised. All of these have been encouraged to regard that date as their birthday. Special services were held in honor of the occasion in 1898 and again this year. After the general exercises each of these children came forward in turn and received a bouquet, a scripture text and a small coin for the contribution. The service was made doubly interesting by the fact that it was the fortieth anniversary of the baptism of our pastor, Rev. Tukaram Nathuji. In the afternoon of the same day thirteen more famine children were baptised.

**The Satara Church.**—Miss Bruce writes:—"I am happy to report a good deal of the spirit of unity and love in our little Church. Our pastor seems to have entered upon a new lease of youth and health and usefulness, and his efforts for good have been seconded, as always, by our invaluable Mr. Kassimbhai. One pleasant feature
of the year has been the unexpected way in which our Church members have fraternized with the small band of Christian soldiers in the Satara detachment, and the frequent combined meetings which are held in Marathi and in English. On the afternoon of Christmas the Church had a happy festive gathering, in which they were joined by a newly-arrived member of the Civil Service who proclaimed himself their brother in Christ.

The First Church, Ahmednagar.—This Church is now rejoicing in having an Indian pastor. It is a large, united and hopeful Church, which pays its pastor, keeps its building in repair, pays its sexton and gives large sums to help its poor members and for benevolent efforts. Though its building is large, yet the congregation is so much larger, that at present always three and sometimes four simultaneous services have to be held on Sunday afternoons. The Church proper is usually packed full with about 600 people—adults, pupils in three schools, and a few Non-christians: the children’s service is held in a neighbouring school-house with an average attendance of 150: a third service is held in the Lecture Hall of the Theological Seminary at the same time, and is attended by girls in the Industrial School and others: part of the time a fourth service is held in an adjoining school room, for mothers with little children. The singing in the Church proper is splendid.

Churches in the Rahuri District.—Dr. Ballantine writes:—"The Church in Rahuri is in a flourishing condition. Mr. Tilak, who spent some months here on account of the plague in Ahmadnagar, reports that he is much pleased with the spirit of brotherly love and harmony which prevails in the Church in this place. The Church building here is scarcely large enough to contain all our audiences, and many have to sit upon the floor or stand near the doors. Very good attention is paid to the word preached. About ten persons have joined the Church on profession of their faith. The Churches elsewhere were in a fairly good condition at the beginning of the year; but owing to the severe famine which has come upon us during the latter part of the year, many of the members have been scattered."

EDUCATION.

<table>
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<tr>
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<th>Value</th>
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<td>Number of Higher Schools</td>
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<tr>
<td>Station Schools</td>
<td>...</td>
</tr>
<tr>
<td>Common and Village Schools</td>
<td>118</td>
</tr>
<tr>
<td>Total number of Schools</td>
<td>137</td>
</tr>
<tr>
<td>Number of Teachers</td>
<td>266</td>
</tr>
<tr>
<td>Number of Christian Pupils</td>
<td>1,949</td>
</tr>
<tr>
<td>Number of Non-Christian Pupils</td>
<td>...</td>
</tr>
<tr>
<td>Total Number of Pupils</td>
<td>3,449</td>
</tr>
</tbody>
</table>
THE THEOLOGICAL SEMINARY.
INSTRUCTORS IN 1899.

Rev. R. A. Hume, M.A., D.D., Principal and Dean, Professor of Theology, Homiletics and Church Government.

Rev. H. G. Bissell, B.A., B.D., Professor of Exegesis and Sociology.

Mr. N. V. Tilak, Instructor in Non-Christian Systems, Church History and Rhetoric.

Mr. A. M. Sangle and Mr. S. Karmarkar, Honorary Instructors in English.

A new class was received into the Institution numbering twenty-one, the largest in the history of the Seminary. They had not had as many previous educational privileges as the preceding class. Only a few can speak English well. So all the instruction was given through the medium of the Marathi language. But most of the class studied English as a language. The schedule of studies was as follows:

The Life of Christ, 7-80—9 a.m., taught by Dr. Hume.

Advanced English, 9—10-15 a.m., taught by Mr. Sangle.

Hinduism, two days, Church History, two days, Marathi, one day, 12—1 p.m., taught Mr. Tilak.

Exegesis, 4—5 p.m., taught by Mr. Bissell.

Elementary English, 5-30—6.30 p.m., taught by Mr. Karmakar.

Homiletics 7.30—9 a.m. taught on Saturdays by Dr. Hume.

In addition to these general subjects many suggestions were made as to how to think, how to live, how to work, how to know men, etc., etc. Perhaps these suggestions helped the students even more than the more regular work. Mr. Bissell writes:—"As an initiative in exegetical work the Gospel of Mark was read, with a simple Introduction on the formation and history of the New Testament Canon. The aim was to suggest method in studying the Bible, and the use of the principles of Interpretation. For Spiritual help the usual weekly Seminary prayer meeting was held. The plan is that every student should do some distinctively Christian service like street preaching, S. S. work, holding Sunday services in neighbouring villages, having conversation with inquirers etc."

About his work Mr. Tilak says:—"In Hinduism we finished Part I of Mr. Baba Padmanji's Manual of Hinduism. Also instruc-
tion was given on 'sacrifice,' special attention being given to the point of contact and contrast between Vedic, Jewish and Christian ideas.

"Nothing impressed me so much as the obedient, willing spirit of the students. I cannot help expressing gratitude to God for the privilege of helping these servants of His."

Mr. A. M. Sangle, one of the trustees of the Seminary, and Mr. S. Karmarkar, a graduate of the institution, very kindly taught English without remuneration. Mr. Sangle also tried to create in the graduates and students a spirit of loyalty and gratitude to the institution, and several sent small donations for the seminary. This was very gratifying to the instructors.

Also the wives of the students had regular instruction. One regularly attended several exercises with her husband. Mr. Tilak had a regular exercise in Hinduism with a number. Mrs. Hume had regular exercises with them in cutting out garments and sewing. On account of the plague the term was shortened by a month, and there was no terminal examination. Approved students from other Missions are received and taught without charge for instruction. It would much gratify the instructors to be of service to others in this way. The term in 1900 will probably be from June 11th to Oct. 20th.

THE AHMEDNAGAR HIGH SCHOOL.

Until the first week of November the Rev. James Smith was principal. From thence to the end of the year Rev. H. Fairbank was in charge, he writes:—

"The Ahmednagar High School was started by Rev. James Smith in 1882. He has been its guiding genius ever since. The statistics for 1899 show 20 teachers and 363 pupils in the different departments. They are as follows:—

1. A Vernacular School, giving instruction through four Primary Standards. The language used is entirely Marathi.

2. The Middle School, consisting of the first three Anglo-Vernacular Standards. Here the study of English is begun and as far as possible instruction is given in English.

3. The High School proper in which from the fourth to the seventh Anglo-Vernacular Standards are taught. A boy who has passed the 7th Anglo-Vernacular Standard is ready for the Matriculation and University School Final Examinations of the University of Bombay. Those who pass these examinations can go to
Colleges. The classical languages studied in the High School are not Latin and Greek, but Sanskrit and Persian.

The Industrial School.—In connection with these literary departments there is an Industrial School called the "Sir Dinsha Manockjee Petit School of Industrial Arts," after a wealthy and generous Parsee gentleman in Bombay who gave Rs. 10,000 or $3,330 toward the building fund. In this School are taught Freehand and Mechanical Drawing, Wood-work, Metal-hammering, and Rug-weaving. In none of these sections of the Industrial School do we make a business of manufacturing articles for sale. Any profit obtained from articles sold is only incidental to the main object, which is to train the hand and eye.

Some graduates of the School are now earning good wages in Bombay.

Rug-Weaving Department.—The rug-weaving department is a little different from the other departments, as we make it our special object to train boys and girls to enter the "Rug-weaving Factory" of the "Indian Mission Industries Ltd.," a company in London which aims to give employment to Christians and at the same time establish a business that will yield a profit. This factory has already something over 100 hands, most of whom were trained in the Industrial School.

There are now in training nearly 100 boys and girls who are to enter the factory as soon as they can weave fast enough to earn their living. The best commentary on the success of this scheme of the "Indian Missions Industries" Company is the fact that the 100 boys and girls employed there are earning enough to support themselves in these days when every other class of labour is at the point of starvation.

The Proportion of Christian Pupils.—"In the first few years the large proportion of boys attending the school were non-Christians. At present, while the Vernacular School has its attendance principally from the non-Christians living near the school, the Middle and High Schools have a larger number of Christians than non-Christians. The figures for 1899 were as follows:—The Vernacular School had 14 Christians and 153 non-Christians; the Middle and High Schools had 108 Christians, and 88 non-Christians. Christian boys learn the four Primary Standards in the other Mission schools, and are sent to the High School to learn English."
Instruction in the different classes is regulated according to the standards of grades laid down by the Educational Department of Government. In addition the Bible is taught once a day to every class of the Middle and High Schools.

On Sunday a Sunday-School is held, attended largely by students of the Vernacular School.

Cost of the School.—In 1899 the School cost about Rs. 12,000 or $4,000. This sum does not include the salary of the Missionary in charge. Salaries of teachers in the literary department cost over $1,400. The Industrial Act School cost for teachers and materials, $1,100. The Boarding Department cost Rs. 900. The balance went for rent, care-taking, books, and other incidentals. Of this sum of $4,000, the American Board appropriated about $750; Government gave nearly £1,200; $350 came in fees from students; about $300 were paid in by different Missionaries of the Mission for boys sent by them. A part of this came from parents for board. Allowances for Chaplain's work among the Soldiers in the garrison; rental of 7 shops belonging to the Mission; donations from personal friends of Mr. Smith in India and elsewhere, and some other small sums made up the balance. The sums received in fees from students would have been larger, if the plague had not interfered and obliged the school to be closed for a couple of months.

The School Buildings.—The school is housed in a fine set of buildings situated in the heart of the city. These buildings and a hostel sufficient to accommodate 100 students cost Rs. 96,000 or $32,000, of which only $3,350 was appropriated by the American Board. The rest was given by Government and by friends in India, England, and America. My own work is largely superintendence, but I also teach the Bible to the 6th and 7th Standards together; to the 7th Standard I teach *The Lady of the Lake*, and *The Vicar of Wakefield*; to the 6th Standard I teach selected poems, and a book on the Politics of India called 'The Citizens of India.'

School Hours.—School begins at 7 o'clock in the morning when the Vernacular School and the Industrial School begin work. They are dismissed at 10 and have a long recess in the middle of the day. In the afternoon they gather again. The Rug-weaving Class is an exception. There are three divisions of this class and the whole day
is needful for them. The High School and Middle School begin at 11 o’clock and close at 5.

The Hostel.—In the hostel there are over 80 boys, in charge of a faithful and competent Christian teacher, who buys their food, sees that it is properly cooked, holds prayers in the evening with them, and has the general oversight of them.

At present these boys cost for food and incidentals (as paper pencils, etc.), about Rs. 4.4, or $1.40 a month. Books and clothes and fees for tuition swell this amount, so that a boy costs on an average from $20 to $25 a year. Most of these boys earn their tuition fee by working in the grounds of the Mission house where Mr. Smith has lived.

Twenty-five years ago it was a rare thing to find a Christian who could speak English in the Ahmednagar District. Now there are many who have graduated from the High School and these are to be found in all parts of this Presidency working as teachers and preachers and clerks, etc. One is this year Chief Civil Officer in a Government Relief Camp; one is a Sub-overseer at another Camp; a third is soon to go to be Sub-overseer at another camp; a number are acting as clerks in these Camps. None of these Christian young men could have secured these places without a knowledge of English.

One result that is not easily seen, but is after all of great importance, is the stimulus given by the High School to primary education throughout the Mission. In the Vadala District I was sometimes surprised to see the eager ambition to go to the High School among boys who were in the lowest standards in the village schools.

It has been interesting to me to see how non-Christian students who are poor secure an education. If they are bright, they can secure tuition free. Then they go among their friends and among friends of friends, and secure a number of people who will agree to give meals for a day once in so often. Generally seven days bring the student to the first house again. A very bright boy who had been securing his board in this way when times were good, has been obliged to stay away this year because he could not find seven friends able to give him his meals one for every day of the week.”

