

REPORT

OF

The American Marathi Mission

OF THE A.B.C.F.M.

1916.

EDITED BY

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THE WORK.

SUPERVISION.

THE missionary wife, by counsel, suggestion and joining in work, shares the anxieties and joys, and so is fitly coupled with her husband in description of work.

It is not possible in few words to tell the varied interests which make up the days of a missionary's life.

"City Work" may mean the meeting of a police official arrayed in his semi-military garb who wishes to make friends; the settling of a quarrel which starting insignificantly has grown to great proportions; or the talk with the half-clothed man who has been ill and needs to be encouraged with financial help till he "find himself" again. It may mean the sympathy given to a poor woman whose husband has beaten and sent her from home. It means the visiting of schools, seeking and making friends in the homes. It means that all the spare time is spent at the office desk writing letters or preparing articles for publication.

The hours of the night are not always free from work; for as the funds received from the Home Churches are only about 42 per cent of the necessities, ways and means must be thought out of increasing the sum, and the night offers time for quiet planning as to who can be approached as to sending money, or what work may be cut off, or where economy can be used in places where expenditure has been cut down to the limit already.

"District Work" implies the "care of churches" in the out-lying villages, some at a distance of fifty and sixty miles. Frequent visits must be made to these small hamlets where Christians live, who have little to encourage them in their spiritual living, who have little or none of this world's goods to enable them to get even the comforts of life. District work means looking after many schools where the teacher needs encouragement, and needs to be taught by "precept upon precept" how best to win the ignorant villager to a higher outlook on life.

It means the long weary journey, by foot, bicycle or pony tanga or the even more tedious and slower ox-cart; the telling of the story of the Saviour to those who perhaps have never heard the Wondrous News. Medical aid rendered opens the door to the reception of the Gospel Message.

We easily write the words—"In charge of a boarding school," but that may not bring before you all that is meant in the simple phrase. It may not bring before you the incessant calls that come to the one

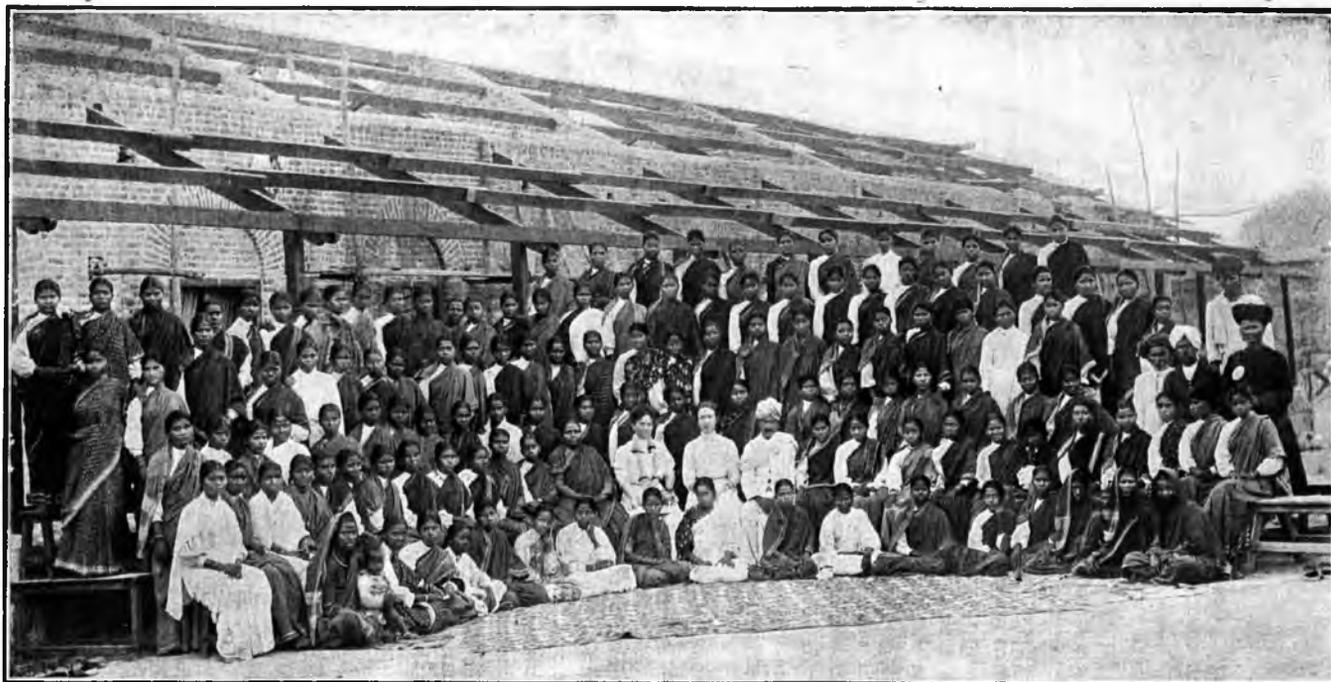
Day Missionaries

in charge. Drains must be inspected, food tasted, clothes examined and the conduct and life must be kept under supervision. A few minutes taken for a much needed rest may be entirely used up with calls which seem so unnecessary. A tap at the door, and some girl wants permission to meet her young man cousin, or she has ear-ache, or some one has called her names. The character of relatives must be borne in mind, so as to judge whether the girl can be safely allowed to meet them. A young man may come who is able to stay but for one day as his work is far away ; but he is in search of a wife, and can the arrangements be made so he can be married this afternoon ?

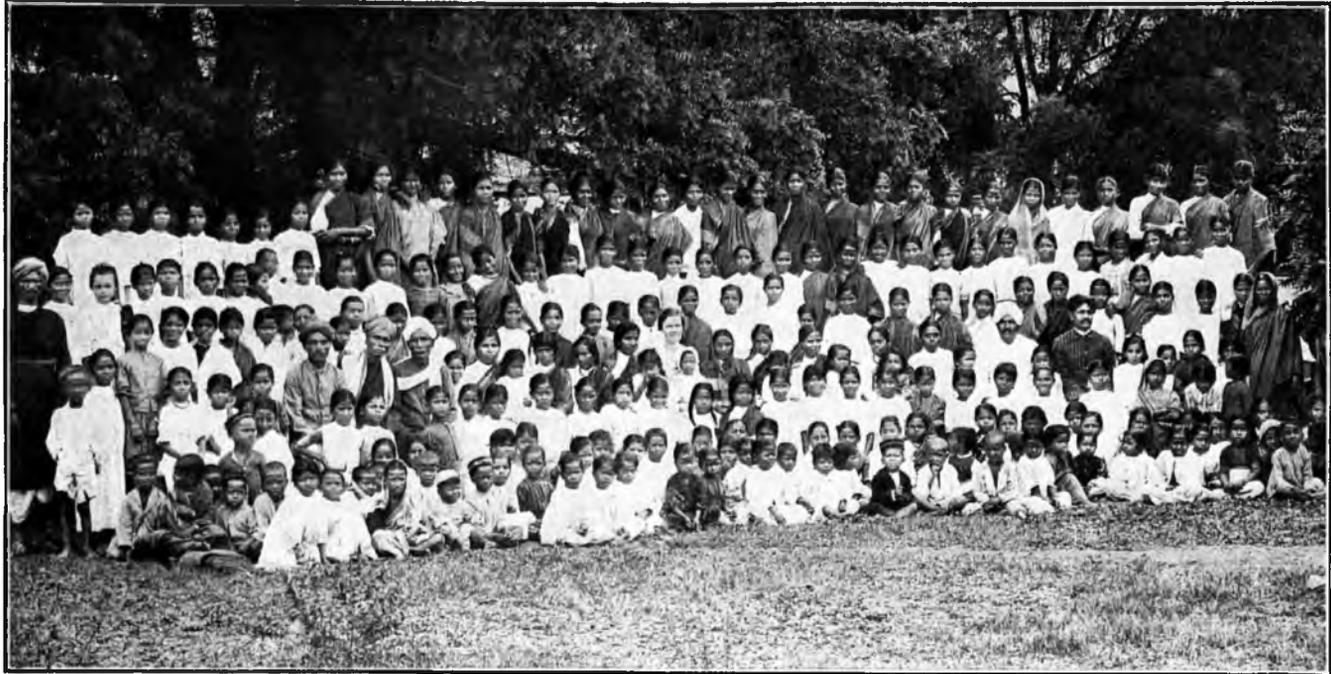
That exercise and fresh air may be assured, games and gymnastics must be planned for. All these are what mean life to one in charge of a boarding school.

Hours and hours go in the making out Statistics for Government for "Grants-in-aid" which are such an important part of the funds for carrying on schools—and the ever-present call for letters to friends who are interested in the work and must all be conscientiously attended to, takes time which is not a surplus quantity in a missionary's life.

"Medical Work" should bring to mind the constant spending of sympathy and strength in the care of the sick and distressed. It means the hurried call at night to go to some one who has an attack of the dreaded cholera. It means the binding up of repulsive ulcers, the soothing the aching body, with the wise sympathetic touch which will help to reveal the love of the Saviour-Physician who can bring relief to weary hearts as well. The studying the wants of the wee waif whose mother has died, and whom no one wants; inoculating for plague, vaccinating for small pox, arranging for contagious diseases and tubercular patients;—these all are a constant drain upon the physicians and nurses at the hospitals.



ANGLO-VERNACULAR AND INDUSTRIAL DEPARTMENTS—(*Ahmadnagar Girls' School*).



VERNACULAR AND KINDERGARTEN DEPARTMENTS—(*Ahmadnagar Girls' School*).

The American Marathi Mission

1916.

CHURCH.

(Figures have been taken from the tables of 1915).

THERE are 13,848 Christians belonging to this Mission living in 304 villages. These are gathered into 65 organized churches. Of these ten are self-supporting. Forty-four ordained pastors shepherd these churches.

In the city communities the services of the week are the same in each: Preaching service, Sabbath School, Church Prayer meeting, Enquirers' Class, S.S. teacher's meeting, meetings of the C.E. societies, and women's meetings.

The largest church of the Mission is at Ahmednagar. It also ranks among the largest Congregationalist churches of the world.

On its roll there are the names of over twelve hundred communicants, though a considerable number of these are non-residents. So large a church ought to have larger Christian activity. Yet in addition to all regular services, some of its members have been doing a considerable amount of preaching and personal work.

In the middle of the year meetings for Bible study and prayer were started with the purpose of making careful preparation for quickening the Christian community to a more adequate sense of responsibility for leading non-Christians to take the help of the Lord Jesus Christ. Thirty-five such circles for Christian women were arranged, with a responsible leader for each. Some of these circles met daily and some weekly. The epidemic of plague, which closed all schools, and considerably scattered both the non-Christian and Christian communities, broke up many of those prayer circles for women. Some of the circles for Christian men also were interrupted. But the principle circle, attended mostly by men and sometimes by a few women, was kept up daily without interruption and has proved very helpful. For Bible study the Book of Acts was gone through several times and some of Paul's epistles.—(*Ahmednagar*).

Similar gatherings have been held in other stations, and the result is seen in renewed spiritual life and more earnest work with individuals.

The contributions of these churches amounted to Rs. 11,453. This is an average of nearly a rupee a person, and when we consider that many of the people comprising these congregations live literally "from hand to mouth," often not having money to handle, but paid "in kind," we feel such are liberal, but we ever hold before us a higher ideal, and long to see those who are better off, giving more liberally, and getting the blessing from the Father which would follow such giving. Without stint Hindus pay great sums in their idol worship and for their pilgrimage journeys. We would have our people feel less reliance on foreign money, and more anxious to help themselves.

The sum mentioned does not mean all that Christians give, for in addition to this, fees and other charges are collected for children in schools. Nearly every church gives an annual donation to the British and Foreign Bible Society, the young people give towards the C.E. Society; and the National Missionary Society is creating more and more interest each year.

When we consider how these people eke out their existence we feel gratified that *ten* churches are able to raise their pastor's salary in addition to other benevolences. Often in lieu of money, grain is brought, or a squawing chicken, laid underneath, while eggs or vegetables, or sugar grace the table. Once in a while some boy has been the fortunate finder of an unusual button, and after the example of his confreres in other lands, drops that into the bag, but he is sincere in his desire to help, and the button generally being a nice one, is auctioned off, and it goes to add to the variety on the coat of the lucky possessor.

In some of the schools, pupils have given a handful of grain each week, which means eating a little less. Some of you will know what this means to a growing hearty boy or girl.

The pastor must be a man of ready resources. Many of these pastors have proved their great value in meeting objections of heathen, settling quarrels, leading enquirers into the fold, and acting as mediators in village quarrels among non-Christians. As a rule he is honored in the village where he may be and is sometimes called in to advise in the counsels of the town. A pastor may have charge of more than one church, and supervision of many villages. Going from place to place on his little country pony, or walking or pedalling his bicycle if he is the fortunate possessor of one, he meets travellers, and has the opportunity of telling them why he is a Christian, and what peace one receives from trusting in the Saviour.

The Pastor must be preacher, pastor, leader—wise, tactful, slow to anger, and with love in his heart for all.

Would not you like to help such a pastor to do more efficient work by sending out a bicycle for him?

BUILDING.

The new church which has just been completed in Wai is a source of pleasure to all Christians in our area, for so many of them have had the privilege of giving toward its erection. We are happy with those who now have at last a church in which to worship. From the time work was started in Wai, services have been held in the school house at the other end of the town, rather inconvenient and small for the growing congregation. Services have been held so long in that place, that a new house for worship being built has attracted the interest of many and some have exclaimed that the Christians are building themselves a temple. A nice little boy seeing the chancel, asked if that was where the idol was to be placed! A request has been made by some, that a clock be placed in the belfry, which will show the time to all, far and near. "Our prayer is that from our church may go out the light and influence that will lead all to see and follow the Lamb of God that taketh away the sins of the world. May it point to them not only the blessings of time but also the riches of Eternity."—(*Wai*).

"The old church building having been dismantled some years ago, the church members have become interested in efforts to secure a new building. Most of the mission workers, and a number of other young men in Government or other employ have given one whole month's pay to the fund, by instalments. The fund now amounts to several hundred rupees, and will reach a thousand, it is hoped, in a year."—(*Satara*).

BIBLEWOMEN.

The Biblewomen in various places are worthy helpers of the Pastor, going into the homes, they instruct the women, visit in homes of non-Christians, and give advice in cases where needed. Some of them get quite clever in answering objections of the heathen. In journeys by train they are able to have good talks with women who, away from home cares, are ready to listen, and are pleased with what they hear. At one time of pilgrimage a crowd at one station were scrambling for places in the train, when one unfortunate fell, and the throng trampled upon her. She was rescued by one of our women, but when taken into the train her companions chided her for being eager to save her life. "Think what glory it would have been for you, to have died just after having been to Pandharpur and seen the god!" they said. The common expression—"We are going to see god," is a handy text for many an earnest talk with such pilgrims. We sometimes hear in some remote village where we may be talking with the women—"Oh, I heard some one talk like that once time on the train," and one feels that these little wayside ministries are blessed even though we may not think of it at the time.

Biblewomen preach as much with their hymns as by arguing. Singing is enjoyed by all, and often the Gospel is listened to when presented in this way, when it would be scorned as spoken. Our "sweet singer," the Cowper of our Christian life in Western India—Mr. Tilak—has been prolific in giving hymns which are appreciated and loved, and sung and sung again, even by Hindu women,—some of them they use while grinding.

Biblewomen in some places have been so faithful in their teaching that candidates have come forward for baptism and thus they have aided the pastor and preacher in their work. In one village eight men came forward for baptism and we hear similar stories from other places.

WORK AMONG WOMEN.

In nearly every station women's societies have carried on their stated meetings. They have contributed to the National Missionary Society and other objects. "The programs of their meeting have been of exceptional interest. The members have done outside work by committees and visited the town in all sections and have visited near villages too. Real interest in the study of the Life of Christ is one of the happy experiences of the year."—(*Rahuri*).

"Our women have carried on a weekly Bible Class for all workers, teachers and married women of the church, and it has been a source of joy and encouragement. The women attend well and study eagerly, and we have felt God's presence very clearly with us in these meetings. The work of the Biblewomen has resulted in baptisms in several places. In visiting in the homes, one missionary lady writes: "It has been touching to go into the houses of those whose husbands or brothers are away at the War, and it has been a great opportunity for telling of the love and care of the Heavenly Father who watches over all alike, and with whom there is no near or far."—(*Sirur*).

