A YEAR'S WORK IN INDIA.

REPORT

OF THE

AMERICAN MARATHI MISSION

OF WESTERN INDIA,

FOR THE YEAR

1900.

And grant, O Father, that the time
Of Earth's deliverance may be near,
When every land and tongue and clime
The message of Thy love shall hear.

—John G. Whittier,

BOMBAY:
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1901.
"It is not the deed that we do,
Though the deed be never so fair,
But the love that the dear Lord looketh to,
Hidden with holy care,
In the heart of the deed so fair."

SELECTED.

We are not alone. The work is not our work but His. The strength to do it with is not to be called up out of the depths of ourselves, but taken down from the heights of Him. The room is full, the world is full of Jesus. He is doing what He said He would do. He is with us as He said He would be.—PHILLIPS BROOKS.

"Whatever in love's name is truly done,
To free the bound and lift the fallen one,
Is done to Christ."

WHITTIER.
Famine girls in charge of Mrs. R. A. Hume, Ahmednagar.
These 120 girls now live in the new building "Alice House" built for them in 1900.
WORK OF THE
AMERICAN MARATHI MISSION
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INTRODUCTION.

The object of this pamphlet is, in the main, stated in its title—it is to give a condensed account of the work of members of the American Marathi Mission, located in the Bombay Presidency Western India, during the year 1900. A detailed statement of the efforts of the thirty-two missionaries in this Mission field, for the past year, would be impossible within the limits of these pages. A brief outline only is practicable, and that will be given under the following heads: I, General Survey of (1) the Workers and (2) their Field; II, a Review of the year’s work, including (1) a short summary of the main facts, (2) some account of the regular work in its various departments, and (3) Special Famine Relief Work of 1900; III, a Retrospect over the past quarter of a century with a look into the future.

SECTION I.—GENERAL SURVEY.

The American Marathi Mission is a group of missionaries sent out by the American Board of Commissioners for Foreign Missions, of the Congregational Churches of the United States. This is the oldest Protestant Mission in the Bombay Presidency, its work having been started in Bombay in 1813. The Mission received its name from its main object, which was to work among the Marathi-speaking people. The name has clung to it ever since, though we are glad to say that there are now missionaries of several societies in Great Britain, the United States and Canada, also laboring among the same people. There were in 1900 thirty-two missionaries of this Mission on the field, during the whole or a part of the year.
On May 22nd Dr. Julia Bissell returned from furlough in Switzerland. On May 25th, Rev. and Mrs. R. Winsor returned from furlough of two years in the United States, having made the return voyage in the “Quito,” which brought American corn to be distributed to sufferers from famine. On September 17th Rev. J. E. Abbott, D.D., returned from furlough in the United States, and on October 7th, Rev. H. J. Bruce, Miss A. Abbott, and Miss J. P. Gordon were welcomed back from furlough in the United States and Canada. On December 14th Rev. E. S. Hume, who was obliged, on account of the state of his health, to go on furlough early in the year, returned with restored health, a cause of great gratitude to the Mission.

Early in the year Miss A. Stockbridge, who was at the time on furlough in England, was married to Robert Moore, Esq. of Ajmere. Mr. and Mrs. Moore now reside at Ajmere.

On April 30th Dr. Louise H. R. Grieve, of the Woman's Medical College of New York, joined the Mission, having come to engage in Medical work, a welcome addition to the Medical staff of the Mission. On September 1st, Dr. and Mrs. George W. Harding arrived in Bombay. A son of the late Rev. Charles Harding, Dr. Harding was warmly welcomed to the field in which his revered father labored so long. Dr. and Mrs. Harding are stationed temporarily at Miraj, in the Southern Marathi country, where, Dr. Harding says, “We began our work in the Miraj Hospital almost immediately, and find here abundant opportunity to gain the experience necessary for future work with our Mission.” On October 7th Rev. William Hazen, of Vermont University and Hartford Theological Seminary, arrived in Bombay. For two years prior to joining this Mission, Mr. Hazen was in charge of a Home Missionary Church at Sherburne, Vermont, U.S.A.

In November, Miss Rose Fairbank, B.A., M.D., of the Johns Hopkins Medical School, Baltimore, U.S.A., daughter of the late Rev. S. B. Fairbank, D.D., paid the Mission a short visit on her way to Jhansi, under appointment by the Woman's Union Missionary Society of the United States. Miss Alice Harding arrived on December 14th on a visit to her mother, Mrs. Charles Harding, at Sholapur.
At Miraj, on September 9th, Anna Caskey, daughter of Rev. and Mrs. Edward Fairbank, passed from this life into the Life eternal. In the short space of nine months and twenty days, she won the hearts of all who knew her, and left sweet memories of her loving little heart. After many days of weakness, the frail little body was at rest.

"And Jesus called a little child unto Him."

On December 1st Mr. and Mrs. T. A. Bailey, who for a year and nine months were associated with the Mission as Honorary Members, left for England. During that time, "Mr. and Mrs. Bailey, by their self-sacrificing work, made a large place for themselves in the hearts of all. We shall ever remember their work and labor of love with gratitude." This testimony of one most closely associated with them meets a unanimous response from all members of the Mission.

On returning from furlough, Mr. Bruce met with a warm welcome at Satara, where, he says, "I found such changed conditions in my Satara field, as to occasion surprise and great joy. Coming from the Railway station, midway, there was a banner stretched across the road, giving "welcome." Near by stood a company of forty men and women. These, I was told, were new converts of the present year. At Satara, the unfamiliar faces seemed in the majority, and these, too, belonged to those who had united with the people of God. The schools were present and enlivened the occasion with original songs. My attention was attracted to the orphans, one hundred boys and girls, brought in from famine districts. This development of the work gives promise of still larger results, when the relatives of these children learn, through them, the power of the Gospel."

The field of this Mission is divided naturally into two parts, Bombay city with the narrow strip of country along the coast called the "Konkan," and the western part of the central triangular tableland of India known as the "Deccan."

On the east the field borders on the Nizam's Dominions, one of the largest tributary Native States of India. Except for a few villages in this State, the field lies wholly within the Bombay Presidency. Its area may be estimated at 34,000 square miles and its population is
about 7,000,000. This section of Bombay Presidency is known as the Maratha country, both from its prevailing language and because it has been the seat of the famous Maratha dynasties. There are many Missionaries belonging to other societies in Great Britain, the United States and Canada, also working in this field.

The Bombay Presidency is, on the whole, behind the Bengal Presidency, in accepting Western civilization. The first school for girls in the Presidency was opened by a member of this Mission, in Bombay, March 1824, and marked the commencement of female education here. Some of the strongholds of Brahminism are to be found in this field, as for example at Wai, situated on the banks of the sacred Krishna river, where are scores of temples, many being built in the bed of the River that they may constantly be washed by the holy stream. None of humble origin need ever approach these shrines to worship, for his very presence would defile the sacred precincts. Caste distinctions are still rigidly adhered to, and the antagonism between different castes is yet so strong that it often requires years of Christian experience and of the working of the Spirit to overcome it.

The prevailing language is the Marathi, a late descendant of the parent Sanscrit, and therefore most closely allied to it—a language which has not reached its fullest development, yet which has, nevertheless, a vigorous and growing literature, and possesses a full, varied vocabulary, constantly enriched by the addition of new terms from the parent language. There is a growing demand among all classes for literature, and the literary professions of teaching, medicine, divinity and law have considerable accessions every year. The number also of those who live by the pen, in minor clerical positions, is increasing largely from year to year.

The whole of the field described above is not, and with the present staff of workers could not be, occupied by this Mission. Such parts of it as are occupied, however, are divided for convenience into sections called districts. This term is not intended to correspond with the political divisions, called both “Districts” and “Collectorates.” A “district” of this Mission is often only part of a collectorate, as in the Ahmednagar Collectorate. The Sholapur “district” on the other hand embraces nearly the
whole of the collectorate. Each district receives its name from a city or town situated centrally, so as to command the whole district. Such central points are known as "Stations," and at each Station there is a body of resident Missionaries. In the case of Ahmednagar city, the district immediately surrounding it on three sides is subdivided into three districts, each of which, the Jeur, Parner and Kolgaon district, receives its name from the more important of its out-stations. The term out-station is applied to all towns or villages where work is being regularly conducted, either by a school or by some resident Christian worker in Mission employ. There are eight principal Stations with resident Missionaries of the Board, namely, Bombay, Ahmednagar, Sirur, Rahuri, Wadale, Sholapur, Satara and Wai, with also a ninth, Roha, south of Bombay, where Rev. I. B. Bawa, an Indian Missionary, resides. The relative position of these to each other, and to the Bombay Presidency, may be learned by reference to the map.

A rapid tour of the Stations would naturally begin with Bombay, where, in order to a comprehensive view of work carried on there, the visit would include the self-supporting church, of 249 members, whose contributions for 1900 amounted to Rs. 1,133-10-9; the Pastor, who is also vernacular editor of the Mission weekly paper, and who works in a large, scattered parish; the ten Sunday Schools, with 44 teachers and 1,318 pupils of all castes and creeds; the ten day-schools with 36 Christian teachers and 1,135 pupils, including the large Anglo-Vernacular School for boys and girls in charge of Rev. and Mrs. E. S. Hume, the best example of co-educational work in India. The visitor would see also Miss Abbott's Home for Widows with 41 inmates, also her large industrial class of 65 women, who need employment, and receive both that and a message from the Gospel of love every day; would see Miss Millard's Bible Class of Bible Women wishing for better equipment for their work; the many Hindu homes which gladly welcome Miss Millard, with her workers; the hostel for Christian young men, superintended by Dr. J. E. Abbott; the Dispensary where Dr. Gurubai Karmarkar meets 8,708 patients a year; Rev. S. V. Karmarkar's work with inquirers from the higher classes of Hindu Society, and would find innumerable other calls on the time, talents and strength of the workers. Among
these may be mentioned Dr. Abbott's work in the Tract Society and Bible Revision Committee, and Rev. S. V. Karmarkar's leaflets for the Sunday Schools of Western India, and his corps of enthusiastic evangelistic workers.

The visitor to Roha would find the Church of 54 members, which doubled its members during the year, and gave Rs. 450 for church work, rejoicing in its newly ordained pastor, Rev. John Malelu.

This city of 38,000 inhabitants presents Mission work in all its aspects, from the primary school to the Theological Seminary, from women struggling to repeat newly committed texts of Scripture, to Churches with Sunday School and Christian Endeavor Society. In order to see the work here, the visitor would visit Mrs. L. Bissell's Bible Class for Christian Women held on three days in the week; would meet her corps of 17 Bible Women, who work at appointed places in the city daily; and would find Mrs. Bissell superintending the work of 27 Christian workers in the 9 out-stations of her Jeur District north of Ahmednagar. During 1900 Mrs. Bissell was also largely employed, like other members of the Mission, in distributing American corn, clothing, and other forms of Famine relief to sufferers in her district.

Rev. R. A. Hume, D.D., conducted a class of 21 Theological students and carried on, with careful attention to its details, the work of 37 Christian workers in 25 out-stations of the Parner District, with its 6 Churches and 24 schools, in addition to 9 workers in the city under his supervision. For 10 months of 1900 he edited the Dnyanodaya, and added to these labors the Secretaryship of the Americo-Indian Famine Relief Committee, whose headquarters were at Bombay, with the intimate knowledge which that office involved of all Famine relief operations carried on by Missionaries in the whole famine-stricken area; the direction of the large Weavers' Relief work in Ahmednagar City, and of smaller works in the Parner district, besides the distribution of seed to farmers in that district. Mrs. Hume conducted the Chapin Home for self-supporting women, an industrial class in sewing for women, and with the efficient assistance of Miss M. S. Kukday, has supervised the work of four day-schools.
for non-Christian girls in the city, and has gathered into the new commodious home, "Alice House," 175 little Famine waifs to bring up to Christian womanhood.

The visitor to Ahmednagar would see the High School, conducted by Rev. H. Fairbank, with its 484 pupils. Of the pupils 229 are Hindus, Mahommedans and Parsees, and 7 of the 18 teachers are Christians, a fact which illustrates the need of more trained Christian teachers. In the Sir Dinshaw Manekjee Petit School of Industrial Arts, metal work, carpentry and rug-weaving are successfully taught, there being 25 girls in the weaving department. Over 100 boys and girls who were taught in this school are now employed in the rug factory of the Indian Mission Industries Society, established in Ahmednagar in 1899, and efficiently conducted by J. F. Douglas, Esq., sent out by that Society. In addition Mr. Fairbank personally superintended the distribution of seed and other relief to 3,281 farmers in 114 villages north of Ahmednagar, and has started 124 boys from famine districts into the paths of industry.

Miss Bissell's Anglo-Vernacular Boarding and Day School for girls has reached its record figure in 317 pupils, of whom 160 are boarders in 12 dormitories on the cottage system—the largest school for girls in India. The year has added a class of girls in rug-weaving of whom 40 are already finding employment in the rug-factory mentioned above, the most successful venture of the kind in the country. English is taught up to the 5th Anglo-Vernacular Standard, the equivalent of the second year in the High Schools of the United States and Canada.

The Bible Woman's Training Institute has an earnest class of five women under personal supervision of Miss Nugent, who also directs the labors of Miss S. M. Sangle and Mrs. W. S. Costa in high casto Hindu homes in the city. During the year Miss Nugent has given refuge to 41 destitute women and 254 children, having secured a site and funds for an orphanage for the children.

Rev. H. G. Bissell has charge of a Book Depot and Reading Room, which is also used by the British and Foreign Bible Society and the Christian Literature Society as a depot for their publications. It is most desirable that a good circulating Library should be added to
this Reading Room for the Christian community. South of Ahmed-
nagar for about fifty miles the district is superintended by Rev.
H. G. Bissell, with Kolga as its centre, where there is a boarding
school for boys and girls. There are five churches with 221 com-
 municants and a total of 419 baptised persons, and 28 Christian
workers in the eight outstations. Mr. Bissell also has instructed the
Theological class in Exegesis and Sociology, during the term. Seed
was distributed to farmers in Kolga Taluka and many forms of
Village Relief, such as wells, roads, and buildings, were carried on;
farmers given bullocks, given food to eat while they were sowing seed
and waiting for their harvest; school buildings were erected, 800 bags
of corn distributed, and two new churches were organised.

This was started in the city six years ago. It is carried on at
present by Dr. Louise H. R. Grieve, of New York, who
joined the Mission in 1900, and by Dr. Julia Bissell.

The staff consists of two assistants, two compounders,
one Bible Woman, three nurses and two assistant nurses. The
daily attendance at the Dispensary for 1900 was 30,417.
Besides these patients a large number were visited at their homes and
prescribed for by both physicians and assistants and cared for
by the nurses. A Diet Kitchen supplies the necessary diet in time
of illness for those patients who cannot afford it themselves.
Two nurses have been in charge of two wards for patients from Relief
Works, or those suffering from emaciation, and other results of
privation and exposure. About 500 patients were treated in this way
in the two wards, during the year.

Twenty-seven miles north of Ahmednagar, is a town of seven-
hundred inhabitants, where Rev. and Mrs. Edward Fair-
bank are the resident Missionaries, and which is the
center of a district in which eight pastors and 43 other paid Christ-
ian workers are labouring, in 18 out-stations, with nine organized
churches, 19 day-schools showing an attendance roll of 1,072 Christian
and non-Christian pupils, and eighteen Sunday Schools with an
attendance of 937. The number of communicants is 1,243 and the
churches show an unusual amount of thrift and activity. Rev. E.
Fairbank says: "The Christian community is already large. The
baptized community increased over 400 in three months," or twenty
per cent. "There is now connected with the mine Churches a total baptized community of 2,200. Already this community is scattered literally in a hundred villages." Rev. E. Fairbank, during 1900, personally superintended the distribution of seed to 7,000 farmers, directed 27 Mission Relief Works, used 1,073 bags of American corn for relief of the needy, and has given refuge to 50 adults and 355 children from among the sufferers of this famine.

Like the last station this is the center of a district which has been most thoroughly and efficiently worked for many years. Our reason for this, in the case of both stations, is that as there are resident Missionaries direct personal supervision and contact of the Missionary with the people is possible. Rev. W. O. Ballantine, M. D., in addition to his work at the Dispensary, has 23 day-schools and 17 Sunday Schools in 21 outstations, where are laboring 43 Christian workers, including settled pastors of four out of the eight Churches. The whole number of pupils in day-schools is 705, and of baptized persons in the district, 1,478. Dr. Ballantine has started an Industrial Farm, where boys are being successfully trained as farmers. There is a large school in the Station for boys and girls, with 163 boarders. During the present famine, in addition to many other duties which figures cannot represent, Dr. Ballantine has given seed to 6,000 farmers, has carried on several Relief Works, distributed 1,100 bags of corn, and has taken 150 destitute children to provide for.

Rev. and Mrs. R. Winsor are the resident Missionaries in this Station, which is 31 miles south-west of Ahmednagar, and the district which Sirur commands has a diameter, roughly speaking, of 40 miles between the out-stations farthest apart. The special point of interest, and one which all visitors are eager to see, is the Sir Dinshaw M. Petit Industrial School, which has two farms and departments of carpentry, blacksmithing and working in aloe fibre. There are day-schools for Christian boys and girls with attendance rolls of 171 boys and 174 girls. The Industrial School is a separate institution, with a different corps of teachers, the pupils being boys from the day-schools spoken of above. There are 33 Indian Christian agents in 13 out-stations, with 14 schools registering 633 pupils. Mrs. Winsor has an enthusiastic corps of nine
Bible Women. Seed has during the year been distributed to 5,000 farmers, 900 people have been given employment on Relief Works under Rev. R. Winsor's direction, while 334 destitute widows and children have formed a safe and happy home in care of the Missionaries.

Sholapur City is on the railroad, about 80 miles south-east of Ahmednagar, and very nearly twice that distance from Bombay, on the route from Bombay to Madras. Sholapur Collectorate borders on Hyderabad State, some parts of it lying wholly within that State. This city has about 60,000 inhabitants, and there are several cotton mills, owned by Hindus, a large city library, a Dufferin Hospital for women and a Dispensary conducted by Dr. P. B. Keskar, a Christian practitioner, who also has a large private practice in the city. The resident Missionaries here are Mrs. Charles Harding, Rev. and Mrs. L. S. Gates, Miss E.B. Fowler, Miss M. B. Harding and Rev. W. Hazen. In this district of 750,000 inhabitants, there are now 64 Christian workers in the city and its 15 out-stations, with six Churches, 26 schools, in which 816 pupils are taught, and 32 Sunday Schools, into which have been gathered 1,151 scholars. The Boarding school for girls in Miss Fowler's care has a most active Christian Endeavor Society. A new feature during the year was the opening of a Kindergarten by Miss Harding. A large Relief Camp, giving employment to 2,600 men and women was conducted by Mr. Gates; a Leper Asylum has been opened by Dr. Keskar; two orphanages are now being carried on, and 563 women and children have been received by workers at this station.

