

REPORT
OF
The American Marathi Mission
1907.

EDITED BY
MISS MOULTON.

Poona PRINTED BY THE SCOTTISH MISSION INDUSTRIES COMPANY, LIMITED.
Ahmednagar : PUBLISHED BY THE AMERICAN MARATHI MISSION.

1908.

“ Jesus saith unto them, ‘ Come and ye shall see.’ ”

“ For a great door and effectual is opened unto me, and there are many adversaries.”

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Compliments of

Miss Moulton,

Ahmednagar, India.

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Rev. J. E. Abbott, D.D....	On furlough ...	
Mrs. J. E. Abbott ...	" "	
Rev. W. O. Ballantine, M.D.	Charge Rahuri field ...	Rahuri.
Mrs. W. O. Ballantine...	Girl's School and Bible- women	Rahuri.
Lester H. Beals, B.A., M.D.	Medical Work ...	Sholapur.
Mrs. L. H. Beals, B.A., M.D.	" "	"
Miss Emily R. Bissell ...	Editor "Balbodhmewa,"; Charge Three Hindu Girls' Schools and some Industrial Workers.	Ahmednagar.
Rev. H. G. Bissell, M.A., B.D.	Charge Kolgaon District; Evangelistic Work; Instructor in Theolog- ical Seminary.	Ahmednagar.
Mrs. H. G. Bissell, B.L. ...	.....	"
Miss Clara H. Bruce ...	Studying language ...	Satara.
Rev. H. J. Bruce, B.A. ...	Charge Satara field ...	"
Mrs. H. J. Bruce ...	Biblewomen and Station School.	"
Chas. H. Burr, M.A. ...	Studying language ...	Vadala via Vam- buri.
Mrs. C. H. Burr, B.A. ...	" "	"
Rev. A. H. Clark, M.A., B.D.	Principal Normal School.	Ahmednagar.
Mrs. A. H. Clark, B.A. ...	.....	"
D. C. Churchill, B.Sc., M.E.	Industrial Work ...	"
Mrs. D. C. Churchill, B.A.	Biblewomen's Training Class.	"
Rev. Edward Fairbank, M.A.	Principal Mission High School	Ahmednagar.
Mrs. Edward Fairbank...	Charge Boarding Dept. High School and Orphanage; Primary School for Boys.	"
Rev. Henry Fairbank, B.A., B.D.	Charge Vadala field ...	Vadala via Vam- buri.
Miss Esther B. Fowler...	Principal Woronoco Girl's School.	Sholapur.
Miss Edith Gates, B.A....	Associate Principal Girls' Boarding and Day School. ●	Ahmednagar.
Rev. L. S. Gates, B.A. ...	On furlough ...	
Mrs. L. S. Gates, ...	" "	

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MISSIONARY.	WORK.	ADDRESS.
Miss Jean P. Gordon ...	Principal Girls' Boarding and Day School.	Ahmednagar.
Miss L. H. R. Grieve, M.D.	On furlough ...	
Mrs. C. Harding ...	.....	Ahmednagar.
Mrs. G. W. Harding ...	On furlough ...	
Miss Mary B. Harding...	Charge Josephine Kindergarten and Kindergarten Training class.	Sholapur.
Rev. William Hazen, M.A.	Mission Secretary; Editor Dnyanodaya; charge Sholapur field and Mogalaj; Principal Boys' Boarding School.	Sholapur.
Mrs. William Hazen ...	Supt. Vernacular Station School and Day Schools.	
Rev. R. A. Hume, D.D. ...	Charge Parner District; Principal Theological Seminary; General Work Ahmednagar City.	Ahmednagar.
Mrs. R. A. Hume ...	Charge Chapin Home and Alice House; Biblewomen; General Work for Christian Women.	Ahmednagar.
Rev. R. E. Hume, Ph.D.	Studying language ...	Ahmednagar.
Mrs. R. E. Hume ...	" " "	"
Miss Ruth P. Hume, B.A., M.D.	Medical Work ...	"
Rev. B. K. Hunsberger, B.A., B.D.	Principal High School ...	Byculla, Bombay.
Mrs. B. K. Hunsberger, B.A., B.D.	Charge Bowker Hall, Supt., School of Arts and Crafts.	" ,
Rev. Theodore S. Lee, B.A.	Charge Preachers, Biblewomen and Schools.	Wai, Satara Dist.
Mrs. Theodore S. Lee, B.A.		" "
Miss Anna L. Millard ...	Charge Blind School and Three Hindu Schools.	Byculla, Bombay.
Miss Mary E. Moulton, B.L.	Charge Jeur District ...	Ahmednagar.
Miss Belle Nugent ...	On furlough. ...	
Merrill A. Peacock, B.A.	Mission Treasurer; Manager Dnyanodaya and Balbodhmewa; Supt. Industrial School and Day Schools.	Sholapur.