A new class has been opened by the coming to this village of a company of a Mang Garudis. These people are a wandering tribe, under police inspection, the rule for them being ordinarily a stay of only three days in a camp. This company are tired of this life, and the town people want them for help in field work, so the Government has allowed them to try the experiment of settling here. The women are anxious to be given Bible instruction and one of our Biblewomen is interested and glad to add them to her other classes. They seem more bright and promising than women of the same advantages whose geographical horizon has been limited to one village. These Mang Garudis have no special trade, but make a good part of their living by begging, supplemented probably by stealing. One of the women said to me the other day: "If we should become Christians, then we must leave off begging and stealing and be contented with what God sends, even if we do not earn enough for 'tup and Sakhar' (clarified butter and sugar, luxuries to them)."—(*Vadala*).

VOLUNTEER WORKERS.

Perhaps the more enthusiastic among these should be classed those who float the C.E. banner. One writes:—"The work accomplished by these unpaid workers with zeal for the furtherance of God's Kingdom was wonderful.

"At one place where a school for the poor Bhil children was started, on kindergarten lines, a woman came forward the first day and, though she is a busy woman, asked that she might have it as her missionary work, to teach these wild young Bhils the very beginning of right living. Without schoolhouse or books, she kept up a real school where the children learned something new each day, and came together eagerly every morning."—(*Rahuri*).

"Unusual interest was shown by the girls, especially by those of the upper standards, in teaching ignorant Christian and non-Christian women to read and write during the two months of vacation. They also taught hymns and Bible verses to groups of women and children in their various villages.

"The girls seem to be realizing, in some degree, their added responsibility for sharing both the book-knowledge and the knowledge of spiritual things which they gain during their school life."—(*Girls' School*).

HOME MISSIONARY WORK.

The larger churches have their Home Missionary work, which creates much interest, and members are interested in doing this form of work. Some of the churches have their own missionaries working as teachers or evangelists. The Home Missionary (National) receives considerable support, the women especially carrying the work upon their hearts and doing much toward increasing interest in the work.

The Church in Bombay has its "Gospel Spreading Society," which supports work at Lalitpur, far to the North. Some of their number are also good voluntary workers and their zeal and enthusiasm are a great help to the Pastor. These voluntary workers in one month's time, beside preaching, sold about 600 Scripture portions in different languages—going to fairs and places where people congregate. Even the blind and little children have helped in this work gladly. This pastor writes:—"Some of the elder members who formerly were ashamed to stand in the public road to preach have now been so filled with the spirit of the Gospel that they sing and preach with all their energy and strength,—and it is a marvel to us."

Other churches have their schools they support, or preacher in some village. Two of the blind members of the Bombay church are supported by the National Missionary Society in their work at Karmala in our field. They reach and delight many with their songful presentation of the Good News. The women in churches have raised by sewing and other ways, money which they have sent to the N.M.S.

SABBATH SCHOOLS.

Sabbath Schools are enjoyed by the 6,698 scholars who attended them. Those attending the day schools are ready to come for the hour on the Sabbath, and learn hymns, Scripture verses and hear Bible stories. The coming to S.S. makes it easier for some of the children to come and bring their parents to the service held later. In City S.S. children enjoy coming to the Christmas services, and take part often times by repeating Scripture, singing, and even telling the Christmas story in their own childish language—much appreciated by their companions.

The work for the Sabbath Schools received a real impetus last year from the visit of Mr. and Mrs. Annett—specialists in S.S. work, who spent some time in our mission area, each day addressing all the agents present from the whole district. Their direct and illuminating talks on teaching the Bible were a great help to the Sabbath School workers. Graded lessons have been introduced in some Sabbath Schools.

CHRISTIAN ENDEAVOR.

C.E. is a factor in Church work, which we would gladly see much more made use of. In places where there is an interest in C.E. we find activity which is very gratifying. A yearly C.E. Convention brings together those from far distant sections, and the mingling with, and hearing of what is being done elsewhere, gives enthusiasm and zest for new endeavor. The Convention this year held by invitation at Kedgaon—(Pandita Ramabai's world-wide known home)—was most happily successful. The enthusiasm shown at that time was unusual. The theme of the Convention was "My own personal responsibility in winning souls to Christ," and the young people went away with new resolves to do more for the bringing to Christ of their fellow men.

Though C.E. is not doing all we would wish, and which it might do, yet we are glad to report that in every boarding school it is flourishing, and that it is carrying out its name of being a "good thing" we are convinced. In the whole of India, the number of Christian Endeavorers now amounts to over 50,000 in 1,815 societies.

A Boy's High School reports "Christian and non-Christian boys have taken great interest in the Social Service League, Bible Class work and Christian Endeavor meetings."

"Our C.E. societies are very much alive," comes another report.

"Every boy and girl in our school 'belongs' to the C.E. Nothing is too hard or too disagreeable to do for it and its treasury. Its treasury is the one thing that never comes short of funds. It furnishes money for delegates to the Annual Convention, makes contributions to the Bible Society, the Centenary Fund, the relief of the Belgian children, the I.M.S. and other good objects."—(*Rahuri*).

It is not only in their meetings that we find the Endeavorers active, but we have reports of Sabbath Schools held—some of them under trees, or in the shade of houses. Evening meetings are held. During vacations many of them add to their happiness by teaching some ignorant man or woman to read. They are found with street preaching bands, attracting by their sweet teaching. In time of plague in one city, when there was great fear and anxiety, a band of young men went frequently through the streets singing, "There is no fear," and in this way brought calm to hearts shrinking from what might come.

The funeral expenses in a city like Bombay are heavy, as the cemetery is far from the town. One C.E. Society has been able to help at some of these sad times by offering to hire carriages.

"C.E. Week" is observed among our schools and congregations. Last year on "Evangelistic Day" in one Christian community, bands of men, women, boys and girls went about among the Hindus singing and telling about Christ.

ASSOCIATIONS.

According to Denominational practice, in each Mission District there is an Association of Churches, called the Aikya, which holds occasional meetings to encourage unity of plan and action. Advice is sought and given. Addresses and discussions contribute inspiration and encouragement to those who attend. The opportunities for social intercourse and helpfulness are eagerly appreciated. These District Aikyas have in their hands the tithes of Pastors as funds for helping the poorer, needy churches, or for some other form of Home Missionary work.

The General Aikya, which meets once a year, is composed of representatives from the Aikya, or smaller unit. It constitutes a Council of Advice and Guidance for all the churches of the Mission Area, and to it are referred matters of interest and questions affecting all the churches.

The Joint Sessions includes Missionaries and Indian delegates chosen in part by the Mission, and in part by the churches. This body gives the Indians an opportunity to share in the administrative and legislative functions of the Church. Every year the Mission is adding to the responsibilities of this Conference and is referring larger and larger questions to it for deliberation and action.

The Mission finds it necessary to gather in Mission Meeting twice a year to transact business in connection with assuming new work, employing or dismissing agents, preparing estimates, and making necessary recommendations and representations to the Board in Boston.

DEDICATION OF THE CHURCH AT WAI.

Beautiful for situation, lying nested among the rugged mountains of the Western Mountains, lies the bigoted "religious" town of Wai. It has in the past been dominated by the Brahmins who have considered themselves especially holy as they live in such a place.

The Krishna river flowing near the town is visited by the thousands who expect to wash away their sins in its "holy" water. It looks very picturesque with its numberless shrines and temples all along its banks. But a nearer view reveals the coarse vileness of the religion which centers there.

In this stronghold of Hinduism a few years ago two ladies came, and in the name of Jesus laid siege to the fortress which looked so forbidding and hopeless.

Little by little the strong opposition has given away, friends have been made, and on the 21st of December a Christian church was dedicated. This place of Christian worship, looking up to the hills, is seen from every part of the town, and overlooks the Hindu temples gathered on the bank of the river just below.

It is interesting to note that at the dedication a large number of educated Hindus and Mohammedans were present to hear the inspiring message given by Mr. Tilak. The audience was increased also by numbers who came from other churches of the mission. The quiet disarming of prejudice which has been going on, rendering it possible for such an audience to gather, was noticeable.

The neat appropriate building has been erected largely through the efforts of the members of the Wai Church, who have labored to interest friends, as well as giving up, of their own accord, a month's salary during the year. Their ambition is to eventually own the building themselves. A friend has advanced them money without interest and has generously promised that, if he should die before the loan is entirely repaid, the remaining sum shall be used for the prosecution of mission work in Wai. The going forward in faith to build such a place of worship is a worthy illustration of what a comparatively small Indian Christian community of very limited means, if it is nobly inspired and nobly led, can do in promoting the Lord's cause. So long as this spirit animates the Wai Church how certain that it will be a spiritual power in a town full of Hindu temples and devotees.

Inside the church is an excellent organ, and outside in the tower is a resonant church bell which sounds the call to Christian worship as far as the bells of the great Hindu temples just across the sacred river. Both organ and bell are gifts from a generous American friend of missions, Dr. J. Ackerman Coles, who has, in a similar way, blessed other churches, and through his gifts the praise of God is reaching far and wide.



DEDICATION OF THE CHURCH AT WAI.



MAY-POLE DANCE EXHIBITED ON BELGIAN DAY.

EVANGELISTIC. INDIAN MISSIONARIES.

Several of our co-laborers well deserve the title of missionaries. Such a man must be



Peacemaker,
Tactful,
Earnest.

Here is one who can preach in three languages—has a message of encouragement for weak struggling Christian communities. He carries a message of love and not controversy for the numberless Hindus and Moham-medans who rely much upon his advice and counsel. His thorough knowledge of Indian life and thought, large common sense touched with humor, his friendliness and shrewd judgment, have won for him a name in the large district which he superintends and he is

greeted everywhere as a personal friend. Because of this, he is instrumental in settling many a village quarrel.

Dr. Gurubai Karmarkar in her busy life of dispensing medicines, looking after the health of the various schools of our Mission in Bombay, visiting private patients and helping missionaries by medical advice, finds time to give lectures in various places where she meets Brahmin and other women, and by her personality recommends greatly the religion which means so much to her.

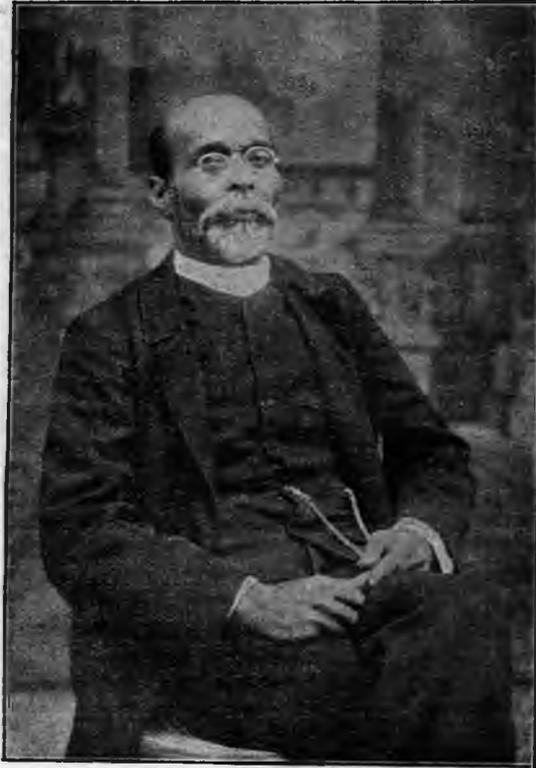
Large audiences of students have been charmed with her lectures on her travel in the "Land of the midnight sun" and other countries. Not only do such lectures bring pleasure but they are also educators. In one place where the people were very bitter against Christianity because a woman had become a Christian—through the Gospel message heard in a hospital,—Dr. Gurubai lectured to a large audience composed of Christian and Hindu women—some of whom were wives of Government officials.

Rev. Imam Baksh Bawa was brought up in the atmosphere of a self-centered, proud aristocratic Mohammedan family. In early manhood he became the follower of our lowly Master. As Superintendent of missionary work, later as Professor in a College, he kept his consecrated spirit and now is the eager Evangelist, much-loved by young and old, Christian and non-Christian, Hindu and Mohammedan. Though his bodily sight is diminished, his spiritual sight is keen and vigorous.

From a poem of Mr. Tyak, "Union with Christ."

"O be my soul a mirror clear that I may see Thee there :

Dwell in my thought, my speech, my life, making them glad and fair."



Mr. Tyak, whose poetic hymns are known, loved and sung in our churches, by the wayside, when the grain is being ground, and when the mother is lulling her little one to rest, has an extensive range of influence.

Much of his time goes in personal conversation, and in correspondence with non-Christians, but he is often asked to give addresses which are well attended, as his name and fame have spread far and wide because of his lyrics, and also because he was formerly of the "strictest sect" of the Brahmins and the wonder is great why he should have cast in his lot with the despised followers of Christ.

Lectures before large bodies of students and young men—mostly non-Christian—speaking at Conventions for Christians or going with some evangelistic company, take time which is happily given and most profitably spent. This does not interfere with his active, musical mind. He hums quietly to himself while he composes to the tune, some hymn of joy or service.

He is at present composing what promises to be the great work of his life, the "Christyana"—the Life of Christ, in lyric form, resembling the Hindu epic Ramayana.

As a lamp disseminates light, so Mr. Tilak is continually radiating an influence that stimulates the imagination, that inspires a spirit of hope, that creates at once keen patriotism and true loyalty.—(*Young Men of India*).

The Rev. A. S. Hiwale prepared himself for service by theological training in America. After working for several years at Satara he has been transferred to Sirur where there is great work for one of his qualifications and enthusiasm.

We quote :—"Two villages visited just as Mr. Hiwale was leaving revealed the stronghold which he had gained in the affections of the low-caste people in them. I have never seen village people, not Christians, so enthusiastic in greeting anyone."—(*Satara*).

"The Evangelistic work is done by our preachers and teachers aided most effectively by Rev. Anandrao Hiwale, who is getting a firm hold on the affections of both Christian and Hindu."—(*Sirur*).

Many another name comes to mind, which we could well include in this list.

ITINERATING.

The work which gives the district missionary the greatest satisfaction, is itinerating. The season of the year which he enjoys the most, and which he looks forward to, is the time when tents are brought forth from their hiding in *Godowns*, looked over carefully, to note what depredations rats have made, patches are put on, ropes are obtained, tent-pegs are made, and with anticipations of an enjoyable time right among the village people, carts are loaded with necessities in the shape of camp furniture and food, and the procession starts. This close contact with the people brings them closer and gives one a chance to look straight into their hearts and speak of the sacred things

of the soul. It is then that love, sympathy and interest can be shown which will make very close ties between the missionary and the people.

The discomforts the missionary and wife must endure only add to the joy with which such work is entered into.

In districts which are not too far distant, and so more intensive work can be done, the results are the more gratifying.

"During November, February and March, extended tours were made throughout the district, visiting as many as twenty-two villages on one trip. A very interesting visit was made to the villages in the Western hills. This had to be made on foot and brought us and our workers into close touch with the people. The road was sometimes a river-bed



CROSSING THE RIVER WHEN IN FLOOD AT RAHURI.

of hot sand for miles. Sometimes a winding, narrow path up and down: but at the end of each day, a delightful meeting with both Christians and Hindus, hospitality from all, and a fair hearing. We found one Christian woman, too deaf to hear anything, teaching Hindus Bible verses and stories and hymns."—(*Rahuri*).

Last year we set out with the earnest desire that more time should be given to individual work, especially among the agriculturists and higher caste people of our villages. Every conversation with individuals through the touring season proved that the thinking and leading people generally believe in the truth of Christ's Gospel. The need is to drive this home. Individual work and prayer for individuals is bound to win over many who now do not realize that the Message is for them."—(*Vadala*).

“There is great opportunity for a real advance work along educational and evangelistic lines—in the districts). The people are most ready to receive and come begging for teacher and preacher. In several places almost the whole of the Mahar community are ready to become Christians. In one village especially they all want to be baptized together, leaving not one of their number in Hinduism. In another village where they have been terribly persecuted by the higher caste people of the village, the low caste people without an exception are learning of Christianity with gladness. A converted Hindu is working among them and is doing a wonderful work out of the richness of his own Christian experience. The fields about here seem white unto the harvest and we are thankful that we have been able to send a few more into the harvest, but they are still pitifully few.”—*(Sirur)*.