With a population of a million people, a past of great historical interest, beautiful natural scenery, a fertile soil and prosperous inhabitants, the Satara district is at once one of the most interesting, charming and difficult parts of the field of the American Marathi Mission. For the greater part of the year Miss Bruce, with the assistance of Mr. H. G. Bruce, carried on alone the work of 21 workers in 8 out-stations, directed Relief Works, visited and encouraged teachers in their schools, and preachers in their evangelistic efforts, instructed school children in gymnastics and singing, and women in the Bible, greeted new converts, visited the sick, heered the aged strengthened the feeble, gathered 18 widows
into a safe home and opened two Kindergartens for the destitute children, 111 in all, sent to her by God to love and care for and teach of Christ. Mr. Bruce’s lectures to educated Hindus have been well appreciated and his evangelistic tours blessed. The accessions to the church in 1900 were the largest in the history of Mission work in Satara, the number of communicants having increased seventy-five per cent. In addition, Miss Bruce has edited the *Balbodh Mewa*, a vernacular monthly illustrated magazine intended for Christians and non-Christians, and enjoyed by both. The return of Rev. H. J. Bruce from furlough, in October, has strengthened the hands of the workers, yet more labourers are most urgently needed to occupy this field.

This station has had resident Missionaries since 1892. It is nineteen miles from the railroad, and the nearest European neighbors are ten miles distant in one direction, and twenty in another. It is on the direct route to Mahableshwar, the Government sanitarium for the Presidency, and it has a telegraph office Government schools, and a Government Dispensary carried on by a competent Hindu Hospital Assistant. The Missionaries are Mrs. J. W. Sibley, Miss Gordon, and Miss M. E. Moulton. From its position in the fertile Krishna valley, Wai is an important town to Hindus; it is surrounded by fine scenery, has a good average rainfall and a healthy climate. Mission work has developed rapidly at this center. The pastor is a man of genuine Christian experience, a man of prayer, and of influence and wide acquaintance both in Wai and in surrounding villages. There are two large flourishing schools for Hindu girls, one for boys and girls, attended by Christians, Mahomedans and Hindus of four castes, and two other smaller schools. The ladies visit regularly in over a hundred homes of Hindus of different castes, and they and their Bible Women are welcomed everywhere. During the past year a Relief Camp employing 550 men and women was conducted on the Mission premises.

“Plague, confluent small-pox, measles, chicken-pox, pleurisy, pneumonia, crowded upon us during the early months of the year. There were times when the burdens seemed greater than human strength could bear; and then it would be that leaning on the Everlasting Arms became a rest; and the conscious-
ness of the fulfilment of the promise of needed strength became indeed a reality." These words from Mrs. E. S. Hume express the feelings of many of the Missionaries, for "the past year has taxed our sympathies and strength to the utmost." Mrs. Hume continues, "God has been good the whole year long! Friends were more kind and thoughtful than ever. Mr. Hume's absence in the U. S. A. for needed treatment found a daughter here, in God's Providence, to help and to cheer. The coming of our Katherine was a surprise, but proved at once to have been a great blessing to the work." Rev. E. S. Hume speaks of his furlough: "At the urgent advice of physicians, I sailed for the United States in April. Under the kind hand of God everything has worked for good far beyond our most sanguine expectations." Miss Abbott writes of her furlough in the United States, after twelve years of absence: "The rush of culture; the satiety of literary privileges; the wonder of new inventions; the luxury of living, made me feel out of date. I only felt at home in the love of friends and in the warm hearts of Missions-loving Christians. It was delightful to feel that one could in some measure catch the spirit of the New World and return to the Orient refreshed, revived and encouraged." Mrs. Sibley tells of death having removed from the circle at Wai, the wife of the Pastor, "to the Better Land. There was no fear of death; but sweet, strong faith in Him who has conquered Death for us." Rev. and Mrs. Karmarkar parted with their "beloved little adopted daughter Prithi (Love). She was a very affectionate child and we felt she had learned to love her Saviour. She would frequently creep down-stairs and take notice of little child-patients that came to the (Dr. Karmarkar's) Dispensary, and she found great pleasure in sympathising with them. During her last moments she used the word "steps," counting upon her fingers, and said 'I am going.' "

Having been asked to attend, as delegate for India, the World's Student Volunteer Federation at Versailles, France, in August, 1900, Rev. S. V. Karmarkar accepted. Of this experience he writes: "The subject with which I was asked to deal was 'How can Occidental movements generally be more helpful to students in the Orient?' At such a conference (1), One's spiritual life is greatly blessed by contact with spiritually minded men like Dr. Karl Fries, Mr. Mott, Dr. White and others; (2) One's zeal
is roused to a high pitch; (8) The unity of purpose prevailing between representatives of various countries and climes, exhibited the unparalleled power of Christ on people of different languages, brought up in diverse environments."

It is the wish of all Missionaries that they may be hidden in their work, and that the latter may only serve, though of necessity in an imperfect way, to glorify their Lord and Master. Yet the friends of Missionaries are interested to know their personal experiences, and therefore the above are recorded, as part not of the work, but of the lives of the workers.

SECTION II.—THE WORK OF THE MISSION

ITS DEPARTMENTS.

For convenience, the work of the year is summed up under different heads, the only difficulty being to select, from the varied experiences of all workers, during the year, those which can be presented within the limits of this pamphlet. From a glance at the tables of statistics, the main facts may readily be gathered. In 124 villages and 9 central stations, in the 158 schools of all grades, from the newly inaugurated Kindergarten in Sholapur, to the classes for Theological Students and Bible Women at Ahmednagar, a total of 8,662 persons are receiving instruction and training. To the two classes for adults mentioned above may be added this year a training class started in connection with Miss Abbott's Home for Widows, in Bombay. 162 Sunday Schools with 376 teachers who are doing this work voluntarily, report a total attendance of 9,544. These classes in the Sunday Schools are made up of scholars of all ages from the latest adopted famine waif, to the gray-haired Christian who has for years enjoyed daily communion with his God. A staff of 499 Indian Christians, including 23 ordained settled pastors, are laboring day and night among their countrymen, that these too may know the blessed assurance of salvation. In 49 Churches, 4,877 believers gather about the communion table, which is often spread under a tree, for want of a house of worship. A baptized community of 8,714 converts are scattered in 373 villages, many of them some miles from a Christian brother, a school-house or a Sabbath service. These Churches contributed
Rs. 7,206-8-5* during the year for the salaries of Pastors, for Church expenses, Church work and repairs on Church buildings. Government has, during the year, shown its appreciation of the schools by grants totalling Rs. 13,648-4-6. These figures do not represent all that might have been done during the year—not all that the corps of workers, Missionaries and Indian Christians, would have been glad to have recorded—but it is with deepest gratitude that we recognize the “good hand of the Lord” that has been upon us, in helping us, by our unworthy efforts, to forward His kingdom.

Three new churches have been organized and three brothers have been ordained, ninety-three Bible Women now labor in this field, an increase of 21, and the staff of teachers, male and female, has increased by 68. Twenty-five new schools accommodate the 2,729 new pupils added to last year’s number, and 17 new Sunday Schools barely suffice for the addition of 3,313 scholars, already learning to sing “Tell me the story of Jesus,” and repeating the Lord’s prayer and favorite psalms—children who last year did not even know there was a Saviour who died for them.

THE CHURCHES.

There were added to the communicants of the 49 churches this year, 1,185 on profession of faith, the largest accession in any one church being 89 at Sholapur. “The pastor of this church,” Rev. L. S. Gates says, “has been in his place nearly twenty years, and proves that an Indian pastor can do well in his own country, remain long in one service, and grow with the Church. The numbers added in 1900 are larger than in any previous year.”

Officers of this church report that in addition to paying the Pastor’s salary, keeping up repairs on the church building, and meeting all ordinary expenses, Rs. 52 were spent for poor members of the parish, donations were sent to the Bible and Tract Societies, and a Famine Committee appointed to minister to the needs of members suffering privations. The Pastor has labored indefatigably, day and night, in the interest of his large parish. Special services and special sessions of the Sunday School were arranged with a will, for the large accessions to the congregation, in the destitute women and children who have joined the Christian community this year.

* The rupee is equivalent to about $0.30 or 1s. 4d.
Children of Wai Orphanage.

Class of Blind Children, Bombay.
An especially bright prospect opens before this church, as the result of Rev. E. S. Hume's enforced furlough, which in God's Providence has worked together with other influences for great good. Rev. E. S. Hume says, "I had the great joy of securing from large-hearted friends in Center Church, New Haven, Conn., the money needed for a new church edifice here in Bombay. Twenty-three years ago the Mission voted that a new building was a necessity, and efforts were made to secure funds for the purpose, but, until now, these efforts have been unsuccessful. We are looking forward with great satisfaction to having a house of worship suitably located, and ample enough to accommodate the large congregation, not more than half of whom could have found room in the building which would have been erected, had our plans been carried out twenty-three years ago."

Dr. Ballantine reports of churches in Rahuri District that, "A number of them have had new strength imparted to them by the reception of new members. The Rahuri Church has been actively at work in all its branches. Every member feels that he has a part in the work, and is trying to do something as his share. An offshoot from this church was organized into a new one, at Nandur, four miles distant. The simple faith of the people was truly refreshing. Though poor, out of their poverty they have contributed something every week for the church expenses."

Rev. E. Fairbank finds that "The churches have suffered in many ways from the famine. In some cases all members have gone to relief camps. Pastors have been most faithful in hunting up their members and holding services for them. The problem of self-support of our Indian Churches, so much advocated and earnestly desired meets in the poverty of their members the argument which seems unanswerable. Yet even now we are urging self-support, and the idea will and must take living root."

Of the organization of two new churches in this district Rev. H. G. Bissell writes that both were in out-stations where work has been going on for over thirty years, though it was interrupted in one, when the call for "reductions" came some years ago. "Members of these new churches have already begun to conserve all their small resources for future plans. The famine has developed the
spiritual life of the churches. It has made them think of ways and means of helping their own poor; it has strengthened their faith in a living, good, present God: it has brought many opportunities for unselfish service for Christ and their fellowmen. Many enquirers or adherents are looking towards joining God's people."

This church is rejoicing in its pastor, ordained there November 29th, 1900. A number of Indian Christian brethren, pastors and delegates from other churches, were present at the service. The following testimony of a Brahman official, given voluntarily on the occasion of a reception to Rev. J. E. Abbott, D.D., by Roha Church, on his return from furlough, is of interest. "As I am a Brahman, my dress and my religion are different from those of the Christians. On that account I at first shrank from assuming the chair on this occasion, yet I feel it my duty to show my respect for the one whose labors have been the means of saving the lives of sufferers from famine in this country. Though not a Christian myself, I am not opposed to others embracing the Christian religion. I am convinced that through the Christian religion only will the divisions among the people springing from the caste system and the caste system itself, be broken up."

In speaking of requests for baptism during the year Dr. Ballantine says they have been constant and repeated, but, "We have all along gone very slow in this matter and have advised pastors not to baptize too freely. As soon as the people had shown their steadfast decision to become Christians and had proved by their conduct that they were living worthy lives, they could be admitted to the rite of baptism." Rev. R. A. Hume, D.D., lays down the principle that, "While we, as Christian Missionaries, sincerely desire all men to take the help of the Lord Jesus Christ, we should be specially cautious to take no advantage of the distress of people to urge them to make any Christian profession." The position of "adherents" is thus defined by Rev. E. Fairbank: "Persons desiring to become Christians, who yet are not properly instructed in the simplest principles of Christianity, are admitted to a covenant. This pledge announces the decision to renounce the Hindu religious practices; to remain under regular Christian instruction in order to gain acquaintance with the Christian
Sunbeam Christian Endeavor Society.
Woronoco Girls' School, Sholapur.

Enmary Orphanage, Sholapur.
religion: to observe the Sabbath as a day of worship; to make some contribution every week to some Christian church; and finally, to use all possible influence against early and irregular marriages and to follow Christian customs with reference to burial of the dead."

A unique C. E. Society is that of the Girls' Boarding School in Sholanapur, the only organized Girls' Society in the Mission. One of its members reports as follows: "This is called the Sunbeam C. E. Society. It has its officers of President, Vice-President, Secretary and Treasurer, a Prayer-meeting, Lookout, Relief, Missionary, Flower, Sewing and a Social Committee. The Society wished to do something for the school and two sales were held, at which sewing and knitted work and candy were sold. The English people, Indian Christians and Brahmins patronized it well, and with the proceeds, first, blackboards were bought for the school; then a barbed-wire fence for the school compound was put up; money was also contributed for the new Kindergarten building, and for its stools and chairs. Every Sunday the girls give a contribution of grain which is sold. With the money thus collected, a table, chair and Bible were purchased for the school and a nicely bound Bible was presented to the Church. Next, a little girl in a school in South Africa was adopted and is now supported by the Society." This report concludes with the words, "We desire your prayers that these Sunbeams may not be hidden in a cloud, but may shine with the true light of Christ."

Twenty-nine members of the adult C. E. Society of the Bombay church are engaged in street preaching, sixty-five in Sabbath School work, and a good number in tract distribution, visiting the hospitals and other efforts. These responsibilities have led the church to feel that the evangelization of this country must be accomplished by Indian Christians.

A Junior Endeavor Society was started in the Bai Motlibai Wadia Orphanage, Parel, Bombay. At a recent meeting held on Sunday directly after Sunday School, the president, an older lad named "Faith," was in the chair. Two boys read short essays on topics assigned. The committees, numbering three boys each, reported in turn. First, the Prayer Committee told of daily work by prayer circles. The Committee on hymns reported on hymns they taught the
boys who could not read. One little laddie reported, "On Monday we prayed with many little boys, on Tuesday we taught them part of a hymn, Wednesday we finished teaching the 121st Psalm, Thursday, we attended to their baths, Friday to having all buttons sewed on!" The "Nail Committee," a new one, having been called upon reported: "The boys did not keep their finger and toe-nails clean and we are showing them how." It was found that members of prayer circles had been into the contagious diseases room to pray at the bedside of chicken-pox patients!

The First Church, Ahmednagar, has the largest Sunday School but one in India. This School overflowed the limits of the Church building into rooms of the Girls' School, which were all filled: it sent an offshoot of English-speaking pupils to the High School hall: finally, it organized an early session for those whom the Famine had brought in, and thus provided for its 1,200 scholars and more than 65 classes and 71 teachers and officers, Rs. 64-13-6 were contributed by this Sunday School in 1900, one-half of which was used to pay the tuition fees of a boy in the Mission High School. Dr. P. B. Keskar, of Sholapur, writes that he is connected with seven Sunday Schools, with over 500 scholars. One for the church congregation, is attended by adults and children, Two are for non-Christian children and four for the orphans, the widows, and the lepers.

Rev. S. V. Karmarkar is Joint Secretary of the India Sunday School Union of Bombay Presidency, and had charge of arrangements for the Sunday School Convention held in Bombay in November. On behalf of the Union Rev. S. V. Karmarkar visited two other cities in Bombay Presidency where "meetings held for Sunday School Workers and scholars aroused greater zeal for studying the Scriptures."

Throughout this Mission field, it will be seen that the day school is, on the first day of the week, converted into a Sunday School, and the teacher, if alone in the out-station, becomes at once teacher, superintendent, secretary and precentor. Often adults join and form a second class, and as a rule these district Sunday Schools are kept up with unflagging zeal.
MISS ABBOTT'S INDUSTRIAL DEPARTMENT FOR WIDOWS.
SPECIAL EVANGELISTIC WORK.

In a sense, most lines of Mission effort are "Evangelistic," always having as the chief aim the presentation of truths of the Christian religion. The more direct method of preaching is used at all centers and in all out-stations, the year around. The very name Christian brings with it a message from Christ—"Follow thou Me." Rev. Sugandh V. Karmarkar, who is especially engaged in evangelistic work, in Ahmednagar district, describes conditions that have been true in all parts of the field when he says, "A large and important work has been carried on at Government Relief Camps. The aim was to look up all Christians on these works, and by personal conversation and gatherings to help them not to forget their religious interests; in the second place, to gather companies of non-Christians in various parts of the camp for general preaching. We were able to do this regularly because there was always one rest day in the week, in camp. The interest of the listeners surprised us. Preachers and teachers appreciated their great opportunities this year. The effect of their work has been to show to the people that Christians are their friends, ready to help when there is need, ready to counsel when in perplexity, ready to comfort when in sorrow, ready to feed and clothe when hungry and naked, and ready above all else to point to Jesus the Saviour from sin. People who a short time ago bitterly hated Christians have turned friendly and respect all who bear the name of the self-sacrificing Jesus."

Rev. S. V. Karmarkar has a corps of workers who spend much of their time in street preaching in Bombay. "One day, he writes, "one of my preachers told me of one of their hearers who regularly interrupted their work. He wished me to inform the Police and stop the trouble. I listened to him and suggested that we should all pray for the man, beseeching God to transform him. The following week at the usual hour, in the same place the same listener came, stood for a while, and left them without uttering a word. This direct answer to prayer has greatly helped my preachers."

In Sirur District Rev. R. Winsor finds the preachers, Bible-women and teachers all having opportunities never before witnessed. "The people need, require, and seek religious
instruction. We are overcome as the great work looms up. How crowded, how full of living interest the church! The companies coming to it to be taught make it a place for renewed devotion."

Now, as in the days of the early Christian Church, "of the devout women not a few" are doing their noble part, in helping the Church of India to make known the story of Christ's love. At first glance, there seems a possibility of routine in such work, but we find there is unity of purpose with variety of method. The Missionaries testify unanimously to the willingness, even eagerness, with which these faithful women carry their daily messages. Rev. E. Fairbank says the past year has brought "rare opportunities for Christian work at the relief camps," and Mrs. Hard- ing's workers "have had much to encourage them with regard to those on Relief Works. With happy faces, they tell how some of the women learn to repeat Bible verses, and answer questions about the Bible." Dr. Karmarkar reports that, "at the beginning of the year plague was raging in Bombay to such an extent that the mortality reached nearly four hundred a day. Notwithstanding this appalling rate, the Bible-women kept to their work, visiting segregation camps and sometimes bringing inquirers to me."