The Bombay High and Boarding School.—In the matriculation examination of 1898 one pupil of this school stood fourth out of 3,600 candidates in the Presidency. He secured a scholarship and is studying in Wilson College. The co-educational character of the School is unique, but entirely satisfactory.
The Boarding Department.—Mrs. E. S. Hume writes:

"There are now in Bowker Hall as boarders 178 girls and women. A few of these are teachers and women in charge of work. In the Boy's Department there are 142 boarders, a few of whom also are teachers, a total of 820. Some of the famine lads have been put to work at various industries—wood carving, carpentry, polishing, upholstery, and gardening. These are such as did not show fitness for study. They will soon have learned enough to support themselves. For the care of many sick pupils we are indebted to the kind friend we have found in Dr. W. J. Wanless of the American Presbyterian Mission in Miraj, who has received and generously attended them in his hospital. For the others, we appreciate much the favours received from both physicians and nurses of the Cama and Petit Hospitals. But perplexities and anxieties have not alone been our portion."

Pupils received to Church Membership.—"We have had the joy of receiving into the Church 36 children, over 20 of whom were of those saved during the famine of 1897. Their growth in intelligence and character has been more than could have been anticipated, and we praise God for thus leading them to Himself.

The sorrow of parting with our last child, the daughter who had for two years been such a consolation and help, was a hard experience in April, but the record she left in the hearts of the people, and their tender appreciation of the dear child have been compensations, and now the joy of welcoming home one whom for over six years we had not seen is intense."

Self Support.—Mr. E. S. Hume, writes:—"For the boarding departments of our school, the American Board and the Woman's Board have contributed Rs. 2,035 while Rs. 2,859 have been collected in fees from the friends of the pupils. This is a much better showing than we have ever been able to make, and proves that we are making some progress in the direction of self-support."

GIRLS' SCHOOLS.

The Girls' Boarding School, Ahmednagar.

Miss Bissell writes:—"The Mission has one of its large Girls' Boarding and Day Schools at Ahmednagar, under the superintendence of Miss Emily Bissell, and Mrs. H. G. Bissell. When the School closed in September (a month earlier than usual), on account
of a run of plague in the city), there were two hundred and seventy-five pupils entered in the rolls, and a corps of twenty-two teachers. Of these fourteen were Christian women; five, Christian men, and three were Hindus.

The Pupils.—Of the two hundred and seventy-five pupils, one hundred and eighteen were day scholars, whose parents live in Ahmednagar; and one hundred and fifty-seven were boarders, who have been sent in from the different stations and village schools of our Missions, after completing there certain stipulated standards. Some of these boarders are daughters of our Mission agent; others, daughters of village Christians. The former pay a small fee, determined by the Mission; the latter are free pupils, as they are almost exclusively from the poorest classes of villagers. The total amount received from the pupils of the school, for board and tuition, during the year 1899, was Rs. 442, or about $150.

The Curriculum.—The School is graded according to Government Standards, and ranges from the Primary class to the second year of the High School course, known here as the “Fifth Anglo-Vernacular Standards,” which teaches the Fifth English Reader, with Grammar and Analysis to correspond; Algebra, Euclid, English History, Composition, Geography of British Colonies; and in Arithmetic, Cube and Square root, Discount and Present Worth; also a second language. Pupils who wish to pursue their studies further, either attend the Mission High School for boys here, or go to our High School in Bombay.

A Government Inspector examines the School every year, and according to his report, a Grant-in-aid is apportioned by Government toward the expenses of the School. In a large school like this, the Grant-in-aid is fixed for five years. At present the School draws Rs. 1,641 from Government.

The Dormitories and Home Life.—The dormitories of this School consist of twelve separate houses, accommodating variously from seven to twenty boarders, each in charge of a matron or house-mother, who trains her girls in Indian methods of housekeeping, with the American addition of dusting! It is the aim of these Boarding circles to make a home for the pupils, and that home, in simplicity of living, much like the one they have left, but a cleaner edition of it! and the one to which they will go when they leave the school. So the girls grind their grain, cook their rice and curry, knead and bake their flat cakes, and prepare the spicy
chutneys, of red pepper, ginger, cinnamon, cloves, garlic, and cocoanut, to eat with them; clean their brass and earthen dishes with ashes; bring their water from the reservoir in vessels nicely balanced on their heads; wash their sarees and chorlies on flat stones; sweep and dust, and keep their cupboards tidy! And the house-mother moves among them, watchful, guiding, correcting, and training the little hands in the way they should go. There is no uniformity in costume; and at night they throw their coarse woollen blankets on the floor, and draw a quilt up over face and head.

The Moral Atmosphere.—Many of these girls come from very poor homes; their people have been degraded for centuries, and the moral atmosphere is low and vulgar, and "every imagination of the thoughts of the heart only evil continually;" so that many are tainted before coming here; and the great object of the School and its home-life is to lift its pupils up out of the pollution surrounding their own homes into a clean, pure moral air, and to acquaint them with Him "who shall save His people from their sins." To this end a portion of Scripture is taught every day, in every class, and a course of Bible study laid out adapted to the different grades; and the house-mother is encouraged to watch and control conversations and friendships, and to check untoward references, or unhelpful companionship. Older pupils are taught to feel their responsibility towards new-comers in this respect, and they grow to take an active interest in their improvement.

A Mission appointee yearly examines the School in Bible study, and reports the results of the examination to the Mission.

Training in Benevolence.—Very few of the boarders have money from home; but they wish to give something towards the Church and Sabbath School expenses. So, when the grain is apportioned to each by measure for grinding, as much is taken out as can be held in the closed fist; all the handfuls are put together, and once a month the amount is bought from them at market prices, and the proceeds given to Church and Sunday School. Rs. 28 were given in this way during the past year.

Higher Ideas About Marriage.—In the average non-Christian Indian home the end and aim of a girl's life is represented to her to be her own marriage; even in most of our Christian families, this object remains supreme; so that marriage is apt to be a frequent topic of conversation among Indian school-girls of all ages; it is a fruitful theme, and one of never-failing interest. Tendencies in this
direction are promptly checked; house-mother and teachers being warned against indulgence in these things by the pupils. As a result of unwearying effort to place true and high aims in life before our pupils, and to put marriage before them and their parents in its proper places, the average pupil is now married at seventeen where fifteen years ago she was married at fifteen. A few are brave enough to face public opinion and earn a living by teaching until nineteen, twenty or twenty-two years old. Half a dozen or so are being trained as nurses. One former pupil, after successfully passing the matriculation examination, has gone to Bombay to Wilson College.

**Catechumens and Church Members.**—On Saturday afternoons a class is held for the instruction of those who wish to enter into covenant with the Church, yet need instruction. After a term of instruction the candidates are examined by a committee of the church and those who seem prepared are admitted to membership. Sixteen such girls were received into church membership last year.

**Rug-weaving.**—In June forty-three girls were selected for the experiment of learning rug-weaving. Twenty-six of these girls are now earning their living and will soon be arranged for independently of the Girls' School. While learning their trade, they studied three hours a day; and even now, working seven hours, they have a daily Scripture lesson, and some reading and writing. Nine of the forty-three have fallen out, either on account of inaptitude, or because parents have moved away; eight have not yet mastered the trade, and, with twenty-seven new learners, are still attending the learners' class. The girls selected for the trade are principally those who were not profiting by being in school as students. How otherwise to provide for this class of girls, has long been a problem that puzzled us, and we rejoice at this solution of it.

**A Water Famine.**—The threatening of a water-famine, in November, made us hesitate to call all our boarders together and we sent only for the two highest classes. However, the hard times have compelled many people to leave their homes and go to the Government Relief Works in search of employment, and we have had to take in one after another of the pupils in the lower grades. When the girl is over thirteen, we must take her, as life at the Relief works is a fearfully free life; men and women become more than half animals by hunger, exposure and the desperation engendered thereby. We now have, therefore, only ninety-five boarders
at present, when we would naturally have had one hundred and seventy. We are buying water for the dormitories, as little is to be had in the reservoir in the Mission compound.

Sorrow for Girls who have no such privileges.—Our hearts ache for the girls we cannot call in. Many are in real want, and all are suffering from physical and moral exposure. Probably we shall not be able to send for them until the middle of June; then, "what a gathering it will be!" A sight to fill eyes unaccustomed to tears, and unacquainted with their privations; much more to us who know. Forlorn little ones come to us to beg to be taken in, or, being refused, to ask for warm blankets to protect them from the (to them) bitter cold, in the Relief Camps, when the slender huts do not keep the biting winds from their uncovered bodies. God give us to know how to help these His "Little Ones," through all the hard days to come, still to believe in Him as a "God of love," and of "tender mercies."

The Girls' Boarding School, Sholapur.—Miss Harding writes:—"Our school has grown so much, that it is nearly twice as large as it was last year. The present number of pupils in the Boarding Department is 88, and the total number, including day scholars, 112. Because of the famine, we have been able to get hold of many girls whose parents heretofore had been unwilling to send them to school. They present a curious and pitiful sight as they come to us; some of them with no clothes at all, and others with only a piece of cloth around their waist; their hair badly dishevelled and their faces and hands begrimed with dirt. Such applicants we are receiving almost every day, and although our school and dormitories are getting crowded, we find it hard to refuse any, for in every case there seem to be peculiar reasons why we should take each new girl, and in regard to them all we feel, that unless they are brought under Christian influences, they may sooner or later be led into a life of wickedness and sin.

The Matrons.—We have two matrons, one of whom is in charge of the older girls, and the other of the little ones. They are both good, faithful, conscientious women, and are taking a mother's part towards all these children.

The Pupils.—It has been a pleasure to see the improvement in many of the girls during the past year. The majority of them have done faithful work in their studies, have tried to overcome many of their faults, and to live better Christian lives. It was a
joy to us to see six of our older girls come forward at the last Communion, and confess Christ.

The Teachers.—The teachers too have been most faithful and efficient in their work. Had it not been for this, I hardly know how we could have gone along during Miss Fowler's absence to America, for the charge of such a large school seemed a responsibility I felt quite unequal to undertake, having been in the country less than two years. We all missed Miss Fowler very much, and were so glad to welcome her back again. No one would have doubted the love that the girls and teachers have for her, could they have heard the loving petitions that were offered for her every evening, when the whole school gathered for family prayers.

The Christian Endeavour Society.—Our Christian Endeavour Society has done good work during the past year. Not only have the girls sewed garments for the poor, but lately they have been much interested in learning to crochet, and have made a number of hoods, jackets, socks, scarfs, etc., for sale.

Kindergartening.—I made a beginning in my Kindergarten work last June, but was obliged to stop after two months, because, with the other school work, it seemed best not to undertake anything more. However, having given it a fair trial, I was much pleased to see the eagerness with which the children took hold of the Kindergarten material, and the pleasure that they showed in all the little exercises. Many of the Kindergarten songs they learned to sing in English, and though their pronunciation is not perfect, yet they get the words remarkably well. One little incident happened just before Kindergarten closed, which may be of interest. A well educated high-caste Brahmin who had been to America at the time of the World's Fair, and was carried away with all that he saw and heard in the Home lands, was very anxious to send his little girl to the Kindergarten, but had kept putting it off, chiefly because he did not like to have her come under religious influences. The child was named Americabai because she was born the day her father landed in America. When he first spoke to me about sending the little girl, he tried to exact a promise that I would not mention God's name in her presence. After a good deal of hesitation and delay, he finally brought her. Just as we were entering the Kindergarten room, hearing the older girls singing, he inquired when we had our devotional exercises. I
replied at ten o'clock every morning. "Would you mind if my little
girl stayed out here on the veranda until your exercises are over," he asked, "and then, I will let her go in." I told him I wanted the
whole school present from the very beginning, for we had our songs,
and talked over the work for the day during the first period, and
the child would miss the best part of our exercises, were she not
present for the devotions. Then he asked, how long the exercise
lasted, and on being told about fifteen minutes, he replied, "Well,
if you are willing, I will send my daughter at half-past ten every
morning." I told him that unless she came at ten every day
with the other children, I feared I could not allow her to attend
school, for I did not feel it was right for her to lose, what we
considered, the best part of the day. The result of it all was, that
after that day, little Americabai did not come for two weeks, and I
was afraid I should not see her again, but at the end of that time,
she returned, looking as bright and pretty as ever. When asked
why she had been absent so long, she told me that she had been sick.
She seemed very glad to get back again, and said with a radiant face
that she was coming every day now. Kindergarten closed in about a
week, and then I lost my little girl, for although I urged the father to
send her to the school, that she might learn to read and write, he did
not think best to let her come. He had made this remark in my
presence, "It is all religious teaching you have in your school."