DISTRICT.

Three districts which have been given over to the supervision of Indian committees report increasing interest. They are obliged to raise for carrying on the work, nearly three times what is granted by the Mission, and we are thankful that the interest is kept up. One committee reports: “At some places the teacher has been more useful than the pastor or the preacher. In their spare time they go to near-by villages and preach Christ and every night hold services for Christians and non-Christians, teaching hymns which are sung in the fields by those working, and carry their message perhaps from the mouth of a Hindu. The teachers have taken as their motto—‘Live and work for others.’”

“In another of these districts the villages in that circuit formed a Union in order to stimulate giving, develop self-support and responsibility. At their first meeting three years ago, after long discussion as to whether they should try and support two or three pastors—each having a circle of villages under his care—those of less faith counselled that two pastors be supported,—not wholly without mission help, but with a decreasing grant each year. The counsel of bolder spirits prevailed and the support of three pastors was undertaken. The first giving was hard—they were accustomed to receiving everything from the mission—they were very poor. It was not easy for them to learn that giving to God, for His service, is an integral part of Christian life and service. Yet after two years they had gotten so far accustomed to the new order that they decided to add a fourth man to the list of those supported by the Council. Along-side of increased willingness to give, there developed, as, of course there would, increased interest in and enthusiasm for the church and its life.

Where formerly they expected the paid agents would do all the work, now the villagers have vital interest and a voice in things. They also take a most important part in the work of spreading Christianity. Directly as a result of this new spirit one whole community recently enrolled itself among our enquirers and about twenty adults from this village have received baptism. Four other villages are almost at the same stage of development and a fifth begs us to take them in the same way, while the Christian life of almost all the church members has been greatly deepened. In many of the villages a daily vesper service is held.

At a recent meeting of the Council, bands of delegates came, singing Christian hymns as they passed along the roads. Twenty came walking, a distance of sixteen miles. It was just at the time of sowing, which came unusually late this year, yet these men gave up nearly three days of their time that they might be present at these meetings. Singing bands came from near-by villages, and the would-be hosts went out to meet them. They all came back together singing and playing on their instruments, and swaying their bodies in time with the music.

The interest was spontaneous, pledges from all the villages toward church support were increased, many non-Christians from all about caught the enthusiasm, and the whole meeting gave the impression that Christianity had here found joyful expression of a truly Indian type."

"In the village of Chikhale—'muddy'—the Mahars are unusually energetic and intelligent, and less poverty-stricken than we often find. As a result of the settlement by a pastor of a bitter three-year's quarrel, the people urgently begged that a Christian teacher be sent to them.

If they could only have some one to instruct them they could come in a body and receive baptism. On visiting the village we found them most eager—they had refused an invitation to a wedding dinner in order to be there to meet us, and this means a great deal in India. They were willing to give four promises.

1. We will give up idolatory.
2. We will attend the daily vesper service and regular services on Sunday.
3. We will take Christ as our Saviour and Lord.
4. We will give regularly for the support of the church.

Several were baptized. The Hindu "holy man" of the village and some of the village officers tried in vain to dissuade them from their purpose.

A most interesting feature has been large use of what are called *Bhajans*, *i.e.*, inspiring devotional hymns, accompanied on simple Indian

musical instruments, and clapping of hands, and by swaying bodily movements. Hymn books are not needed and are not used. The leader twice sings one or two lines. These are easily held in mind by old and young, by those who cannot read as well as by those who can read, and then are sung with spirit by all the company. In many villages at close of day, scores of Christians and non-Christians have such inspiring meetings. These *Bhajans* not only give Christian information, but, what is more important, they quicken religious emotion, and the expression of the same.

VOLUNTARY WORKERS.

Among the voluntary workers are many who should be classed thus, but who do not realize that such a name might apply. The faithful old man, the young girl, the woman with her mind full of how she can feed her little ones, as they go along the street, and in the market place, or while standing at the door of the cottage, lets fall some word which sets a train of thought working and the fruit though it may be small does come to something. Journeying by road or on the railway gives many an opportunity which is often used. Sympathy shown at a time of sorrow, a word of cheer in time of joy—these acts of service are not unnoticed above. In some places the teachers in schools have promised to give a certain number of hours a week in definite work for Christ. They have made many friends among the higher classes of the city, and receive a welcome whenever they can come. In houses where they have been in times of rejoicing, later sorrow may have come and a request that they come and offer comfort. Very frequently now, we hear of those who are in trouble, asking the teacher or pastor or Biblewoman to come and pray for them, and more and more frequently we hear the expression that the Christian's God is the prayer-answering God.

Biblewomen are necessarily limited in number and the scope of their work is pitifully small compared with the needs of the women. The Christian Women's Voluntary Society seeks to supplement their work: any woman who can read and write is qualified to join it, the pledge she makes being simply to try to teach other women something of what she knows, and to pray for the work. This work is only in its beginning, and many of the members have not kept their pledge, but others have done good work among the ignorant women around them. One helpful effect has been to make the educated women feel a responsibility resting on them for the coming of the Kingdom and the growth of the Church. We are trying to train them to this feeling by beginning in our boarding schools. "Our girls in the school are little, not above the fourth grade, yet have brought back from their holidays reports of their efforts to teach verses and hymns to women in their homes or neighborhoods."—(*Vadala*).

Some of our best workers are the women of the villages. Wives of school teachers have given valuable service through the year.

In many places the especial meetings that are held for Christian women are most interesting, and a source of joy and encouragement. The women study the Bible eagerly and are earnest in prayer and are more ready to take hold of volunteer work than those who do not thus come together for mutual encouragement.

Teachers in village schools have interested themselves in going to near-by villages to teach both Christians and non-Christians, and in a quiet way the Gospel seed is being sown, sometime to bring forth a rich harvest.

The family prayers of the teacher in a small village are often the means of exciting interest, and much which cannot be calculated is done in such places. A teacher tells of an interesting thing happening in this connection. One evening at prayer time a traveller happened in, and sat while the teacher had devotions. The reading of the Scripture attracted his attention. He proceeded on his journey the following day, and on arrival at his village he called a young man, and told him he was anxious to get hold of the book from which the teacher had read, as it was very interesting. He advised the young man to go to the village, and steal the book. The theft was successful, and the man hired some one to come in and read to him, he sent his little girl to school, that she might be able to read to him. Finishing the first-brought book, he returned it to the teacher and told him of his duplicity and begged that he might *buy* some more books as interesting. It has not been possible to ascertain how many Scriptures and portions are disposed of each year, but it is certain that these silent messengers visit many places and homes where a personal visit would not be tolerated.

MISSION AGENTS IN THE VILLAGES.

The teachers in the small village schools are given to understand that they are responsible not only for the school work but for evangelistic work in their own and neighboring villages.

The Blind Boys band accompanies our preachers and adds to the interest of the village people in the message. The converted Chokaba who was a *sahadu* has a wonderful influence all through this section. In any of our villages if we mention his name the faces of the people light up with interest. If we mention the name of Ambala where we have been able to do something to relieve the persecution of the Mahars, again there is a marked interest. This name has great influence with all, for they know what a terrible plight the people were in there until our Christians gained them protection.—(*Sirur*).

"The Preachers have been faithful in proclaiming the Gospel in town and villages and have met with much encouragement. Probably their best work has been direct, personal work with individuals. They are following up several cases who seem very near the Kingdom. Some of these come often to the preachers for quiet talk and prayer." This message from Wai is easily duplicated in nearly every district.

Special messages from two of the Districts with regard to church matters will be appreciated.

As the year ends we find the ten churches of the Rahuri District cared for by six men, all but one ordained pastors. They are men of experience and have many good qualities and varying gifts. Their service has been devoted and faithful. There have been many baptisms during the year and more are waiting for further instruction before taking this step. Interest among caste people is slowly but surely increasing.

In the Vadala district the system of Circle Pastors has been adopted. A few years ago the entire district was divided up into six circles and the best ordained men that the Association of Churches could find were placed in charge of these Circles. In each Circle there are ten to fifteen villages and the Pastor of the Circle is expected to visit each twice during the month and hold regular services at the church centres. Most of the Circles have two or three churches.

The systematic work of these pastors has undoubtedly strengthened the churches as well as increased the evangelistic efforts. The attempt for the independence of the churches had been tried in different ways previously, but this present Circle system has almost solved the problem. Never have so many contributions from all the church members or from those interested been received. New methods are constantly sought to increase the Christian giving. During the past year the method of each household laying by a handful of grain as the woman or women sit down to grind their daily portion has been a most successful method.

By such means the work in the churches of the district is steadily advancing toward the goal of self-support.

Sabbath Schools are held wherever there are day schools. They follow the International lessons for the most part but some of the older teachers prefer the question and answer style, and we hear the most dogmatic statements from little boys, as to life, sin, death, and the great future of mankind. But where the school is near the missionary's influence, an effort is made to have them conform more to the best Sabbath Schools in America, and in some "graded lessons" are used. "No little child can wholly escape the influence of these schools week after week."

NEW EVANGELISTIC WORK.

The news of the 50-50 plan of evangelistic work for India initiated and supported by Mr. Charles S. Bates of Exeter, N.H., was received with great joy by missionaries and Indian workers alike. The 50-50 plan means the employment of 50 new evangelists in 50 new villages, half in the Madura Mission and half in this Mission.

When we first heard of this plan we had doubts about our ability to secure so many men fitted for such pioneer service, but we soon found that some of the best men in the mission's service, now working in older centers, were so interested in this advance movement that they were ready to volunteer for it. The pastors and Christian community were of like mind and gave up these experienced and valuable workers, taking in their place new, untried men. The new work will be hard. In most places there are no houses for the workers. They and their families will have to live in temporary huts. There will be opposition. Many discouragements face the new workers. But they are going forward in faith and they have back of them the prayers and warm interest of the Christian community and of its leaders, who will give the new work help and encouragement by frequent visits.

Already in some of the new villages there have been baptisms. One case is most interesting. We took on Rambhau Dharmadhikari, a Brahmin convert, as one of the new workers. During his probationary period and a subsequent delay on account of the rains, which prevented his going to his chosen village, he got hold of a community here in Ahmednagar. It is a community which we have long tried to reach. Under Rambhau's lead they are coming two or three nights a week for instruction in Christianity, their Holy Man acting as leader in their new search. Ten of them have just been baptised. This is one place where the Bates Fund is yielding a by-product of very great value. It has stimulated all our workers to greater evangelistic efforts, and bids fair to have marked direct and indirect results.

The evangelistic bands met with kind reception everywhere. One band reports that they preached and sang during the days, and often far into the night. At times as many as five hundred sat till midnight listening to the singing and preaching. An organ, drum and other musical instruments attracted the people. One thing was much emphasized in one district, and that was to urge the people to depend less upon outside aid, but to do more themselves, and the people realizing this gave according to their means. Though plague interfered much with the work, yet it gave preachers an opportunity of coming closer to the people, as they went among them sowing sympathy and suggestions of help. The wonder is very often expressed that the Christians are to such a great degree immune from the plague. A well-to-do Maratha woman asked an old pastor how he and his wife in

their old age could keep so cheerful and happy, at such a time of plague. The reply was: "We trust in God and pray to Him, and get ourselves inoculated, and the ever-living God keeps us safe under His wings."

There is an interesting work among the lowest class people, which is growing slowly but surely. "They see the dawn of the sun of righteousness and wish to abide in it rather in the darkness of past generations. They not only have come into the fold of Christ themselves but are anxious to bring their friends and relatives. Their eagerness for this is growing more and more, and in consequence Gospel preaching is extending. In one place lives a *Gosavi* who has much influence among his own people. He has become interested in Christ, and brings his followers into the town to hear the Gospel. He is not far from Christ and we hope he will soon be His disciple, and be the means of bringing many into the Kingdom of God."—(*B. P. Umap*).

PRAYER.

Prayer to a heart of lowly love
 Opens the gate of heaven above.
 Ah, prayer is God's high dwelling place
 Wherein His children see His face.

From earth to heaven we build a stair,
 The name by which we call it, prayer.
 Prayer is the gracious Father's knee:
 On it the child climbs lovingly.

Love's rain, the Spirit's holy ray,
 And tears of joy are their's who pray.
 To walk with God, to feel His kiss,
 Yea, prayer, His servant owns, is this.

Translated from N. V. Tilak.

Each ordained minister in India stands for a following of 3,21,000 who are to be instructed in the Christian faith.

EDUCATION.

A.—*Training Schools.*

KINDERGARTEN.

The Kindergarten Training School is an attractive place to visit, for here we meet the bright faced, happy girls who are to have such an important part in the moulding of character in the small children at the various Stations. The drawings on black-boards show no mean attainment in artistic lines, the merry laugh and cheery salutation are indications of the kind of life these leaders of the young are leading. It is a matter of interest to watch these girls as their character changes and develops.

Their close association with instructors of rare sweetness, consecration and unselfishness, daily sweetens their own dispositions and develops them month by month into dependable, unselfish women, on whose faces is written a clear devotion to the children under their charge.

Circumstances have made it necessary temporarily to close this very important branch of education. Plague last year forced the school to be closed for some months. This year the serious illness of one of the Missionaries in charge, coupled with a summons to America of her colleague because of illness in her family, has necessitated a longer vacation for the school. Since many Missions and Stations depend upon this school sending them competent Kindergarten teachers, it is hoped by all that the school can soon be reopened.

BIBLE TRAINING SCHOOL.

Four widows and four married woman are the students in the School at present.

One day-student keeps house for her family of five children—sends them all to school—teaches the Bible to a group of women to help support herself, and is one of our best and most regular students. More such women in our Christian community will give it greater influence and a higher standard of living.

The superintendent writes :—“ We have no more assiduous students nor radiant Christian characters than the two girls from the Blind School, Bombay. I know of no one, even in America who can quote as much of the Bible from memory as can these two girls. They teach us all lessons in cheerfulness and helpfulness.”

In order to emphasize the necessity for specialized training, a new helper, though a college graduate, has been urged to go into the classes

and learn the theory of teaching from the foundation. "This line of study seems to have opened up a new world to her and she is quite happy in it now."

There is great need of consecrated workers in our districts. One of the women in training is a good student and hopes to go to a needy district when she finishes the course of study in the training school. We hope a second will also consecrate herself to this work.

INDUSTRIAL TRAINING.

We are more and more impressed with the need and opportunity for character building and feel that industrial training is an important factor to this end.

From the simple piecing of joints—taught in the lower schools—to the intricate forming of a nice piece of furniture, we are proud of what our pupils are accomplishing. The furniture made in the Sir D. M. Petit Art School at Ahmednagar is very creditable, and commands the admiration of those who see it. The metal hammering in brass and aluminium displayed in the form of vases, trays and dishes, is ingenious and artistic.

In Bombay laundry work and typewriting are taught. The higher form of Industrial training we find in the American Deccan Institute, and are delighted to visit this busy hive of industry and study the methods used.

Mr. D. C. Churchill, who has planned and brought to its present state of efficiency the A.D.I., has recently gone on furlough. A farewell reception given before he left, showed the appreciation in which he is held by Christians and Hindus alike.

The ingenious founder of this school has, by his inventive ability, won for himself a coveted place in the deliberations of the Indian Government. He, with his efficient corps of workers, is striving to make machines and appliances which will put the Indian artisan in more comfortable circumstances, and will raise the status of labor.

We have been encouraged by the way our carpenter boys are getting into work in various places. Three boys *The Sir D. M. Petit School of Industrial Arts.* went to Poona into the Government Ammunition Factory. A number are in the workshop of the Public Works Department in town and seem to be doing well. In any work that we require done we do not call non-Christians but Christian carpenters. One great regret is that many go into places unconnected with our own churches. We want them as members of our churches to take part in the support of the church.

The effect of the war may be seen in our metal department. The boys there are taught to work in aluminium, copper and brass. Aluminium is unobtainable except at prohibitive prices, and copper and brass cost more than twice as much as they used to before the war. So that department is seriously hampered in its work.

On the other hand the weaving department has been able to sell some of its cloth most readily because blankets are not readily obtainable, and the people use a coarse cotton cloth, that we can make on our looms, in place of blankets.