In Wai, "The Bible-woman's and Teacher's Home, built by the New Haven and Worcester Branches of the W. B. M., shelters now Ashamabai, the beloved efficient worker, and six young women teachers with her." In Ahmednagar, seventeen women "have done house-to-house work. It might also be called roadside work as it is often speaking to women wherever they are found." Aside from their preaching, these women visit the sick, arrange for their care and treatment, advise mothers about their children and about their homes, urge the education of children, discourage early marriages, and in many other ways influence those who listen to them.

In all parts of the field there is an effort to organize, among non-Christian and Christian women, classes for study of the Bible. Even on Relief Works groups of hard-working women "were gathered together as working hours allowed. Doubtless physical hunger tended to draw their attention from spiritual needs, but the presence of the Bible-women helped to give comfort. Many were led to believe there is a God who loves them, though to them He
Group of Famine Girls in Mrs. Hume's School, after 2-5 months of care.
may seem far away." Mrs. L. Bissell's classes for study included 284 women who were regularly taught portions of Scripture. "How the very appearance as well as demeanor of these women has changed since they were taught! Eight women from these classes have become Christians during the past year." In Bombay, Sholapur, and Vadala, we read of classes for Bible-study. In one village in Vadala district, "over fifty women of the farmer caste were brought in by one Bible-woman, and many of them had committed passages from the Bible, and Christian hymns to memory." Mrs. H. G. Bissell met a class of women who stayed away from work, one day, to hear her message. "What difference does it make," they said, "if we earn nothing? It will not hurt us to go hungry."

The first Home of this sort in this Mission was the Chapin Home at Ahmednagar. It has now twelve inmates, of whom ten earn their full support. Four are in the rug factory, two joined the Church on profession of faith last year. One is a teacher, one who has some knowledge of nursing, cares for those of Mrs. R. A. Hume's famine children who are ill. Under Mrs. Hume's direction, these women have daily instruction in the Bible, in reading, and in sewing.

Miss Abbott's Home for Widows in Bombay now has 41 inmates. Among the many applicants during the year were young, unprotected girls and widows. One beautiful young mother "came on a rainy night, her sick child in her arms. Cast out by her drunken husband, she wandered about trying to find the way to the Home for women. The Lord led her directly to us, through a Christian young man of whom she happened to inquire the way." Such is Miss Millard's story of one of the many she has befriended. The women are now learning silk embroidery, for which there is a ready market. Miss Abbott has also been able to re-open an industrial class for widows of the City. "Sixty women are in daily attendance, twenty or thirty have been turned away for want of room and money. One-third of the women are employed in making garments for orphans in care of Mrs. E. S. Hume; the others are being taught to sew. The Home is now equipped for the training of widows who wish to study and to be taught some self-supporting industry."
EDUCATIONAL WORK.

The Faculty of this school was, in 1900, composed as follows:

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.

The class of twenty-one students had its second term from June 11th to October 8th. On account of extra and exacting duties arising from the famine, the instructors were prevented from giving their full attention to the work of the Seminary. But Dr. Hume gave instruction in Homiletics and Theology, Mr. Bissell in Exegesis and Sociology, Mr. Tilak in Hinduism, Church History and the Marathi language. Also most previous students had some instruction in English. All the students were faithful. The United Church in New Haven, Conn., as in previous years, sent a very generous donation for the institution. Part of this was used for current expenses, and part for buying additional land for a dormitory. In October an Alumni Association was organized which will, it is hoped, foster the loyalty of previous and future students and of other friends of the institution. The president of the Association is Dr. Hume, the Secretary and Treasurer is Mr. T. S. Bhonsle, Ahmednagar. Members are requested to pay an annual fee of four annas. The Association hopes occasionally to send some useful literature to members.

Rev. H. Fairbank is in charge of this school and says: "Fortunately, the work of the Mission High School was not interrupted by plague, as it was in 1899. Early in the year Mr. S. Modak resigned to devote his time to teaching some industries and Mr. Adhav left to enter the profession of pleader in Satara. I was sorry to part with these men. In October two other Christian teachers entered upon work in the school and the staff was again complete."
GATHERING ALOE FIBRE, FOR INDUSTRIAL SCHOOL, SIRUB, CARE OF REV. R. WINSOR.
"The results of Government Examination were gratifying this year. Two passed out of three sent up for Matriculation, and two boys who went up for the University School Final Examination also passed.

In the Industrial Department, carpet-weaving, metal-hammering, carpentry and wood-work have been taught. In this Sir D. M. Petit School, the rug-weaving department continues to have the largest number of pupils, over one hundred boys and twenty girls, who can obtain employment in the factory of the Indian Mission Industries Co., immediately they have had their training. A new building for the factory is in process of erection, which promises that there will be a permanent body of skilled workmen connected with the Christian community in Ahmednagar."

Mr. Winsor says of this school, "We have a spacious building, and the main room is really splendidly adapted for the purpose of teaching the boys the use of tools such as will give them a position of usefulness and influence. The room is capacious, well fitted up and light and airy, with ample space for each boy. Each bench, section and tool is marked so that each boy becomes responsible for tools bearing his number. The equipments and machinery are all hand power, steam being out of the question, but our arrangement is such as to make the boy acquainted with the use of machinery for both wood and iron work."

In reference to this school, Miss Bissell feels that, "The case of the Girls Boarding School in Ahmednagar, is but one illustration of the increasing demand in all our Girls’ Schools, for larger buildings to accommodate the larger classes; for a greater—and more efficient—corps of teachers; for more dormitory-room to house the applicants, increasing every year, and each year more difficult to refuse. 163 boarders live in buildings already crowded with 135; 339 pupils confidently expect to be provided for in class-rooms which with 240 scholars would shock the hygienic sense of zealous western school boards. So we enclose the corners of verandahs, hang up curtains and make class-rooms for the determined applicants; we usurp corners of the church, and turn dormitories into school rooms and employ new teachers: then as the first of the month approaches, we pace the floor and grow absentminded, in the endeavor to see whence funds are forth-
coming, with which to pay teachers and to feed these 'little ones.'

"For 339 pupils we have 24 teachers, 18 women and six men, of whom three are Hindus. One Christian is superintendent of the Vernacular classes, the right man in the right place, a fourth Hindu instructor was employed. Mr. Rishi is a liberal-minded gentleman who enters his work with genuine interest in the cause of education of girls and women in this country. Seven of last year's pupils are back as teachers. It is a pleasure to say that eleven others have gone out from this school the past year, to teach in Girl's Schools in six stations of the Mission, while one has entered upon a course of training as nurse.

"The whole school was not called together until the last week of February, 1900, owing to scarcity of water in the city: then we had water brought in from two wells, by hiring men to do the work, and so, at high prices water has been bought for the dormitories every month since then. The corn came from America to relieve us in July, and with generous donations from the Famine Fund we have kept on un­interruptedly through the year, for which we are thankful. We can say that not one even of the day scholars from their lowly homes has suffered from want of food.

"Our kind Government Inspectors have come and gone as usual, pointing out weaknesses and commending strong points, and Mrs. Harding left on record her pleasure in examining the Bible classes.

"Every year of work in this school shows its greater possibilities and renders it more engaging. The withdrawal of Mrs. H. G. Bissell made necessary by the loud calls of work for women in the southern district, is much regretted, as this school is now far too large to be administered efficiently by one lady. It is earnestly hoped that the division of the school into two separate institutions, Vernacular and Anglo-Vernacular, with separate management, is near at hand. 'Only so can justice be done to the almost unwieldy classes, or to the pupils individually, as scholars and as girls.'

This school, carried on by Rev. and Mrs. E. S. Hume, has "at the end of 1900 still well over 300 boys and girls of the present famine, besides nearly 200 of the previous famine of 1897-98, and the regular pupils, 100 or more, making 600 + boarders."
EDUCATIONAL WORK.

"The question whether the work could be carried on during Mr. Hume's absence—of eight months,—was one that seemed impossible to answer in the affirmative. But his great need left duty clear—and I wish here to record my gratitude to every member of our Mission, to our pastor, to the teaching staff, and to the older and young people in our schools, for their great consideration of and kindness to our daughter Katharine and myself in connection with our added work and personal needs. Our Christians have not only proved themselves thoughtful, but efficient and helpful in many times of real perplexity and trial. The school-work was faithfully continued, whether I could inspect the classes or not. The Hindu School at Parel, (the 'Clifton' School) and the 'Middlesex' School, were, each one, regularly and well kept up. Our Inspector reported on the latter three especially, as having 'manifestly improved'—in many respects. Sunday Schools in each of these centers have been regularly continued by our young people, and the attendance upon these has been larger than in past years. At one of the last services of the year, thirty-five of our young people—mostly of those who were rescued during the famine of 1897-98—united with the Church on profession of their faith. At other times a number had been received to the Church; so that in all between forty and fifty of the children had been enrolled as they had proved themselves to be believing disciples. This growth has been natural and constant. The older girls in Bowker Hall labour much for the good of the others. At the close of the year many girls are in charge of prayer circles, with the new famine girls as their special desire and object of prayer. These meet almost daily at dusk, when after dinner before the lamps are lit, they might be having foolish talk.

"The Industrial Class of Gold and Silver Embroidery has done excellent work, and a market for its work has been created amongst Europeans and Americans, which makes it now quite pay for itself. The twenty or more girls in the class give their time to work out of school-hours gladly and freely, understanding that all profits accruing shall be their donation in behalf of Famine children in the schools."

Miss Fowler and Miss Harding also have had crowded dormitories and class-rooms for the pupils of this school. "Owing to the famine, many girls were sent to us, whose parents ordinarily would not have sent them to a Christian
Throughout the year the standard of the school was kept up and the examination was creditable. The teachers have been most helpful and faithful, the matron especially deserving mention for her patient, untiring care of the sick. Last year chronicled the first death in school. This one was followed by others, marking a new era in our school-life, solemnizing and impressing truths daily taught, of God's presence, making the going home to Him a reality. Before leaving us, those who died spoke of their love for Jesus, saying they had no fear but gladly went to live with Jesus, for they knew He loved them. They were always comforted and filled with peace by prayer. During these days, the little girls from 6 to 8 years of age, after evening prayer, reassembled in their sleeping-room and before lying down held a prayer-meeting of their own. This was entirely of their own accord, they sang their favorite hymns, and repeated Bible verses they particularly liked, and then took turns in praying. These days of sickness and death were trying, but if the children's hearts were softened and prepared for the more abundant receiving of God's love and truth, truly they could not have been in vain."

Most of the 137 day schools have felt the consequences of the Famine. Many pupils went with parents to Relief Works, others wandered about begging. In the majority of such schools, some aid was given to the children, either in daily or bi-weekly doles of corn, or in small sums of money. Mrs. L. Bissell found it possible, in this way, to "save the schools from disintegration and the children from great suffering." Rev. H. G. Bissell says of schools in Kolgaw District: "It scarcely seems worth while to speak of eight schools in a district of 350 villages. This number of schools might be increased to-day by a hundred were there enough four-dollar sums at hand per mensem, to use for teachers' salaries. The interest of teachers in their scholars this year was remarkable. Some have regularly shared their meals with destitute children about them."

Miss M. S. Kukde has ably superintended the two schools for high caste, and one for low-caste, girls in Ahmednagar. All these schools are making good progress and gave satisfactory results at the Government examination. Girls of two castes now meet together in the
school for low-caste girls. Formerly this would have been impossible; now no opposition is shown.

Dr. Ballantine has found the influx from village schools into the school at Rahuri so large, that he is putting up new buildings to accommodate the scholars. "The teachers have shown zeal in their work, giving often, out of their own meagre salaries, for some favorite scholar that he might not leave the school on account of poverty." One teacher secured assistance from the villagers, and by using famine labor, erected an imposing new building. At the opening exercises the headman of a neighboring village spoke, commending the teacher for his ability, and faithfulness.

Rev. S. V. Kamarkar gives an account of the opening of a new school: "During an evangelistic tour around Bombay, I visited a poor community at Coorla, 10 miles from Bombay. Seeing many children wandering about I inquired of the people whether they would like to have a school started for their children. They eagerly assented. Many famine-stricken people also came there in search of employment; finding them in great distress I started famine relief work. This resulted in the opening of a school of forty children. A student of the American Mission High School volunteered to do pioneer work during his May vacation. A teacher and his wife are now located there. May God make this a nucleus for a Christian Church. There is a great need for a high caste girls' school in that large town of 8,000 people."

The plague was again responsible for closing some of these schools, still Mrs. Harding expresses her gratitude at the progress made in her high-caste girls' school. Miss Fowler rejoices in the starting of a third standard in the little struggling school in the Sadar Bazaar. This district was greatly affected by famine, and in order that any children might come to school an allowance of grain was given them. This grain saved many a little one from going hungry a day or two at a time. A poor, old blind man in a truly destitute condition came to the school and received grain and some clothes. He is now most grateful, and is in his place at school regularly, listening to all the teaching and learning Bible texts with the children. He says he worships idols no
more, but believes in the one true God, whom he worships. He used
to drink occasionally but has given that up.”

On December 26th the “Josephine Kindergarten,” superintended
by Miss Harding, was opened. The building was put
up by funds from friends in the United States and India.
At the opening exercises Dr. Ballantine made dedicatory remarks, then
followed short addresses by Rev. H. Fairbank, Rev. L. S. Gates, and
Rev. Bhujanrao Gaikawad, pastor. The little ones sang several
Kindergarten songs. Miss Harding says, “I wish all those who
have so generously contributed to the Kindergarten could see what
pride and pleasure these little ones take in their building. It con­
sists of two rooms, of which the main room accommodates eighty or a
hundred children. Without this new building the Kindergarten
could not have been carried on.”

Miss M. E. Moulton has charge of the two flourishing schools for
high caste girls. Cholera, raging in June, interfered
with both schools, yet but one pupil was lost. In re­
opening one school, many new pupils came, making larger quarters
imperative, also an extra teacher. Within a week after removing to
the new building, 23 Mohammedan girls came, and have attended
regularly ever since. A Fifth Standard has been started, with two
pupils. At the prize-giving in December Mrs. Dodgson, whose hus­
band was then Collector at Satara, kindly distributed the prizes.

Miss Millard speaks of her Burnell Girls’ School in Bombay as
being “ever an influence for good in its neighborhood,”
a statement applicable to all Christian schools, for in
city and village alike, enlightenment of the family and community
follow the establishment of even a small primary school, as surely as
day follows the dawn. Appeals for such schools, from remote villages
which the Missionaries have as yet scarcely visited, are constant,
urgent, unprecedented.

WORK IN VILLAGES.

Dr. Ballantine gives an account of this phase of work as follows:

“It has been the rule on going to an out-station to visit
first the school house, or else the village or Mahar chowdi.
After examining the school and noting the progress made since my
Metal Plates bearing Images of Idols.—"Household Gods" of the Poorer Classes.

last visit, I hold a short service for the people who have gathered about me. Anyone is free to ask or to answer questions. The hearers frequently ejaculate in true Methodist style, 'That's so!' or, 'That is my condition!' or make similar remarks showing that their attention is fastened on the speaker and the truths he utters.'

Rev. H. G. Bissell describes work in this village center. There is the Church, with acting Pastor, Deacons, and Treasurer.

Kolgaw. Sunday work consists of a morning school of Bible study for all young children and for children not in school. Following this is a Sunday School for older scholars and adults. In the afternoon a preaching service at four for children, and one at five for adults. At noon, five days in the week, a woman's class meets for Bible study and prayer, conducted by the acting Pastor's wife. A church prayer meeting is held one day in the week, and also enquirers' class. Every third month the Sacrament of the Lord's Supper is administered, communicants coming in from five neighboring villages. There is an annual rally for all schools and workers in the district.

At Muligaw, Sholapur District, Rev. L. S. Gates witnessed an impressive scene. "A man who had served two gods in succession, decided to make another change. He asked for baptism, but insisted on receiving it in his village, before his own people. At the ceremony, one Sabbath morning, he brought out the large whip with which he had lashed himself, in his idol worship; also brass bells, belts, anklets and the long braids of his hair, saved for many years; these he laid down before the crowd, and turning to the people made a speech, showing thought and feeling. The headman of the village and others promised to prosecute me if the converted man would say I had brought pressure to bear upon him. Their words had no effect."

One illustration shows small copper and silver images used by ignorant classes in worship. The originals photographed here were heirlooms, long-worshipped. They were given up by their possessors, after conversion, to Miss Bruce, at Satara. One of these, No. 4, is the cholera goddess, of silver and gold; No. 8 is a female deity, appealed to for revenge on an enemy; No. 2, once a native police officer, is now an active evil spirit.
MEDICAL WORK.

Medical work is carried on in four centers, Rahuri, Bombay, Sholapur and Ahmednagar. At Rahuri this work has been going on for twenty years. There is a dispensary with an efficient Assistant, and Dr. Ballantine's work is known throughout Ahmednagar District. The Dispensary has given out a large amount of medicine during the year, many applications for aid coming from those on Relief Works. It was difficult to collect fees and in most instances medicines were given free. Dr. Ballantine and his Assistant have had constant calls for help. The latter was always ready to help the needy, and has often gone long distances to attend those who were sick.

The account of Dr. Karmarkar's work for the year in Bombay has many points of interest. "The Dispensary work continues to maintain its position of usefulness. The women who have most appreciated it are those of the Bohra community, a strict sect of Mohammedans. They attend in purdah, i.e. their conveyance is covered over with a large sheet. Others wear a long, thick veil reaching from head to foot. The number of new patients treated this year was 3,110, the total attendance, 8,708. Fees received at the Dispensary and for visits to patients' homes amounted to Rs. 1,194-13-0. Besides my ordinary work, I regularly visit Parel Orphanage, three miles distant, the Mission Boarding School in Byculla, and the Widows' Home. These together with another school under my care make nearly 800 children to be cared for professionally.

"One afternoon a wealthy lady sent me a note urgently asking me to come to see her husband, who was stricken with cholera. They had physicians in attendance, but this lady wished me to be near her, at the most trying hour of her life. In her grief she felt she had a sympathizing friend. Her husband died that night. She now turns to me as her confidant and adviser. How I wish that the peace of Christ might reign in her heart."