I hope to start my Kindergarten work again soon, but just
now am hesitating, because of the lack of room. Since we have
taken in so many new little children, I feel the need of a new
Kindergarten, and if our numbers continue to increase, the little
people may be obliged to use one of the large dormitories, until we
can raise money to have a good sized room built, separate from the
main school house, which can be used just for a Kindergarten."

Schools for Hindu Girls in Ahmednagar.—Two
Schools for high caste Hindu girls and one for low caste girls have
an average attendance of 210. They are superintended by Mrs. R.
A. Hume assisted by Miss Malanbai S. Kukde, who writes:—"In
spite of plague and famine the attendance has been satisfactory.
Seven girls died of plague and several left on account of their mar-
riage. The Saliwada and Juna Bazar Schools had to be closed about
three months when the plague was at its height. The results of the
Government examinations were good. The inspector was especially
pleased with the sewing and singing.
“Christian instruction is regularly given. Catechism, the Ten Commandments, Scripture verses and the Gospels are taught. In addition to this we have a Sunday School in connection with each of these three schools. As the parents of the high caste girls are opposed to Christianity, the attendance is not very good in Saliwada and Juna Bazar Sunday Schools.

“Maliwada School, which is attended by lower caste girls, is showing signs of much encouragement. We had to close this school only for three weeks during plague time. About twenty girls have expressed their desire to attend the Catechumens’ class. The girls in the higher standard attend the Church Service regularly. One of these girls, having completed her studies in this school, has been sent to Mrs. Hume’s school in Bombay. Though brought up as a Hindu, she loved the Lord and has given her heart to Jesus. In one of her recent letters to me she sent a message to all her school friends to give their hearts to Jesus; and she is persuading her mother to give up her idol-worship and to search the Truth.”

Schools for Hindu Girls in Bombay.—The Middlesex School.—Mrs. E. S. Hume writes:—“Within two years twenty-seven of the children have died of plague. For three months school-work, as a school, could not be continued. The teacher had individual pupils go to her own rooms, where she helped them, teaching the few more of sewing and knitting than they had time for accomplishing in ordinary school hours. In consequence of these early interruptions no May holidays were given, and though only fifteen were with us that month, the numbers have risen, and we closed the year with thirty-three pupils.

The Parell School.—This has also been diminished and been closed for some months by plague. But again it is prospering with its 96 pupils, and three girls still remaining who have studied up to the Government V. Standard. This is quite a triumph, for most are removed before completing the III, as it is still considered by many ‘unbecoming for Hindu girls to know much.’ We have a small proportion of young boys in both of these schools.

The Clifton School.—This is the only centre of Christian influence in a large outer district of the city; and the only girls’ school therabouts save one in a near mill where the younger operatives are taught in a class certain hours of the day. Three years ago pupils were withdrawn, if tracts and leaflets were distributed in the Sunday School. To-day the influence of the daily school, especially
of the Sunday School, to assist in which two of our earnest Christian teachers from Bowker Hall always go, shows itself in the fact that the people all about are disappointed and grieved if none are given out. This school won the highest record at the Government examination, in October, and is one of our most encouraging branches of outside work. In these three Hindu Girls' Schools, and in Mr. Hume's school for poor children in Mazagon the Sunday Schools are most faithfully and efficiently kept up. Much gratitude is felt towards the teachers, who from genuine love, and interest in the work, brave pestilence and storm, the long year through, to do good as they have opportunity."

The Seven Roads Girls' Schools.—Miss Millard writes:—"This School continues its good work, though sickness and death have interfered with attendance. The Government inspector spoke well of the School."

The Burnell School.—"This has brought blessed results to its neighbourhood."

Schools for Hindu Girls in Wai.—Miss Moulton writes:—"The year closes with 55 girls enrolled in Girls' School No. 1, and with 47 girls in Girls' School No. 2. The attendance of School No. 2 was affected by the impending famine. All of the teachers have shown a love of their work and a desire to have their schools as much of a success as possible. The Government Inspector said that he was pleased with the work done. In the afternoon of the annual prize-giving, as I listened to the Bible verses, Christian songs and thought expressed, the value of this kind of school was impressed on me as never before. Surely the seed sown in them shall not return unto Him void, but shall accomplish that which He pleases."

STATION SCHOOLS.

At every principal station there is a school, especially under the care of the missionary and consisting largely of boarders. The following is an illustration of this kind of work.

The Satara Station School.—Miss Bruce writes:—"After receiving for the past five years an annual Government Grant of Rs. 129, our Station School has now earned Rs. 208 a year for the five years to come, or until further orders (subject to the ¼ and ⅓ rule). This success is in great measure due to Shivram, who after many years of faithful, efficient service has resigned the
headmastership here in order that he may fit himself, by study in the Government High School, Satara, for a yet larger sphere of usefulness elsewhere. As he is one of our own boys, brought in from an adjoining village, trained in the Station School, and led to Christ with all the members of his family through direct Christian work done at Satara, we are the more interested in his plans for self-improvement. The School continues to make a specialty of English, Kindergarten, Singing and Gymnastics.

A Soldier Friend.—The School has found a friend in one of the Soldiers of the Welsh Regiment, converted amongst us during the year, and now a member of our Church. He is doing his best to make men out of twenty-four little boys whose physical development under training has been remarkable, as measurements will prove; many a parade with music has been held in the School-room or in front of the bungalow for the entertainment of our friends. Now we have chosen a ‘Sergeant,’ ‘Corporal,’ and two ‘Lance-Corporals,’ with distinctive stripes upon the right arm, to help train the rank and file; so that this military drill of ours need not be discontinued in the event of the Welsh Regiment being suddenly ordered off to the Transvaal or elsewhere.

Two Waifs and a Christian Lady.—Just a word about two recent additions to our School. Mrs. Walter and Miss Dinwoodie from Australia, who are making a tour of inspection of the Lord’s work throughout India, happened to be our guests at the time that these famine waifs reached Satara in their wanderings. Mrs. Walter immediately proposed to adopt them. The contrast between ‘mother’ and ‘sons’ was painful in the extreme, so much so that we rather demurred. We could have wished her ‘sons’ to be a little more worthy of her in appearance, and to have at least two eyes apiece! One of them was a Cyclops. But she said that didn’t matter. The rags and dirt need not be taken into consideration, of course, but even after these should be done away, the children bade fair to remain hopelessly black, dull, uninteresting! Never mind, she said, if she didn’t love them, perhaps nobody would! It was a lesson in Christian charity to us all, that we shall not soon forget. Well, she left us some English gold for their maintenance, and promised to send more in the years to come. Already a transformation has taken place in the little boys. They are by no means hopelessly dull nor uninteresting, and even the blackness seems to be wearing away! But this is only part of the story.
A sad Experience.—The day their own mother gave them up, another son was born to her in a village eight miles from here, and a fortnight later she trudged in all that weary way with the baby in a basket, and two other children. Her husband had died a few months ago. Now she said that since her confinement she had had a pound and a half of rice to eat—nothing else save the broken fragments her children had begged from door to door. For five days her baby had been without nourishment. A friend who was visiting us at the time photographed this miserable famine group; then after temporarily supplying their wants we let them go. They had scarcely left the compound when the baby died. With piteous outcry and lamentation, the distracted mother, a stranger here, returned to us, not knowing where she might bury the dead child in her arms; but she will always remember that the Christians were good to her on that day of her sorrow. She has since cast in her lot with us, and is a servant at the Orphanage, willing to be a Christian just as soon as she can comprehend the Gospel Message. It always takes time. As the Hindus said to another woman who wandered here a couple of years ago: 'You cannot do better than to go to the Christians. They will give you food and clothes, and in three months or so you will begin to understand what they are talking about!'

'Tell me the story slowly,
That I may take it in—
That wonderful redemption,
God's remedy for sin.'

The Kolgaw Boarding School.—Mr. Bissell writes:—
"In 1899 non-Christian farmers contributed grain in generous quantities for the district boarding school at Kolgaw."

COMMON SCHOOLS.

One of the principal and most fruitful agencies of this Mission is the primary school in villages and cities. Mr. Bissell thus describes the work of the teacher. "The Christian teacher in the village schools brings his pupils together each morning, often by making a trip to their homes. The children gather, it may be in a comfortable, airy and light school house, or in the rude village rest-house, or in the small spare room (?) of the teacher's humble mansion, or in the shade of a tree. The daily round of exercises and classes consists mainly of reading a selection from the Scriptures or repeating the Ten Commandments, or a Psalm and the Lord's Prayer; a
EDUCATION.

simple exercise in Catechism; the reading of a story from "The Peep of Day" "Line upon Line" or some Bible story, and the singing of a Christian hymn or two. Then come the multiplication table, writing exercises, reading classes, geography, grammar, &c. The thirty or forty pupils in a school often test a teacher's capacity. He must keep half a dozen classes busy all day, beginning with the little tot who hardly knows for what she has come, to the grown-up mischief, planning some fun, or engaged in the midst of his sums in a wrestle with a companion. In the evening the teacher may be seen sitting with a company of his scholars and their relatives. He talks about the value of moral education, good character, good reading, a sound faith, a true God, and a Saviour who helps men to be good. On Sunday mornings he gathers his school as usual, and turning himself into superintendent, teacher, secretary, treasurer and chorister, he sings Christian hymns, gives a talk to the small and great, many or few on the Sunday School lesson; prays for his work, and gathers the offerings which may have been brought. In the evening again, attracted by the singing of their own boys, parents and relatives, often a goodly number, gather to hear the Scripture read, the prayer offered, and the simple sermon. So the teacher works on: some of the scholars pass out of his school into higher institutions, study English, pass Government examinations, enter theological classes, become pastors, teachers, or hold Government posts. All this work bears fruit. In many is created a desire to know the truth. When they are deemed fit, some are baptized and so a Christian community is formed in a heathen village.

The Burudgaw School.—"This school, three miles south of Ahmednagar, is a fair sample of a village school and of its results. Christian work was begun here in May 1885. The brick school-house was built in 1891. The first Christians were baptized in 1896. The first Christian marriage was performed in 1897. A class of 12 women was organized for regular Bible instruction in 1898. There are 26 baptized persons in the village. There are 30 pupils in the school. A Sunday School and weekly preaching service are regularly conducted."

One boy in the Mazagon School, Bombay.—As a specimen of how these common schools affect the pupils we give the following incident reported by Mr. E. S. Hume, about a pupil in the Mazagon School. "A little boy named Rama was of great
service to the officers in charge of the plague operations near the Mazagon School. He went from house to house encouraging all to be inoculated. He frequently reported suspicious cases, but did so in such a way as not to stir up ill-feeling. The officers trusted and the people liked him. No scholar in school was so regular, and no one so much interested in what he learned as Rama. One Sunday he was more than usually impressed by the Sabbath School lesson. At the close of the exercises he purchased three little tracts for three-quarters of an anna. One of these entitled 'The Golden Thread,' pleased him very much. He hastened home and read it to his father. That same night he was attacked by plague and after a short illness he died. During his illness he constantly referred to his favourite tract and to the verses which he had learned at school, assuming that he was a Christian, and that at death he should go to heaven to be with Christ. His father made no objections to this, but honoured him in every way. After his death the father pathetically said that the little fellow's body had now gone to be where his heart had long been, with God. The whole neighbourhood mourned for little Rama, and still speak with wonder of his strange death."

ORPHANS.

In the famine of 1897 and 1898, 616 famine children were received by the various members of this Mission. The Christian Herald of New York regularly sends support for some; Menononite Christians through the influence of Elder George Lambert support some; individuals in India and America support some. Some missionaries have had much perplexity in providing for those dependent on them. Very few of the children have died; almost all are doing well. In the inland districts such a child can ordinarily be supported for $15 or Rs. 45 a year: in Bombay it requires $30 or Rs. 90. The present famine has already brought scores of famine children on our hands, and hundreds are sure to be placed with us before the famine is over. As a good illustration of this work we quote the following from Mr. E. S. Hume.

Famine Children of 1897.—"The famine of 1897 brought to the missionaries rare opportunities for service. They were able to feed the starving, to clothe the naked, to help the needy in an hundred ways, and to save a large number of orphan children. It fell to our lot to receive into our school nearly two hundred of these helpless
little ones. Those who were thus gathered in are, with few exceptions, still with us and are doing well, far beyond our most sanguine expectations. They are as strong and healthy, and are doing on the average fully as well as the other children in school. Those who have no taste for books, have been put to work as opportunity has offered. Four boys are apprentices at the best furniture manufactory in the city, two have been put to gardening and four are learning to be cooks. We hope soon to have a number of others taught tailoring and carpentry.