In any line of work it is unfortunate if there are frequent breaks and changes in teaching staff, but this is especially felt in industrial work. An addition has been made to the former limited quarters, and so the girls have more room now. About twenty-five women give their whole time and support themselves by their work.

Our matrimonial bureau is doing good work, having supplied six brides since April first. The husband of one refers to her as a "civilized young woman"!

UNION TRAINING SCHOOL.

The most persistent demand of awakening India is for more primary education, and the great obstacle to more primary education is the lack of trained teachers.

In connection with the Training School and its sixty students there are two "practising" schools with about 250 pupils.

The Superintendent writes :—"The increased and increasing recognition by Government and missions of the importance of the training of primary teachers encourages us in our desire to make this school a thoroughly modern training college with adequate staff and equipment for its large task."

"We constantly emphasize to ourselves, our staff, and our pupils, that however good is our secular training, if spiritual life and a purpose to serve their Master and their countrymen do not grow strong in our pupils during their course, our work is a failure. We have grounds for hopefulness in the real evangelistic zeal of many of the boys."

The National Missionary Council of India recently passed a resolution worthy of being transcribed,—

"That in the opinion of this Council, the training of the large body of teachers, Christian and non-Christian, who will be required to meet the demand for a rapid extension of primary education, constitutes a unique missionary opportunity."



NORMAL SCHOOL BOYS AT WORK.

In the picture we see the boys of the school occupied in tearing down walls—in the foreground on the left is a corner of the Normal school building and in the centre and left are some of the cottages occupied by students of the N.T.S.

Some of the material taken from the old houses has been transferred to build two school houses and two other buildings in the district. A tower of indefinite antiquity has been reserved as of historic interest—the plan is to restore it to use as a little chapel for private Bible study and devotions.

The owner of one of the houses was not willing to transfer to us till he had found a sum of money which he claimed had been built into the wall of his house. Evidently the hidden treasure was found, for holes were found dug into the walls. An old secret entrance was found connecting with an underground passage which dates back to the days of ranging robber bands. The digging revealed other ruins on which the present houses were built, whose age none can even guess.

THEOLOGICAL SEMINARY.

One encouraging experience this year was having in the class one excellent student from the United Free Church and another from the National Missionary Society. In view of the importance of equipping the young men of leadership in the new evangelistic movement special

attention was given to instruction and training in personal work. It is gratifying to the Indian and American instructors not infrequently to receive from former students hearty expressions of the helpfulness of the training which they have received in the institution.

Fitting pastors and preachers for the task of showing Christianity to heathen, and for encouraging the growth in spiritual living of those calling themselves Christian, is a grand life-work.

The thought that the training of these young men means a going on of a tremendous work even when one is not present himself, must be inspiring to those who teach.

B.—Other Schools.

HIGH SCHOOLS.

The Mission High School, preparing boys for entrance to college, and also for the University School Final examination, which admits to Government service, represents the tremendous desire of our people to get an English education. Every boy in every one of our schools would like to go through the course in this school. This wholesale teaching of English and other branches in the High School is of course impossible on account of the expense, the limited number of pupils that can be accommodated in the school, and also on account of the incapacity of a great many to do the work. The Boy's High School at Ahmednagar is for the great part composed of high caste boys, yet they are glad to enter into Social Service work, study in the Bible classes and join in games with those whom formerly they would have been taught to hate and despise, and so we find these schools carry on a levelling process. "Our Mission schools, secular as they are with the meager exception of a Bible lesson a day, would not be worth while were it not for the fact that a personal element entered in. The school forms a method of contact in spite of the fact that class-room formalities must prevail. It is after school hours that these boys can be reached on the football field, the cricket field or volley-ball court. The world over, Christianity is most expressive in terms of real life—personal, individual life."

There is a High School class in connection with the Ahmednagar school for girls.

In Bombay there is great call for specialized training, and we consider a step in the right direction is taken, now that it has been decided to make the High School there more of a Commercial School. The School is located in a rather undesirable spot, where there is great traffic and consequent noise. During the year some readjustment has been made, by which the recitation rooms are in the rear, thus avoiding much of the confusion.

The Middle and High School are putting in a strenuous year of work, mental and industrial, an earnest spirit animating most of the boys and girls. As one of our instructors said, "They are working as they never worked before."

The Hazen Club is justifying itself in creating an atmosphere of friendly contest on the part of the boys and girls. The very faces of the Seventh Standard boys show a determination to make good in the coming Matriculation Examination.

ANGLO-VERNACULAR SCHOOLS.

After studying the fourth vernacular grade, pupils are allowed to take up the study of English. All are eager to reach this point of their study, for knowledge of English opens up many doors of usefulness which are persistently closed to those who only have the vernacular.

In connection with the larger schools at our chief stations there is an Anglo-Vernacular division. Girls as well as boys take this advance step in their education.

The Girl's School at Ahmednagar includes beside the High School department an Anglo-Vernacular, Vernacular, kindergarten and industrial department. There are over 300 girls in the boarding division.

The majority of these are from Christian families, and come from every district area. There is a sprinkling of Hindus, Parsis and Mohammedans. As the girls pass out of the boarding schools they go to homes of their own or go up for higher training in kindergarten, teacher training, or nursing, and in this way bring more light and joy to this land where women were formerly so enslaved in darkness and ignorance.

One school reports.

Progress :—

- (1) Teachers meetings for discussion and helpful suggestion.
- (2) Better qualified staff according to Government requirements.
- (3) Slight increase in attendance, especially of outside boys.
- (4) Periods for drill added to the curriculum.
- (5) Formation of a simple library for teachers and scholars.
- (6) Starting of a boys' organization to supply the demand for extra curriculum activities.
- (7) A cricket team that has been successful in competition.
- (8) Greater economy in expenditure.

Items of interest :—

- (1) Mohammedan boys applying for entrance to boarding and day schools.
- (2) Need for the training of Physical Directors.
- (3) Three or four boys started as apprentices in Press work.
- (4) Several promising young men sent to the Normal Training College.

Some plans for the future :—

- (1) Medical Supervision of students.
- (2) Higher standards of class work.
- (3) Interest in Current Events.—(*Sholapur*).

“The event of the year has been the securing of money for the new Hindu and Mohammedan boy's dormitory and the erection of a part of the building. This is the result of much praying, striving, talking, and travelling ; and to be able to look upon the fruit of our labor as an accomplished fact is a source of great joy. Not a cent of this has come from America, which is still more a reason for congratulation. The larger part of the sum came from a Parsi Trust Fund which is disbursed by a Hindu judge.

“It is a joy to think of the boys who find a home in this new building. They are of the sturdy farmer class, eager for an education and open to deep impressions from Christian teaching and fellowship, which they receive in the home-like atmosphere of this school.”

A noteworthy event in connection with this school is the sending of six boys for higher study to the High School at Ahmadnagar, there to continue their studies under Christian influences. One was the son of a priest of a large Mohammedan mosque. Two boys are sons of Hindu farmers, who after one year in our school are deeply influenced towards Christianity. “Another boy's father is a member of the Society for the Search of Truth—an organization of Maratha farmers which has as its purpose opposition to the domination of the Brahmins, and the abandonment of idolatry,—a movement which is a step on the way to Christ, and out of which many boys are coming to us. Two other boys have been with us for years and are very poor, but bright and hard-working. We are enabled to send them on through gifts from America.”—(*Vadala*).

“Our hope for the coming year is to lay the emphasis on things of the spirit, in particular trying to bring the boys to a heart confession of Christ, and to work together with the teachers and boys to make the school a means of bringing the gospel to near-by villages.”

What a chance for a club of wide-awake boys, to have some brothers out here, by giving toward their support! Two dollars a month will do it. Here is a chance to invest money in a splendidly paying concern. By your prayers, interest and loving efforts these brown-skinned brothers may be brought into a life of spiritual devotion to the Master.

VERNACULAR SCHOOLS.

The Vernacular School for girls at Ahmadnagar has suffered the vicissitudes incident to a change of head, and so of routine. Changes five times in less than two years have naturally lowered the efficiency of a school which stands as a model for others.

A glance at the two pictures in the front of this Report will show the tremendous responsibility which rests upon the few American ladies who carry it. Does it not point out very clearly the insufficiency of the missionary staff of the school?

Emphasis has been placed the past year on Swedish Drill, and English taught by the "direct method." Indian music taught by a qualified Indian musician has been an interesting feature of the instruction.

In a city like Bombay the hindrances to systematic regular school work are frequent, and one feels discouraged. "The years as they pass tell over and over again a tale of malarial and other fevers visited impartially on the children attending school.

Where is Babu? He has fever. Krishni has not come to-day? No, she is down with malaria again. So it goes with many—so many that one feels inclined to turn the school into a hospital ward. The saving feature of the situation is that in the intervals between the visitations of sickness, the children more than pay for the pains spent on them."—(*Bombay*).



SEE MY NEW CLOTHES.

A school had been much depleted by the departure of the pupils to be married or to take up further study as nurses or teachers. There had been no influx of new, younger girls. A teacher and his wife went into the surrounding country, and returned bringing with them quite a flock of new scholars who were proudly lined up in front of the bungalow. Most of them presented a forlorn appearance—bundled up in dilapidated garments, or with no garments, and hair sorely needing kind ministrations. A busy frock-making followed. The "little mothers" of the school eagerly

undertook the tidying of the hair, and the accompanying picture shows one of the renovated girls.

The day set aside by Government and called "Empire Day" was observed throughout the land as Relief Day, and schools of all grades and kinds were asked to arrange programs which could be carried out.

Entrance fees were charged, and the amount sent to the Belgian Relief Fund for children. The amount raised throughout the country was very large, and exceeded all anticipations. The Ahmadnagar Girl's School with the aid of some boys of the High School (who gave a creditable circus performance) yielded eighty rupees for the fund.

Every school where there was some missionary to superintend took part in this universal benefit fund. Even the Criminal Tribes School was represented on a theater stage where a performance was held. Their graceful motions as they went through an Indian exercise, keeping time with the sticks which accentuated the rhythm of their song, delighted the audience of high caste men and women who wondered that these good-for-nothings should have been so well under control.

In one school the boys gave up their weekly treat and asked that the money be sent to the Belgian children.

PRIMARY SCHOOLS.

These schools are recognized by the Government and substantial grants help in the upkeep.

The influences which go from these schools is immeasurable, in some places jealousy on the part of non-Christians has caused the opening of other schools, yet, we find that as a rule the scholars sooner or later return and ask to be taken back again into the Christian School.

One attraction that our schools have is the singing, and if the teacher is fortunate enough to be able to sing he can do much for his pupils. It is pleasant to hear Christian hymns being sung in the lanes of small villages, the streets of the city, and in the homes of the children.

The kindergarten system—so well adapted to these small Hindus—is taught in each school, especially those which are under the supervision of a missionary lady. The teachers are trained in the School at Sholapur, and we prize the services of these trained girls very highly.

In these primary schools, though the majority of the children are of the low castes, yet those from the better classes attend, especially if there is no Hindu school to beguile them away, with its hideous figure of Maruti—the god of learning, either in stone, in some niche, or as a picture hung on the wall.

JOSEPHINE KINDERGARTEN.

The kindergarten, like many other schools, has suffered from the effects of plague, as it had to be closed for some time. Then a further

loss was met by the falling out, temporarily, of the lady superintendents, but we are grateful for the efficient help which has been rendered by one who was in India for a very temporary appointment. We have been glad that the wee tots have not had to give up their school, for so much depends upon regular teaching.

The Josephine Kindergarten has two divisions, the older scholars who have taken the usual training are allowed to go on for a while longer, taking book study, in addition to continuing their finger plays and songs, before they are sent up into the other schools.

The kindergarten is a source of interest and astonishment to many—especially the high caste non-Christians who marvel that ladies should spend time to play with and entertain such babies. They are interested in the work and methods and ask many questions. "One Brahmin gentleman is sending his little girl to kindergarten as a result of his visit. Her brother brings her on his bicycle every morning, and she is proving one of our brightest, most enthusiastic pupils. She does not seem to mind in the least holding hands with the little low-caste pupils who are our largest constituency."

Another interested visitor was a Brahmin widow of the reformed sect who is in charge of a school in Bombay. She now very much wants a kindergartner for her school and is planning to send one of the high-caste girls from her Hindu schools to the Training class when it opens.

The approach of Christmas is a time of great excitement among the small fry out here, as well as in Western lands, and the stories and songs, and things that are made, all lead up to that delightful season for childhood. We trust that the plague will not interfere with the celebrations as it did last year.

INDUSTRIAL OCCUPATION.

In nearly every school some form of manual training is taken up. Not necessarily that a certain trade will be followed, but to give occupation to the fingers as well as brain, and help the pupils to connect more readily cause and effect.

In the girls' schools sewing and simple fancy work is taught. The boys are taught to weave tape, sew, make thread buttons, and weave coarse country cloth and blankets. Masonry, laundry and gardening also receive attention. In the carpenter's shop they learn to draw, make joints of various kinds and simple carpentry.

The pupils are allowed to help themselves in getting books and clothing, by a system of "credit." We see them repairing roads, working in gardens, white-washing buildings, preparing the wood-work

for houses—in fact they are able to put their hands to almost everything, from digging the foundation of a house to relaying the tiles on the roof that leaks.

The ordinary work of the Home, such as sweeping and tidying up, the pupils are expected to do, and the girls do their own cooking.

BOARDING SCHOOLS.

These are for the accommodation of students who come in from out-lying villages to attend the High Schools, Anglo-Vernacular and Vernacular schools. There are orphans also to be provided for.

We look to these schools as the cradles of our future Christian community.

We would give credit to the “house fathers” and house mothers of the various boarding schools, who by their efficient management and rare qualities of character do very much to aid the missionary in charge of such a school. In fact, without them these schools could not do the work they are doing.

At Vadala the great innovation has been started of having a boarding department for pupils of caste, who would not eat with the Christians. They play, recite and in every way are good comrades, but want to keep their caste. They are little by little learning to look at caste as a custom which might well be given up. In the meantime they are attending Bible classes and learning things which will bring a new meaning to life.

In some cases the parents have brought boys and urged that they be taken into some Christian school elsewhere, as their relatives will not allow of this in their home town. In this way we have quite a large number of caste boys living and studying with the low caste boys. As day pupils both boys and girls, Hindu and Mohammedan, are sent to our schools. In some cases we are told—“We like what you teach, and our children are better for learning with you.”

“I had a special class for the older girls one afternoon a week which met in an informal way out on the hillside behind our bungalow for Bible study and prayer together, with the aim of coming into closer spiritual touch with one another and encouraging the girls to talk and ask questions freely on any matters on which they wanted help. I think there was real blessing on this little group meeting.”

“A few of the girls in the boarding school had lessons in simple household remedies and ‘first aid’ during a part of the year.”—(*Sirur*).

In some of the schools the girls are taught useful knowledge in a practical way—going to the market they purchase the materials for their own consumption, and occasionally they are allowed to have a dinner and invite a few guests on the understanding that they do all

the work themselves. The appetizing dinners which are served are a good advertisement of the housekeeping qualities of the girls.

In order to vary the routine of school life, various plans are carried out. In one school a class excursion was planned and as several of the girls had never been on a train, it was decided to go to a station not far away. To watch those to whom the occasion was new caused much amusement. One girl looking around the car inside, and then outside, clung with both hands to the seat and said:—"Why, the trees are going, too!" Arriving at the station they had breakfast and then went out in search of adventure. They were invited by some of the railway employes to come into a court-yard and there they sang hymns and told Bible stories to the crowd which speedily gathered. Later they went to some shady trees, and having their books with them had the lessons of the day.

One delightful feature picture of school-life to the girls of the Woronoco school at Sholapur is Reunion Day, when the girls who have ever been in school, return with their families. This year the Program was especially attractive, as it was the 25th anniversary of the opening of the school as Woronoco School. A special service of song bringing in some of the history of the school, and composed for the occasion, was much appreciated.

The dinner later was served to about 400 guests.

CITY SCHOOLS.

These are for boys and girls—as a rule the two are not found in the same school, however.