Dr. P. B. Keskar, in Sholapur, is doing a many-sided work. He has a private Dispensary, and an extensive independent private practice in Sholapur city. The following case it

* Mrs. Gurubai Karmarkar, M.D.
Bamboo sheds serving as temporary orphanage for Miss Nuñé's Famine Boys, Ahmednagar.
an example of many: "In March I was called to see a child three months old. Its case had been pronounced hopeless. As I entered the house, the mother said to me, 'You are a servant of God, and I give this child into your hands. Let God deal with it as He thinks best.' Thereupon I said, 'We will commit this child to God.' We knelt down and prayed for the child. God heard our prayer. The child was well in a week's time." Dr. Keskar has also in charge a Leper Asylum, opened this year, with 30 inmates. The influence of such a Christian physician is far-reaching. Dr. Keskar sends the following figures: Number of new patients 4,206; old patients, 5,268; total, 9,474. Of these, 676 were Hindus; Mahommedans, 1,709; Christians, 1,040; Parsees 81; Roman Catholics 18. Received from sale of medicines, Rs. 1,658-7-6; from visits paid to patients' homes, Rs. 241-6-0.

"The Medical force," says Dr. Julia Bissell, "was greatly strengthened this year by the coming of Dr. Louise H. R. Grieve, who began her work at once, by the aid of interpreters. Some conception of what she accomplished from June to October may be formed from the fact, that during that time the total of those to whom Dr. Grieve attended personally, aggregated twelve thousand, while others who were treated through assistants, would add many to that figure. Add to this a constant round of visits to those who could not leave their homes—and many had neither homes nor beds to leave—and it will be seen that the hours of each day were too few to tell the rounded tale of Dr. Grieve's tender and skilful ministrations. Demands on her time and sympathy being so constant, it became necessary for her to leave the work temporarily to be able to study the language.

"The working staff during the year has consisted of two Assistants, two compounders, four nurses, two matrons, and last but not least, the cook of the diet kitchen, which supplies appropriate diet to patients who otherwise could not afford it. The daily attendance at the Dispensary has totalled 31,160. When distress from famine was most acute, the numbers reached nearly three hundred a day. A crowded waiting-room, an audience of impatient mothers and restless children, sufferers moaning with pain—such a gathering is not the most promising one to which to speak the Word
in season. Yet through the open door of the waiting-room comes each day the voice of the Bible woman: 'Do you come here to be cured of this disease that has troubled you so long? Jesus knows you are sick. He can do more than take away your pain. He longs to and He will take the sin from your heart. Do you trust the Doctor to make you well? Trust in Jesus: He will save you and make you pure and holy.'

"The numbers who applied for relief this year made it necessary to open two temporary wards, of which Dr. Grieve had charge of that for serious cases of diseases of the eye, and Dr. Julia Bissell of the one for general diseases. About five hundred patients were thus cared for. The great need of a Mission hospital at Ahmednagar has long been felt. Steps have been taken by friends in the United States to raise the needed funds, and an application has been made for a suitable site in Ahmednagar Cantonment, within easy reach of the city. Her Excellency Lady Northcote, during her visit to Ahmednagar in August, 1900, kindly expressed her great interest in the plans for the Hospital, and afterwards was pleased to send a donation for the building. Should the site applied for be indeed the best one for the purpose, it will surely be granted by Him who rules all rulers and controls Governments. Two-thirds of the sum needed for the Hospital have already been subscribed. Plans are now completed for the buildings. The main building is to accommodate fifty patients and will contain surgical, medical, children's, two maternity, and four private wards, one special eye ward, a compounding room, laboratory, operating, sterilizing and surgical dressing rooms, linen locker, store room, nurses' room and a general reception hall. The plans include also a residence building for the doctors and superintending nurse, diet kitchens, a mortuary, and sheds of light structure to serve as isolation ward."

**SPECIAL WORK.**

In Roha District, in charge of the Rev. I. B. Bawa, are two Leper Asylums, of which Rev. J. E. Abbott, D.D., gives the following history: "Eight years ago, a poor leper woman, covered with sores, with no fingers or toes, nearly starved to death, both because so little food was thrown to her, and because of
Eye-Ward for Patients in care of Dr. Grieve, Ahmednagar.
Her difficulty in cooking with fingerless hands, begged at the door of the Catechist in Poladpur. The generous meal received, and the kind words spoken, brought the woman oftener, and the Catechist's heart was moved to help in the name of the Master who would have healed her. In His place this disciple did the next best thing. He built her a hut, and daily cared for her wants. In a short time, three women occupied the hut, and all became Christians. Others came. The Leper Mission of Scotland was appealed to for help. Their generous response, with funds for support and buildings, has gathered at both Poladpur and Pui, forty miles distant, one hundred and ninety lepers, rescued from lives of pain and misery. Nearly all are now Christians. Two churches are organized amongst them. There are evidences of real spiritual life. As an illustration may be given the action of the Poladpur Church, on hearing that the caste question was dividing that at Pui, a delegation was sent and the difficulty adjusted. These lepers coming from surrounding villages, are an important evangelizing agency; for their friends come to visit them and their new condition and change of belief form subjects of conversation. As a part of the work for lepers there is also a home for the untainted children of the lepers, where these children are cared for and receive special instruction and training for lives of usefulness.

Of this home, recently opened in Bombay, Miss Millard has charge. It started with three children as inmates, and the number was soon doubled. Books and materials for their instruction in Braille have been received from England. Some of the children sing very sweetly. The first donation towards the home came from famine children on Relief Works in Sholapur, who out of their meagre earnings sent six rupees for the blind children.

Rev. J. E. Abbott, D.D., gives an illustration of the need of this Home for Christian young men in Bombay, from the experience of one of its inmates. "A young man came lately from North India to Bombay. Without friends he wandered about, with no home and suffering for want of food. He found employment, but was taken ill from exposure, and was in a hospital several weeks. When discharged, weak, without a place to
lay his head, not a copper in his pocket, he was unable to seek his former position. Well-nigh hopeless, he was brought to this Home, given an opportunity to recover, restored by his former employer to his position, and thus helped till he was on his feet." Dr. Abbott says "I covet the possession of a building especially devoted to this object, that of giving to every Indian Christian young man a chance in life, at a period when he needs some one to hold him by the hand. The tenement houses of Bombay are places unfit for young men, being full of temptations; and for the better moral life of young men, such a Home is a great necessity."

**PUBLICATION WORK.**

The *Dnyanodaya* is a weekly Anglo-Marathi paper published in Bombay. The English columns, which usually occupy two of the eight pages, are edited by a member of the Mission; the Marathi, by Rev. Tukaram Nathujee, pastor of the Bombay Church. The paper aims at giving a weekly summary of important public events, particularly those of special interest to India, and at presenting, in a truly Christian spirit, questions of political, social and religious import. Attention is also constantly called to the faith and practice of the Christian religion and to Christ as the only Savior of the world. Many Indian Christians contribute to the Marathi columns articles bearing on the truths of the Bible and of Christianity. The paper has a circulation among Indian Christians, and in addition is sent free to about a hundred libraries and reading rooms in the Presidency, where it undoubtedly exerts decided influence upon the readers.

The *Balbodh Mewa* ("Sweets for the Young"), is a vernacular monthly illustrated magazine for young and old. It contains sixteen pages, and is edited by Miss Bruce, of Satara. Articles containing descriptions of foreign countries, historical articles, short and serial stories, and short poems occupy its columns. Many of the woodcuts have been donated by friends in the United States who are interested in the paper. It has a circulation among both Christians and non-Christians in the Presidency, and its value in furnishing attractive, wholesome, simple literature for young Christians cannot be overestimated in a country where such literature is lacking.
The return from furlough of the Rev. H. J. Bruce will again make available for use in Mission work the useful series of Columbian Press text-cards, leaflets and other printed matter, of which in his absence, there was a very limited supply. These leaflets have been most extensively used throughout the Marathi country by Missionaries of all denominations, and have made the Columbian Press a most valuable assistant in the Mission field.

Rev. S. V. Karmarkar in Bombay has, during the year, edited the Sunday School notes in Marathi, for the Bombay Tract and Book Society, also monthly tracts issued in editions of 30,000, for the same Society. As Vernacular Secretary of the Society he has also given valuable assistance in its other publications.

One of the great needs of this Mission is a worker who shall be able to devote his time to preparing good literature for the rapidly growing Christian community. Some few Indian Christians have done volunteer literary work of great value—among them may be mentioned Mr. S. R. Modak's translation of Dr. Wm. Taylor's Life of Peter, and Mr. S. Modak's Directory of Indian Christians, a work involving a vast amount of careful enquiry, and one reliable for its accuracy.

SECTION III.—THE FAMINE AND FAMINE RELIEF WORK.

Mrs. L. Bissell at the opening of her report says: "The great subject and thought of the year has once more been the Famine, and the great work, the effort to relieve suffering. Only those who have been in the midst of such strain and stress can have an idea what it means. Lives of devoted men and women, Government officials and missionaries, have been spent just in caring for and relieving the famine-stricken." Mrs. Harding writes: "On showing our faces on the verandahs or at the windows, we constantly meet with requests for help." Rev. H. Fairbank agrees with these statements: "The famine has filled our thoughts and hands the past year. In Ahmednagar District alone, there were 200,000 people on Government Relief Camps, or receiving doles from Government in
their villages. This means that one out of every four of the population had to be helped to earn his daily bread. This was a larger proportion than were helped by Government in any other part of India. In some parts of the District, as in the Wadale field, over 50,000 were on Relief Camps, out of a population of a little over 77,000. Thus something like 65 per cent. of the population went on to Relief Camps. In some cases, almost the entire village was desolated." Rev. E. Fairbank states that: "The destitute condition of the people was beyond description:—without food, without clothes, wandering about, begging or stealing, willing to eat anything that could by a stretch of the imagination, be called food. Our bungalow has been besieged from morning to night. There have been by actual count over five hundred at one time here begging for food."

Rev. R. A. Hume, D.D., speaking of the "taxing character" of the service for the famine-stricken says: "It was a wearing, night-and-day, incessant strain on sympathy, strength, time, patience, and resourcefulness. But the great supporting, gladdening feature of the service was that it was really and manifestly, famine relief. We were constantly successful in really relieving distress and in saving life. For this we cannot sufficiently express our gratitude to God and to the multitudes of rich and poor in America, Turkey, Japan, China, South Africa, Ceylon, England, and other places, who sent money to us with which to administer relief to famine stricken people.

"The principles on which our missionaries worked, were these: the Principles of Action. wise administration of charity is a very difficult matter: even in famine the danger to the moral tone is greater than that to the physical condition of the community: therefore, carefully co-operate with Government and with others in the administration of relief: do not give out-and-out charity, if any kind of relief work from Government or ourselves can be made available: do not in the slightest encourage people in changing from one person or one relief work to another: co-operate with Government and with other missionary agencies by specializing on such relief measures as the others cannot or do not undertake: do not give sensational reports of famine experiences: put much responsibility on Indian Christians: when possible be considerate to the prejudices and feelings of even famine stricken
ROHA FAMINE CHILDREN, 1900.
people, i.e. be truly and fully sympathetic: be very cautious about baptizing people during the famine: make it perfectly plain and public that famine children will not be baptized during the famine, and will always be free to go and be cared for by relatives who are prepared to assume such responsibility: be business-like in all money matters, carefully accounting for all receipts and expenditures, and requiring all agents to do the same: be far-sighted, and while being guided by daily, providential duty, yet seek as far as possible the securing of some permanent, large results of the expenditure of so much time, strength and money. These principles were carefully formulated at the beginning of the famine, were printed in our Mission paper and in small leaflets, and have been loyally followed." More than one testimony has been given to this fact, and Dr. Hume continues: "The Collector of Ahmednagar wrote: 'The District owes you and your coadjutors a great gratitude not only for the large sums of money which your Mission has given away, but for the earnest work which you all have done in distributing these sums.' A Brahman gentleman from Poona wrote: 'Dear Sir, I have remitted to you a small sum of rupees twenty-two by way of a trifling contribution to the fund for feeding the orphans and the deserted children. It is not possible to estimate the value of your good work. It is a matter of regret that the self-sacrificing spirit which actuates you in undertakings of this kind should find no imitation amongst our people. God bless you and your work.' Brahmans did not always send money for Christian missionaries and pray God to give them success. The Indian Spectator of Bombay, edited by an eminent Parsee gentleman, said: 'We cannot find adequate terms to give expression to our admiration of the manner in which the missionaries of the Christian religion are spending themselves during this terrible crisis, for the sake of the people of this country. They are acting on the principle that the gift without the giver is bare; and when the history of the famine comes to be written, a foremost place in the roll of self-sacrificing and disinterested helpers will have to be assigned to these men who, without fuss or noise, are doing the work of their Master, amid those whom the famine has left desolate and destitute. Our heartiest good wishes are with these valiant Soldiers of the Cross.' The Bishop of Bombay wrote: 'I have been much
touched to hear from time to time of the generosity with which you have assisted our S. P. G. Missionaries at Ahmednagar. They have spoken of your kindness very gratefully."

The main lines of relief followed by the Mission were the following:—

Relief Methods.

- supplying farmers first with seed, and secondly with bullocks and other means of working their fields; opening Relief Works; supplying clothing; giving doles of grain to the most needy children in schools; affording Medical relief to the sick, and special care and nursing for the weak and emaciated; and receiving destitute children and adults who had no one to care for them. Some other special lines were also followed, such as the opening of a grain-shop where corn was sold at cheap rates and in small quantities, so that it might benefit those who needed it most.

A review of the Relief Work conducted by the Mission as a whole reveals the fact that seed was distributed to 24,665 farmers; that 1,514 distressed farmers were aided in additional ways, such as by being helped to buy oxen; that 76 Relief Works, great and small, were conducted for periods of from three to eleven months, giving employment to at least 10,200 persons; that Rs. 61,500 were distributed in clothing; that 9,700 bags of American corn were distributed in various ways, and that 311 adults and 2,945 children have been received into homes and schools.

VILLAGE RELIEF.

Nearly all forms of relief adopted by the Missionaries applied, in one way and another, to those who lived in the villages. Certain forms were, however, for convenience, grouped under the term "Village Relief." These included, I. Aid to farmers, (1) of seed; (2) of oxen for farm work, or of fodder for oxen that survived the famine; and (3) in certain selected and few cases, grants of money that the farmers and their families might have something to live on while waiting for the crops. II. In Ahmednagar District, where the water supply was so low, and in other districts also, existing wells were deepened or cleaned out, or new wells were sunk, with the double effect of giving employment and securing a good water supply. III. In a few places parts of villages were cleared, refuse heaps cleaned off, new buildings were erected for schools or for schoo
teachers to live in. IV. In very many instances doles of grain were given once a week, or oftener, to children attending the villages schools.

Dr. Ballantine's method of distribution was to give the money "usually in small sums to each person who was a bond fide cultivator of fields. Widows and the destitute and sick had the preference. Some have said afterwards of this gift of seed, 'You gave me two rupees for seed, and now God has blessed me with a good crop.' Could the donors of these princely sums for relief have heard such expressions of gratitude, they would, no doubt, have been much pleased."

Rev. R. Winsor, distributing seed in Sirur had, he says, "everything so effectively arranged that I could actually serve in twenty minutes, a village group of 80 cultivators with the portion of seed and money for each, every rupee of which and every measure of grain was given in my presence, so that Rs. 10,000 and 138,000 pounds of grain I personally saw delivered, for this one object."

Rev. H. Fairbank, in visiting 114 villages, "personally saw most of the 3,081 farmers," to whom he gave grain. "Going around among the villages revealed a painful amount of distress. Some villages were practically deserted, for there were no cattle to care for, no water to drink, no food to eat. The great majority of these farmers went home, begged or borrowed or hired a pair of oxen and sowed their fields. I do not think it an exaggeration to say that the Rs. 18,000 given for seed, were multiplied into Rs. 1,80,000."

Rev. H. G. Bissell speaks of the farmers as "great sufferers in this famine. Countless cattle died, wells ran dry, prices were high, ploughing and sowing were impossible, there was no harvest, there would be no bread. Many farmers in this plight were helped to purchase cattle and fodder, to deepen old wells or dig new ones, and to buy seed."

Rev. H. G. Bissell speaks of the benefits of this method of aid, which was followed in several villages under his supervision, in Kolgaw District. What was true in these schools was also true in many others. "The poorer day scholars in the village schools received small measures of grain twice or thrice a
week, or sometimes daily according to need; in some schools one good meal a day took the place of this. This made regular attendance possible, and secured to the pupils continued instruction under Christian influence: it prevented their begging from door to door, as a great many did; it kept them from resorting to field and forest in search of wild fruits or roots and leaves of trees for food. Among these children were orphans, children with one parent and those deserted by relatives, when the latter started on their aimless searches for food or work. Then there were children and adults who were ill or weakened from any cause: the aged and infirm, all such were cared for until they became better and stronger and could do something for themselves.”

MISSION RELIEF CAMPS.

“These were opened and carried on at all the stations, and in many out-stations as well, and were kept up for periods varying from three to eleven months. Rev. H. G. Bissell says "Money sent as famine relief, used in these ways, accomplished much more than the supplying of food to the starving, pressing as that was. By furnishing labor, pauperizing was prevented, and many permanent results are left to be of use to people of all classes and conditions. These will be testimonies for years to come, to the brotherly love and sympathy shown to the suffering in India, by Christians in all countries, from China on the east to California on the west.”

The principles on which people were employed at these works are laid down by Rev. L. S. Gates. "An effort has been made to supplement Government work, by taking such persons as could not easily go to Government relief camps, but could work near enough home, so that they could care for sick or helpless ones at home at night. At first persons from the adjoining Native State of the Nizam could not easily get work there, and a good many such were given work by the Mission. Now the Government does not refuse them work. Professional beggars, and those who have evidently been wandering about begging have been refused. Preference has been given to the following:—(1) Parents whose children were working in the Sholapur mills or were going to school, whose home would be broken up if the parents went to the Government camps
Group of famine boys in care of Mr. & Mrs. S. R. Modak, Ahmednagar.
some distance away; (2) Women with small children whose husbands were dead or gone, and young women with no proper guardians; (3) Persons who had never been accustomed to out-door work, and who would feel the exposure and especially the publicity of a Government camp—among such many Wani and Mohamedan women have been taken."

These principles were illustrated in the case of the weavers of Ahmednagar, to whom looms and employment were supplied by Rev. R. A. Hume, and who would have found it almost impossible to earn their living by the hard manual labor at the relief camps—a kind of work to which they are altogether unaccustomed. In many villages where children were attending school, the opening of relief works enabled the parents to stay with their children and so prevented the breaking up of the family and the home, which has been one of the sad and inevitable accompaniments of the famine.