How they have been treated.—From the outset these children have never been treated as orphans, they have been fed, clothed, and cared for with as much consideration as if they had parents who were paying full fees for them. In consequence self-respect and other sterling qualities are being developed in them. For children they are unusually grateful, loyal and industrious. Brought, as they were, from wretched surroundings into helpful Christian influences, their minds and hearts have been peculiarly open to the reception of Christian truth. Many of them have given ample evidence of a change of heart and the more mature among them have already confessed Christ.

Their Christian Zeal.—It has been especially interesting to mark the zeal of these Christian children for the salvation of others. At one time three boys were in the plague hospital, the eldest of them was not more than twelve years old. One Saturday afternoon, after they had become convalescent, Dr. Karmarkar called to see them and brought me an urgent request from them that I should send them, without fail, twelve copies of the Sunday School paper for the next day, as they wished to give a copy to each patient in their ward, with all of whom they had had religious conversation. They added that one of the attendants has expressed a wish to become a Christian. When asked who that servant was, they replied 'the sweeper.'

At the time that the orphans came to us we were greatly favoured in having among our older pupils a good number of young men and women who were earnest Christians. They have most faithfully and unselfishly laboured for the welfare of the little strangers. The service which they have rendered has been most valuable. In fact, it would have been impossible without it for us to have properly cared for such a large flock.

Still Greater things.—The experience of the past two years has encouraged us to enter upon a similar undertaking in connection with the present famine. This purpose has been greatly
strengthened by the generosity of the Hon. Nauroji M. Wadia, who has kindly placed at our disposal for the year, free of rent, a large bungalow and extensive grounds in order that we may enlarge the orphanage. If two hundred children more are received, there will be ample room for them all, and we believe that the one thousand rupees a month which will be required for their support, will be provided in the same way as the wants of those now with us have hitherto been supplied."

**SUNDAY SCHOOLS.**

**Synopsis.**

<table>
<thead>
<tr>
<th>Number of Sunday Schools</th>
<th>145</th>
<th>Number of Christian pupils</th>
<th>2,762</th>
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<tr>
<td>Number of Teachers</td>
<td>330</td>
<td>Whole number of pupils</td>
<td>6,281</td>
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Of course we have a Sunday School in every Church and in connection with every day school. But experience shows that it is not difficult to gather Sunday Schools almost anywhere from Hindus and Mahomedans, old and young. They can be conducted under trees, in verandahs, in the shade of a wall, in private day schools conducted by Hindus, etc., etc.

**Sunday School of the First Church, Amednagar.**—This Sunday School has an attendance of 612 members in 37 classes. For lack of room in the church building 11 of these classes have to have their lessons taught outside in school-rooms and verandas. The International lessons are studied. A teachers’ meeting is held. When Commissioner Higgins of the Salvation Army saw this School he said it was the finest sight he had seen in India.

**The Church Sunday School, Bombay.**—Mr. E. S. Hume says:—“This school has four hundred and fifty members, who are arranged in twenty-six classes. For want of room in the Church the infant department meets in the school-house, and Mrs. Hume's class of women at the bungalow.

**The Indian Sunday School Union Examination.**—“This year, as in 1898, both teachers and scholars have taken great interest in the annual Scripture examination which is conducted by the Indian Sunday School Union. There were five sets of questions—for teachers, seniors, middlers, juniors, and an oral examination for little children who cannot write. We again captured most of the prizes including the first prize in each class. Ninety-nine of the famine children presented themselves for the
oral examination, some of these were not more than seven years old, still all but seven of them passed with credit.”

The Poor House Sunday School, Bombay.—Miss Millard says:—“The Poor House School is full and its Sunday School draws crowds together.”

Conversion of a good Caste Attendant on a Sunday School.—Miss Millard says:—“A Hindu lad of good caste working in a mill attended a Sunday School. He first came to my notice by asking me to help him get inoculated against plague, having heard that I had been assiduous in having every one in our compound inoculated, including myself, the widows and their children, the young men in our hostel, the servants and their families, also neighbours’ servants and their families, until nearly a hundred were inoculated from time to time, in our verandah. This lad came, and came again and again, visiting with the young men in the hostel until he finally asked to be himself taken in. I warned him that it would mean the breaking of his caste, the leaving of his old life entirely behind; and understanding its meaning full well he came on a Sabbath morning first and broke his caste by eating with our young men. Some of these have manifested a truly brotherly interest in him, taking him with them to Church and Sunday School and evening meeting. A few evenings ago, while holding conversation and prayer with him, he uttered his first stammering prayer for an acquaintance with Jesus Christ and through Him the forgiveness of sins. On rising he could not speak for the tears, but taking my hand he bade me good-night, and my own eyes filled and my heart swelled with joy as I realized that a soul had been awakened to its highest and best opportunities.

The God of Temperance.—Another interesting incident in connection with this lad was brought out in an incidental way while holding conversation with him in regard to drinking. He had been to the house of a friend for his clothing and the few articles belonging to him. This friend was so drunk that he refused to give him his belongings and demanded the money which he had already paid for his board. I thereupon expressed the hope that he himself was always temperate. He looked up earnestly and said ‘How could I do otherwise; that is our god.’ ‘What is your god?’ I asked. ‘Why temperance’ was his reply, and then he told me this story. Many years ago, while passing through a field, one of his forefathers found the idol of an unknown
god and taking it home set it up in his house. That night he
dreamed that the god came to him and promised him every blessing
if he would but remain faithful to him. This he agreed to do and
from that day forth he himself received great blessing. But as
his family grew up they neglected the god and joined a gang of
drinking men who were a terror to the entire neighbourhood. One
son, however, refused to join them and daring their displeasure
returned to his home. That night the god spoke to him in a dream
and said that if he would live as his father had done before him he
would receive the same blessings. One promise he must however make,
and that was never to touch liquor of any kind. Thus he took upon
himself and his family the vow of temperance, ‘and’ said my inform­
ant, ‘that has ever since been our religion.’ Would that others might
worship the god of temperance and become, like this entire family,
total abstinence men.”

**HOW A MISSIONARY SPENDS HIS TIME.**

The most valuable possession of a Missionary is his character,
including his Christian faith, next his education, next his time, and
least the money which he administers. His character largely shows
itself in the way in which he manifests his faith and uses his time. A
limited Report of a Mission hardly gives opportunity to state in detail
how he tries to make God and the Lord Jesus Christ real to men.
But we give a few illustrative accounts of how a Missionary spends
his time. Of course the nature of one’s work considerably determines
this. We give statements of those in country districts, and in cities,
by American and by Indian Missionaries.

**Rev. E. Fairbank,** in charge of a country district,
writes:—“My work is largely concerned with superintendence.
The Yadala district is a large one, covering many lines of work
and extending over a considerable area (with a radius of twenty
miles) with forty-five agents to direct and plan for. In the cooler
months of November, December, and January we are accustomed
to do as much touring as possible. This means living in tents,
and gives us a chance to get in closer touch with the out-station
work. On these tours we have one or two evangelists and a Bible-
woman or two with us. Touring is always an extra effort in
evangelistic work. Street preaching in the morning, and magic
lantern preaching in the evening are the custom on my tours,
During the middle of the day I meet and hold conversation with
HOW A MISSIONARY SPENDS HIS TIME.

the Christians, as well as with many Hindus. One of the privileges of these tours is to be able to meet village officials and leading men of the villages visited.

The tour gives me a chance to get nearer to the out-station churches, to understand their difficulties and to preach especially to their needs. Usually many baptisms take place and the work of months often crystallizes at such times. I also inspect the schools more closely on these touring trips, and thus get a better hold of what the teachers are doing.

When at the station I usually devote the morning until ten o'clock in meeting Christians, Hindus and Mission-agents. There are difficulties to be settled, directions to be given, accounts to be taken, conversations on strictly religious subjects to be held etc. After this, correspondence—foreign, mission and district,—always comes in for a share of from two to four hours a day, often more. A little study, too, I mean to do every day, if the time is not all taken up in writing. Again at four o'clock my office is open to the people and the afternoon ends with a run on my bicycle or a walk, having generally some object in view. Odds and ends must be picked up in the evening.

This routine is often broken by duties that call me off to out-stations. By means of the tonga or bicycle the different schools are occasionally visited and services are held with the different churches when feasible. An examination of the Station Schools is often necessary to keep up a good standard.

As important and enjoyable work as any is the monthly meeting with the Mission Agents of my district. Here methods of work are discussed, reports of schools, evangelists and pastors are given, plans are proposed and directions given, as well as earnest prayers offered for the work of the district. Such is a general view of my work as a missionary.

Rev. S. V. Karmarkar, an Indian Missionary living in Bombay city, says :—"Since Mr. Abbott left for America a good deal of his work has fallen upon my shoulders. Aside from daily Bible study, I have to prepare the 'Balshikshak,' a Sunday School weekly paper, and 'Monthly Tracts' for the Tract Society. Almost daily I have to attend to some business connected with the newspapers of the Mission of which I am the manager. Often inquirers and needy persons take away a good portion of my time. Afternoons are generally spent in open air preaching. As the Vernacular Secretary of the Tract and Book Society I have to carry
through the press, with the assistance of others, a good many tracts and books. A good deal of thought and strength has to be given to numerous duties connected with the Church, such as marriage ceremonies, funerals, examining inquirers for admission, auditing Church accounts, and sometimes conducting Church services. The various religious organizations in the city demand one's attention and strength. I have identified myself only with those which are closely connected with my own work in some way or other. They are the Bible Society, the Tract Society, the Sunday School Union, the Indian Christian Association, the Y. P. S. C. E., the Y. M. C. A. and the Missionary Conference. Being a committee member of all these Societies and an office bearer of some, I have to employ much time in their business. The many special occasions which rise in a large city like Bombay cannot easily be enumerated. Conventions, Special Evangelistic Missions, Stereopticon lectures, entertaining guests, etc., require not a little thought, energy and time."

Dr. Hume, who lives in Ahmednagar the centre of our most extensive work, says:—"In 1874, when I joined the Mission and was asked what line of work I felt most drawn to, I replied 'any kind which will give me personal contact with men, and which will enable me to fit them to be effective. But excuse me from office work.' In consequence I soon came to know every Christian in the district by name, and spent most of my time in conversations, preaching, lecturing, touring, etc.; and in organizing and conducting a Theological Seminary. I would not have chosen it, but as the years have passed God's providence has more and more made me an office worker. In 1899 my principal lines of work were these:—(1) The principal responsibility for the Theological Seminary; (2) the Pastorate of the largest Church in Western India, from which in 1900 I am released; (3) the charge of a district with 35 agents, 6 Churches, etc.; (4) editing the English portion of the weekly newspaper; (5) the work of the Mission Secretary; (6) miscellaneous work to a very large extent, especially in making plans, plague work, famine work, correspondence, care of famine children, etc., etc., e.g., I have a record of 111 letters written last year about those children, and all such letters were not recorded."

HOW MISSION AGENTS SPEND THEIR TIME.

Of course the way in which a Mission agent spends his or her time varies according to the character and the place of the work.
A teacher in a High School in a city, and an itinerating preacher or Bible-woman in villages must lead very different lives. But in order to make the work appear vivid to those whose understanding of Mission work is vague, we give a picture of the way in which two agents work.

**How a Village Preacher spends his time.—** The preacher located in a village has charge of the directly religious work. In the early mornings, before people have gone to their work, he may be seen gathering them about him near some house, or by the wayside, preaching to them the simple things of the Christian life and faith. In the evening, as people return from their day’s toil, he meets them again with his message. During the day he has visited the sick, spoken comfort to the sorrowing, talked with inquirers, and been to the market place to address the crowds there. On Sundays he gathers the adults in Sunday school, and holds a preaching service in the evening. On some week days he may visit a distant village where a stated pilgrimage is to be held, and hundreds of people gather at the shrine of wood and stone. He goes thus to many villages and perhaps after some years a few are baptized and eventually another church of Christ is established.