In the city school we find the fair-complexioned bright eyed Brahmin and high caste girls, the full-skirted Marawadi girls so keen on mathematics that they astonish one, and the shy little Kunabi who with downcast eyes refuses to bring ill-fortune by repeating the name of her husband. As this must be entered in the "roll," some neighbor must repeat it. It is a joy to go into a school and find these pretty little maidens so eagerly looking for you. Even the little "no-nothings" of the primary class are sweetly attractive. It takes a little time even to teach them to say "salaam," but they can build houses with blocks, push along their little train of cars made of blocks, and some have advanced so far they will form a few letters on the floor with colored beads or seeds. There is little encouragement in their homes, for the mothers do not appreciate the advantages of an education. In the beginning when girls began to be sent to school, the parents considered they were conferring a favor upon the mission by sending their girls to school. Now the appreciation of schooling is beginning to be understood; and as it is rumored that the educated young men are looking

about for intelligent wives, education is becoming more favored. There is not as much progress in these schools as one could wish, because of the lack of interest and enthusiasm on the part of the teachers. They seem often times to look upon it as a Botany Bay for them, in which they must serve their turn.

One writes, "If only I had dolls to offer as prizes this year it would not take long to fill the school again." Dolls for girls, whistles and trumpets for boys are a wonderful aid in keeping up the attendance in a school! Picture cards are most useful also, for distributing in the S.S. These are sometimes inscribed with a Scripture verse.

In each of these City Schools a Sabbath School is held. Very often a good number of boys come to the girls' schools for Sunday as their own Government school is closed then.

When questions are asked at the close of the lesson, the boys vie with the girls in shouting out the answers. These schools are avenues for friendships with the families. Though we may not see fruit in the baptism of pupils we feel sure that the instruction received and the moral lessons taught are leavening the lump and preparing the way for the coming of a blessed day when thousands shall turn to the Saviour. Sometimes in a place far distant from the school, we come across some woman who greets most cordially and says: "I went to your school when I was small."

"It is a great joy to have the opportunity in some degree of moulding these young lives and opening the doors for them." There is often indifference and even persecution, but we keep the schools open. "In love and faith we have tried to teach, and to live Christ."

VILLAGE SCHOOLS.

The village schools are one of our strongest evangelistic agencies. The Christian teacher and his wife, living their life among the non-Christians, are a power for drawing people to Christ.

Their influence is seen not only in the schools themselves but also among the people about them. "Last year in one village where a school had been established only fourteen months before, there were over a hundred baptisms. It was one of the most solemn services that I have ever attended. The teacher had instructed the people; his wife had worked for the women, and the result was a real ingathering, of people who formerly understood nothing of the Gospel."—(*Vadala*).

It is difficult for us to imagine what courage and faith it takes to live alone in a village where heathenism is rife and there try to teach and live Christ. The teachers are called upon for all kinds of social service.



AGENTS AT RAHUEL.

From another district we hear: "Village schools have had a good year. They are visited regularly. Caste children largely make up the attendance. Two caste boys have been sent elsewhere to live among Christians in a Boarding School. Several more are asking to come, but must wait for lack of room. In one case the whole family, from the grandmother down, expect to be baptized very soon." This as a result of children coming to the mission school.

"It is a great joy to have the opportunity in some degree of moulding these young lives and opening the door for them to go on reading and learning and finding out things for themselves after they leave school."—(Wai).

One car-fare, a nickle a day, will support a boy or girl in all but the higher schools.

One cigar a day less will in one year print hundreds of leaflets which scattered abroad may bring souls to Christ.

A cent a day for a year will support a teacher such as is told about—for a month, shedding light in the midst of the great darkness.

The price of a pair of gloves will buy a garment for a poor woman, or a blanket for one of the orphans.

That pound of chocolates you ate while reading a novel the other day, would feed a poor man one fortnight till he could get stronger and find work.

MEDICAL WORK.

The two hospitals of the mission are full to overflowing much of the time, and require more accommodation than they have.

During the last half of the year plague has largely changed the character of work in the hospitals—inoculations all day long at the hospitals, and going to other places as well to perform these. Government officials in many cases did much to assist, by arranging for people to assemble. In Ahmednagar the Children's Ward has been filled with weak, tiny babies whose parents have died of plague. A ward has been devoted to plague patients, and more than half of these have recovered



After a long serious illness of her child and the mother herself recovered from tuberculosis, this family is happily reunited.

“Thousands of people left the city, carrying plague to villages near and far. While this has seriously decreased and upset other lines of mission work, naturally it has increased that of the hospital. Many people being out of the city, the dispensary attendance has been light, balancing other heavy work. Practically the whole population is now

convinced of the value of inoculation. We confidently predict an insistent and prompt demand for inoculation if another epidemic should occur."—*Ahmednagar*.

The Ahmednagar hospital has been helped much in the teaching department, through the addition of a skeleton to its equipment. This hospital is in urgent need of a tubercular ward for women. Though efforts are made for open-air treatment yet conditions are not thoroughly satisfactory. As a rule, women are unwilling to go far from home, and because of caste and social conditions it is impossible for a woman to be far from her relatives.

A tubercular ward near at hand would be well patronized, for people are waking up to a realization of the dangers of this disease and the kind of conditions necessary for recovery.

Patients from every variety of caste are found in the wards and being brought together by weakness and suffering, they begin to appreciate of how little importance is caste which they have always held to strictly.

The gratitude shown by those who are lovingly cared or while in the hospitals does much to break down the "wall of partition" and makes the sick ones ready to listen to the Gospel message. Every morning, while waiting for the doctor's visit, a group of eager listeners sit and



DEVOTIONS IN HOSPITAL.

hear the Word read, and grasp simple thoughts which will bring healing to their souls while they are hoping for healing of bodies.

The Wai hospital situated among the hills of the Western Ghats is the only hospital for a long distance, and is well patronized by the people in the whole valley of the Krishna river. The large hospital attracts the attention of passers-by on their way to the sanitarium in the hills beyond. With its fine operating theater, its maternity ward, dispensary and long room for beds, we feel grateful that there is such a place for the suffering needy, but are not surprised to learn, when we see the beds all full, and people lying on the floor in the aisles and on the verandahs, that the accommodation is far too limited. We trust that friends may be raised up who understanding the urgent need will furnish Dr. Beals with the funds for increasing the wonderful work he is doing.

The Dispensaries tell the same story of extra work on account of the call for inoculations for plague. The numbers recorded to whom aid is given, shows the necessities for these places for dispensing medicines. The Indians are far more apt to present themselves for treatment where they will receive kindness from Christians than from government aided dispensaries. The influence of these medical servants of God is far reaching and does much to influence hearts to the acceptance of the one true God. Not only is the influence received at the dispensaries,



MEDICAL STAFF AT WAI.

but the visits to private homes to see patients brings the doctor or nurse into close, intimate friendship, and brings a readiness to listen to the message spoken with regard to the soul's need.

Dispensary practice in Bombay of necessity varies from that in the small up-country villages. From here we have the report, "A most needy work among poor Mohammedan women of the weaver castes is slowly developing. I have a number of patients among these people. The majority of the women and young mothers suffer from softening of the bones especially those of the hip, due to ill-nourishment and sitting on damp floors to do their work. They are very poor and earn their living by weaving tape. They are not able to pay much, but it is a great joy to help them."—*Dr. Gurubai.*

Not only are the calls for help for the poorer classes, but in a city like Bombay one has the opportunity of being of service to many in higher grades of society, and the Parsi and Mohammedan wealthy ladies are glad to reckon among their closest friends the one who is always ready to come to them when their call of distress comes to her ear.

"Christ wisely recognizes the immense differences in men's circumstances and environment, and so never specifies in detail what anyone should do. What He emphasises is the desire to serve others and the spirit in which one serves. One of His disciples accurately described Christ's life by simply saying, "He went about doing good." In order that no one could ever imagine that he would have difficulty in imitating Christ in service He said, for substance, "I so identify myself with every human being that whatever you do or fail to do for anyone—be he good or bad—I count that service or failure to serve as actually done to me." How wonderful. The Lord Jesus was the founder and first member of "The Servants of the World Society." If you seek to serve anyone, you are making a sure quest of Christ. When he was in visible form in Palestine with His pupils, He was doing various kinds of service for the physical and spiritual welfare of all kinds of people. Then, after letting them see what He did, and how He did it, gradually He sent them out without visibly accompanying them, and told them that in such service they would be His witnesses; yet while thus serving they were all the time to realize that He was invisibly with them, and was Himself doing the service, only He was doing it through them."—*Dr. R. A. Hume.*

SPECIAL.
SCHOOL FOR THE BLIND.



EUROPEAN BOY IN BLIND SCHOOL.

A most interesting place to visit is the Blind School in Bombay, with its atmosphere of sightlessness, which is speedily forgotten when one sees the "blindies" working so cleverly at their tasks, reading readily from their Braille books, singing as they go to their duties, or playing happily on swings and "teeters."

Ten new inmates have come to the school this year—one of these being a European, the first who had been admitted. Left an orphan in early childhood, to the care of Indian servants, he could not even understand English.

He is a bright, obedient, industrious boy, and gives promise of future usefulness.

A Brahmin lad is working in the cane-work shop, and a second is asking to be allowed to come. It is quite a triumph that Brahmins should consent to do such work. Such adults are coming to us more frequently, and we trust the Government will be willing to give funds, so that hostel accommodations may be arranged for them.

It is a matter for congratulation that recently the girls of the Blind School have received a silver medal from the Bengal Art Exhibition for necklaces and bead-work. These have become a special feature of the industrial work of the School.



COUPLE, BLIND SCHOOL.

The first wedding of inmates of the Blind School excited much interest. Limbaji, though totally blind, is a teacher in one of the primary

schools in Bombay for Hindu children. He also plays the Organ at Sunday School, and the Piano in the kindergarten, thus adding to his salary of teacher. He married a girl who was also of the Blind School but who has one good eye. She, also, is musically inclined and will be a help to him in every way. Both came as famine orphans a dozen years ago, and so have had time to acquire sufficient knowledge and experience to earn their own living and care for themselves. Limbaji has been frugal, and, from his earnings the past few years, has saved Rs. 100, which is most creditable. We would recommend his example to be followed by his brothers and sisters who have sight.

CLARKE ABBOTT HOME.

A unique school in our mission, is the Home for Little Boys:— unique, because it takes promising boys and starts them from the very beginning in the use of the English language. Certainly, these little fellows are enjoying privileges of education, which no Government or Mission school provides for boys under twelve years of age. In a large city like Bombay the call for well-trained English scholars is large. Still more important than the English education, is the aim of the school to produce strong Christian men. Though small in numbers, the school "is large in its potential power for Christ in India." The Christian community is greatly indebted to Dr. and Mrs. Abbott for making possible such thorough Christian training for a limited number of gifted boys. In the coming years its influence is bound to be more and more widely felt.

"If you could open the gate of the compound and step inside you would be delighted to have forty-five bright-eyed little urchins besiege you with wondering 'Good Mornings' and the most bewitching smiles you can imagine. They are a fascinating lot, these little cinnamon colored kiddies who can lisp in two languages at the age of four, and conduct a creditable conversation in English before they are ten."

In order that they may be trained to appreciate the need and dignity of labor, each boy is required to help in the work of the household. They also are taught cane-work, the making of chairs, tables, baskets, etc.

URDU WORK.

Though Mohammedans are numerous in the Bombay Presidency, yet the only direct work that is being done for them in our Mission is at Sholapur, where there is a large Mohammedan population.

Work for Mohammedan women was started in Sholapur in 1908. It is a great satisfaction to watch its rapid growth.

Its untiring superintendent has the happiness of seeing the work growing almost beyond the power of keeping up with it. In five years she has seen the erection of a fine substantial bungalow, a hospital, quarters for teachers and Bible women, dormitory for orphans, and a good hall; and now work has started on a new dormitory for the girls. From two orphans, seven years ago, the number has amounted to fifty. Two good schools in the city for Mohammedan girls have an attendance of over one hundred. The number of teachers, Biblewomen and other helpers has grown in proportion. The entire support for this work is obtained from Australia. Because it was progressing so successfully it was felt there should be corresponding effort to reach the men. But, as the Z.B.M.M. is a society for working among women—a plan for work among men as well, to be carried on as a branch of the American Mission was brought forward.

A trained preacher was secured from the North Urdu country. It is very encouraging to note the friendliness exhibited toward him, and the tact with which he does his work. He has classes among the Mohammedans and a class of fine young Brahmins—all of whom came with the express request that he teach them "religion." Street preaching done in a tactful way is disarming prejudice. At one time the Mohammedans of one section sent asking that their "Moulvie"—religious teacher—come and instruct them. After his arrival word was sent to Mr. McKenzie asking him to come and meet the Moulvie, and a conference was arranged for.

The agreement was that four subjects should be taken up in order, and each side should be allowed five minutes for bringing forward arguments. A man with a watch stood in front to keep the arguments to the allotted space of time. The following were the questions to be discussed :—

Mohammed was the Son of God.
The Koran is the true revelation.
Compare Mohammed with Christ.
Mohammed is the saviour of the world.

Christ was the Son of God.
The Bible is the true revelation.
Compare Christ with Mohammed.
Christ is the Saviour of the world.

The replies that were given on the Christian side were so conclusive they were received with clapping of hands, and much interest was evinced. It may be recorded that no further conference was called for, and the Moulvie speedily departed.

This conference was followed by a campaign when preachers from outside who could preach in Urdu were invited. Large audiences gathered and much interest was excited among the Mohammedans.

Sholapur needs an Urdu speaking missionary, and also one who can speak Canarese, for, there is a large community speaking that language as well. The Marathi Mission should break over its tradition of language, and open up this work that is calling to be done.

LEPER ASYLUM.

There is one leper asylum in the Mission at Sholapur. The numbers have fallen very considerably since the edict went forth that friends and relatives were not to stay at the asylum, being fed at the expense of the asylum, and incidentally running the danger of contagion.

The Government expects at some future time to compel all lepers to live in appointed places, but until this is done, they prefer to go freely about, and so do not always stay where we feel they are well off.

The majority of those who stay, become Christians. They have daily instruction in the Bible. The Leper Mission of Scotland sends funds which are supplemented by Government grants. There are at present but 46 inmates.

They sing to us, smile at us, and seem a happy lot. We are thankful so many of them have learned to know of a Saviour's love, and that their faith has triumphed over their physical condition. One woman who has seemed to be improving much, was sent this year to the Civil Surgeon for examination. He said there was not a sign of the disease about her, so she was allowed to come out, and given work—but will be under watch to see whether there is danger of a return of the disease.

CRIMINAL TRIBES.

On a bright November morning, we entered the "old jail compound" and picked our way past women, children, old men, goats, dogs and chickens. Our cordial "salaams" were returned by vacant stares, and children and chickens alike fled before our approach.



We entered a large, well-swept compound of about an acre, with a good-sized stone building at one side. The iron-barred windows told the tale of the original purpose of the building which was that morning to begin a new and, we hope, more helpful mission. Inside were some seventy-five half-naked, unkempt little children ranging from mere babies carried by older sisters up to boys and girls of twelve years.

One gathered impressions too rapidly for description—of babies who cried at sight of white people, and of children who with tell-tale skill dodged the hand stretched out to caress. The disorder, noise and confusion were discouraging and one's sympathy went out to the one master and two mistresses whose task it was to be to reduce this wild mob to order and some degree of decency. None of these children had ever before heard of a school, and knew nothing of its purpose. For teachers, the prospect was disheartening, and to an inexperienced missionary, the task seemed impossible.

That was a year ago. To-day we have two masters and five mistresses busy. Although education for them is nominally compulsory, there are still problems in connection with its enforcement, and the attendance only averages 200 out of a possible 300.

Since some layers of dirt have been removed, we find the children's faces bright and attractive, and their minds keen.



I'LL BE GOOD.

A swimming tank has been provided by Government and each child has a bath twice a week as part of his school schedule. One of the requirements for a "swim" is that each boy's hair shall be clipped, and though at first there were objections, yet now even the "consecrated" locks are cheerfully sacrificed. The older children have learned to read and write, and are learning the rules of fairness in games. The girls have lessons in sewing, and the moral story is daily emphasized. Why? Because these are children whose ancestors for generations have been professional robbers—and worse. Some of the fathers are now serving their term in jail, and their families, numbering in all some 2,400 persons, are gathered here in a camp under Government supervision. They are compelled to be self-supporting by work in the Mills, and Government

hopes by education to reform the children into respectable and trust-worthy citizens. They are asking us to undertake this task. It is a large order and only a large faith in the limitless power and love of our Father gives courage to dare what seems impossible. Because of our faith, we gladly accept the challenge.