The largest single relief camp in the Mission was that managed by Rev. L. S. Gates, in Sholapur, of which Mr. Gates says:

"The numbers on relief works in my yard have varied during the year from a few at first to twenty-four hundred and ninety-five. The work has been digging out stone, carrying it to places where building was going on, breaking stones for road metal, bringing lime and sand, making roads, digging foundations and doing common work in building.

"Fortunately, in the mission yard, only a few inches below the surface, good stones are to be found in abundance. Men and women were set to work, the loose surface rock was cleared away and carried to fill up and level off the yard for the girls' school, and that place is vastly improved. Good stones are being taken out and piled up for future use.

"When it was seen that funds would come for more extensive relief, plans for work without reference to caste or creed were made. But an effort has been made to follow the lines of Government, and to work in harmony with the Famine Code. Many of these workers live in a camp that has been laid out on open ground just outside the yard. Guards are stationed there to preserve order and cleanliness. Huts have been given to the women with small children. Others provide their own. A large thatch is not far away where the small children
are kept during the day in the charge of matrons. Payments are made twice a week. A short service is held every morning. Separate schools for boys and girls are held for a few hours of each day; clothing is given to the most needy. It is not easy to determine who are the most needy, but the following plan has been adopted:—Without previous notice, as the roll is called and the people pass through a narrow gate to their work, those whose clothing comes nearest to Kipling's description—'nothin' much before, and less in 'alf o' that behind'—are turned aside, afterwards the overseers are consulted and clothing given. The camp of workers is in charge of two native pastors, who make semi-weekly payments, see that the people are kept at work and keep order. Under them are many overseers, one for about fifty persons. Three ladies, one a doctor, and two others skilled in nursing, who do not belong to our Mission, who could leave their work for a time, have generously given their time and strength, without pay, in helping us care for the needy. Our yard has been a busy place; a tent served for a dispensary, and grass huts and a stable for a hospital on one side; blasting and breaking stone went on in another place; burning lime, deepening a well, building, carrying earth and stone, these have been the scenes at this large, model camp. "Foods for infants and invalids have been given to the needy through generosity of friends in England and America, and many lives saved."

At Wai, Mrs. Sibley says: "For nine months we were able to give work to the people and between five and six hundred people were thus preserved through the most trying months. Clothing and blankets, purchased from the Famine Relief Works in Guzerat, Ahmednagar, and Wadale, have been distributed to the most needy. Daily at the close of the day's work, the people were gathered for a Gospel service, when one of our Christian workers presented the Truth in a simple, direct way that helped them to listen attentively."

Rev. W. O. Ballantine, M.D., has given employment to large numbers of people by putting up school buildings, digging wells, throwing up earthworks, quarrying stone, digging trenches, gathering and burning lime, making ropes and in other ways. "I have taken in at the farm several families of farmers, who gave up their caste
Weavers of Dr. Hume’s Weavers’ Relief Work, Ahmednagar.
and are gladly working in the place. Some are asking for baptism. Meetings in the school-room at the farm are most interesting. Some came to this farm in search of food and work, liked what they saw and heard, and returned with their families to stay permanently."

Rev. E. Fairbank says: "We started a camp at Wadale for people who belonged here, or who could not go to Government camps. We had at one time as many as eight hundred working; some dug in the fields, some quarried stone, some brought crude lime stone, some brought wood, some levelled ground." At the out-stations "many wells were deepened and some new ones dug, for this was considered a most beneficial way of helping people both with work and with water."

"Works auxiliary to the Government, and gratefully acknowledged by Government" were conducted by Rev. R. and Mrs. Winsor. Such works as "digging wells, excavating reservoirs, making short roads, building walls and houses, aloe plantation work, field work, all of which kept us simply overwhelmed with care. The hundreds we have helped in this way are a most grateful people. What we have done to help and save these people alive has, in the providence of God, had a wonderful, softening influence upon them."

Rev. Sugandhrao Karmarkar of Ahmednagar, who visited many relief camps for the purpose of meeting and encouraging the people, and has had many opportunities of observation, gives the following testimony:—"There are among these people, those who call themselves after the name of Christ. They have often heard of patience in suffering, the sin of complaining in privation, and they are trying hard bravely to submit to God's discipline and bear their lot with the spirit indicated by the words 'Thy will be done,' which they often utter. There is a difference in the Relief camp between the Christian and the non-Christian, between him who holds in his heart the belief that 'all things work together for good' and him who says 'my fate has found me and none can help, the inevitable must happen to me.' In many instances, like the good Samaritan, these Christian people, with all that they themselves have to endure, help their neighbours with words of comfort and in many other ways, to endure the toil and bear the pain, and trust to God who cares for all.
"These relief camps seem to be especially favourable places for Mission Christian workers to visit and talk of the Father in Heaven who pities His children, and of the Saviour of men who seeks the lost and has founded a Kingdom in which the poor have a place. Many, many people at these camps have heard the tidings of great joy, who never would have heard them, had not the famine driven them to these relief camps and had not these hardships and severe sufferings softened their natures. Who shall tell what fruit may come from such seed sowing among these people gathered from so many and far removed places. May the spirit of God bring fruit in due time!"

As much of the clothing given was distributed to those on relief camps, it seems appropriate to introduce this phase of relief here. Rev. E. Fairbank says: "There was the distribution of thousands of rupees worth of clothing; clothes were given to those Christians whose condition was pitiable; they were given to people on relief camps, people who had to tie together little bits of old rotten pieces of cloth to form any covering whatever for their bodies."

In Ahmednagar, in the earlier weeks of the famine, the expedient was adopted of selling the clothes worn by women at a very low price. Hundreds of applications were at once made from people in the city, in the districts, on relief camps and everywhere. Naturally, in such a distribution, some sifting of the applicants had to be made, lest clothes at cheap rates should be given to such as could well afford to buy them at market prices. Great caution also had to be exercised lest gifts of clothing should be duplicated in the same family. At one camp the expedient was adopted of telling the people, a few days prior to a distribution of clothes, that the Sahib would be there soon, and all should put on the best clothes they had to greet him. Naturally, it was inferred that those who could afford a change of any sort whatever, were not among the most needy and could be excluded from the recipients. Rev. H. Fairbank speaks of one camp made up of so-called "vagrants." "Vagrants" were the professional, wandering beggars whom the Collector used to gather together through the police and send to two camps a few miles to the west of Ahmednagar, opened especially for this class. Here they were kept under watch and made to work as fast as they gained strength. At the end of thirty days, they received clothing. I agreed to furnish
clothes for such vagrants. They needed them sadly, but as soon as they were healthy and strong, and had been clothed, they would run away, sell these new clothes, and begin their wandering life again." Other similar difficulties often arose. For example, some women from a certain camp applied to Dr. Julia Bissell for clothes. They presented a pitiable appearance. Their names were taken, however, and after making careful search it was found that these identical names were on the lists of those to whom, not long before, Rev. H.G. Bissell had distributed clothing. Their old rags had been pressed into service again, while the newly-presented garments had been carefully left in their huts. Those applicants were not seen again! The experience of Rev. L. S. Gates, however, was often true in the case of other Missionaries, that many grateful and honest persons were found, who refused a second set of garments because they had already received clothes once.

The good news came one morning, "Dr. Klopsch has cabled a hundred thousand blankets to give to the famine sufferers!" The heart of every Missionary working in the famine area grew lighter, and very soon tens of thousands of people, fathers, mothers, and children, were sleeping on at least one thickness of blanket, instead of on the ground, and children who had been sleeping one on top of the other, to keep warm, could share a blanket together. Many thousands who had slept "with the earth beneath and God to cover them," as a Hindu woman said, could spread half a blanket beneath and the other half over their children, whom that God had inspired His servant to cover from the cold. God did "cover them" in a way of which that woman did not dream.

THE CORN FROM AMERICA.

The voyage of the Quito, with her 200,000 bushels of corn sent by the Christian Herald for distribution to the famine-stricken people of India, has already passed into history. The noble enthusiasm of Dr. Klopsch, proprietor of the Christian Herald, the prompt, generous response of the people of the United States, the active measures taken by Secretary Hay and Secretary Long, on behalf of the Government, in chartering the Quito,
the host of sympathizers who were present at the sailing of the ship, the letters from President McKinley, Governor Roosevelt and others, showing their hearty sympathy in the enterprise, the shout from the shore as "The Christian Herald India Relief" banner was unfurled, these are incidents not to be forgotten in the history of philanthropy. Rev. and Mrs. R. Winsor were privileged to make their return voyage to India, after furlough, in this boat, and thus to have part in "the biggest errand of mercy ever afloat in the history of the world."

There was also the assurance that "the foremost philanthropists in the land were heart and soul in the undertaking," and that many a heart sent up the prayer "God bless that ship of mercy to starving India!" An equally cordial reception awaited the arrival of the ship at Bombay, when Captain Baird, "a model Captain for a Relief ship" delivered his precious cargo, safe and ready for immediate distribution. Messages from H. E. the Viceroy, from H. E. Lord Northcote, Governor of Bombay, and others, greeted the Quito, and such sentences were uttered as, "This devotion constitutes a glorious example of Christian benevolence, worthy of Christian America." U. S. Consul W. T. Fee said, "America has more to spare, and if India still wants her aid she is ready to extend it with the same liberality."

The sequel to this is stated briefly by Rev. R. Winsor, and the scenes depicted by him were duplicated in many a Mission station in India. "We and the corn landed, and a share being apportioned to us we returned to our post," Mr. Winsor says, "where the hundreds and the thousands awaited us and royally welcomed us. At our Industrial school was the great rendezvous for our operations; here the corn was stacked and served out. It became almost a hazardous thing to distribute the corn, for not only was there likelihood that the weak and emaciated would be trodden down in the great rush of the frenzied crowd grasping for the corn, but that the stronger and unprincipled would steal the children's portion. It was evident that a promiscuous serving was out of the question, for that crowd of 3,000 persons was simply overwhelming. There was nothing to do but to select beforehand the feeblest, while the stronger were refused, because they could go on relief works. We had 500 tickets of leather cut and numbered, and with
a cord hung upon the necks of those who were to receive the daily dole. Then for the most feeble, we had small bags made to hold a quart of flour. The corn was ground into flour for the most emaciated. This method was a help to us beyond expression. If the people of the United States could have come and walked among these scenes their eyes would not long have remained dry."

In the district in charge of Mrs. L. Bissell, some of the schools had been disbanded; the scholars could get no food, their parents had no work, they had to go to Relief Camps. "But then the corn came and relieved them and us. A few measures given regularly to the children brought back not only the old pupils but many new ones, till our poor accommodation did not suffice." In Miss Bissell's school the day scholars often came hungry to school in the morning, having gone supperless to bed the night before. The corn came, and even their pinched faces brightened. In Mrs. R. A. Hume's schools for Hindu girls "when the famine was most severe, each of the poorest girls received a measure of grain once a week from the American corn—all who were in school six days in the week received this." From Bombay, Miss Millard writes of "distributing fifty bags of corn from our front door, to destitute refugees from famine districts," who crowded the streets of that city. Dr. Karmarkar also says she "began to distribute American corn at the dispensary door. Our preachers opened the morning giving of grain with prayer and singing, followed by a short Gospel address. The sick who came received medicine and the most needy had their rags replaced by decent clothing." Miss Sibley says of the corn: "The American corn, sent out by the Christian Herald, was a great boon. Forty women were told off each day to grind the corn into meal, and this was sold to those on our Relief Works at nearly one-fourth the market price of grain. The people grew strong and well on this, and were very sorry when there was no more corn for them. Many seemed much impressed with the fact that people in America should send corn and money to save them from distress and death. I often heard them comparing Christian methods of helping those in need with the methods of other religions, and though they did not know I heard them, it was not the Christian's way that suffered in the comparison."
Dr. Ballantine "sold the corn at cheap rates to people on my own and on Government Relief Camps, and turned the money received from sales of the same into my Famine Fund, and accounted for it as for all other funds." Rev. H. Fairbank says: "The distribution of the American corn was effected in two ways. First, a grain shop was opened and corn was sold at cheap rates in small quantities; no one could buy more than eight annas' (about sixteen cents) worth at a time. Many poor from neighboring camps, and others also, bought most of their grain at this shop." The money was nearly all paid into this shop in coppers, showing that it reached the poorest, for whom it was intended. "The money received was used over again to buy clothes for the poor or to provide for orphans." In Ahmednagar also a Relief Kitchen was opened by Dr. Julia Bissell where the corn was made up into bread, and meals were served to the hungry, to those who came too weak and exhausted to walk further. Between fifty and a hundred meals were often served during the day and until late at night.

**Famine Rescue Work.**

This seems the most appropriate term to apply to one of the most engrossing forms of Relief work which forced itself upon the Missionaries during this famine. Rescue work it was in truth, rescuing men, women and children from their hopeless, homeless condition,—from hunger, from rage, from disease, from misery, from death—it was "saving them from the Famine," as they themselves express it. One day a whole family of the farmer caste, father, mother and four boys, came to one of the Mission houses in Ahmednagar, and sat there as if they had at last reached the end of a long journey. It was a sad sight. The father had once been strong, but was so emaciated and feeble, that it was with difficulty he walked at all. Two of the boys were just recovering from serious attacks of dysentery, and were extremely weak—the other two, though not so weak, yet seemed to have no natural, boyish energy about them. When asked where they were going, the parents looked up in surprise and said: "Going! We are not going anywhere. Where can we go? Can't you let us stay here with you? Look at our children! What can we do for them? You must save us now, or we shall all die." They were
Famine Children before and after they received care of the Missionaries.
but typical cases of the many who came with the same despairing cry, “save us, or we must die!” And because of the munificent sums sent from the United States and from friends elsewhere, it was possible to say to many such as this family, “We will gladly do all we can for you, in the name of Christ, and we bid you stay.” One never-to-be-forgotten sight was that of a comparatively young woman who came to the gate of Mrs. L. Bissell’s premises one day. In one hand she held a stout walking stick, on which she leaned heavily, when standing up; in the other hand was a small earthen dish she held out for crumbs of bread or grain. A few rags were tied together about her waist and two pieces of an old grain sack were knotted together over each shoulder and under one arm. That constituted her clothing. Her face had a vacant stare on it. When asked where she came from, she seemed not to comprehend the question. She did not appear to expect any kind treatment—her face was quite expressionless. She was one of the many destitute women whom Mrs. Bissell received and has given a home to, and the look of loving gratitude in her face now is a happy contrast to that painful, meaningless stare.

Rev. H. Fairbank gives his experience in this form of Relief Work as follows: “The taking of famine waifs has given us a perpetual heritage of work and also of advantage in our endeavors to reach the people of India. The little ones came to us on the street, they were sent to us by Government officials on Relief Camps; they were brought to us by friends, by their fathers or mothers. They were dirty, they were puny and sickly from a low diet. They could eat, however, and beg for more in a way to astonish Oliver Twist himself. They had to be restricted to a certain amount of food, or they would soon eat themselves sick. They were not always trustworthy. They would stay till they felt strong and then disappear, taking with them clothes and blankets and dishes, and whatever they could lay their hands on. But I believe that even those who ran away will remember the name of Christian as one not to be reviled and feared, but to be loved. Enough stayed to tax all the resources of strength and time that we have. There has to be a special Sunday School and a special preaching service for them.” Government officials sent in all one hundred and seventy-nine orphans.
from poor-houses and relief kitchens, to the Missionaries in Sholapur.

"From one camp at one time," Mrs. Gates writes, "with only a few hours' notice, a troop of ninety-four children arrived. The girls were safely housed with the girls in Miss Harding's orphanage and the boys remained with us. In some cases the children were so weak and emaciated, there seemed to be no chance for life, and a number died. Some who seemed to have no disease refused to eat, and nothing could be done to save them."

Miss Harding writes of the children in her care: "The year 1900 brought many little famine children to our doors. Some were given to us by parents, who were too poor to support themselves and their little ones. Others, found deserted by the wayside, or in the fields, were brought by native friends, or by Government officials, who knew we were glad to take in all such neglected little waifs.

"Some of the children were in good condition when they came, having been on Government Relief Works with parents or friends, for some time before coming to us. Others were most pitiful to look at, their little bodies covered with running sores, and their feet and legs so swollen, they could hardly walk. Their sad, drawn little faces spoke louder than words, of the suffering and want that had come into their lives. It is a pleasure to see the improvement in them, two or three months after they have had good care and nourishing food. The 'Foods' sent out to us from Home, from time to time, have indeed been a great help, also the biscuits, which the little ones thoroughly enjoy. Every morning, the babies ranging from two to eight years of age, come toddling up to the verandah, calling out 'Mitchiebai, bitchkit!' (Missibai, biscuit.) They have all been taught to say 'Thank you,' and if by chance one should forget her 'Thank you' for her biscuits, the others are quick to notice the omission, and to reprimand her."

The principles adhered to in receiving Famine waifs are given by Mrs. R. A. Hume, and these were as a rule followed by all:

"In the main, the children we undertook to receive were the orphans, the deserted and the most needy. The very thin and emaciated were also always helped. There were daily inquiries to be made about children that wished to be taken in and
almost every day saw us with more than we had the day before. The improvement in those we had had with us for some time was comforting to see.

"The necessity to do for these poor children seemed so great, that we scarcely stopped to question what we should do with them in the end. It was without a question, God's Providence and our opportunity, and feeling this strongly we seized it, trusting to Him for the future. The needed money came in freely to help us, and our faith constantly grew stronger. We believe because we know that He never faileth. But a time came when we had to say 'no more.' However, even since we came to that conclusion, we have had to make some exceptions. Every day up to the present time we turn away children from our doors, sometimes five or six at a time."

Mrs. L. Bissell tells of "one little girl who was found seated behind a hedge of prickly pear, with some of the fruit piled up in front of her. 'Mother told me to sit there; she went to get more fruit, but she hasn't come back,' she said, quite innocently. She never came. Another child was found alone in a field which was being watered from a well. She said her mother took her there and was going to put her into a deep place in the water course, but she begged her not to do it, promising not to ask for food again. Then the mother went away and the child couldn't find her. Both of these children were picked up by wayfarers and made over to Christian workers living in the place. Such abandoned children in Jeur District have been gathered into village schools, and provided for as conditions would allow. Famine funds from far away friends made it possible to enlarge and build school houses and homes for the care and comfort of these homeless ones."