**How a Village Bible-woman spends her time.—** A Bible-woman located in a village is a valuable addition to the Christian force. She may be the wife of the teacher or preacher; she has studied in the Mission boarding school; had some experience as a Sunday-school teacher, or spent a year or two in the Bible-women's Training School. Her time, as far as the duties of a busy house-wife will permit, is given to the women of the village. She takes the message of the Bible to the homes. She lends her sympathies to those in trouble, tries to show the women better ways of caring for the house and the children, and the economical use of time and money. But above all she wants to make Christ known. These Bible-women often organize classes for Bible study and religious instruction. The interest shown by non-Christian as well as Christian women is remarkable. The regular attendance, the rivalry in committing to memory passages like the fourteenth of John, the last of Proverbs, or the twenty-third Psalm, and the intelligent way in which Bible stories are related, all show the attraction such work has for women, and the great good such workers do.
THE CHRISTIAN COMMUNITY.

Its Progress.—Not only numerically, but intellectually and spiritually the Indian Christian community is growing. One of the leading Hindu lawyers of Ahmednagar not long since said, "The Christian Community is the most advanced community in this city." In the matter of education, social intercourse, readiness to accept inoculation in a time of plague, in appreciating the difficulties and the services of Government, in life insurance, etc., etc., the community is steadily forging ahead. It has its own Indian Christian Association which without missionary guidance promote unity and co-operation. It has its N. C. A.'s, and it is developing Young People's Societies of Christian Endeavour.

Monthly Meetings for Agents.—One principal means for promoting the efficiency of the Agents is a monthly meeting with them by the Missionary. As a specimen we give Dr. Hume's description of his meetings. "Usually at the close of each month we have for parts of two days a meeting in different parts of the district, intended principally for the agents, but which the general Christian community somewhat attend, and always some Hindus and inquirers. By meeting in different places the community can more easily attend, the agents do not have to be away long from their regular work, and the expense is slight. Five things are usually accomplished: (1) First, there is always something for the spiritual life, some exposition of some part of the Bible, usually a sermon, prayers and singing; (2) Next, Conference as to how the effectiveness of the work can be promoted, in which any one can take part; (3) Third, Conference as to how the welfare of the Christian Community can be promoted, e.g., there is a Poor Fund, to which every agent and the missionary regularly contribute, and to which others sometimes give. This fund is administered by a Committee which at the monthly meeting hears and decides as to the needs of people in different places, etc.; (4) Evangelistic effort is concentrated. It makes an excellent impression on inquirers to attend such a gathering. Often there is a procession through the town with singing and preaching. The Agent of every town is publicly asked to report how much was collected for the Church during the month, and to pay down the sum then and there; (5) the Agents get their monthly allowances, which is not handled by the Missionary, but by his Indian assistant. It is of very, very great advantage to all that the Missionary does
not himself handle money nor talk much about it. He is mostly occupied with plans for spiritual life and effectiveness of work.”

Annual Meetings for the Community.—A great deal of the progress in the Ahmednagar district has in some way been connected with the annual meeting of Christians in October. It has been a great loss that on account of plague and famine this meeting could not be held for the three past years. But in addition annual meetings are held in almost every large district and in some sub-divisions of some districts.

The Vadala Annual Meeting.—Rev. E. Fairbank writes:—“An important feature of the Vadala work is the annual district convention held last year at the close of March. Two days were given to this gathering. Subjects of great importance to the people were discussed—with reference to the relation of Christians to each other, to Government, to their individual churches and to Christ. Under the general topic of their relation to their churches, emphasis was laid on the independence and self-support of the churches. At the close of the final session a large collection was taken up of free-will offerings; and then pledges were made for the new year. Among the pledges it may be interesting to some to know that many children promised to set a hen and sell the resulting brood after the chicks had grown, and bring their price to the next Convention. Farmers promised the result of three or four rows of standing grain in their crops, and other unique subscriptions were added. All such efforts stimulate a new interest in Church work.”

The Young Men’s Hostel, Bombay.—Mr. Bailey writes:—“The wise proverb ‘Prevention is better than cure’ was never more aptly illustrated than in the preventive measures put forth in behalf of young men in the great cities of America and Great Britain. How much more true is this concerning the sons of Indian Christians who leave their homes to plunge into the stream and struggle of a heathen city. In sanctioning the opening of the present hostel our Mission has shown a practical interest not only in the sons of Christians, but in the Indian Church of the future. At present the Home is on a small scale. The limit of accommodation is 14. The inmates number 12. They are mostly Christians from up-country; three are orphans, one a Christian lad, son of Hindus, one Hindu, and one Mahomedan. They are employed as follows:—Carpenters 2, student 1, electrician 1,
printer 1, clerk 1, teacher 1, weaver 1, veterinary establishment 1, out of work 3. The Mahomedan is an interesting case. He was educated in our Ahmednagar school. He clings to our Home and to his fellowship with the Christian young men.

There are financial difficulties connected with the Hostel. Its rule is that every young man must hand over to me his full salary as he receives it. An account is kept for each, the cost of food, washing, etc., is charged, and whatever balance there is to credit is given to the individual as he wishes it. But more often the balance is the other way. This is due principally to the fact, that some of the young men do not receive sufficient pay to cover costs. Again, they are often turned out of employment temporarily because of lack of work and hard times for the employers.

It has been a great privilege in the past to have the oversight of these young men, who by their confiding and dependent natures are like sons."

**WORK AMONG WOMEN.**

*Statistics of Bible-Women's Work for the Year 1899.*

<table>
<thead>
<tr>
<th>DISTRICTS</th>
<th>No. of Bible-Women</th>
<th>No. Times Preached</th>
<th>AUDIENCES.</th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
<td></td>
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<tr>
<td>Bombay</td>
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<td>4,830</td>
<td>11,145</td>
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<tr>
<td>Wadale</td>
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<td>3,401</td>
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<td>12,609</td>
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<tr>
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<td>842</td>
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<tr>
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<td>37,725</td>
<td>53,091</td>
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<td>Five</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Jeur</td>
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</tr>
<tr>
<td>Sirur</td>
<td>Seven</td>
<td></td>
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<tr>
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<td>Two</td>
<td>430</td>
<td>1,753</td>
<td>3,261</td>
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<tr>
<td>Wai</td>
<td>Two</td>
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<td>1,238</td>
<td>6,651</td>
<td>7,889</td>
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<tr>
<td>Roha</td>
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<td>948</td>
<td>14,701</td>
<td>19,288</td>
<td>33,969</td>
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<tr>
<td>Total</td>
<td>Seventy-four</td>
<td>10,626</td>
<td>46,315</td>
<td>105,904</td>
<td>152,219</td>
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</table>

It is impossible to make statistical reports of the work of Bible-women which are correct or satisfactory for the whole Mission. In some places the work of such women is principally giving regular instruction to a few women in their homes; in other places they gather considerable companies together. Sometimes they go singly, more
often two and three go together. But since there has been a tabulation before, we give the preceding table now.

**Mrs. Bissell's work.**—In the City of Ahmednagar it has fallen to my lot to work among the women and to direct and instruct the Bible-women who do not visit zenanas, that is, in homes of the high caste women. There are eighteen of these who are engaged in different ways—some of them visit from house to house, two and two, having their assigned districts, often among better castes, weavers, cultivators, etc. Others teach women in classes, some of them to read all the Bible in some form, Bible texts, stories, parables, miracles, commandments and a simple catechism, also hymns. There have been nine such classes with one hundred and seventy-three women pupils there under instruction among the lower castes; all the classes are examined quite often, but the special examination takes place twice a year. It is most interesting to watch the progress of these women from week to week and month to month, to see how the entrance of His word does indeed give light. A good many who are thus taught will, there is every reason to hope, sooner or later come forward and profess Christ. There is a perceptible change in their appearance and demeanor. They begin to love to hear and learn of Christ.

**How one became a Bible-woman.**—One of the women who now assists in teaching, was not long since a poor diseased creature with nothing hopeful about her save a desire to learn; she took up reading very quickly, and was soon reading and learning the Bible. Her retentive memory enabled her to keep the truths in mind. She embraced them and united with the Christian church and then came the desire to teach others. After continuous treatment by Dr. Julia Bissell, her diseased limb was healed and she has become an efficient Christian teacher who may appropriately be called a Bible woman.

**The Death of two Bible-women.**—"Two faithful women who were on our staff at the beginning of the year, have passed away to the life beyond. One after a rather prolonged season, first of weakness, then illness and much suffering to the end. The other was prostrated by a sudden stroke, and awoke to consciousness in her Father's home on high. Both were true earnest women, and it might well be said of each, that she hath done what she could."

**A Bible-woman who became a Leper.**—"One dear faithful worker, after years of most acceptable service as a house to
house visitor, was found to have symptoms of leprosy. Nothing was said to her for a while about it, as she met the women outside mostly, and there would be no danger of infection. But at length she opened the subject herself; she felt she ought not to continue in her work, but was grieved to give it up. Then we told her of the lepers' asylum at Nasik—would she be willing to go there and continue her loved work among those needy wretched ones? The thought commended itself to her, and accordingly she has been transferred thither—we hear that she is happy in her work. The Bible society has adopted her as their Bible-woman to the lepers, and it was singular that most of those in the asylum were found to be of the better castes, cultivators, artisans, etc. so that though their condition was far worse than hers as to the disease, they quite looked down upon her, for she was from low caste ancestors, not only, but was a Christian! she disarmed them, however, by her first few words to them. 'I am one of you,' she said, 'and I have come to stay with you for I want to tell you about God who is my Father and your Father too, and of the Saviour. He has sent to save us. You'll let me tell, won't you.' And they all heartily responded, 'Yes we will,' so we are glad that our loss will be a gain to them, and are thankful for the truly Christian spirit this dear worker has shown in consenting to such an arrangement."

Bible-Study and Examinations.—"All the Bible-women, with a good many other Christian women, meet for the study of the Bible an hour or more a day for three days of the week. They form two classes, readers and non-readers. The latter are taught orally by one of the Bible-women. The lesson is previously assigned, and there is a semi-annual examination of both classes. These occasions are most interesting, consisting of two sessions, in the second of which reports of the work are given, and then comes a tea with refreshments and a social hour which is enjoyed by all. We have a prayer meeting for the women on one afternoon of the week. Once a month it is especially a mothers' meeting; a collection is always taken up at that time which is devoted at the end of the year to some worthy object. This year the women voted to use it for the purchase of a Bible and Hymn book to be presented to the first church of this city on New Year's Day; which was accordingly done."

Mrs. Sibley's Work at Wai.—"The work among the women is carried on almost wholly inside their homes, and extends not only to the houses visited but to large numbers of neighbouring women. Our appearance at certain houses in different parts of the
town is the signal for the high caste women living near to gather to listen, with unmistakable interest, to that which we teach. It is a great encouragement to have the same women thus gather again and again, to listen to and to learn to sing Christian hymns, and also to give attention to the scripture lessons; and in some instances to commit to memory passages from the Bible. I know it is very difficult for some, who cannot possibly understand the terrible power caste has over this people, to see how there can be love for Christ in the heart and at the same time want of courage to leave all for Him. But I believe fully that there are souls here who love the Saviour and who are fast ripening for that time when a nation shall be born in a day. For some communities that day seems not far distant.

A Maratha Widow.—A few weeks ago, a young Maratha widow went from here to Miss Abbott's Home for Widows in Bombay. The woman's husband died about a year ago leaving her with a little babe. She lived with her mother until a short time ago, when the mother's death left her with no one to protect her. It was then we proposed her going to Bombay, where she would be given work by which she could support herself and child, and at the same time be protected and cared for. She hesitated for some time, but when she consulted her Brahmin and Maratha neighbours, they advised her to go, saying, "They will teach you only what is good, and you will get good and no harm, by going to them." I am glad to say, she is safe in the Bombay Home, and does happily and willingly any work given her.

A Brahmin Widow.—In November a Brahmin widow, whom we have visited every two months for several years, passed away. I was in Mahabaleshwar at the time, but on my return her brother came and told me that his sister said things during those last days that showed her mind was dwelling on what we had tried to teach her. In her last moments she said "Tell the madam sahib I am trusting in Him and am glad to go." The frail body was burned with heathen rites, but I think the Saviour saw that the gate of Heaven was open for the precious soul to enter in.