A small Settlement of another branch of Criminal Tribes is at Barsi, and children from there come to the school carried on by the mission—"In addition to the Mahars and Mangs, there are the usual few children of leather workers and stone-cutters. But the little rag-a-muffin Phashipardhi kiddies 'take the cake.' There are fifty of them, and out of the fifty pairs of snappy brown eyes eighteen of them belong to girls."

To turn these children from criminal things to lives of usefulness and joy is a task.

Who will like to have a hand in rescuing these waifs, and supply funds for the building of a proper house for them to come to school? They are crowded—eighty in a room, which was built for a school of thirty children. We are likely to lose the Government grant if we do not supply more accommodation.

WIDOWS' HOMES.

The Chapin Home at Ahmednagar and the Abbott Home in Wai are places of refuge, and true homes for poor widows. Here they are protected and taught to do useful work. The daily Scripture lesson is greatly prized. Calls come to them to go to homes to help in time of sickness or other necessity.

"Thrice during the year the doors of the Home have swung open to admit to shelter new inmates—(three widows and six children).

Twice wedding bells have rung and two of our young women have gone out to homes of their own.

Anxious days and nights were spent when one of the children seemed slipping away from us. We are very thankful for the young life spared and for health and happiness in the Home. The women are taking new interest in their Bible study, and the days are full and busy with housework and care of children, yet place and time are found for private prayer and Bible reading."—(*Wai*).

LITERARY WORK.

DNYANODAYA.

While several of the missionaries have more or less of literary work they are engaged in, some do more of it than others.

It is a good deal of a responsibility to issue the helpful weekly paper—the *Dnyanodaya*,—which carries its message of hope and advice to Christian and non-Christian.

Dr. Hume yearly puts India in his debt by the searching tracts and booklets which are so extensively circulated and read with eagerness by hundreds, who find in them Christianity made more easy of understanding, and though we cannot tabulate the fruit of such ventures, it is undoubtedly great.

RELIGIOUS BOOKS.

“At the invitation of the Committee of the South India United Church on an Evangelistic Campaign, in 1916, were prepared three booklets, entitled *The Supreme Person and the Supreme Quest*; *A High Emprise*; and *The Zenith of Moral Power*. The first of these had three editions in English, two Tamil editions, and a Telegu translation is being prepared.

“Because the purpose of all these booklets was primarily to influence devout Hindus to understand the simplest Christian principles and then resolutely to take the *first* steps for getting into personal discipleship to the Lord Jesus Christ, the deeper aspects of Christian doctrine were not developed. The working principle of the Apostle Paul was the purpose and effort of the writer of those booklets:—‘To the Jews I became as a Jew, that I might gain the Jews; . . . to them that are without law, as without law . . . that I may by all means save some.’

“Very few Christian apologists have had opportunities to print Christian expositions in the *secular* periodicals of India. Some of the matter of the three booklets was printed in one of the strongest Indian secular monthlies, the *Hindustan Review*. This magazine probably would have declined to print Articles which gave full Christian theological teaching. But its Hindu editor felt willing to print such frank and earnest Christian teaching as the third of these booklets gives, the substance of the teaching of which was the repeated expression, ‘The unquestioned Zenith of moral power is in the cross of the suffering Christ.’ Such plain Christian teaching has rarely been printed by Hindu editors.”

DEVOTIONAL.

Rev. J. F. Edwards has prepared a book “The Holy Spirit” which should be especially helpful to Indian Christians. This is a subject on which there is no literature in the vernacular and we pray that this new venture may result in great good to the readers.

CHILDREN'S STORIES.

Miss. Bissell has been able to carry out some of her deep longings and has brought out a pretty little story, entitled "Bani and Mani"—a story for girls, "a story with a deep moral purpose."

A story for boys is ready for the Press and kept back because funds are not forthcoming for the printing. Short stories in the magazine of the Children's Special Mission are eagerly sought by children in schools. A "Prayer Cycle" booklet for the Y.W.C.A., and another for the Evangelistic Movement, also represent literary activity.

Here is a chance for your little club of girls, or S. S. Class, to do such a grand work, and give Miss Bissell the fuel which will fire the engine and send her little books flying on their errands of Gospel love.

MISCELLANEOUS.

Retrospect.—Five of the present members of the mission were here in 1875, and it may be interesting to compare figures with those of that date.

1875.	1915.
Missionaries 27	Missionaries 51
Christian community ... 368	Christian community .. 13,848
Number of villages where Christians live... .. 133	Number of villages where Christians live 304
Pupils under instruction ... 965	Pupils under instruction . 8,924
Contributions from Churches Rs. 2,129	Contributions from Churches Rs. 11,453 <i>Plus fees</i> ,, 12,722

In 1875 medical work consisted in the missionary and his wife dealing out medicine as their knowledge would allow. They were successful, too, to a certain extent. Now the patients, treated with the skill of Western knowledge and diagnosis, amount to 51,303; and these have given, as their means will allow, the sum of Rs. 4,304.

Perhaps the remark will be made:—In these forty years there should have been raised up an Indian community to minister to its own needs. Granted, but till we have a community which is better off in worldly goods, we cannot expect much. Why does not the Mission employ, do you ask? We have to acknowledge that we have material for fine workers, but they are allured by bait which is undoubtedly attractive.

Mission agents
must work among the “depressed
classes,”
are classed with those they teach,
receive but meager salaries,
have but meager mental outlook—

In old age there is nothing to look
forward to.

Government agents
can stand with those of higher
social status,
are given the respect due to them
as Government officials,
receive competence,
are able to get reading matter and
have friendships with well-read
people—
A comfortable pension can be re-
ceived for faithful service after a
number of years.

Plague.—The grim specter of our annual visitant has again reared its forbidding, dreadful head, and again, as so often before, our mission work has had to bow in submission to its mandate, and again a great deal of the work we are so eager to push forward has had to be suspended. Schools must be closed, touring in some districts neglected, perhaps Sunday services be held in some other place than the church, if rats are dying in houses near by. The forceful expression “rats are falling” brings with it a shudder as we think of what the invasion of plague is going to mean in our work. A rat falling down and dying is a certain sign that plague is near and precautions must be taken. As in former years, we have to be

full of gratitude to the merciful Providence which keeps the Lord's own from the dread destroyer. While the hundreds are stricken and die, among the Hindus and Mahomedans—"next door neighbours"—the Christians depending upon prayer keep calm.

The plague only comes in the rainy and cold seasons, and if it begins during the rains it is serious, as people cannot go out of the city to live in huts. They die where they are and give the infection to many. To see well-to-do families exposing themselves to the inclemency of the cold nights to deprivations of thieves, and living in such miserable quarters is pathetic, but it is the only thing to do, when "rats are falling" in houses near their's. We long for the heated term to begin, for then the epidemic will decrease.

The Christians as a body realize fully the protection which inoculation gives, and their example has its effect to some extent on the Hindus. A very interesting thing happened at Ahmednagar where many in the city refused to be inoculated. When they found it was insisted upon, they agreed to have it done if a much-loved missionary doctor were sent for, and on the arrival of this friend of the people, he and the lady doctors of the hospital inoculated people by the thousands.

Christian Feasts.—Hindus have many feasts, and an effort has been made to have certain days which shall be observed by Christians. Mother's Day is beautifully observed by many of the pupils in schools and those who have been pupils. "Mission Birthday" is recognized more and more—the anniversary of the landing of the American missionaries in Bombay—the thirteenth of February is kept as a thanksgiving day. Food is sent to poor people, and in many places, the Christians imitating their Hindu sisters in one of their better feasts, go from house to house among the Christians, uttering words of joy, and offering some sweet, say—"Eat this and speak sweet." Next to Christmas, Mission birthday is chief in importance.

The visits of Secretary and Mrs. Smith and Mr. and Mrs. Warner were very much appreciated by the missionaries and by the Indian Christian community, and we thank them for giving us so much of their time. We thank them for the enthusiasm they have given us. We trust that their visit in our midst will help them carry enthusiasm to the churches in America who are interested in our work in the Bombay Presidency.

Twice during the year we were called upon to join in hearty congratulations to those who were married.

Once did we secure an addition to our forces when Mr. Rose obtained from the Free Church of Scotland Mission a bride—Miss Isabel Brown, who had already endeared herself to us in informal acquaintance.

Having robbed one mission, we could hardly complain when Mr. Charles Miller of the Jaffna Mission stepped in and carried away to the palm groves of Ceylon one of our number—a child and also grand-child of the Mission, Miss Edith Gates, grand-daughter of Rev. Allen Hazen, so long connected with the Marathi Mission. Miss Gates herself has for ten years been connected with the Ahmednagar Girls' School.

ITEMS FOR MISSIONARY MEETINGS.

"The subject of the C. E. Meeting was—Thanksgiving, and several of the girls gave their own special testimonies as causes for gratitude. One girl who has recently come out of Hinduism, having run away from her home, told how God had led her. Her first knowledge of God was on the railway train when she was nine years old. She was with her mother. A lady in the same compartment, finding out she could read, gave her a tract about the Christian religion. She read some of it, and began telling her mother, who became very angry, and throwing the book on the floor took the girl into another compartment. After reaching home, Ananti often spoke of what she had read, which made her mother angry, and she watched the girl carefully for fear she would run away. Her mother died a year later and as her mother-in-law was very cross, she tried to drown herself. Each time she was rescued by the police. Hearing again about the Christian religion at a Mission hospital she was anxious to learn more, and talked with a Christian teacher, who told the story to a missionary lady. It was decided to send her to boarding school where she might be free from the persecutions of her husband's relatives. After two months in the school such was her zeal in study that she received ninety percent in Bible examination. At Christmas time she was baptized, and now gives evidence of being the Lord's own."—*E. Fowler.*

"Dispensary practise sometimes provides an effective Scenario for the Movies." A Brahmin priest has a learned son-in-law who has left the faith of his fathers and lives much as a European. His young wife has lost a finger by accident, and will lose a hand unless she has treatment very soon. The son-in-law brings his young wife home. The father refuses to have the doctor come to the house. The wife rapidly grows worse. The father at last consents to the doctor's coming to the cattle-shed. The husband calls the doctor and brings him into the house and into the most sacred inner room where the household gods are worshipped, where the child-wife lies helpless with fever and pain. For eight days the Christian doctor attends her and she becomes well. The father says—"This is the greatest wonder that I have seen—not that my daughter was made well but that I allowed a Christian to defile my house and no harm came of it. More than this, he will be always welcome."—*J. Ballantine.*

"One day stands out—A Sunday afternoon in the cold season when the Christians of three villages and a few Hindus gathered for service. The women sat at one side on a large mat and the men were in front, with little children all about, seventy-five in all. The visiting pastor talked about 'Not by might nor by power,' etc. The Circle pastor said that some men wished to be baptized, that no one would urge them to do so, it must be altogether their own wish. If they were baptized, they would surely be troubled by their caste people. Then he asked that anyone

wishing to be baptized should stand. Rangu and Bhika stood up quickly and were baptized. After the benediction a woman, who has not long been a Christian, gave her experience as an encouragement to these men. She was a caste woman and could understand their difficulties better than anyone there.

The collection that day was an unusually large one, and it was found that the two men baptized had given from their poverty a generous sum, emphasizing their sincerity in becoming Christians."—*J. Ballantine.*

"Of all the dear non-Christian women who came to see me during my vacation one, who interested me much, was a high-caste widow of about thirty years. She had heard that I was educated, and wanted to ask what she could do. She has a thirst for knowledge. She can read and write Marathi. She lives with her mother—a bigoted Hindu. Her reason for getting knowledge is that she might be of more service to her country—that was the highest motive she could have—as marriage and a home of her own are an impossibility—to a widow. How I longed to help her! Her mother is old and orthodox, and does not understand this new thirst for knowledge and it is the duty of the daughter to be with her mother till she dies. One's heart aches and longs to help these women to come out and enjoy the freedom that the Gospel alone can give them."

—*Dr. Gurubai.*

The Bible women sometimes have opportunities of showing the practical side of Christianity in a way which is effective. Cases have been laid upon hearts and they have been untiring in their prayers and efforts for the sex. A Hindu woman who had gone to a town some distance away was in sorrow because of serious illness in the family, and wrote to a Biblewoman, asking her to pray for her. The Biblewoman felt so eager to help that she asked for a day's leave to go to the woman. This journey meant two nights of travel and considerable expense but was gladly undertaken. Later the woman returned to Wai and gives proof that she has given her heart to Jesus.

When a young Christian from the village of Hunga who had gone on war service to Mesopotamia returned home for a few weeks' leave, his father sent fifteen rupees as a thank-offering for the safe return of the son, and wished the money to be used for buying a bell for the church of the village. Soon, after, there was bought with that money at Benares a good-sized, fine-toned brass bell which had been cast for use in a Hindu temple in the religious capital of India. This bell, which was made for a Hindu temple of Benares, was paid for by a grateful father of a Christian soldier, and it now calls men to worship in a Christian village church in Western India, eight hundred miles from Benares. Many non-Christians come to see that bell and to attend Christian worship.

An interesting incident is reported from the Mogalai—An especial appeal to read the Bible for one whole month, was made by some Hindus, who defrayed all expenses. During this time the Hindus did not go to their temples, nor attend the usual Hindu Shashtra readings. At the end of the month of Bible reading, the Indian missionary was called to come and make some points clear, and the whole was terminated by a great dinner. A good sermon was preached on the last day which, we pray, may be very helpful to the Hindus as well as Christians who were present.

—V. Chandekar.

During a very severe famine many children were left orphans. At this time 224 girls came into the care of Mrs. Hume. A fine two-storied building for this large family of girls was supplied by Mrs. Haile of Springfield, Mass. and others, and was called "The Alice House" in memory of a sister of Mrs. Haile.

It has been a long, but satisfying, service of thought and love to care for the physical, mental and moral welfare of so many, and the girls found in Mrs. Hume a spiritual mother. The memory of the history of the school is a happy retrospect.

The girls all received a vernacular education, and about half received a fair English education. They were trained in cooking, sewing and domestic duties. Some were trained as teachers and nurses and have borne themselves creditably in those occupations. Many have married. Nearly all entered into covenant with the church.

It is worthy of record that for sixteen years every expense for this institution and for its 224 girls has been met without one dollar from the regular treasury of the Home Board of the Mission.

Though the large number of girls has gone from the Home, yet the usefulness of "Alice House" is not ended, and it has now become the excellent head-quarters of the Bible Training School.

A Maratha enquirer who has been waiting for his wife to be ready to come with him, has been so faithful to his new-found trust, that he has preached successfully to friends, and two families are ready to come out and be baptized. He himself persistently refuses to follow heathen practises, though his relatives give him much persecution because of his views.

DONATIONS RECEIVED.

AHMADNAGAR :—	Rs.
Mission Hospital	22
Mrs. J. P. Ward	28
Mrs. E. A. Rust	36
Y. W. C. A. Wellesley	155
1st Church Buffalo	124
Wood Memorial Fund	155
Miss C. J. Ghtman	2
Mrs. H. P. Upham	31
Mrs. Van Cott	1

Received by Dr. and Mrs. Hume.

P. J. Mead, Esq., C.S.I., I.C.S.	60
Maharajah of Dewas	100
Mrs. L. C. Burgin	92
Mr. and Mrs. Findlay	22
Mr. H. L. Gray	123
J. H. Garratt, Esq., I.C.S.	25
Major Cortland Anderson	15
Mr. P. P. Baxter	74
Mrs. H. S. C. Birnie	292
Mr. L. W. Felter	62
Miss C. King	45
Mrs. T. G. Emory	130
Mrs. W. H. Hailo	913
Miss E. Wheeler	240
Miss S. B. Stephens	62
Central Church, Worcester	46
Bradford Academy	77
Mr. L. W. Felter	62
Christian Herald	103

Received by Mr. and Mrs. H. Fairbank.