Of the children sent to Rev. L. S. Gates, Mrs. Gates writes as follows: "The younger children especially called out our affections as they seemed to crave love and protection. It is delightful to see the improvement from week to week, in those who came to us like wild animals, crying out perhaps when we came near. Some complained that they were high caste, and must not take our food. One, a girl of four, could not be persuaded to take the milk and bread offered her, but drew up her small unclothed body with great dignity and remarked: 'I am of the
A Christian poorhouse.

Wani (merchant) caste. A few days after she was noticed with her arms about the neck of a small boy, of another caste, patting his cheeks, and showing her caste was gone for ever. She is a most affectionate child. One little fellow of about a year and a half was picked up by the roadside, twenty miles from here. No one knew aught of him. He was like a timid animal who has known nothing but cruelty from others. He would sit the whole day in the corner, with head bent down, a surly look on his face, and mouth pouting. He was the least interesting of the children brought to us; and yet while others drooped and faded away, he still lived. Patience and kindness eventually won him, and now he is so happy and smiling, and frequently comes to us clapping his hands and laughing in such a hearty way, we can hardly realize he is the same disagreeable child."

Dr. Prabhakarrao B. Keskar, of Sholapur, gives an account of the poorhouse in his charge. "It would not be out of place to state here how some inmates of the poorhouse came to us. Not long ago I went to see a patient at his home. I saw a child quite emaciated. He had no parents, he had lost his sight. He was suffering from dysentery, and was, as I thought, near his grave. After he was brought to the poorhouse, under the blessing of God, with judicious diet and the help of medicines, he recovered. A girl 12 or 13 years of age was brought to my house for sale. I refused to buy her, but took her under my arm and bade the man, her brother-in-law who brought her, to go away. She was then a mere skeleton, but to-day she is strong and well and no one would think her a famine orphan. A man and his family came to me five months ago. He was ill from having eaten tamarind leaves, prickly pear fruit, etc., etc., but he is now quite strong and works as guard of our Boys' Orphanage."

It is a large family in charge of Rev. and Mrs. E. S. Hume in Bombay. Mrs. Hume says: "We have received nearly 400 famine children and 44 young people during this famine. Of these some 20 have died, a number have run away and some have been claimed—or have of their own will gone to their relatives. For some, we have made arrangements with others in home schools, or that they might work. The largest ingathering was 55 boys in one day, who were sent to us from famine camps. The
day was rainy, the boys were weary, and scarce knew or cared for a thing but to long for food and to lie down in a heap. As I tried to look into their hearts—their eyes scarce gave an opportunity, dull from hunger as they were. Some never opened their eyes properly before they died. No food nourished them; they were too far gone to care, and the only response one could get to word or effort for them was—'um'—'m'—!

"Several who ran away came back gladly, saying they never again would go. One little lad who had some relatives escaped us. They kept him begging, until he was too far gone to live, and his feet and legs had begun to swell, then they brought him to us to die. We watched and nursed him as faithfully as we could—and he became most affectionate. One afternoon, reaching up his little hands he said, 'I want to kiss you.' When I let the little fellow do it, he was comforted and quieted down. Within two days he was gone. He knew he was loved—and he learned to love us, as his own. One little girl was sent by a Christian friend in Colaba. The child was found near the gutter in a narrow alley where she was left for dead (as we afterwards learned) by her father and brother! She had high fever. It took three long months to get her temperature normal, and we felt for a long time that she would never leave the sick room, except to be carried out of it. We are happy to have her now in the Infant Class, and though not strong yet sometimes able to learn a little. One interesting case was that of a Maratha—who brought his little girl, a sweet, attractive child, to me and asked me to receive and care for his baby because her mother was dead. Himself thin and starved, his little girl was plump and well-nourished. When I remarked it he said—'I've never let her suffer whether I had a morsel to eat or not! You can see that!' he added. It was very true—and we counted him 'one of a thousand.' With a group of girls, whom Mr. Blair, of Godhra in Gujerat, sent to us, came one a little older than the rest. She was most faithful in doing all the work while with the company at the poor-house, cooking for and nursing the whole seventeen herself, and her untiring devotion to a sister, the only one of her family left her, was beautiful. In this service she won for herself a name she still retains—'The little mother.' This same sister of hers was almost out of her mind for a time as the result of starvation, a sad
time for all in care of her. At such times as these, we have more and more felt the value of our hospitals here in Bombay, where the physicians and working staff have consented to receive and to do all in their power, even for the worst cases that we sent them. One little one has been for five full months at the Cama Hospital, and is not yet in a condition to be brought away. Several serious cases of pneumonia have been most successfully treated by the physicians at the Cama Hospital."

Miss Harding speaks of the joy it gives her to tell these children of their Saviour: "Soon after these little children came to us, one Sabbath evening they gathered together for prayers, and I tried to tell them as simply as I could the 'old, old story.' Looking into their dear little faces, and realizing that they were hearing of Christ and of His love for them, for the first time in their lives, my own eyes filled with tears, and I prayed that God might put the right words in my mouth, and that He would show me, just how to teach this little band to grow up to love and serve Him.

"It is interesting to watch them now before each meal fold their hands, and close their eyes, while the matron or some one else present asks a blessing; and at night, I have often come upon them unawares, and heard first one and then another of the older children praying aloud, or else they will all be repeating the Lord's Prayer together. Though their prayers are very simple and crude, yet I am sure they are just as acceptable in the Lord's sight, for did He not say, 'Of such is the kingdom of Heaven'?

"A most interesting feature of the work this year has been my famine girls' Sunday School class, consisting of girls from seven to fifteen years of age. These children board at home. Their parents are on relief works, the children working in the morning, and attending School in the afternoons. Many do remarkably well, and it is interesting to see how anxious they are to learn. Most of them are faithful in bringing some contribution, either a copper or a few shells, to Sunday School, and this has been a true lesson in giving, for they come from the poorest families. The total earnings of parents and children together could not exceed eight or ten cents a day, and out of that, they must get their food, and whatever else they need; so it was the greater lesson to me, to see how willingly and gladly they
Group of Famine Widows taken into Miss Abbott's Home, Bombay.
gave out of their pittance at least a tenth to the Lord. When six rupees had been raised, I asked the girls what they would like to do with their money. The thought came to me that they might like to send it to Miss Millard in Bombay, who has started a school for blind children. The girls were much interested in what I told them about this school, and were unanimous in their desire to send the money to the blind little ones, whose lot seemed to them far worse than their own. We learned afterwards, that this was the first contribution Miss Millard received for her new school.

"Our children's interest still keeps up, and soon a second contribution of six rupees will be ready to send to Bombay."

Rev. E. S. Hume tells of the commodious building given by the Hon. N. M. Wadia in Parel, Bombay, for an Orphanage for Famine boys. He says: "Toward the close of 1899, when famine conditions began to be serious, the problem of receiving and caring for large numbers of famine children faced us. We decided to enter upon this undertaking with enthusiasm, provided suitable accommodation could be found for the children. Just at that time on Government House Road, Parel, I saw a large building, formerly occupied by the Commander-in-Chief, but now unoccupied for years—the owner of the place is a wealthy Parsi gentleman, the Hon. N. M. Wadia. When asked on what terms he would grant us the premises for orphan boys, he generously gave them to us free of all expense. Sixty lads, rescued in 1897, were removed to the new building, and during the year others were received individually or in groups, until now nearly three hundred famine boys have a home in the bungalow previously one of the finest in Bombay, and often graced by high officials. Of the large number who came to us half-starved and naked, the great majority are still in school. They bear little resemblance to those who were brought to us, being now fairly well-developed, happy, promising lads. I gladly bear testimony to the loving attention and faithful care that these boys have received, both from teachers in charge of them, and from the older boys who have returned with interest the care bestowed upon them two and three years ago."
Of this commodious new home Mrs. R. A. Hume says: At the commencement of the famine we felt sure there would be need of more room than we had for widows and deserted women, because the amount of room in the Chapin House (our Widows' Industrial House) was limited. So we wrote to friends for money to build a new house. A thousand dollars was sent almost by return mail by Mrs. W. H. Haile of Springfield, Mass., and this donation was increased by a sum from her sister, Mrs. Ward. They sent the money to be used in memory of their sister Alice and requested that the building be called the "Alice House." Although the house was first planned for women, eventually the need of such a home for famine girls was more pressing, and now the "Alice House" is the comfortable home of about one hundred and seventy-five famine girls who are mothered by an excellent matron, Sunitibai Hiwali. The large picture with a hundred and nineteen girls, two matrons and two teachers, shows a few of the inmates of this house.

The famine brought large responsibilities to Dr. P. B. Keskar of Sholapur, in the care of a Poor-house, which he eventually sub-divided into four separate institutions, viz., an Orphanage for boys, one for girls, a Home for widows and deserted women, and a Leper Asylum. "The Boys' Orphanage was formed on August 16th—it consists of children from three months to thirteen or fourteen years of age. A school with four teachers has been started for those who are old enough for school. The whole number of orphans here is 135. Several of the children have learned to love the Saviour. My present plan is to give all these orphans a knowledge of Marathi, sending those who are suited for it, for a High School education, teaching the others some industry. In the Girls' Orphanage there are 75 children, with two teachers and a matron in charge. The girls are making good progress in education. I propose to adopt the same plan for them as for the boys." Dr. Keskar proposes to call his Home for widows the "Harding Home." There are now 50 inmates in this Home.

Miss Fowler has many bright, interesting girls in this orphanage, of which she and Miss Harding have charge. "In teaching the girls of God's care and love for them, we have also kept it before their minds that it is through God's love prompting the people in other countries to send their money, that we
have been able to keep them from starvation and to clothe and shelter them. Many already know the story of Christ and His love for them, and we are praying that they may be fitted to be earnest workers in His Service.”

Hewre is a village in the Kolgaw District, in charge of Rev. H. G. Bissell. In the edition of this Report for 1898, mention was made of the “Hewre Academy” carried on by a blind teacher and his one-eyed wife, in the only room of their house. “Since then,” Mrs. H. G. Bissell says, “this school has increased its bounds until we have now a Boarding School of about thirty girls. None of these are as yet studying for degrees, but most of them by degrees. Many cannot learn much, but at least they are removed from degrading influences of their village homes, and are hearing truths which lead them to think better thoughts. A new commodious school-room has been built for them. The faculty has been increased by one, but none of the chairs being endowed, we cannot as yet provide the teaching force we should like. All appointments of the school are incomplete, but each girl has food to eat, clothes to wear, and a few inches of sleeping room, and they do not complain. They are learning lessons of self-denial and helpfulness, which no books could teach them. We hope some day to point to some good useful woman, and be glad to remember that she began her career in the Hewre School.”

In Satara, where Miss Bruce has three homes for the famine refugees who have come to her; in Wai where Mrs. Sibley opened an orphanage in 1897 and has added to it this famine; in Sirur, where Mrs. Winsor tells of a girl eleven years of age who walked twenty miles, three times, to beg to be taken into school; in Wadale and in Rahuri, there are groups of boys and girls diligently bending over books and slates who, up to a few months ago, had never seen a book or a slate, and listening to and learning passages and stories from the Bible; who have only just heard that there is a Scripture inspired of God, and learning to pray to “Our Father” to whom their Heavenly Father was till recently unknown. The walls of Miss Nugent’s Orphanage at Ahmednagar are rising daily, and there is a crowd of happy girls and boys eagerly looking forward to the day when they may claim this home as their own. It was one of these
boys who, when asked "Are you a famine boy?" promptly replied, "No, I am Miss Nugent's boy." And the bursting buttons and the broad smile on the boy's face testified that his recollections of the famine were already becoming dim.

The coming of these destitute children has had a reflex influence on those already in school. "Some of our new scholars," Mrs. Winsor says, "have been baptized, and are living beautiful Christian lives. Those in school who were Christians have had much interest in helping the orphan girls. Committees of the C. E. Society are formed with this service for Christ in mind."
Miss Harding's Kindergarten Children.

Group of Famine Boys as they were taken in Mr. Hume's School, American Mission, Bombay. * Died soon after.
INDUSTRIAL TRAINING.

INDUSTRIAL TRAINING
OF FAMINE CHILDREN.

"The taking of nearly 3,000 famine children into the care of the American Marathi Mission has forced upon the Mission the subject of industrial training. It is incumbent on us, not only to see that these children are fed and clothed and given some schooling, and trained into Christian character, they must also be guided into some honorable occupations by which they can both earn a decent livelihood and be able to support Christian institutions hereafter. In Ahmednagar we are favored in having an excellent Industrial School of our Mission, and a Rug Factory of the Indian Missions' Aid Society, managed by Mr. J. F. Douglas, in both of which boys and girls can be trained to profitable industries. Also we are favored in having an Indian Christian gentleman, Mr. Sumitra-rao Modak, who has an intense desire to develop industry, enterprise and self-support in the Christian community, and who also has capacity for leadership in such work. He has opened a shop or factory, for wood and metal work, with two aims:—(1) it is to be a regular commercial or business enterprise, in which articles are to be made for profit; and (2), it is also to be decidedly a school for training boys into the different lines of work. We have supplied Mr. Modak with some capital, and he has undertaken to train fifty boys. Every boy on admission receives one pice a day to begin with. If he is careless, he loses this pice. If he proves industrious and capable, he is paid more and more. Half of every boy's money from the first goes toward paying his board. The other half is put to his credit for a fund which he can use for various purposes when he needs it. Similarly another Indian Christian leader, Mr. Shahurao R. Modak and his wife, have taken about eighty famine boys under their care. A few of these are being put to carpentry. The majority are being trained to farming on a small farm near the city, which we call Modakwadi. All receive some schooling. On another farm, seven miles West of the city, I have another company of boys being trained to become farmers under an excellent leader. Some boys are being trained to become tailors, some are to be trained in trading.
"Since large success in all such industrial enterprises requires the careful oversight of trained and capable leaders, we have written to America for two experts to come out to lead in all these undertakings. We hope that one will be an expert in agriculture, who can direct enterprises for the training of farmers not only in the Ahmednagar district, but elsewhere; and that the other will be an expert in other industries, who knows about improved American methods and tools, and who can adapt Western enterprise and skill to those industries which are most promising for this part of India. And we hope that other missions will find Ahmednagar an excellent center to which they also may send men for training or for suggestions."

The above outline of the Policy of the American Marathi Mission, in regard to the industrial training of children in their care, is given by Rev. R. A. Hume, D.D. Other members of the Mission show their entire sympathy with the above plan. Rev. H. Fairbank, for example, writes: "These children are no longer sickly, but sturdy and fat. They were all set to read and write at first, but now as many as possible are being taught various industries. Of the boys in my charge a number are learning the weaving of Persian rugs. They will in time go into the factory and earn their own living. Then a number are learning carpentry. I have it in mind also to teach some the hammering of aluminium ware. This subject is taught in the Sir D. M. Petit Industrial School, and promises to be of great commercial value. The people of India eat, drink, and cook in vessels of copper or brass. There is a chance of poisoning if these dishes are not tinned frequently. If these people can see that aluminium is safer to use, they will in the end use dishes made of that metal, and that will mean an enormous demand for such ware. A few boys have started the weaving of country blankets. This is one of the reliable industries of the country. A native tailor has been engaged to teach some boys to sew. This I find to be the most popular trade, for several have come and asked to be taught to sew, and no such request has come with regard to any other trade. A dozen boys are digging in the garden, hoping to learn farming. I hope these boys can be taught to be good farmers."
A GROUP OF FAMINE GIRLS AS THEY WERE TAKEN BY
MRS. EDWARD HUME, BOMBAY.

A LITTLE OF FAMINE BABIES TAKEN BY MISS MILLARD, BOMBAY.
"Most of the industrial work started so far is only in the experimental stage. We need men to come to help us do the work of training these lads to become faithful, hardworking men, able to earn their own living."

In Sholapur, industrial work is being opened. Classes in rug-weaving, carpentry, sewing, gardening, etc., have been formed.

Rev. H. G. Bissell says the home for boys and girls at Kolgan has over one hundred and fifty inmates, with a staff of four teachers. "Various industries are being planned for them, such as poultry-raising, sewing, preparing raw wool for weaving, cooking and house-keeping for the girls; farming, weaving country blankets, country carpentry, sheepherding, preparing charcoal and lime, and tailoring for the boys."

SPECIAL ASPECTS OF FAMINE RELIEF WORK.

In all their famine relief operations the members of the American Volunteer Marathi Mission have been greatly aided by the Christian workers connected with the Church of Christ in India. Without the help rendered by many of these brethren and sisters, it would have been well nigh impossible to have carried into effect many of our plans of relief. With their sympathetic co-operation it became possible to investigate cases of applicants for aid, to ascertain the actual conditions obtaining in the various parts of this large scattered field, and to set on foot effective measures of relief in the case of those who needed and deserved it.

Among workers in Ahmednagar may be mentioned A. M. Sangle, Esq., and G. Cookas, who rendered most efficient aid in the Weavers' Relief Work; Mr. and Mrs. S. R. Modak, who have given a large share of their time and strength, gladly, for the care of 72 boys; Mr. S. Modak, whose enthusiasm gave the industrial training enterprise a stimulus; Rev. S. Karmarkar, whose experience was quoted above, and Rev. S. S. Salve, Pastor of Ahmednagar First Church, and his Church Committee.

In order to provide adequately for the needs of Church members who were in want and distress, committees were formed in connection with many of the Churches of the Mission. Such a committee worked indefatigably in Ahmednagar and
attended promptly to all cases that appealed to them for aid. Certain days and hours were appointed for grain distribution every week, lists of those in need of clothing were made out, provision made for the sick, a poor-house opened and sustained some months, and much other similar work was done.

Dr. P. B. Keskar was appointed Secretary and Treasurer of such a committee in Sholapur. "At first they could not do much owing to their limited funds, but as God opened their way they enlarged the sphere of their work. They asked all who were able to work to join Government Relief Works, and promised to support them until they received their first pay: those unable to work, through age or infirmity, they gladly cared for. They must thus have given help to over 1,200 persons." After a while this committee opened a poor-house, of which Dr. Keskar had charge, and which subsequently developed into two orphanages, a Widows' Home and a Leper Asylum.

A similar committee did good work in the Wadale field, the beloved and faithful Pastor of the Wadale Church acting as chairman.

In all districts Biblewomen, preachers, pastors, teachers, all workers, took the greatest pains to find out and relieve by all means in their power first, and second by reporting promptly to the Missionary in charge, cases of real need in their vicinity.