PRINCIPAL WORK AND ADDRESSES OF MISSIONARIES. vii

MISSIONARY.	WORK.	ADDRESS.
Mrs. M. A. Peacock ...	Charge Hindu Girls' School and Eng. classes Kindergarten Training School.	Sholapur.
Mrs. J. W. Sibley ...	Charge Bible women, Widow's Home, Orphanage and Village School.	Wai, Satara Dist.
Rev. James Smith, B.A. .	Evangelistic Work ...	Parel, Bombay.
Mrs. James Smith ...	" " " ...	" " "
Miss M. Eleanor Stephenson, B.A., M.D.	Medical Work " ...	Ahmednagar.
Miss Elizabeth H. Viles..	Studying language ...	Ahmednagar.
Mrs. R. Winsor ...	Charge Sirur field ...	Sirur, Poona Dist.

The following are not under appointment as members of the Mission, but are working in association with the missionaries :-

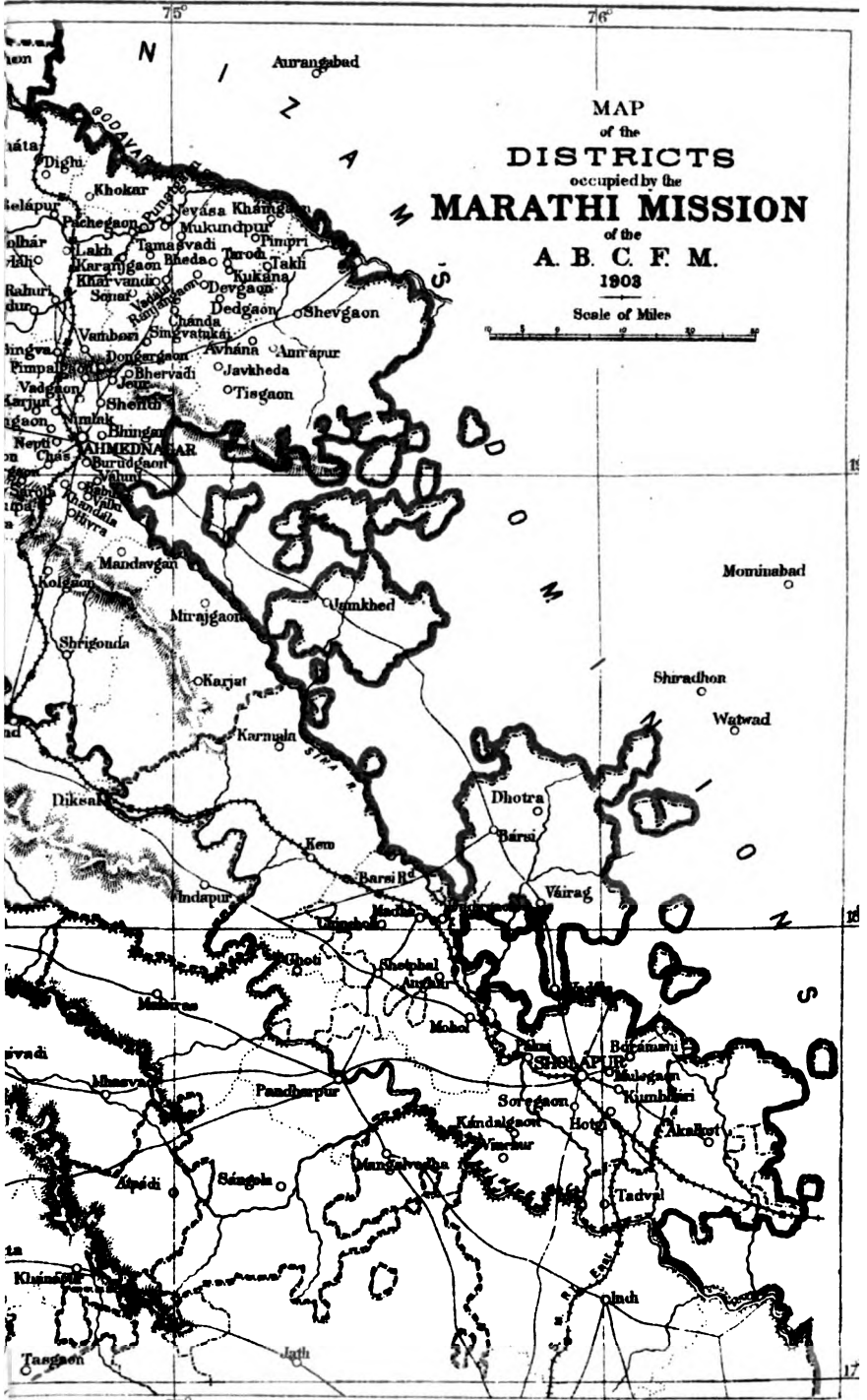
Miss E. A. Reeve ...	Assistant in High School and School of Arts and Crafts.	Byculla, Bombay.
Mr. David Winsor ...	Charge of Industrial and Boys' Station School.	Sirur, Poona Dist.