Miss Georgie Fairbank	16
West Harford	306
J. C. Armstrong	77
Miss Green and Mrs. King	84
Miss Wheeler	1,645
Special Grant	306
Received for A.D.I., Honolulu	310

BOMBAY :—

<i>For Byculla School</i>	
<i>(Through Rev. Wm. Hazen.)</i>	
Mrs. Northrup	\$50
Hon. C. S. Page	\$10
Hon. W. J. Van Patten	\$10
Mr. F. H. Shepardson	\$15
Mr. and Mrs. Ferry	\$15
Rev. Wm. Hazen	46
S. S. Chelsea Vt.	14
Mrs. E. S. Hume	108
Lord and Lady Willingdon	50
Mrs. J. L. Roberts	40
Dr. E. L. Smith	30
Mr. Doremus Scudder	77
Int. on S. J. Hume Fund	309
Y. P. S. C. E. Canaan, N. Y.	30
Mrs. J. E. Northrup	619
Arts and Crafts Fund	738
Lalitpur-Warren Fund	125
Miss E. C. Wheeler	5,682
Wadia Charitable Fund	6,000
Through Mrs. Picken	1,091

<i>Received for Blind School.</i>		Rs.
Mrs. N. J. Nook	...	10
Y. W. C. A. Jhansi	...	10
Miss Mead	...	15
" Caruthers "	...	77
Sir H. Proctor	...	50
Mr. Paori	...	100
Dr. Moulton	...	10
Dr. Taylor	...	15
Mrs. P. Reid	...	81
Justice N. C. Mcleod	...	30
Mrs. N. C. Mcleod	...	15
Mrs. F. Smith	...	122
Rebatsch Estate	...	50
Kodai Kunal School	...	55
Miss White	...	96
A Friend	...	46
Miss E. Wheeler	...	1,903
Local Subscription Book	...	1,292

Dr. Gurubai Karmarkar.

Mr. George Hall	...	78
Mr. and Mrs. Bailey	...	30

RAHURI :—

S. S. Royalston	..	45
S. S. Smyrna Ore	..	80
Mr. Chas. Chase	..	30
Miss E. Wheeler	..	5,393

SATARA :—

Mr. L. H. Elliot	..	\$25
Miss Luma Osgood	..	\$15
Mrs. W. H. Crosby	..	\$30
S. S. Clinton Ave.	..	..
Brooklyn	..	\$4
S. S. Hatfield Mass	..	\$5
Jas. L. McConaughy	..	\$5
Hallowell Me.	..	\$5
S. S. Hampden Me.	..	\$15
C. E. Marlborough N.H.	..	\$10

SIRUR :—

Miss Page	...	29
Mr. Hatchelder	..	40
Mrs. Bassler	..	18
Waltham	...	40
Mrs. Pooler	...	77
Miss Cook	..	62
Austin Cong. Church	..	\$10
Mrs. Nicholson	..	16
Miss Van Valkenburgh	..	40
Mrs. Richmond	..	15
Mr. Waldo	..	46
Missionary Herald	...	\$224
Miss E. Wheeler	..	538

SHOLAPUR :—

<i>Received by L. S. Gates.</i>		
J. C. Gates	...	3,100
Mr. and Mrs. Doolittle	...	76
Kansas City	..	184
B.F.	..	45
Olive Branch Ch. St. Louis	..	53
Bible Society	..	132
Friend, for Bible Woman	...	16
Institute Collections	...	9
Miss E. Wheeler	...	654

DONATIONS.

DONATIONS—(Contd.)

MHOLAPUR—(contd.) :—		Rs.
<i>Received by L. H. Gates.</i>		
Miss M. R. Nourse	...	62
S. S. Canandaigua	...	55
Donation L.H.G.	...	112
1st Church of Christ, Atlanta	...	15
Mrs. F. A. Robinson	...	90
Miss B. Nicola	...	30
Miss A. G. Adams	...	45
Sale of Dolls	...	86
Y.P.S.C.E. Wilson Coon	...	98
Miss E. Wheeler	...	1,282

Received by Miss Harding for Kindergarten.

S. S. Brodhead Wis.	...	\$6.00
Mrs. J. H. Hartwell	...	\$50.00
Miss Fannie Thompson	...	\$100
Mrs. H. Blodget and Friends	...	\$50
Mr. Fred. Ferrey	...	\$5
Miss Annie Ferrey	...	\$29
Mrs. Emily Harding	...	\$5
Mrs. J. Shaw	...	\$25

VADALA :—

Received by W. E. Fairbank.

Mr. and Mrs. Knoblock	...	158
Bible So., Scotland	...	258
Friend for Kharwandi School	...	118
Miss Georgie Fairbank	...	44
A. C. James, Esq.	...	5,935
Aurora N. Y.	...	304
A Friend	...	151
Amherst Ladies	...	30
Friends	...	18
Miss Cutler	...	124
White Salmon Wash	...	30

Received by E. W. Felt.

A friend	...	153
Judge, Madgaokar	...	50
Mrs. H. Nagle	...	15
Mrs. H. Howard	...	61
Mrs. E. Heald	...	15
Messrs. Dyer, Ford, Peck, Houghton, Beals, McClintock	...	318
Miss Agnes Wood	...	31
Rho Kappa So.	...	154
Mrs. Harrington	...	61
Mrs. J. Clearwater	...	46
Miss Maurice	...	92
Miss Florence Felt	...	15

VADALA—(contd.) :—		Rs.
Mr. Tuthill	...	30
Mrs. F. Morrill and Friends	...	72
S. S. Canton, Ill.	...	24
King's Daughters, Shrewsbury	...	62
Miss Dunbar and Galva C. E.	...	47
Mr. B. Chakranarayan	...	15
Mr. E. R. Hunter	...	75
S. S. Galva Ill.	...	81
Messrs. Crane, Smith and Bovans	...	79
Miss Way and C.E. Blooming-ton, Cal.	...	15
Miss C. Clearwater	...	3
Mr. Peck	...	3
The Wadia Trust Fund	...	3,000
Miss E. Wheeler	...	1,889

WAI :—

FOR ABBOTT HOME.

Mrs. Evans	...	75
Mrs. Dunwoody's Estate	...	37
Miss Mary Spalding	...	90
Downer College Y.W.C.A.	...	150
Plymouth Church Minn.	...	92
J. Gordon, Esq.	...	61
Miss R. Stephenson	...	30
Miss A. Abbott	...	26
Mrs. Holman	...	76
Rev. R. B. Douglas	...	150
Miss K. Gordon	...	45
Mrs. Bosanquet	...	73
Miss E. Wheeler	...	1,406
FOR EVANGELISTIC WORK.		
Mr. Cahoon	...	307

Received by Miss Gordon.

Westchester Church	...	\$100
Mr. and Mrs. Henwood	...	\$25
J. W. Gordon, Esq.	...	\$20

Received by Dr. and Mrs. Beals for Medical work.

Through Mrs. Sibley	...	126
A friend	...	25
W. B. Smith, Esq.	...	25
N. I. Halbe, Esq.	...	5
Rev. and Mrs. Stover	...	110
Chas. W. Loomis, Esq.	...	\$100
Mrs. H. Thorndike	...	\$5
St. Paul's Missionary So.	...	\$20
Robert Smith Memorial Fund	...	\$23

SPECIAL DONATIONS FOR 1917.

Received by A. H. Clark.

UNION TRAINING SCHOOL :—		Rs.
Plymouth Church	...	2,425
Amherst College Church	...	215
Mrs. Dawes.	...	46

KOLGAON DISTRICT :—

Grace Church Sunday School	884
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DNYANODAYA :—		Rs.
Interest on Endowment	...	58

EVANGELISTIC FUND :—

Charles G. Bates	...	2,460
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KOLGAON SCHOOL COMMITTEE.

	Rs.		Rs.
Mr. V. K. Namjoshi	... 5	Mr. Keshav Govind	.. 5
" Tukaram Javaji	... 15	" Harimal Sunimal	.. 5
" K. R. Mitra	... 2	" B. Manikji	.. 7
" T. Buell	... 8	" Muljibhai Sitra	.. 10
" Dr. Govande	... 1	" P. Balkrishna	.. 10
" S. Paul	... 2	" C. Nathaji	.. 3
" C. B. Ranofirao	... 2	" Mahadev Gopal	.. 4
" Jawahir Vinay Press	... 1	" Atmaram Shet	.. 10
" S. R. Sharma	... 1	" Sub-Registrar, Nipani	.. 2
From Friends	... 11	" Municipal Secretary	... 2
Mr. P. H. Karmarker	... 2	" Shida Pakhandar	.. 2
" D. K. Shiude	... 2	" Khanderao	.. 5
" P. A. Adam	... 5	" Manvi B.	.. 4
" P. Dethé	... 8	" M. Joshi	.. 5
" K. S. Sarode	... 1	" M. Kothiwale	.. 5
" N. L. Gaikwad	... 1	" A. Balkrishna	.. 2
" V. G. Kale	... 1	" Gujar Lilachand	... 2
" R. P. B. Solicitor	... 10	" Gulinga Shintre	.. 2
" B. R. P.	... 3	" Tavnappa Kargave	.. 2
" B. N. Athavale	... 3	" Y. K. Malge	... 10
" S. T. Borde	... 1	" H. Bapuji	... 2
" N. R.	... 2	" G. Bapuji	... 2
" M. D. Bardey	... 1	" A. Khandare	... 2
" B. Bhatavdakar	... 5	From a Friend	... 2
" D. C. Dalal	... 5	Rev. N. Macnicol	... 5
" D. Nagavkar	... 3	" A. Robertson	... 3
" R. G. Muzumdar	... 1	Mr. R. B.	... 1
" R. V. Neavikar	... 2	" Metha & Co.	... 5
Dr. Tarabai	... 1	" Morwanji Cursetji	... 2
Mr. Abdul Rahim	... 2	" K. R. Kersham	... 2
" B. V. Jadhav	... 1	" A. S. R. Munshi	... 1
" Shet Ratan	... 10	From Friends	... 3
" G. Bhagshet	... 5	Mr. N. S. M.	... 2
" K. Bulshet	... 5	" S. Jodhpurkar	... 1
" S. B. Bhagvanji	... 5	From Friends	... 9
" D. Pundalik	... 10	Messrs. Kaiki, Homi and Metha	... 5
" Bhtk Shet Govind Shet	... 5	Mr. S. R. Modak	... 2
" Mahadev Bal Shet	... 10	" Knight	... 120
" D. Bhikshet	... 5	" Sayles	... 80
" Ujames	... 11		
" D. Mansaram	... 8		
" Manilal Kustur	... 11		

A. H. CLARK.

NAME OF STATION OR DISTRICT.	No. of Outstations.	When Established.	Population of Field.	Foreign Missionaries.	NATIVE FORCE.										THE NATIVE CHURCH.										EDUCATIONAL WORK.										NATIVE CONTRIBUTIONS.		MEDICAL WORK.									
					Ordained Preachers.	Unordained Preachers.	Men Teachers.	Women Teachers.	Bible-Women.	Other Workers.	Summary.			Organized Churches.	Churches Entirely Self-supporting.	Communicants.	Added by Confession, 1910.	Net Increase.	* Total Constituency.	Sunday Schools.	Sunday School Membership.	Theological and Training Schools.	Students.	Secondary or Middle Schools.	Pupils.		Primary or Elementary Schools.	Pupils.		Others under Instruction	Summary.					For Christian Work.	For Education.	Hospitals.	Patients.	Dispensaries.	New Cases.	Total Treatment.				
											Men Workers.	Women Workers.	Total Workers.												Places of Regular Meeting.	Boys.		Girls.	Boys.		Girls.	Schools.	Christians.	Non-Christians.	Boarders.								Total Under Instruction.	Rs.	Its.	
Bombay	1	1818	200,000	7	1	3	24	26	2	6	31	62	3	1	1	877	29	46	500	9	626	1	74	19	10	827	217	...	11	252	885	226	687	2,267	1,027	1	1,499	5,047				
Ahmednagar	8	1831	84,000	18	4	4	80	51	2	8	96	58	149	5	2	1,424	4	55	1,887	16	1,444	5	161	4	329	161	10	858	488	180	19	896	771	355	1,667	1,915	3,120	1	681	1	10,722	
Parner District	19	...	80,000	...	5	8	19	...	2	...	27	2	29	18	9	...	556	26	-20	891	10	801	16	271	88	...	16	105	249	...	354	588	
Kolgaon	14	1857	40,000	...	4	1	19	...	5	6	80	5	85	15	6	...	866	58	59	664	14	849	14	298	76	...	14	107	266	...	873	446		
Jeur	10	1888	18,000	...	3	1	12	1	2	1	18	2	20	12	7	...	372	3	-17	726	10	406	10	223	59	...	10	106	178	...	282	218	
Vadala	89	1857	150,000	4	12	8	53	5	9	1	69	14	88	35	15	1	2,524	80	26	4,592	41	1,609	1	87	...	41	1,042	457	...	42	686	900	146	1,586	1,834	1,027	1	2,958	8,780			
Bahuri	28	1800	75,000	3	5	6	30	6	4	1	42	10	52	40	10	1	1,182	47	26	2,859	23	981	1	50	25	26	640	271	...	27	580	456	100	986	927	187	1	8,567	6,816			
Sirur	20	1841	68,000	2	1	7	15	...	7	1	24	15	89	11	4	1	1,974	14	16	494	14	873	2	29	20	9	203	73	...	11	187	168	180	825	497	279
Satara	5	1849	450,000	4	2	6	12	11	8	2	32	14	80	6	2	1	1,177	11	4	228	9	387	1	46	14	7	192	126	...	8	56	322	82	878	771	858
Wai	6	1892	80,000	5	1	4	11	10	8	6	10	16	36	1	1	1	1,065	6	6	280	13	490	10	227	162	16	10	72	338	4	405	715	24	1	642	1	8,317	18,852				
Sholapur	11	1862	420,000	3	4	3	29	16	6	...	36	21	57	8	5	1	808	7	-16	1,562	19	798	1	12	1	29	...	21	459	358	3	23	267	594	142	861	1,168	1,897
Barsi	7	1912	80,000	2	1	3	6	1	1	...	9	2	11	5	3	...	179	282	8	155	5	56	20	...	16	60	...	76	185	
Totals	151	...	1,715,000	52	48	44	809	185	45	32	428	185	608	159	65	9	8152	855	185	14,450	192	7884	6	178	11	644	329	179	4296	2389	199	190	3280	4700	1084	7980	11,407	8,019	2	1828	5	16,841	47,168			
Totals for 1915..	41	...	45	422†	...	55	601	148	56	10	7988	507	147	...	176	6698	4248	2594	201	187	1127	8279	12,848	7,452	

* Including communicants and all under Christian influence.

† Headings different, so last year's totals cannot be inserted.