The full permanent results, of this, the most far-reaching, and in all respects the greatest, famine of the past century cannot be stated or even realized, at this date. A few however, of its more immediate effects are even now becoming apparent to those who have been foremost in the cause of extending relief, and such results may be stated here. The view held by Dr. R. A. Hume will be shared by many, that, "Many large and permanent results must follow from what happened in the great famine of 1900. I think the chief result will be the conviction in the minds of the whole Indian people of the power of Christian sympathy, and therefore of the power of the Lord Jesus Christ. A second great result will be that multitudes of people in the United States of America who never before had any interest in India now have become interested in all that affects this country, and will be more ready to help it hereafter than if their sympathy had not been awakened by the deep distress of the famine."
Rev. H. G. Bissell, while distributing seed in the Kolgaw District, and explaining to the recipients whence these sums of money came, and the motives which prompted utter strangers to India to send such large sums, was interrupted by an orthodox Brahman. He was a man of good standing in the village, holding a Government position. He said: "While you are doing this for the people of our village I should like to say something on behalf of the company before you. You are giving this seed to the farmers in the name of Jesus Christ. We know it will grow and yield a better crop than any ever sown in our lands. You are distributing clothing to these naked children and destitute men and women in the name of Jesus Christ. We all know that it will keep them warmer than any clothing they have ever had before. We have become familiar with the name of Jesus Christ by the talks which your teacher gives us. Ignorant children are repeating verses from your Christian Scriptures: companies of ignorant women meet in your school house from week to week, and sing your Christian songs. The truth of all this teaching will one day win the village to your side." Mr. Bissell says: "God establishes His Kingdom in various ways and He has been doing it even by means of this disastrous famine. It has brought physical death to not a few, but the possibility of spiritual life to many more. Distrust in their own deities; openness of mind toward the Christian's teaching and preaching; larger numbers of children brought under Christian instruction and influence, and in a number of instances public confession of Jesus Christ by avowed Hindus, are among the interesting features we are seeing, as we have watched these people under God's dealing this famine year. Our opportunities have increased, and our responsibilities and obligations likewise. We ask others to share these with us. While using famine relief money, this year, many instances of interest have come to notice. People of good caste have disregarded their feeling of aversion to Christians and Missionaries, and have received, in some instances, cooked food and a cup of cold water from Christians, regarded by them as outcasts. Many aged and weak and sick people have been restored to health and strength and are again earning their own living. Many farmers, in gratitude for timely help given them, have brought gifts of grain
and fodder as offerings to the Christian Churches in their neighborhood."

Mrs. Harding tells of baptisms at the Leper Asylum in Sholapur; "Two women came forward and were received into the Church. Two boys also were baptized. We sat out in front of the Asylum. The city noises were far away. It was a quiet, pleasant season." This result of the famine has been duplicated often, and there are many hundreds, yea thousands, who, there is reason to believe, will experience the blessedness of salvation through Jesus Christ, through this famine.

Dr. Ballantine affirms the famine to have been a great leveller, bringing to the minds of men the truth that "all men are equal in the sight of God, that all suffer alike, whether high caste or low, and that all have received the benefits of Christian charity, without reference to caste."

Mrs. L. Bissell has heard people of her district exclaim: "Why should those who are so far away, who have never seen us, be interested in our welfare? That must be a better religion than ours if it leads to such deeds of beneficence, and we need not stand in fear and dread of it." This thought seems to be occupying the minds of many.

DONATIONS RECEIVED.

It has been customary, in previous issues of this Report, to acknowledge in its pages all gifts of money and other donations received to forward the work of the Mission, whether from friends in India or in other countries. The unparalleled benevolence called out this year, however, by the famine, has so greatly increased the list of both donors and gifts, that it would take a goodly-sized pamphlet to acknowledge them alone. We are confident that the names of hundreds, perhaps thousands, of givers will never be known to any but to Him who seeth all men. We are also confident that the great measure of relief made possible by this generosity, has reached hundreds, even thousands, more than those to whom we have actually distributed food and clothing. The Mission felt so keenly the impossibility of acknowledging gifts by individual donors, and at the same time
also its great obligation to all who contributed so freely, that in October, 1900, at one of its regular sessions, the following resolution was passed: "The American Marathi Mission of the A. B. C. F. M. wishes to express its hearty thanks to all those who have enabled it to save life and relieve distress during the famine through which the western part of India has passed. We feel that we owe a great debt of gratitude to a great army of givers, rich and poor, old and young, who have contributed to India’s famine relief,—to many organizations, to Churches, Sunday Schools, Christian Endeavor Societies, and to the Religious and Secular Press. We are aware that this help has been given in many instances with noble self-denial. This assistance strengthened our hands. It came to us promptly, thereby enabling us to preserve life and relieve distress more extensively than was possible in many other places. Our own lives have suffered less, because while forced to witness terrible suffering, we at the same time had means in our hands to relieve it. Very few of the famine children we have cared for have died, and none of our Mission have had to sacrifice their lives. The assistance we have been able to render has put our Mission and Missionary service in general, in high esteem with the non-Christian community, with the Government, from the Viceroy down to the lowest official, and with the humblest villager. For thus enabling us to relieve people in the extreme of suffering, and in the name of Christ and humanity we are profoundly thankful."

The following account of the noble efforts of Dr. Klopsch and other philanthropists has been given by Rev. R. A. Hume, D. D., who says: "No feature of the famine has been more noble than the abundant charity from America. In November 1899, the Secretary of our Mission cabled to Dr. Louis Klopsch, proprietor of the Christian Herald of New York, asking his aid. Dr. Klopsch received the message at a public dinner. That cable led him to devise and push the collection of funds for famine relief. It seems undoubted that no one man in the world has done so much to secure famine relief for India as this resourceful, indefatigable American gentleman. In order to understand the situation more accurately and to be better able to forward the cause, in May he came to India at his own expense, and spent a few weeks visiting the famine districts. He was in Ahmednagar just one day. But the
amount of information which he has given and the amount of interest which he has awakened from that one day's visit, is immense. In connection with the Christian Herald he has in one way and another sent to India for ordinary famine relief at least one million two hundred and fifty thousand rupees. And now he has undertaken to secure the support of at least 5,000 famine orphans for three years. His name has become very widely known and revered throughout India, and it is impossible even for those who had most to do with his great benevolence to understand the vastness and value of the service which he has rendered.

"The second largest famine relief fund from America was raised by Committees of one hundred in New York and other American cities, and administered by 'The Americo-Indian Relief Committee' in Bombay, of which the Hon. W. T. Fee, American Consul, was Chairman, Rev. R. A Hume, D.D., was Executive Secretary, and T. A. Bailey, Esq., was Assistant Secretary. This fund amounted to nearly six hundred thousand rupees. The largeness of this fund was mainly due to the Rev. L. T. Chamberlain, D.D., its efficient Secretary, in New York. John Crosby Brown, Esq., of Brown Brothers, New York, who acted as the Treasurer of the Fund, wrote: 'A very large proportion of the money collected by our committee came into our hands in small amounts, and from all sorts and conditions of people. At times during the summer, when the fund was coming in rapidly, it required the services of several of our young men, almost all night long, to enter up the various remittances coming into our hands. I simply mention this to show what a widely extended interest in the suffering on your side of the water was felt by the community here.'

"The third largest fund from America, so far as I know, was the one raised by the Congregationalist newspaper in Boston, which sent about three hundred and seventy-five thousand rupees for famine relief. Most of this noble gift was administered by this Mission, and it was the principal source from which the famine relief of this Mission was supplied. Other Christian denominations and individual Christian workers also received large sums from America. The total gifts from that country to India in 1900 were at least $1,300,000. In behalf of all Missionaries and of hundreds of thousands of people, both
Christian and non-Christian, we offer most grateful acknowledgments to all donors. It is largely because both Missionaries and a considerable body of intelligent and faithful Indian Christians had such generous sums to administer, that no Missionaries broke down, and that joy in giving true relief was the dominant thought of most of the workers."

Mrs. Winsor expresses special thanks to "all the benevolent gentlemen who sent out carrot and onion seed to be used by farmers." It has been used most successfully and by the end of 1900 already three and four crops have been gathered by some. Farmers have been known to come thirty or forty miles for their share of this seed.

Mrs. Gates voices the earnest sentiments of all in expressing warm thanks to firms in England and America "for timely help in the way of tinned milk, infants' foods and biscuits for free distribution. They have doubtless been the means of saving many lives—of bringing many sick children and adults safely through severe illnesses. The Mellins' Food granted for this purpose was highly valued, and all Missionaries owe a debt of gratitude to M. T. Carroll, Esq., of Bombay, for much labor spent in the distribution of these foods to the various districts.

To religious and secular papers in India who have sent him sums of money to use, Dr. P. B. Keskar of Sholapur wishes to express his special thanks, and members of the Mission unite with him in this also. The Standard Oil Co. Agency in Bombay, Y. M. C. A. and C. E. organizations in India, and many Churches and individuals, must be included in this expression of heartfelt gratitude.

Rev. L. S. Gates mentions gratefully the "efficient services of Dr. Alice B. Condict, Miss Giffard and Miss Knights, who were in Sholapur during the most trying period of the famine, and who rendered valuable assistance among the camp people and especially among the sick. Dr. Patrick," Mr. Gates continues, "the District Medical Officer, was also very helpful and sympathetic."

Special thanks are also due to Lt.-Col. W. L. Lane, Senior Medical Officer, Ahmednagar, Major J. G. Hojel, I.M.S., Ahmednagar, and Lt.-Col. Davidson, I.M.S., for advice and attendance in times of illness.
**SECTION IV.—A RETROSPECT.**

In previous issues of this Report, at the appropriate time, a quinquennial table has been presented, showing the relative advance during periods of five years. It seemed not inappropriate at the close of the century to consider, in addition, the growth of the work during the past twenty-five years and gather therefrom as much as possible with regard to the years to come.

Figures do not show much, yet the following table may be used as the basis on which to estimate the growth of the work:

<table>
<thead>
<tr>
<th>Year</th>
<th>Missionaries</th>
<th>Stations</th>
<th>Outstations</th>
<th>Churches</th>
<th>Pastors</th>
<th>Presbyters</th>
<th>Bible Readers</th>
<th>Bible Women and Friends</th>
<th>Schools</th>
<th>Pupils</th>
<th>Contributions by Churches</th>
<th>Communicants Received during Year</th>
<th>Baptized Children</th>
<th>Work of Individual Workers</th>
<th>Villages in which Christians live</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>27</td>
<td>6</td>
<td>57</td>
<td>23</td>
<td>15</td>
<td>5</td>
<td>28</td>
<td>15</td>
<td>48</td>
<td>51</td>
<td>Rs 2129</td>
<td>868</td>
<td>165</td>
<td>741</td>
<td>112</td>
</tr>
<tr>
<td>1900</td>
<td>87</td>
<td>8</td>
<td>124</td>
<td>49</td>
<td>23</td>
<td>25</td>
<td>47</td>
<td>28</td>
<td>93</td>
<td>301</td>
<td>830,4577</td>
<td>1120</td>
<td>240</td>
<td>499</td>
<td>375</td>
</tr>
<tr>
<td>Gains per cent.</td>
<td>374</td>
<td>336</td>
<td>113.53</td>
<td>400</td>
<td>67</td>
<td>830</td>
<td>333</td>
<td>312</td>
<td>722</td>
<td>250</td>
<td>400</td>
<td>1000</td>
<td>400</td>
<td>340</td>
<td>1800</td>
</tr>
<tr>
<td>Increase in 1900</td>
<td>10</td>
<td>2</td>
<td>67</td>
<td>26</td>
<td>8</td>
<td>19</td>
<td>78</td>
<td>233</td>
<td>108</td>
<td>6981</td>
<td>3677</td>
<td>4000</td>
<td>1080</td>
<td>2371</td>
<td>987</td>
</tr>
</tbody>
</table>

A glance at this table will show that the greatest gains, with the exception of the staff of teachers and of Bible-women, are not in the numbers of the workers, but of those for whom we work. In twenty-five years the number of pupils under instruction in schools of every grade is eight times that at the commencement of that period; the number of those received to communion during 1900 is more than eleven times the number received in 1875. Naturally, with so large a gain in scholars, there must be an increase in teachers, yet the increase, both of the numbers on the teaching staff and of the number of schools is not commensurate with that of the scholars; the interpretation of this fact is that greater use has been made of existing schools, and the responsibilities of individual teachers have been increased. The out-stations have comparatively speaking increased but slightly in number, showing that while reductions in the funds received for regular work have
made marked expansion impossible, greater efforts have been expended on the points already occupied, and thus the work has been concentrated and energy conserved. The result has justified this policy, albeit enforced, of concentration, as is evidenced by the large number received to communion in 1900, the largest on record in any one year in the history of the Mission, and that in spite of the fact that a far greater number of urgent appeals for baptism have been refused than were granted during the year, with the purpose of preventing the admission of unworthy candidates, who might be actuated by baser motives arising from famine conditions. Another fact, to which attention might well be called, is that while the work has thus increased manyfold, the number of Missionaries, including those on furlough, is only ten more than in 1875. Such a fact needs no comment.

A view of the period of seventy years, from 1831-1900, inclusive, is also suggestive:

<table>
<thead>
<tr>
<th>Periods of five years</th>
<th>Whole number received to Communion</th>
<th>Annual average</th>
<th>Periods of five years</th>
<th>Whole number received to Communion</th>
<th>Annual Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1831-1835</td>
<td>18</td>
<td>3+</td>
<td>1866-1870</td>
<td>213</td>
<td>42+</td>
</tr>
<tr>
<td>1836-1840</td>
<td>16</td>
<td>3+</td>
<td>1871-1875</td>
<td>460</td>
<td>92</td>
</tr>
<tr>
<td>1841-1845</td>
<td>86</td>
<td>17+</td>
<td>1876-1880</td>
<td>730</td>
<td>146</td>
</tr>
<tr>
<td>1846-1850</td>
<td>73</td>
<td>14+</td>
<td>1881-1885</td>
<td>745</td>
<td>149</td>
</tr>
<tr>
<td>1851-1855</td>
<td>87</td>
<td>17+</td>
<td>1886-1890</td>
<td>888</td>
<td>171+</td>
</tr>
<tr>
<td>1856-1860</td>
<td>378</td>
<td>74+</td>
<td>1891-1895</td>
<td>757</td>
<td>151+</td>
</tr>
<tr>
<td>1861-1865</td>
<td>289</td>
<td>51+</td>
<td>1896-1900</td>
<td>2,928</td>
<td>585+</td>
</tr>
<tr>
<td><strong>Total received in 70 years</strong></td>
<td><strong>7,603</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be seen from this table that the past five years has been a time of very marked progress. Within that period alone the increase in the number of communicants is over 62 per cent. of the whole number received to Communion in the years 1831-1895 inclusive. It is with the deepest sense of our own unfitness for the service and of the imperfections and failures in our work, that we express our humble gratitude to God, for the blessings He has bestowed upon this field the past five years. Like Nehemiah, we pray once more for "the
good hand of the Lord upon us," and in His name we rise to "build
the walls of the city," which He has commanded His disciples to
build—even the Church of Christ on earth.

It is not possible to close this meagre, inadequate Report, without
telling our friends, and all friends of Missions who shall see these pages, the grounds there are for special en­
couragement just now. One member of this Mission begins her Report with the exclamation, "It is only in and from the home­
land that we hear of the necessity for 'reductions' and 'retrenc­
ments' in work! Every condition here calls loudly and persistently
for enlargement and advancement." Rev. R. Winsor says: "All our
work is enlarging; Church buildings too small; school buildings too
small; the number of teachers less now by far than should be.
Preachers and Biblewomen too are wanted in greater numbers.
May they who read these pages pray 'Thy Kingdom come!' and
send forth the prepared laborer into these regions!" Rev. E. Fair­
bank speaks of seven or eight hundred persons in Wadale district
alone who are pleading for baptism, and adds, "The urgency for
baptism is only equalled by the urgency for schools. I ought to say
the extreme importunity for schools, which meets us everywhere.
Villages whose names I had never heard before have sent delegations
pressing their need for a Christian school." Mrs. L. Bissell says,
"Deputations have come from several new villages asking that they
and their friends might be baptized as they had decided to become
Christians."

One of the most striking instances of the change in the attitude
toward Christianity that meets one in many parts of the
field, and that the past twenty-five years have seen, is
given in Rev. H. J. Bruce's account of Waduth in the Satara field,
as follows:—"The out-station of Waduth was established in 1880.
For many years this was our chief 'battle ground.' Almost every con­sceivable question has had to be fought out there, namely, the
house question, the water question, the right of Christians to
walk through public streets regarded sacred, the right of Christian
children to attend Government public schools, &c. One contest went
by appeal through the courts up to the Viceroy of India, and was
decided in our favor, for we only asked for the right of our Christians
to dip their cups in the Sacred Krishna River. Our chief opponent was the Inamdar, or practical owner of the village, who declared he would spend his fortune to drive the Christians out from his village. A change has come over Waduth and over the Inamdar. I met him recently, and he greeted me most cordially. He even offered to assist me in any way he could. I said to him laughingly, 'It was not always so.' 'No!' said he, 'when a child is very young he does many unwise things, but when he is older, he knows better.' By this he intimated that he was better acquainted with us now, and that his prejudices had been removed.'

One village in Mrs. L. Bissell's district will serve as a type of wishing to be taught. The school, closed for some years for want of funds, has recently been re-opened, and is conducted in the village rest-house or wayside inn. Conversions have taken place, several adults and children have been baptized, and now both school and congregation are far too large to meet in the little building, and the number of those who sit just outside the front door is usually greater than they who can be seated in the house. Many Christians come from a distance to attend the service, and the congregation often includes Christians, Mohammedans and Hindus of several castes.

A Bible-woman was asked by Mrs. Winsor, "How many women are you now teaching of Christ?" "One thousand." "Oh, you mean those in the relief camp. Do they all listen?" "Yes, and always ask me to go on." "But you should not count all these as daily learners, for a thousand women could not hear you. How many are willing to learn?" "All of them."

These are only a few of the instances, of which hundreds might be given, showing how God has prepared the hearts of thousands of these people to receive the truth. The Missionaries must every year turn their backs on hundreds who wish to learn of Christ as their Saviour. The greatness of the land we are sent up to possess staggers us, yet, we must press forward. And we most earnestly invite all who read these pages to secure their opportunity of helping to present Christ the Lord to India, to bring India with her millions to Christ the Lord. "To Him be the glory, in the Church, throughout all ages. Amen."
## I—CHURCH STATISTICS FOR THE YEAR 1900.