MAP
of the
DISTRICTS
occupied by the
MARATHI MISSION

of the
A. B. C. F. M.
1903

Scale of Miles



Report of the American Marathi Mission FOR 1907.

AS an introduction to his own work, Mr. Hazen has so well expressed the aim and hope of the work of the Mission that we have taken the liberty of using it for the introduction to the whole report.

“For the present year, as for the last, an out-standing fact is the interweaving of the spiritual with all our work, of whatever sort. Whether in school or workshop, on the play-ground, in the cotton-mill, in the field, on the road, everywhere, the fundamental problems are those of character and right living. The struggle for physical existence often presses hard upon our Christian people, but the struggle for character is no less real and severe. The endeavor to bring to this struggle the aid of all the spiritual forces summed up in the word Christianity, the endeavor to make real to boys and girls, men and women, in this land, the power of the Christ-life and the Christ-Spirit to save them from selfishness, idleness and vice—this is the way in which we would define the object and aim of our missionary life. In this country, as in other countries, we have to use many agencies toward this end, and we always try to realize that they are but agencies, and not ends in themselves. In this description of our work, we tend to lay emphasis upon the external agencies, but our readers should never forget the end for which they all exist, and the power which we believe works in and through them all.

“Among the agencies through which our Mission works for the spiritual uplifting of the people of India, are the Church, the School, the Workshop, the Sunday School, the Christian Endeavor Society, the Preacher, the Book-seller, the Biblewoman, the Family. The aim of this report is to speak briefly of each of these agencies with which we are directly connected.”

Of recent years plague and famine have done much to interrupt regular work and to add heavy burdens to the missionaries. The worst epidemic of plague Wai has had was this year and it is a matter of great thankfulness that only three Christians were attacked ; of these

one died. In Bombay strenuous measures have been taken for a wholesale destruction of rats. For the rat, and the flea upon the rat, are active agents in the spreading of plague. One of the first letters our present Governor, H. E. Sir George Clarke, addressed to the people, was an appeal to endeavor to free the Presidency from plague, by evacuation of infected houses, rat destruction and inoculation.