Tsangunabai.—Mrs. E. S. Hume says:—"The death of our eldest Bible-woman, Tsangunabai, has been a serious loss to our Church and community. She was patient, enduring, and had long been a faithful servant. One of her last messages was of loving gratitude to the dear friends of the New Haven Branch, who had so earnestly prayed for and supported her so as to help her the better to work."
Miss Millard's Work, Bombay.—Only after years of a knowledge of the people and customs of India does one feel sufficiently acquainted with them to give and receive that friendship which alone can win their confidence and trust, and only after such a personal acquaintance can one fully realize their religious condition and need. As never before I have this year felt the emptiness of the lives of those among whom we are living and labouring, and, as never before, the sad condition of the women has been impressed upon me, of their utter inability to train and control their children, or to support themselves in time of need. Their religious condition is sadder still, when one realizes how tenaciously they cling to the outward forms and ceremonies prescribed by their respective religions; perceiving, as we do, how absolutely inadequate they are to "bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." Some of the women, whose respect and confidence we have gained, as my Bible-woman and I have visited them in their homes, have manifested an unmistakable interest in things pertaining to God, and have confided to us their desire for a higher and better life.

The Widows' Home.—One of the women now with us, of a wealthy family of good caste, was driven out upon the street, with two beautiful children, by a drunken husband, who already had another wife, but wished to rid himself of this one that he might take a third. Imagine the situation of this little third wife, whose parents have no thought for her but to see her married, knowing to a certainty as they do the living death to which she is going. The one who has come to us already appears a different woman, going smilingly and happily about her household duties, having lost the cowed and hungry look with which she came to us. Her children, too, instead of being terrified, have become great pets in our house. Another woman, still so tenacious of her caste that she must needs cook and eat her food separately, already seems quite friendly with our women and is fast learning to read and to sew. One has already learned to read and is proud in the possession of a Testament and Hymn Book. Another, a very sad case, who had been making progress and in whom, with a dear little boy, we had taken great interest, was enticed away and for three months we knew nothing of her. A few days ago she returned very humble and penitent, saying that she would never leave Jesus Christ again. In the name of Him who came to seek and save that which was lost, we have received her, pray-
ing that the Holy Spirit may Himself teach her "the way, the truth, and the life."

These ten women, with their ten children, live in such accord as is only possible where Christ dwells in the midst. That this is so is to us a daily demonstration of the need of India and its only cure—Jesus Christ the Saviour of men and women. Much of my time is spent with these women in our home.

**Dr. Karmarkar's work, Bombay.**—Mrs. Dr. Karmarkar writes:—"In addition to my medical work, I superintend six Bible-women, and conduct a Scripture class for Bible-women. We also have the pleasure of entertaining Hindu relatives and Hindu friends in our home. Such a thing could never have happened in the years gone by, but now it seems that day by day the old prejudices are being removed and Indian Christians, who were at one time held in great derision and contempt, are respected and their friendship is solicited and highly valued. Thus Hindu as well as Christian guests have claimed a considerable portion of my time and strength. I have also spent many hours in making arrangements for meetings and socials held at our house as well as attending many outside meetings.

**Bible-Women.**—There are six Bible-women under my care since Miss Abbott left. Five days in every week they go out in twos from eleven o'clock till four each day, visiting several houses and chawls. On regularly appointed days they visit certain districts, hospitals, and asylums. Besides, they study the portion of scripture for their annual examination and attend the Dorcas Society. On account of plague, almost all through the year, they have found it difficult to visit the same houses, as the occupants leave for health and quarantine camps, or move away elsewhere. However, they have found ample opportunities for doing their work. I am glad to observe that these workers are happy and hopeful in their work, and are not discouraged by the many difficulties that they have to face.

**A Scripture Class for Bible-Women.**—Before Miss Abbot left on furlough she gave me charge of the class for Bible-women of various Missions and for some other Christian women who regularly study the portions of Scripture appointed by the Women-Workers' Christian Union of Bombay and Poona.

**A Bible-Women's Annual Meeting.**—This meeting took place in July and lasted six days. The first two forenoons were devoted to examinations in the Bible. The other sessions were spent in addresses on various topics. I gave two lectures on hygiene and
home sanitation. These meetings also inspire some Christian women who are not Bible-women to study the Bible carefully.

**Educated Bible-Women in Ahmednagar.**—Miss Sarubai M. Sangle and Mrs. Warubai Costa visit principally in the homes of the educated and better classes. They write: "There is a great difference in the way in which we are now received in homes. Formerly, even when women were at home, they gave the message that they were out, though we could hear them saying it. Now they do not do so, but receive us gladly, and wait for us and even leave their work in order not to miss our visits. This was the worst year of plague. Owing to this plague many families had to leave the city and go out to live in the suburbs: some in the gardens, and some in distant villages. Many deaths have occurred in many of the houses which we visit and have taken away some to whom we were much attached. Some who are studying the Bible and are trying to find their way to come forward have lost their husbands. We have got many new families this year. We go to their homes, teach the Bible to them, to some we also teach singing, to some crochet work, and to some needle-work. We also give tracts. They read these carefully and try to remember and tell us the contents when we visit them again. At the close of the year Mrs. Hume had a large gathering at her home for our women. About 50 high caste Hindu and Parsee ladies were present. The wife of our Sessions Judge and some other ladies were also present at that occasion."

**The Chapin Home, Ahmednagar.**—This is an institution intended principally to give a home to Hindu women who wish to become Christians but have no place in which to live. It was built by Mr. E. S. Chapin of Springfield, Mass., in memory of a daughter. Mr. Chapin's family still generously aid in the maintenance of the institution. Latterly there have been eleven women and a few children in it. The effort is to make it a place for the development of Christian character. As far as possible every woman has to work for her own support. Some work as cooks, several earn a considerable part of their support by sewing. Some earn money by grinding. There is a class for two hours in the afternoon, where those study who can profitably do so. A large number of Hindu women are asking for Christian shelter and instruction in the present famine, and a new building for such is urgently needed. This Home is in charge of Mrs. R. A. Hume, who also gives in connection with it plain sewing to a good many women who need some way of earning money.
Bible-Women at Roha.—Rev. I. B. Bawa writes:—
"The Roha Bible-women have given the Gospel message to thousands of men and women. These Bible-women do not confine themselves to head-quarters, but go to near and far villages, sometimes walking and sometimes in carts."

EVANGELISTIC EFFORTS.

In a true sense almost all the work of the Mission is Evangelistic. But in some districts more attention is paid to one kind of effort, in other districts to other kinds.

Satara.—In the Satara district protracted tours in places where the people know nothing of Christianity have been made by Mr. Henry Bruce and a large company of agents. He has also done a good deal by English lectures and the magic lantern.

Roha.—Rev. I. B. Bawa writes:—"In addition to the superintendence of the entire work of the Mission, I have had to look after two Leper Asylums of the Mission. One of these asylums is eight miles, the other forty-five miles, from Roha. The inmates of both are about 1,185. I have also a Home for the untainted destitute families of lepers, and a Widows' Home. Evangelistic work among the lepers resulted in nearly a hundred baptisms in the year."

Vadala.—Rev. E. Fairbank writes:—"When reductions pressed sore I thought that perhaps I might cut off an unprofitable school. The Kawthe school, six miles from Vadala, had not satisfied me. The people seemed unresponsive. The town had a bad name. Perhaps this school might be cut off. But it came over me that thus the work of years might be lost. I sent a new teacher there who worked with good will, and it proved a very fruitful evangelistic effort. Within six months sixty-five baptisms took place. This experience makes me think that reductions which closed schools elsewhere may have lost many blessings which God was ready to give."

MEDICAL WORK.

Dr. Karmarkar's Report.—"In spite of the continuance of the plague epidemic and the consequent backwardness of the people to seek medical aid, the daily attendance at my dispensary has been large throughout the year. The usual hours are 7-30—11-30 a.m., but patients are seen generally at all hours. It is quite encouraging to have some patients coming from up-country to me even from a dis-
tance of over three hundred miles to obtain medical aid. Almost daily I visit the girls' boarding school, and, when necessary, the boys' boarding school. This year I have had many opportunities to pay medical visits to our Indian Christian homes. My Bible-woman visits some of my Marathi-speaking patients in their houses. Many of my patients in Kamatipura readily welcome her. I have inoculated nearly two hundred persons during the year with no ill results that I am aware of. During the year 2,597 new cases were treated. The total of new and old patients is 8,595; of these 1,302 were male, 2,022 female, and 5,271 children. The receipts from fees and sales of medicine were Rs. 725-11-6.

Ignorance has no limit.—A couple of months ago a Mohamedan woman came with her baby boy, nearly three months old to consult me about his eyes. On examination I found that the eye-balls had shrunken and the sight was totally gone. When I told her it was a hopeless case, with tears in her eyes she related a sad story. She said that, as her children did not live, some one advised her to make a vow not to eat with her right hand until the child was out of danger, and after that period to make some tangible offering at the shrine of a famous saint. She took the vow, and in order that she should not use the fingers of her right hand she put on a joint-ring on two fingers, thus fettering them. Being in a dark room she did not notice how the child's eyes were affected. But when the child cried hard, day and night, she thought there was something the matter with its eyes. So she asked the neighbours, who told her to see some eye-doctor. She asked her husband to take the child to a doctor. He was not only indifferent about it, but threatened to beat her when she asked him again. She had to keep quiet for she had never gone out anywhere by herself. Finally our sweeper woman brought her to me. This sad case is a result of keeping the woman in ignorance and without education of any kind.

Dr. Julia Bissell of Ahmednagar.—In August Dr. Bissell had a very serious attack of enteric fever complicated with other difficulties. After a long illness God mercifully spared her life. To Surgeon-Lient.-Colonel W. L. Lane, senior Station Medical Officer of Ahmednagar, who was indefatigable in attendance, and to good nursing we owe under God's blessing the life of a most useful worker. Very many Hindus in the city, and all the Christian community, were often in prayer for the life of their beloved physician. At the close of the year Dr. Bissell went to Switzerland to recuperate her health,
MEDICAL WORK.

Dr. Ballantine of Rahuri.—"The dispensary in Rahuri has proved a centre of influence for good. Notwithstanding the famine the number of patients in attendance has been up to the average of other years. We have given remissions of fees to all who have felt unable to pay for their medicines. Plague cases have come from Ahmednagar, Poona, and other plague-stricken centres, and yet, owing to the vigilant exclusion and quarantine rules which have been established, all suspicious cases have been scrupulously kept outside the town limits; a number of such cases have died in the fields. In my absence on similar duty in the city of Ahmednagar my assistant, Shripatrao Salbe, for four months of the year did good service in this plague work in going fearlessly among the patients and in attending to their wants. Owing to lack of funds, and to the failure in attendance of several students whom I expected to be present in Rahuri during last rains, I was unable to conduct the usual medical class. For this I was sincerely sorry. Before proceeding to Ahmednagar in August last I was able to inoculate for plague a considerable number of boys and girls, and some of the older Christians, and would have gladly undertaken more of this work had I not suddenly been called away to other duties."

Medical Work at Sholapur.—Dr. P. B. Keshar was for many years a paid agent of the Mission. He now works as an honorary agent, and is a very useful member of the community. He sends the following statistics of the American Mission Dispensary at Sholapur for 1899.

<table>
<thead>
<tr>
<th>Number of New Patients</th>
<th>Do. Old Patients</th>
<th>Total</th>
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<tbody>
<tr>
<td>4,034</td>
<td>5,884</td>
<td>9,918</td>
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These belong to the following religions and sects:

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<tr>
<th>Hindus</th>
<th>Musalmans</th>
<th>Protestant Christians</th>
<th>Roman Catholics</th>
<th>Parsees</th>
<th>Total</th>
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<tr>
<td>6,776</td>
<td>2,076</td>
<td>480</td>
<td>60</td>
<td>26</td>
<td>9,418</td>
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</table>

Number of visits paid to the patients in their houses: 153
THE PUBLICATION DEPARTMENT.

The principal work of this Mission is the publication of a weekly paper and a monthly magazine.

The Dnyanodaya.—This is a weekly Anglo-Marathi paper of eight royal octavo pages. The English portion is edited by Dr. R. A. Hume of Ahmednagar; the Marathi portion by Rev. Tukaramji Nathoji of Bombay. The subscription price is Rs. 1-13-0 a year, including postage, which can be sent to its manager, Rev. S. V. Karmarkar, Ripon Road, Byculla, Bombay. This paper is now in its 59th volume, and is perhaps the oldest religious paper in India. At the beginning of 1900 a large and weighty Conference, composed of delegated representatives of all the Missions working in South India, met at Madras, and after careful deliberation passed resolutions on important matters connected with Mission work. The following is one resolution:—"The Conference, while gratefully recognizing the many forms in which missionary literary activity has expressed itself, is of opinion that, in view of the increasing number of vernacular journals, many of which are anti-Christian and deal in news that is not only untrue, but debasing, a Christian newspaper should be established in each language area which, while aiming at being the completest possible summary of general information, shall exhibit the Christian spirit in the discussion of all public affairs, and shall contain distinctive and appropriate Christian teaching of an undenominational character. And that in the production and circulation of such a paper the various Missions might find room for very effective and profitable co-operation."