<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>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay</td>
<td>1827</td>
<td>Rev. Tukaram Nathuji</td>
</tr>
<tr>
<td>Ahmednagar, 1st</td>
<td>1833</td>
<td>Rev. Sawatamraj S. Salve</td>
</tr>
<tr>
<td>Salna</td>
<td>1856</td>
<td>Rev. Vithobha Maksare</td>
</tr>
<tr>
<td>Sirur</td>
<td>1-55</td>
<td>Rev. R. Winsor</td>
</tr>
<tr>
<td>Khokar-Belapur</td>
<td>1855</td>
<td>Rev. Apaji Dhonsale</td>
</tr>
<tr>
<td>Shingave Naysak</td>
<td>1856</td>
<td>Rev. Waniram Ohol</td>
</tr>
<tr>
<td>Chante</td>
<td>1860</td>
<td>Rev. Lokmuraos Salve</td>
</tr>
<tr>
<td>Parner</td>
<td>1856</td>
<td>Rev. P. V. Maksare</td>
</tr>
<tr>
<td>Kolgaw</td>
<td>1857</td>
<td>Mr. S. C. Usarage</td>
</tr>
<tr>
<td>Balse</td>
<td>1858</td>
<td>Rev. Vithoba Bhunshub</td>
</tr>
<tr>
<td>Panchegaw</td>
<td>1858</td>
<td>Rev. Sayaji Ratker</td>
</tr>
<tr>
<td>Dedrawa</td>
<td>1858</td>
<td>Rev. Tukaramjii Dedhe</td>
</tr>
<tr>
<td>Wamburi</td>
<td>1820</td>
<td>Rev. Anaji Kshiramchureshan</td>
</tr>
<tr>
<td>Shingave Tekki</td>
<td>1860</td>
<td>Rev. Krishnaji R. Bhive</td>
</tr>
<tr>
<td>Rahuri</td>
<td>1861</td>
<td>Rev. W. O. Ballantine</td>
</tr>
<tr>
<td>Sonai</td>
<td>1861</td>
<td>Rev. Harisha Gayakawad</td>
</tr>
<tr>
<td>Sholapur</td>
<td>1864</td>
<td>Rev. B. L. Gayakawad</td>
</tr>
<tr>
<td>Wal</td>
<td>1872</td>
<td>Rev. H. G. Gayakawad</td>
</tr>
<tr>
<td>Dhotre</td>
<td>1874</td>
<td>Mr. V. Chandkar</td>
</tr>
<tr>
<td>Wastaw</td>
<td>1875</td>
<td>Mr. V. Chandkar</td>
</tr>
<tr>
<td>Khondala</td>
<td>1878</td>
<td>Rev. H. G. Bissell</td>
</tr>
<tr>
<td>Jambgaw</td>
<td>1879</td>
<td>Rev. Ramakji Chandekar</td>
</tr>
<tr>
<td>Khirychalkara, N.W.P.</td>
<td>1888</td>
<td>Rev. S. V. Kormarkar</td>
</tr>
<tr>
<td>Kasarade</td>
<td>1886</td>
<td>Rev. Anaji Kshiramchureshan</td>
</tr>
<tr>
<td>Angar</td>
<td>1886</td>
<td>Mr. D. V. Bbmbul</td>
</tr>
<tr>
<td>Mulhe</td>
<td>1886</td>
<td>n.v. N. B. Thrath</td>
</tr>
<tr>
<td>Shegbal</td>
<td>1886</td>
<td>Mr. Bapuji Nave</td>
</tr>
<tr>
<td>Zewkhide</td>
<td>1887</td>
<td>Rev. Jakboda Gorde</td>
</tr>
<tr>
<td>Shendi</td>
<td>1888</td>
<td>Rev. Sayaji Patole</td>
</tr>
<tr>
<td>Jhendha</td>
<td>1888</td>
<td>Mrs. M. E. Bissell</td>
</tr>
<tr>
<td>Wadgaw</td>
<td>1888</td>
<td>Rev. Joseph Gundha</td>
</tr>
<tr>
<td>Hingawas</td>
<td>1888</td>
<td>Mr. Rasoji Sate</td>
</tr>
<tr>
<td>Rambur</td>
<td>1888</td>
<td>Rev. Biagadi E. Gerde</td>
</tr>
<tr>
<td>Wadale</td>
<td>1890</td>
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### Totals

- **1995**
- **1685**
- **826**
- **48772**
- **24572**
- **9207**
- **3178**
- **297**
- **217**
- **398**
- **5911**
- **1824**
- **1616**

### Net Gain or Loss 1600

- **+**
- **-**
- **+**

*This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by Letter to other Churches, and Deaths.*
### 2.-CHURCH STATISTICS FOR THE YEAR 1900.—(contd.)

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<tr>
<th>Names of the Churches.</th>
<th>Baptized during 1899.</th>
<th>Received or Lost in 1899.</th>
<th>Net Gain or Loss 1899.</th>
<th>Adults Baptized during 1899.</th>
<th>Total of Baptisms in the year.</th>
<th>in which Christians live.</th>
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```
- This column presents the net Results of Received on Profession, Received by Letter from other Churches, Dismissed by Letter to other Churches, and Deaths.
```

| Rs. a. p. |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------------|-------------------------------|--------------------------|
| 1,135 10 9           | 1,002 2 10           | 588 4 7              | 430 11 1             | 768                        | 152              | 525                      |
| 768                   | 152                 | 322                  | 76                    | 152                        | 322              | 610                      |
| 452                  | 94                  | 218                  | 58                    | 116                       | 218              | 422                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 452                  | 94                  | 192                  | 58                    | 116                       | 192              | 396                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |
| 942                  | 192                | 332                  | 58                    | 116                       | 332              | 654                      |

Totals for 1899: 2914 1088 17 795 378 204 243 8714 378 7268 5 6

Net Gain or Loss 1900: 606 114 1 1663 56 1,414 8 1
### 3.-DISTRICT STATISTICS FOR THE YEAR 1900.

#### INDIAN CHRISTIAN WORKERS.

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<th>Names of Districts</th>
<th>Missionaries in charge</th>
<th>No. of Churches</th>
<th>No. of Missionary Pastors</th>
<th>No. of Ordained Preachers</th>
<th>No. of Licensed Preachers</th>
<th>No. of Bible Readers</th>
<th>No. of Bible Women</th>
<th>No. of Boys</th>
<th>No. of Girls</th>
<th>No. of Schools</th>
<th>No. of Christian Boys</th>
<th>No. of Non-Christian Boys</th>
<th>No. of Christian Girls</th>
<th>No. of Non-Christian Girls</th>
<th>No. of Christian Pupils</th>
<th>No. of Non-Christian Pupils</th>
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#### SUNDAY SCHOOLS.

- Totals for 1899: 102,376, 376, 572, 844
- Totals for 1900: 102,376, 376, 572, 844

#### NOTES:

* Three "Licensed Preachers" have been ordained and are entered in columns of "Pastors" and "Ordained Preachers."

+ One Editor, who is also the Pastor of the Bombay Church.
### Educational Statistics for the Year 1900

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<th>Schools</th>
<th>Higher Schools—including Boarding and Station Schools</th>
<th>Common Schools</th>
<th>No. of Non-Christian Pupils</th>
<th>Amount of Fees Collected</th>
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<td>333</td>
<td>33</td>
<td>4,624</td>
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<tr>
<td>Sirur</td>
<td>10: 16</td>
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<tr>
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<td>33</td>
<td>4,624</td>
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Totals for 1899: 7,716, 8,485, 6,107, 1,566, 1,566, 1,566, 1,566, 1,566.
APPENDIX.

I.

H. E. Lord Curzon, Viceroy of India, on the services of Missionaries and others during the recent famine in India.

"Numerous cases of devotion, amounting to loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual, labouring on in silence and solitude, while his bodily strength was fast ebbing away. I have known of natives who, inspired by this example, have thrown themselves with equal order into the struggle, and have un murmuringly laid down their lives for their countrymen. Particularly must I mention the noble efforts of missionary agencies of various Christian denominations. If there ever was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling, it was here: and strenuously and faithfully have they performed the task."

II.

A letter of Thanks to America from the Governor of Bombay.*

The following letter of thanks which His Excellency Lord Northcote, Governor of Bombay, addressed to the American Consul, Hon. W. T. Fee, Chairman of the America-Indian Relief Committee, for conveyance to those Americans who have rendered assistance in the famine, was published in November, 1900.

Bombay, 14th November, 1900.

My Dear Sir,

The famine which has caused such terrible suffering in this Presidency during the past twelve months has now sufficiently abated to enable those who have had to grapple with it time to express their deep gratitude for the generous assistance they have received from sympathizers with Bombay troubles throughout the world.

* Reprinted from the "Dnyanodaya" for November 22nd, 1900.
The people of the United States have borne a very conspicuous part amongst those who have come to our assistance. American missionaries, philanthropists, and I may say American men and women of every class, have come forward, many to give personal help, others pecuniary assistance in a spirit of kindness and generosity which the people of India will long remember with gratitude.

May I be permitted, therefore, on behalf of the Presidency, to express to you, and ask you to convey to your countrymen, our warm acknowledgement and sincere gratitude for the repeated acts of charity and kindness which the unhappy sufferers from famine have received from the hands of your humane and generous nation.

Believe me,
Your gratefully and sincerely,
(Sd.) Northcote.

To Hon. William T. Fee, United States Consul, Chairman of the American-Indian Famine Relief Committee, Bombay.

III.

How some American Charity has been Distributed.*

A wise and honest way of distributing charity, and a business-like way of accounting for it are always an encouragement to those who have made gifts. The American Marathi Mission regularly requires from its members a business-like and exact statement of accounts. So it has not been difficult for members of this Mission to render a detailed account of money for famine relief which has been entrusted to it. The following correspondence explains itself.

I.

Ahmednagar, 15th August 1900.

To the Executive Committee, American-Indian Relief Fund.

Dear Sirs,

On June 14th the General Committee of your Fund assigned Rs. 25,000 for aid to farmers in the Ahmednagar, Sholapur, and Sirur districts through the American Marathi Mission. Of that sum Rs. 1,000 were distributed by the Rev. L. S. Gates in the Sholapur district and Rs. 1,000 by the Rev. R. Winsor in the Sirur district. The remaining Rs. 23,000 were distributed in the Ahmednagar district. In addition, Rs. 42,250-14-9 were distributed for this

* From the "Dnyanodaya," August 23, 1900.
object in the district by members of the Mission, this amount having been received from the Christian Herald Fund, the Congregationalist Fund, etc. Hereewith we present a report and vouchers of the way in which the total of Rs. 65,250-14-9 were expended. Please accept these statements as specifically accounting for the Rs. 23,000 received from the America-Indian Relief Committee, and expended in the Ahmednagar district. Hereafter reports will be rendered of the money spent in Sholapur and Sirur. Our statement to the Collector of Ahmednagar and his comments thereon will explain how useful the money has been. 12,337 very needy farmers in 519 towns have been enabled to sow their fields. Counting five persons as dependent on one cultivator, over 60,000 people, without being pauperized, have been helped in the most desirable way by an expenditure of less than Rs. 22,000 from America, plus a lot of very hard, but glad work in this country.

I am, very sincerely yours,

R. A. Hume,
Am. Marathi Mission.

II.

Ahmednagar, 14th August, 1900.

To R. A. Lamb, Esq., I.C.S., Collector of Ahmednagar.

From The Rev. R. A. Hume, M.A., D.D., Secretary,
American Marathi Mission, Ahmednagar.

Sir,

Referring to my letter to you dated 21st May, and your letter to me No. 777, dated 29th May, I have the honor to say that in accordance with your acceptance of the proposal of the American Marathi Mission, five of our members distributed aid for sowing their fields to distressed farmers in the Nagar, Rahuri, Newasa and Parner Talukas of this Collectorate, and in the Kolgaon section of Shrigonda Taluka; viz., in the Nagar Taluka Rev. H. Fairbank, in the Rahuri Taluka Rev. W. O. Ballantine, M.D., in the Newasa Taluka Rev. E. Fairbank, in the Parner Taluka Rev. R. A. Hume, D.D., and in the Shrigonda Taluka Rev. H. G. Bissell.

In general everything was done on the lines indicated in our correspondence and approved by you. On receipt of the lists prepared by the circle inspectors, each of the gentlemen went to his district,
called the villagers together, carefully went through the lists, inquiring of every one as to his land, bullocks, needs and resources, and thus made a final and approved list of persons to whom aid should be given. Pains were taken to inquire into the needs of widows, of the humblest classes, and of those farmers who were absent on relief works and so could not personally present their needs. Afterwards, as such farmers returned from relief works, the names of some of the neediest were added as supplements to the lists. Not the slightest distinction was made on account of caste or creed.

In four Talukas to every one to whom aid was to be supplied was at first given a printed order, like the appended, stamped with the missionary’s signature, in which was entered the amount promised, and a statement that when notice was sent, the person could come to a place appointed and receive the money. Rs. 10 was the maximum assigned to an individual. To every one was also given a statement printed in the vernacular explaining that the money was not from Government, but was a gift from people in America. Knowing just how much could be depended on, every farmer in the interval could make arrangements for the purchase of seed, and, when necessary, for the hire of bullocks. After more or less conference with the Mambilars of the respective Talukas, when it was decided that enough rain had fallen to make it wise to sow, notices were sent out and the people called to convenient centers, when the orders were quickly and easily exchanged for money. Exact lists were kept of the names and of the amounts given to each. Practically all the money was paid out by the missionary with his own hand, so that the money actually went into the hands of the farmers themselves. In order to minimise the common practice of village officers squeezing the poor people for some part of the money, two rupees in some districts and one rupee in other districts were paid to every village officer who came with the people when the lists were made out, in order to remunerate him for attendance and service, and the people were forbidden to allow themselves to be squeezed when the money for seed was received by them.

In all Rs. 65,250-14-9 were paid to 12,337 persons in 519 towns. God mercifully sent good rain, and the seed sown is growing well.
We have had genuine satisfaction in thus serving, through the gifts of our philanthropic fellow-countrymen, the distressed farmers of the district where we have long worked.

With this statement I forward to you the lists of payments, in order that you may look them over and form an opinion as to the way in which the work was done.

I have the honour to be, Sir,
Your most obedient servant,
(Sd.) R. A. Hume,
American Marathi Mission

III.

No. 12811 or 1900.

From R. A. Lamb, Esq., I.C.S., Collector of Ahmednagar,

Ahmednagar, 15th August, 1900.

Sir,

I have the honour to acknowledge receipt of your letter, dated 14th instant, and to return the lists which you were so good as to hand to me for my inspection. I am glad to avail myself of this opportunity of thanking you and your colleagues for the very thorough and business-like manner in which you all have distributed the large sum of over Rs. 65,000 in 4½ talukas of this district. The method which you adopt appears to me to have been admirably calculated to ensure that the gifts reached the hands of those for whom they were intended, and thus to have attained the object for which the subscribers to your funds gave their money, namely, the provision of means for poor farmers to plough and to sow, and so obtain food and livelihood in the coming season. The payment of small sums to village officers to secure their co-operation and check their tendency to levy “dasturi” was, in my judgment, judicious; and the system of giving orders for payment in the first instance, which were converted into cash only when the sowing season had fully come, not only subserved the same purpose, but also was effective in preventing the misapplication of the gifts by the recipients to purposes other than that for which they were given. I am glad to think that the
lists prepared by the subordinate officers of Government proved a useful basis to work on, and that there was cordial co-operation through the whole of these extensive transactions affecting over 12,000 individuals.

I have the honour to be, Sir,
Your most obedient servant,
(Sd.) R. A. Lamb, Collector.

IV.

UNITED STATES CONSULATE,
Bombay, August 16th, 1900.


MY DEAR SIR,

I am right glad that you left with me letters, statements and receipts showing in detail the manner in which you and the Reverends H. Fairbank, W. O. Ballantine, E. Fairbank and H. G. Bissell distributed to the famine sufferers in your mission district the Rs. 23,000 which the Americo-Indian Relief Committee granted you. I have carefully gone over them, and am highly gratified with the thoroughness of your good work. The gift was charity, and the system business. Every pie was put just where the donor intended and a written statement given, showing the fact, certified to by the donor. I wish the generous American hearts could be informed of your splendid work in carrying out their famine relief.

I have the honor to be, Sir,
Yours very sincerely,

WILLIAM T. FEE,
Chairman of the Americo-Indian Relief Committee.

V.

Bombay, 16th August, 1900.

Certified that I have examined the modus operandi adopted by Rev. R. A. Hume, D.D., and other American Missionaries, for the distribution of funds from the Americo-Indian Famine Relief Fund to the famine stricken of their districts, and have seen the system of check and accounts of the whole distribution of some Rs. 65,000 among 12,000 people in 4½ talukas; and from my thorough know-
APPENDIX.

ledge of India and her peoples, as also of accounts, I have pleasure in stating that the plan and execution of the disposition of funds and the check adopted thereon are as perfect and as satisfactory as possible; and I am of opinion that the chances of robbery and "dusturi" have been minimized, and the certainty of the funds reaching each intended individual placed beyond doubt.

(Sd.) M. T. CARROLL, Manager, William Watson & Co.,
Honorary Treasurer, Americo-Ind. Relief Fund.

IV.

On September 25th, 1900, a large and representative gathering was held of the most prominent and public-spirited citizens of Ahmednagar, the Collector and District Magistrate, R. A. Lamb, Esq., I.C.S., presiding. The Vice-President of Ahmednagar Municipality addressed the meeting, saying, in the course of his remarks, that, "all classes of communities in America had contributed towards the work of Famine Relief in India. More than any man in America, Dr. Klopsch, who visited this country and this city a few months ago has done for the relief of this country. All American Missionaries, ladies and gentlemen, have spent their time and energy in distributing this charity, and in caring for the destitute. These missionaries were assisted in this work by their faithful and honest native-Christians, and it is very gratifying to learn that four hundred native-Christian workers gave their help in this work. The result was satisfactory, the administration judicious, and the distribution honest." The Vice-President then proposed "that this meeting record their best and sincere thanks to the numerous contributors of the Indian Famine Relief Fund in America, and to state that the help was most opportune and liberal, and that the share thereof which has come for the assistance of this (Ahmednagar) district was more liberal than was ever before received, and that the entire population of this district is grateful to the American donors for such act of kindness." This resolution was ably seconded and carried unanimously, and with loud applause.
List of children and adults taken during this famine by members of the American Marathi Mission, to be cared for permanently:

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<th>Station</th>
<th>Missionary or Worker</th>
<th>No. Adults *</th>
<th>No. Children</th>
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317 2,945 3,263

* Chiefly widows.