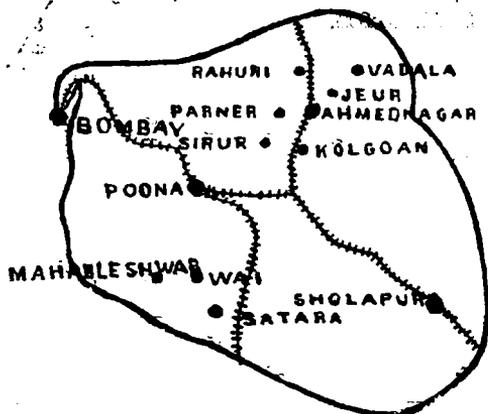
District.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	COMMUNICANTS.						BAPTIZED CHILDREN				No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No. of Readers.	Baptized during the Year.	Net Gain or Loss.	No. at the close of the Year.					
Nagar Bom. City Bay	Bombay Lalitpur	1827	Rev. John Malelu	28	+ 17	348	198	150	316	16	+ 18	164	0	512	4	2,247	
	Ahmednagar	1883	Rev. R. A. Hume & Rev. R. Satho	64	+ 47	1289	532	707	994	28	+ 14	378	0	1617	3	1,902	
Rahuri	Ahmednagar 2nd	1892	Rev. B. P. Umap	10	+ 8	185	112	73	72	5	+ 5	71	14	270	4	13	
	Khokar	1855	Rev. A. Bhonsle	0	- 7	67	34	33	15	7	+ 7	80	77	224	5	75	
	Shingvo Nalk	1855	" R. Bandelu	0	+ 12	82	43	39	20	4	+ 48	126	4	212	4	26	
	Rahate	1858	" S. Ramanavaro	3	- 9	151	90	61	46	12	+ 12	106	45	302	10	95	
	Vambori	1860	" R. Bandelu	0	- 2	86	51	35	32	0	+ 13	103	25	214	5	110	
	Rahuri	1861	Mr. R. J. Wagchoure	20	+ 12	270	150	120	210	25	+ 5	230	25	525	5	406	
	Katarad	1886	Rev. R. Bandelu	0	+ 1	54	28	26	10	0	- 4	36	0	90	1	22	
	Bahamni	1899	" R. Bandelu	0	- 1	114	60	54	18	0	- 2	33	0	147	2	18	
	Baragaon Nandur	1900	Mr. B. Angre	0	+ 1	81	54	27	15	10	+ 1	58	10	149	2	24	
	Belapur	1901	Rev. R. Gorde	4	- 3	93	48	50	40	5	+ 8	123	43	259	8	111	
Sirur	Chitali	1914	" G. Lokhande	20	+ 22	184	94	40	35	8	+ 9	68	15	217	3	40	
	Sirur	1855	Mr. S. Patekar	14	+ 21	100	50	56	92	15	+ 14	76	157	389	3	461	
	Elmpalner	1902	" L. Shinde	0	- 6	17	9	8	8	1	- 11	16	4	37	1	1	
	Palva	1905	" A. Borde	0	- 1	40	28	12	13	0	- 9	18	8	66	5	85	
	Kanjangaon	1913	" J. Kasote	0	+ 2	34	15	19	9	2	0	14	4	52	2	0	
	Satara	Satara	1855	Rev. P. V. Makasarc	10	+ 3	96	48	48	87	1	+ 7	67	12	175	1	681
		Koregaon	1904	Rev. T. G. Gaikwad	1	+ 1	21	12	9	21	1	+ 1	21	6	48	5	90
		Chanda	1856	Rev. P. V. Gorde	3	+ 2	127	67	60	24	12	+ 11	78	22	227	3	128
		Pachegaon	1858	" K. R. Hivale	2	- 4	109	52	58	29	0	0	71	0	180	10	104
		Dedgaon	1858	" T. S. Detho	3	+ 6	364	184	180	61	10	+ 9	321	86	771	13	224
Shingave Tukat		1860	" P. V. Gorde	7	+ 5	311	116	95	20	6	+ 4	97	4	312	5	102	
Sonai		1861	" K. R. Hivale	0	- 3	122	66	56	28	0	+ 1	107	18	247	10	68	
Javkheda		1887	" J. G. Hivale	30	+ 28	816	373	143	24	23	+ 22	199	55	670	12	75	
Vadala		1890	" J. S. Rahator	6	+ 11	414	212	202	406	21	0	131	27	572	2	485	
Mukindpur		1893	" J. C. Salave	0	- 9	76	40	36	6	0	0	65	5	146	3	81	
Vadala	Avhana	1896	" J. G. Hivale	5	- 3	184	98	86	20	10	+ 13	150	17	367	18	97	
	Nevasa	1901	" J. C. Salave	0	- 4	123	53	70	10	8	- 3	116	8	247	7	84	
	Kharwandi	1902	" K. R. Hivale	1	- 3	88	19	14	8	0	- 6	14	6	53	1	58	
	Khavata	1903	" P. V. Gorde	3	+ 3	52	34	18	4	2	0	35	10	97	1	58	
	Pimpri	1911	" B. M. Pagar	12	+ 5	237	148	89	18	0	+ 8	140	176	552	13	185	
	Tamsawadi	1912	" K. R. Hivale	0	- 4	104	51	53	5	0	- 4	65	0	169	3	40	
	Bhenda	1914	" T. S. Detho	3	+ 1	52	29	23	30	0	0	20	20	92	2	45	
	Parnor	Parnor	1856	Mr. R. R. Suryavanshi	3	+ 2	37	23	14	16	3	+ 3	21	5	63	3	46
		Jambgaon	1879	Rev. B. S. Hivale	11	+ 3	69	56	13	20	0	- 9	35	15	119	3	81
		Hingangaon	1888	Mr. R. M. Londhe	3	+ 3	74	45	29	25	4	+ 1	36	9	119	0	78
Kanhur		1888	Rev. T. B. Gaikwad	1	+ 7	63	39	24	12	0	- 1	29	8	100	6	47	
Dhavalpuri		1892	Rev. T. Y. Sonavane	5	- 11	60	41	19	12	3	- 1	29	8	97	3	47	
Hanga		1897	Rev. L. S. Hivale	3	- 6	76	47	29	28	4	+ 2	48	5	129	2	114	
Nimbalk		1908	Rev. B. B. Gorde	0	- 9	88	41	42	15	1	- 8	61	4	138	2	54	
Astegaon		1908	Rev. B. P. Umap	0	0	30	15	15	10	0	0	15	0	45	1	7	
Chas		1911	Rev. Y. Y. Chauguli	0	- 9	64	41	23	10	0	- 11	9	0	81	2	69	
Kolgaon		Kolgaon	1857	Rev. V. C. Uzagare	12	+ 12	88	48	40	25	7	+ 7	54	41	183	5	186
	Khandala	1878	" D. K. Uzagare	3	+ 3	52	32	20	13	2	+ 3	16	20	88	8	69	
	Mirajgaon	1893	" B. V. Bhonsle	13	+ 13	54	31	23	16	10	+ 10	35	16	104	3	56	
	Hivre	1900	" D. K. Uzagare	25	+ 25	71	52	19	18	5	+ 5	18	25	114	4	90	
	Valki	1900	" D. K. Uzagare	0	+ 1	44	22	22	23	0	0	17	15	76	3	36	
	Ralegaon	1913	" E. S. Ghodke	5	+ 5	57	30	18	12	2	- 2	19	28	99	8	59	
Jeur	Shendi	1888	Rev. A. Kshirsagar	..	..	34	15	19	24	5	+ 5	44	6	84	2	83
	Jeur	1888	" B. P. Umap	2	- 4	59	40	19	42	4	+ 4	58	4	116	1	81	
	Vadgaon	1888	" R. D. Gaikwad	..	..	47	17	30	36	..	..	46	4	97	1	49
	Pimpalgaon	1892	" B. G. Bhingardive	..	..	46	22	24	44	1	+ 5	55	6	107	2	46
	Bahirwadi	1896	" B. G. Bhingardive	1	- 2	83	49	34	40	2	+ 3	52	5	140	2	86	
	Savedi	1901	" R. Satho and Mr. S. Bhosle	..	..	30	12	18	32	..	..	27	4	61	2	19
Sholapur	Dongargaon	1914	The Jeur Committee	..	..	73	41	32	80	..	..	44	4	121	2	29
	Sholapur	1864	Rev. T. S. Bhonsle	5	- 6	692	319	373	470	89	+ 37	662	0	1,354	8	1,062	
	Angar	1886	" D. V. Bhanbal	0	- 6	43	20	23	12	1	- 9	21	13	77	2	43	
	Madhe	1886	" P. K. Ravade	1	- 2	29	17	12	6	0	+ 6	11	5	45	1	16	
	Shetphal	1886	" P. K. Ravade	0	0	15	7	8	5	0	0	15	4	34	1	16	
Wai	Sholapur 2nd	1901	Mr. B. A. Ohol	1	- 2	24	7	17	16	0	0	10	18	52	1	81	
	Wai	1872	Rev. K. H. Gaikwad	6	+ 6	105	43	62	94	4	- 3	101	24	280	1	715	
Barsi	Dhotre	1874	Rev. V. R. Chandekar	..	..	56	27	29	12	2	- 7	44	7	107	6	66
	Watwad	1875	Mr. V. M. Detho	..	..	98	48	50	40	..	..	39	0	187	..	52
	Manjari	1902	" S. K. Sasane	..	..	25	11	14	10	..	..	11	2	88	..	17
Totals for 1916..				355	+165	8,162	4,274	3,878	3,756	350	+216	6,089	1,209	14,460	241	11,416	
Totals for 1915..				447	+147	7,987	4,106	3,882	3,100	362	+112	4,863	900	13,760	304	11,453	

III. EDUCATIONAL.

NAMES OF SCHOOLS AND DISTRICTS	Theological and Training Schools	Students	Secondary Schools	PUPILS			Primary Schools	PUPILS			Others under Instruction	Total under Instruction	Number of Christian Pupils	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees	Amount of Government Grants	
				Boys	Girls	Total		Boys	Girls	Total								
																		Rs.
Bombay—																		
Mission High School	1	74	10	98	1	41	50	91	..	184	146	88	132	1,627	8,975	
School for the Blind	1	56	21	57	..	67	67	..	64	..	2,892	
Clarke-Abbott School	1	48	..	48	..	48	40	8	40	..	..
Ahmednagar—																		
Theological Seminary	..	1	5	..	..	..	..	..	..	..	9	14	5	9	..	..	..
Union Training School	..	1	44	..	..	..	1	105	..	105	4	163	128	25	..	..	4,118
High School	329	..	320	1	182	..	182	..	461	157	804	120	8,015	4,822	
Girls' Boarding School	151	151	1	12	198	210	9	870	866	14	187	105	4,922	
Bible Women's Training	..	1	8	..	..	..	..	..	..	..	..	8	8	..	8	..	..
Industrial Schools	..	2	104	..	..	..	..	..	..	..	..	104	88	10	40	..	10,078
Sholapur—																		
Boys' School	1	29	..	29	1	60	..	60	..	80	71	18	45	779	738	
Woronoco Girls' School	1	85	85	85	3	83	84	4	85	271	689	
Kindergarten and Training	..	1	12	..	..	..	1	53	80	89	..	101	94	7	12	847	253
STATION AND COMMON SCHOOLS.																		
Bombay	7	202	146	848	..	848	9	889	..	..	1,461	
Ahmednagar	7	109	290	899	158	567	154	408	..	..	794	
Vadala	87	..	87	41	1,042	457	1,499	..	1,586	688	900	145	1,027	2,685	
Rahuri	1	50	25	75	26	640	271	911	..	986	580	456	160	187	3,760	
Kolgaon	14	298	75	373	..	378	107	266	..	..	380	
Purnor	16	271	88	354	..	354	105	249	..	..	1,088	
Jeur	10	228	59	282	..	282	106	176	..	..	..
Sirur	2	29	20	49	9	203	78	276	..	325	197	188	180	279	5,146	
Satara	1	46	14	60	7	192	126	318	..	378	56	322	82	858	1,267	
Wal	10	227	162	389	16	405	72	353	4	24	1,037	
Sholapur	18	846	287	533	..	533	13	605	..	..	1,228	
Barai	6	56	20	76	..	76	16	56	..	..	86	
Totals																		
Totals for 1916	..	6	178	11	644	220	878	179	4,296	2,889	6,685	199	7,930	3,230	4,700	1,194	8,019	49,411

IV. MEDICAL.

PLACES AND PHYSICIANS.	In Patients.	OUT-PATIENTS.							FEES.			
		New Patients.	Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohamedans.	Others.				
AHMEDNAGAR :— Dr. R. P. Hume Dr. M. C. Proctor Asst. Kripabai Mahatekar	681	No returns		10,723	No	re	t	r	n	s	—	Rs. 1,560
BOMBAY :— Dr. Gurubai Karmarkar	...	1,499	3,548	5,047	3,734	488	442	383			1,589	
RAHURI :— Dr. W. O. Ballantine	...	2,958	3,858	6,816	1,862	3,438	1,516	...			287	
VADALA :— Mr. Umrao S. Hiwale	...	3,567	5,163	8,730	4,612	3,160	958	...			104	
WAI :— Dr. and Mrs. L. H. Beals	642	8,317	7,535	15,852	1,660	12,941	1,251	...			1,333	
TOTALS	1,323	16,341	20,104	47,168	11,868	20,027	4,167	383			4,873	



MISSION AREA.

Directory and approximate parish each District.

Bombay City, 200,000. Total population about a million.

	<i>Pages.</i>
†Rev. J. F. and †Mrs. EDWARDS ... City, Evangelistic	1-5, 26, 45
†Mr. W. S. and Mrs. PICKEN, M.D. High School	24, 30
Miss A. L. MILLARD ... School for Blind, City schools, Women.	4, 31, 38
Miss E. R. BISSELL ... Vernacular School, Literary, Women.	4, 26, 46
Miss L. L. PICKEN ... Clark Abbott Home for Boys	40

Ahmednagar:—v. 245, p. 182,000.

Rev. R. A. HUME, D.D. and Mrs. HUME.	Church, Theological Seminary, District, City, Literary, Women.	1-5, 13, 23, 32, 44-45
Rev. H. and Mrs. FAIRBANK	High School, Sir D. M. Petit School, A.D.I., City Schools	21, 24, 28, 31
Rev. A. H. and Mrs. CLARK	Union Training School, District, Literary, Lectures in Seminary, Mission Secy.	18, 18, 22-23, 32, 45
‡Mr. D. C. and Mrs. CHURCHILL	A. D.I.	21
°Mr. and Mrs. CHARLES BURR	High School and Harris Hall (Hostel).	24, 30
Dr. RUTH P. HUME, M.D. and Dr. M. C. PROCTOR, M.D.	Medical	33, 37
Miss G. Harris	Bible Training School	20
°Miss C. H. BRUCE, Miss E. C. HOXIE and Mrs. SMITH.	Girl's High School, latter in charge of industrial work.	25-26, 29-30
†Mr. E. LINDSTROM	High School	24
Miss C. D. SMILEY	Language Study	...

Sirur:—v. 100, p. 88,000.

Rev. A. A. and Mrs. McBRIDE	City, District	21, 25, 30
Under superintendence of Mr. and Mrs. EDWARDS eight months.		

Satara :—v. 7,000, p. 420,000.		<i>Pages.</i>
Mrs. T. S. LEE	... Church, City, District	... 1-4
†Miss B. NUGENT	... City Schools and Station Schools.	30-31
*Rev. Wm. and Mrs. HAZEN	... City, District	13, 16, 26, 30, 31-32
Rahuri :—v. 168, p. 100,000.		
Rev. W. O. BALLANTINE, M.D., and Mrs. BALLANTINE.	District, Medical	1-5, 11, 15, 30, 32, 34
Vadala :—v. 150, p. 80,000.		
Rev. E. and Mrs. FAIRBANK	... District, Schools, Mission Treasurers	1-4, 11-17, 32, 34
Rev. E. W. and Mrs. FELT	... Station Schools	...
Sholapur :—v. 740, p. 420,000 §		
Rev. L. S. and Mrs. GATES	... City, District, Leper, Urdu	1-4, 11-16, 31-32, 40-42
Rev. L. H. and Mrs. GATES	... Station School (boys'), In- dustrial, Criminal Tribes.	25, 30, 42
Miss E. B. FOWLER	... Girl's School, City work	25, 27, 31
*Miss M. B. HARDING and †Miss M. L. WHEELER.	Kindergarten work, City Schools.	20, 28, 31
†Miss A. B. FAIRBANK	... School work, part of year at Ahmednagar and part at Sholapur.	26, 28
Barsi :—		
Rev. R. S. and Mrs. ROSE	... District, Schools	... 13, 32
Wai :—v. 120, p. 20,000.		
Mrs. SIBLEY	... Church, District, Women	1-4, 8, 31, 44
Miss J. P. GORDON	... City and District Schools	... 28, 31-32
Dr. L. H. BEALS, M.D. and Mrs. BEALS, M.D.	Medical	... 34-37
Mrs. H. P. BRUCE	... Panchgani	...
v. No. of villages.	p. population.	° Four months.
† "Term appointment."	‡ On Furlough.	
§ Includes Sholapur and Barsi.		

Mission Officers for 1917.

Chairman, Rev. H. FAIRBANK, Ahmednagar.

Secretary, Rev. Wm. HAZEN, Satara.

Treasurer, Rev. A. R. McBRIDE, Sirur, (Poona District).

Efforts of members of the Mission are not confined to the area indicated by the map. We find their names on National and inter-missionary

Committees Conferences Councils

such as :—

The National Missionary Council.	|	The British and Foreign Bible
The National Missionary Society.		Society
The National C. E. Executive Com.	|	The Bombay Tract & Book Society.
The Christian Women's Workers Un.		The Sabbath School Union.

Missionaries are asked to give lectures in various places, and frequently very interesting occasions have occurred to bring the missionary lady into pleasant relations with Brahmin ladies. Medical lectures, lectures on travel, and on social conditions and how to improve them, have been much enjoyed.

MAP OF INDIA.

The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.