In general the Dnyanodaya seeks to do for the Marathi language-area such service as is indicated in this resolution. Missionaries of different Missions have been requested to contribute to its columns.

<table>
<thead>
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<th>Males.</th>
<th>Females.</th>
<th>Children.</th>
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<tr>
<td>2,197 15 6</td>
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</table>

AMERICAN MISSION REPORT FOR 1899.
Missionaries, Indian Christians, and Europeans are requested to do all they can in extending its circulation and usefulness.

The Balbodh Mewa.—This is an illustrated monthly Marathi magazine, containing 16 pages, principally designed for young people. It is edited by Miss Bruce. The subscription price is Rs. 1-2-0 a year, including postage, which may be sent to Rev. S. V. Karmarkar, Manager, Ripon Road, Byculla, Bombay. It is well fitted to be useful to Christian and non-Christian young people.

The Columbian Press, Satara.—From this private press Rev. H. J. Bruce has for many years issued Marathi leaflets, scripture cards, calendars, and other matter printed in a very attractive style. During Mr. Bruce's furlough this work has been suspended.

Rev. S. V. Karmarkar's Work.—Since Mr. Bruce stopped his leaflets Mr. Karmarkar has through the Bombay Tract and Book Society published similar monthly leaflets; and he has also prepared Marathi Notes on the International Sunday School Lessons, called The Balshikshak, but published by the same Society.

The Book Depot, Ahmednagar.—Closely allied to this department is the Book Depot at Ahmednagar, superintended by Mr. Bissell, which is a useful centre of Christian literature and supplies for that district. The Bombay Bible Society and the Christian Literature Society use this Depot as their agent for the district, and supply a substantial share of the cost of maintaining it. Sales from it in 1899 amounted over Rs. 2,100.

**HOW IS THE MISSION SUPPORTED?**

Many people, both in India and in America, have no idea of how the pecuniary support of the Mission is managed. Most of the funds are supplied by a Missionary Society called the American Board of Commissioners for Foreign Missions, whose head-quarters are in Boston, Mass., and which is the foreign missionary agency of the Congregational Churches of the United States. Once a year a very detailed estimate of the probable needs of the Mission for the subsequent year is made out in a Mission meeting and is sent to the Managers in Boston. The principle on which the estimate of cost is prepared is that both foreign and Indian workers feel called to do Christian Missionary work, and would do it at their own charges if possible. Since very few persons have such pecuniary resources, the American Christians, whose agency this Society and Mission are, undertake to supply enough money for the fairly comfortable support of the
workers, if they are economical. The Society and Mission do not seek to give "pay" according to the market value of any one. It makes "allowances," trying to make these sufficient for the support of the workers and their families. None of its foreign missionaries ever gets any increase of allowances for long or for more efficient service, or has a pension. At the beginning of each year the home Society makes an appropriation for the year, based somewhat on the estimate sent home. For many years the home Committee have felt obliged to make heavy reductions in the estimates before making appropriations. In 1899 it appropriated less one half of the estimates of the Mission for the old and regular work which is carried on principally by Indian male agents! The Woman's Board, as always, generously made appropriations in full according to the estimates for the work carried on by their female agents. The reductions made it very hard to carry on the work as it should be done. Some agents were dismissed and transferred to other Missions. Buildings were allowed to run down. Openings for new work could not be entered. Another source of income is gifts from individuals and societies in America and India. Unless these had been considerable, the work of the Mission would have been still more curtailed. A moderate amount is received from Government as an aid to education in purely secular subjects in schools registered and examined by the Educational Department. Such grants cannot exceed one-third of the total cost of the Schools, and usually are much less.

What it costs to support Agents and Pupils.—The cost differs according to the qualifications of agents and the place in which they live. The allowances of the average preacher or teacher in the up-country districts are about Rs. 150, or $50 a year; the allowances of an average Bible-woman in the same district are Rs. 75 or $25 a year. There are a few agents who receive only about one half of these sums; there are some well-qualified agents who receive twice as much; a few receive still more. In Bombay the allowances are about fifty per cent. higher.

A pupil in a boarding school in a low standard up-country can have all its expenses covered for Rs. 45 or $15 a year; in the higher standards the cost is from $20 to $25. In Bombay the cost is from $30 to $40. A large number of individuals and societies like to assume the support of a Christian worker or a pupil. The Missionaries try to write twice a year to those who send such support. But it is a heavy tax on time and strength. Sometimes a worker
or pupil has to be transferred or is not entirely satisfactory. Sometimes the donor is unable to send or omits sending the regular sum. The rule is that, where possible, donations for all such objects should be sent through the Treasurer of the Society.

**SELF-SUPPORT.**

The spiritual growth of the Christians excepted, no subject is of more vital importance to a Mission than that of leading the community to understand that it is their duty and their privilege to carry, as largely and as soon as possible, the pecuniary responsibility for their churches and schools, and also for the evangelization of their non-Christian neighbours. The American Marathi Mission cannot claim that it has always done all that it might have done in this respect. But it can rightly say that it has for many years given the subject earnest attention and has practically made good progress.

**The Pastors and Self-support.**—The principle aimed at is that the churches shall entirely support their pastors. This is done by a goodly number of our churches. Where one church cannot wholly support a pastor, several churches unite in securing his services. If a church or congregation is not ready to do its duty in this respect, it cannot get a pastor, or occasionally loses one that it has. There has been a Sustentation Fund managed by the *Aihya* or "Union of Churches" which undertook to supply what is necessary to make up the pay of the pastors of the weak churches. This *Aihya* meets at Ahmednagar every October, and its principal income was the collection at the Annual Meeting of this Society and of the Christian Community. But on account of plague and famine for three years the Annual Meeting could not be held. For this and other reasons the Sustentation Fund has latterly been very small. But it will increase with better times, and other efforts are being made.

**The Pay of Pastors.**—The Mission desires that pastors should have a comfortable support, but that the churches should settle the amount, and that pastors should be willing, where necessary, to exercise considerable self-denial, in order that their people may not think their pastors far more comfortable than themselves, and hence that it is not necessary for even poor people to do their best to support their pastors. On these principles the pastors of the churches of this Mission receive from Rs. 12 to Rs. 70 a month.
Three Pastors and Self-support.—This Report makes mention of a gain of three pastors. One is wholly supported by his Church. A second, Rev. P. V. Makasare, of the Parner Church, had been receiving Rs. 17 a month. In order to enable his people to get on without Mission aid, when the Church invited him to become its pastor, he consented to receive two rupees less. Members of the Church connected with the Government pay from Rs. 1½ to 2 a month; other Christians and Hindus pay something; Mission agents pay one tenth of their incomes. In this way one half of his salary will be met. The other half will be met by the Christian Endeavour Society of the Dwight Place Church, New Haven, Ct., who have for years supported him, but hereafter will need to pay only one half of what they formerly did.

The third pastor, Rev. B. B. Gorde, similarly agreed to receive Rs. 15 instead of Rs. 17 a month when called to the pastorate of the Kanhur Church. On the day of his ordination the Church committee placed on the table Rs. 16½ which they had collected from the poorer Christians and Hindus toward their pastor's support. Not one penny of this came from Mission agents. Every month these poor Christians and Hindus will give something: the Mission agents will give a tenth of their incomes; the rest will probably be paid by a gentleman near Boston who has for some years supported Mr. Gorde in full.

Poor Christians and the Support of the Churches.—Probably the Mission and poor Christians do not yet realize the possibility or the privilege that the poorest Christian can and should for his own spiritual profit give something regularly for his church. But we are making progress. In some districts the principle is constantly put forward and is somewhat practised that every Christian should give at least one pice every Sunday for his church. Even on relief works and in famine camps this privilege and duty is preached and practised by a goodly number. This principle of systematic and frequent giving according to ability by every Christian, is the only thing that will bring self-support to Indian churches. This can do it.

An Encouraging Illustration.—On account of reductions for two years Dr. Hume has said to the agents in the Parner district that for the month of February they must get their support from the people of the district. It is the shortest month, when grain is cheapest, and when the people can most easily give. One great advantage
in that district has been the leadership of Rev. Sawaleramji Salve, who believes heartily in self-support, and who is an enterprising and skilful collector. In 1898 he collected something in every town from Christians and Hindus, and thus enabled the agents to get from one-fourth to two-thirds of their monthly income for February. In 1899 he collected about Rs. 125 for the same object, so that the agents received from one-half to nearly the whole of their regular February income from the people, both Christians and Hindus. On account of the terrible famine it will be impossible to collect as much in 1900, and Rev. Sawaleramji has left that district to become pastor at Ahmednagar. But we have not yet fully realized all the possibilities of support for the churches from Christians and Hindus.

Mission Agents and Self-support.—Rev. E. Fairbank writes:—“Our Mission agents give regularly a tenth of their salary to mission work. But in the past year they did more; in addition to the tenth they paid a pice for every rupee of their pay to support a teacher of their own. The last famine had broken up many schools. Calls for new schools were coming in on every hand, but already the fifty per cent. reductions on standing work made us totter under the financial burden, so that new schools were apparently out of the question. The agents came forward and decided to take up a new place. After much consultation Punatgaw was chosen. Though perhaps not more promising than a dozen other calls, this village was chosen as a place where work could be done among all castes. The school grew rapidly and almost every caste of the village was represented—even the pardah daughter of the leading Mussulman family at last consenting to come. The teacher did his school work well, but he also gave attention to the people, as well as to the children of his school. Within nine months the agents saw not only a splendid school, but soon twenty-five or more baptisms took places. How much of this same kind of work could be done, had the mission means to take up new places.”

Schools and Self-support.—Earlier in this Report several statements have been made showing how much more the people are giving in fees for day-schools and especially for boarding schools. In some district three courses are placed before any Christian who wishes to put his son into a boarding school. If he wishes the boy to study English, the father must pay not less than Rs. 2 a month. If he cannot pay that amount, he can put the boy in a Vernacular
school for Re. 1 a month. If he cannot pay that, he can put the boy into an industrial school. If the boy is quick, in four months he can support himself by rug-weaving. And even in the industrial department he can study some subjects daily.

**Self-support in the Bombay School.—**Mrs. E. S. Hume writes:—“The ‘Opportunity Seekers’ is a Society among the little girls. They are most regular and enthusiastic in their work. They distribute all their earnings to those whose needs are greater than their own, and save some towards the new church building which they soon hope to see erected for our needs in Bombay. Their leader is always one of the older Christian girls whom they annually elect. The Industrial class for girls is doing better work than last year, and we are finding more and more a ready sale for the beautiful gold and silver embroidery now purchased to send to Home friends. The month of May was well spent in perfecting this work, so that no extra teacher is called in and much expense is saved.”

**The Needs and Possibilities of the Future.—**The Rev. E. Fairbank writes:—“During the past year I have been stirred to the depths of my heart by the situation in the Yadala district. During my six years of service in India I have seen nothing equal to it. Demands for Bible women, preachers, schools and even for the formation of new Churches have been frequently and urgently made. This district had once twenty-eight schools. Now it has but half of the twenty-eight. Reductions have been at the bottom of this. But Christian work and evangelization have wrought their influence. From miles around deputations and petitions have come in for Christian schools. For example, one town 25 miles distant sent in a list of about fifty children for a school, and a list of about thirty adults asking for baptism. The petition came not once, nor twice, but month after month. Even at my last monthly meeting, a petition came from the same place. What has been my answer? Simply and frankly that I have no means to open the school, and as to the baptism of the adults, I felt I ought not to do it until some one could go there to constantly instruct them. Otherwise their baptism might be a stumbling block to themselves as well as to others. But it has made my heart sick to refuse these urgent requests.”

**Encouragement and Dangers.—**We fully expect that those who read this report will understand that the American and Indian members of the Marathi Mission feel thoroughly encouraged
about their work and its prospects. Faithful, wise and loving service has long been done. Even the present awful famine is sure to bring many large opportunities for fruitful service. But with it all, there is a danger which we well know, and which this report may not have shown. On account of an inadequate missionary force the large work is not properly superintended. Harvests that might be reaped are being wasted and lost. New and hopeful opportunities are not being improved. The health of the missionaries is being strained. On account of reductions injurious economies are necessitated.

Opportunity.—The object of this report is in the first place, to inform its readers; but more fundamentally it is to stir up our friends to do more to enable us to enter into our opportunity. Will not the churches which use the American Board as their Foreign Missionary Society enable it adequately to support its Marathi Mission to carry on its old and fruitful work, and to enter new and waiting fields? We need more missionaries, more money, more sympathy, and more enthusiasm from home. We hope also that Indian neighbours and friends will feel encouraged with us and will co-operate more with us. You and we have a splendid opportunity.

ACKNOWLEDGMENTS.

The following Donations and other favours received in 1899 are thankfully acknowledged:

For Work in Charge of Rev. & Mrs. E. S. Hume.

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<tr>
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<th>Rs.</th>
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<td>James Morris, Esq.</td>
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AMERICAN MISSION REPORT FOR 1899.

Colgate, Esq. ... ... ... ... ... $ 100
The India S. S. Union ... ... ... ... ... 50
The Christian Herald ... ... ... ... ... $ 300
F. Hyde, M.D. ... ... ... ... ... $ 150
Friends in Lima Indiana, U. S. A. ... ... $ 100
Mrs. P. Morse ... ... ... ... ... $ 25
Miss F. Lord ... ... ... ... ... $ 25
L. D. Cook, Esq. ... ... ... ... ... $ 25
S. S., 2nd Church, Millbury, Mass. U. S. A. ... ... $ 25
Mrs. D. C. Eaton ... ... ... ... ... $ 5
"Faithful Workers" ... ... ... ... ... $ 35
Rev. L. W. Hicks ... ... ... ... ... $ 50
Miss Sharpe ... ... ... ... ... $ 50
Madam Farnam ... ... ... ... ... $ 200
Professor H. Farnam ... ... ... ... ... $ 100
Miss Shipman ... ... ... ... ... $ 40
Mrs. McHaig ... ... ... ... ... $ 35
Mrs. Day ... ... ... ... ... $ 35
Mrs. Daggett ... ... ... ... ... $ 35
Mrs. Churchill ... ... ... ... ... $ 35
Junior Endeavors, per Miss H. C. Carswell ... ... $ 10
Levi Ressler, Esq. ... ... ... ... ... $ 10
Miss Lowell ... ... ... ... ... $ 10
Charles Lowell, Esq. ... ... ... ... ... $ 15
Mrs. Barrow's S. S. Class ... ... ... ... ... $ 50
Two Friends ... ... ... ... ... $ 50
William Redfield, Esq. ... ... ... ... ... $ 50
Miss A. Cotton's S. S. Class ... ... ... ... ... $ 12
"Arthur's Mission" ... ... ... ... ... $ 25
H. Hobocke, Esq. ... ... ... ... ... $ 25
Dr. T. H. P. Sailer ... ... ... ... ... $ 35
"The King's Daughters" ... ... ... ... ... $ 26.40
Leroy Mershon, Esq. ... ... ... ... ... $ 50
J. W. Field's S. S. Class ... ... ... ... ... $ 25
C. E. Society, Greenwich, Conn., U. S. A. ... ... $ 8
S. S. 3rd Church, Torrington, Conn. ... ... $ 50
C. E. Society, Glenbrook ... ... ... ... ... $ 10
Union Church ... ... ... ... ... $ 10
"Wild Tiger Band" ... ... ... ... ... $ 35
Mrs. Shimocks ... ... ... ... ... $ 2.50
Anthony Comstock, Esq. ... ... ... ... ... $ 12.50

For Widows' Home, Bombay.

Miss M. A. Spaulding, Nashna, N. H. ... ... ... $ 74 10 0
Miss Abbott ... ... ... ... ... ... $ 117 4 0
Mrs. Campbell, St. Andrews ... ... ... ... ... $ 30 0 0
Salisbury Pt. Me. ... ... ... ... ... $ 86 5 5
Clinton Av., Brooklyn, N.Y. ... ... ... ... ... $ 75 13 7
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For Work in charge of Rev. H. G. Bissell.

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Grace Cong. Ch. S. S., Chicago ... ... ... 18 12 5
Y. P. S. C. E., Chelsea, Mich. ... ... ... 30 0 9
Hampton, Conn. ... ... ... ... ... ... 89 4 8
Mr. Werner's S. S. Class, Grace Cong. Ch., Chicago... 56 12 6
Rev. Harold F. Sayles, Oak Park, Ill... ... ... 30 4 6
Y. W. C. A. Doane Col. Crete, Neb... ... ... 76 0 0
Y. M. C. A. ... ... ... ... ... ... 76 0 0
Mr. Werner's S. S. Class, Grace Ch., Chicago ... ... ... 56 12 6
Hampton, Conn. ... ... ... ... ... ... 57 1 6
Mrs. Mayo, Turner's Falls ... ... ... ... ... ... 31 11 2
Mrs. Evans ... ... ... ... ... ... 30 4 6
Mrs. Workman ... ... ... ... ... ... 48 0 0
Miss Bell ... ... ... ... ... ... 36 0 0
Mission Agents for the reduction ... ... ... ... ... 30 0 0
Hindus of Rahuri and vicinity, for reductions ... ... ... 78 0 0
Home and Foreign Relief Commission ... ... ... ... ... 130 0 0
Christian Herald ... ... ... ... ... ... 680 7 0
Miss Childs—Canada £10 ... ... ... ... ... 153 7 0
Bloemhof Mission Society ... ... ... ... ... 75 0 0
N. Y. Standard Oil Co. ... ... ... ... ... 50 0 0
Grants-in-aid for Station Schools (2) ... ... ... ... 281 0 0
" " Out Station " (13) ... ... ... ... 272 0 0

For Work in charge of Rev. W. O. Ballantine, M.D.

Mrs. Mayo, Turner's Falls ... ... ... ... ... ... 30 4 6
Mrs. Evans ... ... ... ... ... ... 48 0 0
Mrs. Workman ... ... ... ... ... ... 36 0 0
Miss Bell ... ... ... ... ... ... 30 0 0
Mission Agents for the reduction ... ... ... ... ... 60 0 0
Hindus of Rahuri and vicinity, for reductions ... ... ... 78 0 0
Home and Foreign Relief Commission ... ... ... ... ... 130 0 0
Christian Herald ... ... ... ... ... ... 680 7 0
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Bloemhof Mission Society ... ... ... ... ... 75 0 0
N. Y. Standard Oil Co. ... ... ... ... ... 50 0 0
Grants-in-aid for Station Schools (2) ... ... ... ... 281 0 0
" " Out Station " (13) ... ... ... ... 272 0 0

For Work in charge of Rev. E. Fairbank.

Amherst College, Amherst, Mass. ... ... ... ... ... 139 15 0
Miss Tuttle, Worcester, Mass... ... ... ... ... ... 30 0 0
Miss Mary C. Seymour, Norfolk, Ct. ... ... ... ... 91 13 0
Miss Mewer, Stockbridge, Mass. ... ... ... ... ... 90 15 0
Home and Foreign Relief Commission ... ... ... ... ... 235 0 0
Miss Boswell, Brighton, Eng. ... ... ... ... ... 100 0 0
Acknowledgments.

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W. Percy Smith, Elizabeth, N. J. .................. 30 7 0
Howard Smith, Hartford, Conn. ................. 75 8 0
Miss Shepard, Milton, Mass. ................. 90 8 0
Miss Fowler, Sholapur ................ 50 0 0
A Friend .................. 110 14 6
Girl's Scholarship, Colorado Springs, Colorado ... 30 0 0

For Work at Sirur.

1st Cong. Ch., Oak Park, Ill. .............. 86 7 9
Grace Cong. Ch., Chicago, Y. P. S. C. E. ...... 75 8 11
Y. P. S. C. E., Mayflower Church, Chicago ..... 30 4 6
Mr. and Mrs. Hemingway, Oak Park, Ill. ..... 30 4 6
" " " " " " ..... 30 2 8
Y. P. S. C. E. Newton, Highlands, Mass. .... 72 10 10
Rev. and Mrs. Jos. R. Stead, Galesburg Ill. ... 37 13 8
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Y. P. S. C. E. Puritan Cong. Ch., Chicago ..... 35 13 8
Dr. D. B. Eells, Ontario, Cal. ............... 74 6 6

For Work in charge of Rev. and Mrs. Harding.

Mrs. Shepherd ................ 1 0 0
Geo. Harding ................ 14 9 0
Mrs. Wm. Greenwood .............. 30 9 0

For Work in charge of Rev. and Mrs. L. S. Gates.

G. S. E. .................. 500 0 0
Rev. B. L. G. .................. 30 0 0
Elder Lambert Fund ................. 130 0 0
Mr. and Mrs. Shepperd ................. 7 4 9
Friends .................. 1 0 0
A Friend .................. 15 1 4
Mr. and Mrs. J. D. Morgan ................. 15 0 0
Mrs. Lucy Case .................. 30 0 0
Mrs. H. L. Ward .................. 75 1 0
W. M. Soc., Guy's Mills, Penn .......... 10 10 8
Relief Sewing Soc., Washington, D. C. .... 36 5 5
C. O. Richards .................. 30 2 8
Gov. Grant-in-aid for Schools .................. 757 0 0

For Work in charge of Miss Fowler.

Mrs. Geo. Jacob, Karachi .................. 25 0 0
Mrs. Ballard, Sholapur .................. 5 0 0
Miss Harding .................. 228 0 0
Mrs. Haywood, Pleasant Prairie, Wis. .......... $ 2
Mrs. Isabella Cline .................. 1
Miss Lucy Smith .................. 1
Mrs. and Miss Draper, Springfield ... ... $ .50
A. R. Taylor, Minneapolis, Minn. ... ... 25
Mrs. Sanford, Westfield, Mass. ... ... 5
Miss Fannie Rice " " ... ... 2
Mrs. Myrm Searle " " ... ... 25
King's Daughters, Brighton, Mass. ... ... 10
Miss Elvira B. Smith " " ... ... 5
Miss Maud Arey " " ... ... 5
Mrs. Spaulding " " ... ... 10
Mrs. Keene " " ... ... 5
Mrs. Vining, Westfield " ... ... 5
Garland Girls' Club " " ... ... 38.70
Mrs. Caskey, Morristown, N. J. ... ... 75
Pelham Church, Pelham, N. Y. ... ... 6.10
J. C. E. Soc., Westfield Mass. ... ... 12.75
Y. P. S. C. E. " " ... ... 25.52
Miss Winslow " " ... ... 1
Mrs. Packs " " ... ... 25
Mrs. Joel Goldthwent, Boston, Mass. ... ... 5
Mrs. Burge Westfield, Mass. ... ... 2
Mr. Rupert and family, Pelham, N. Y. ... ... 7.10
Miss Ida Ashley, Westfield, Mass. ... ... 10
Miss Abbie Case " " ... ... 3

For Work in charge of Miss Harding.

Mrs. Blodget " " ... ... ... ... $10
Mrs. Garnsey " " ... ... ... ... 2
Miss Van Alslyne " " ... ... ... ... 1
Miss Collier " " ... ... ... ... 2
Miss Hosford " " ... ... ... ... 2
Two Swede Friends " " ... ... ... ... .50
Miss Bissell " " ... ... ... ... 2
Mrs. Fulton " " ... ... ... ... 50
Mr. Fred Cranc... " " ... ... ... ... 20
Miss Ferrey " " ... ... ... ... 20
Mrs. Parsons " " ... ... ... ... 30.60
Mrs. Bixler " " ... ... ... ... 25
Miss Salisbury " " ... ... ... ... 25
Miss Thompson... " " ... ... ... ... 41 13 0
Mrs. Greenwood " " ... ... ... ... 30 4 6
Mrs. Branson " " ... ... ... ... 112 0 0
Mrs. B. A. Hume " " ... ... ... ... 5 0 0
Mr. Virchand " " ... ... ... ... 5 0 0

For Work in charge of Miss Bruce.

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Mrs. Stevens " " ... ... ... ... 5 0 0
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AMERICAN MISSION REPORT FOR 1899.

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Special and grateful acknowledgments are due to the following gentlemen, for Professional Medical services kindly and gratuitously rendered to different members of the Mission during the year.

Lieut.-Col. D. C. Davidson, I.M.S., ... Satara.
W. J. Wanless, M.D. ... Miraj.
Surgeon-Lieut.-Col. W. L. Lane, I.M.S., ... Ahmednagar.