Again this year the latter rains in the Bombay Presidency were insufficient and except where fields have been watered there has been either a very small crop or none at all. This has made the price of food grains high, and people have in many cases taken their families and gone to Bombay for work in its mills. This emigration of families has seriously affected the village schools in some places.

Special days of prayer and conference were again held this year at both of the Mission Meetings, and they were days of great spiritual help to all who were present. At such times one realizes how united we are in all our higher hopes and aims. From the April Meeting a letter was sent to all Mission workers that "they might come into fuller sympathy with our aims and that we might better understand theirs."

On March 28-29 in Vadala was a Jubilee celebration of the work done in that District. It was most interesting to hear of how the work had increased from the day of small things to the wide-reaching substantial work now being done. One of the interesting things about the Jubilee was that all preparations for the celebrations were made by the people themselves, and one of the workers presided over all the meetings.

Among the productions of the year mention should be made of "The Children's Picture Gallery," by Rev. N. V. Tilak. This has sixteen pictures in the life of Christ with appropriate Marathi verses describing the same.

Rev. Edward Fairbank published this year "A Start in Marathi." This book was prepared for the use of those beginning the study of Marathi. It is designed partly as a guide to the teacher but more especially for the student. It has proved a valuable help to those who have used it. It has been adopted by the Mission as one of the requirements for the first examination of missionaries, and other Missions in the Marathi speaking country have done the same.

In April at Tokyo, Japan, was held the Conference of the World's Student Federation. This was a most inspiring gathering of Christian workers and students. It was followed by a series of evangelistic services in some of the principal cities in Japan. In both of these services the Marathi Mission was represented by Rev. S. V. Karmarkar, who was most acceptable to the Japanese in his labor.

On August 24th Rev. T. Nathoji completed twenty-five years of de-

voted and faithful service as the pastor of the Bombay Church. During this time the membership of the church has increased from 92 to 352. The building in Bhandi Bazaar in which services were held for so many years was sold, and the congregation removed to its new and beautiful building on Belasis Road. New places and new conditions bring new responsibilities. May the twenty five years of service only give the pastor and his people renewed courage and hope in facing an enlarged work.

MR. HENRY FAIRBANK writes :—“The general political and social unrest so prevalent in different parts of the country has also made itself felt in this part of the country. Not only in Poona, which has been a center of ‘Swadeshism’ or ‘Patriotism,’ but also in places like Ahmednagar even the common people have felt the influences of this ferment.

A favorite play during the year in the theater at Ahmednagar described an Indian who apeed the English in dress and manner, and told what a bad effect this had on him. For some weeks a young man from out of town preached in the streets of Ahmednagar against the English and the government, and gathered crowds about him. He especially attracted the young English speaking students of the city. On a wall in one of the leading thoroughfares are drawn in rude pictures in black and yellow the leading agitators in India, one of Poona, one of Calcutta and one of Lahore. Underneath these pictures is the striking part of the name of each, ‘Bal,’ ‘Pal,’ ‘Lal.’

. But a better turn taken by this national spirit is the desire to revive industry and trade. Industrial exhibits form a very important part of all great national gatherings. Social questions, such as caste and widow re-marriage are being discussed as never before.

All these things indicate that the people of India are waking up. At bottom the movement is thoroughly natural and inevitable. There have been excesses and there will be excesses. But we cannot help believing that, in general, the independence and the pride of nationality indicate that the people of India are realizing their lacks and weaknesses and are showing a desire to overcome them and exercise more fully the powers and capacities with which God has endowed them.

Christians as well as Hindus have felt the unrest in their hearts. We all hope that one result will be a desire to stand on their own feet and do the work of Christianizing the country more themselves. Certainly the work of the National Missionary Society looks as if the Christians of India were waking up to their duties and privileges.”

PERSONAL NOTES.

It has been our very great privilege this year to welcome to the Mission to work with us an unusually large number of new missionaries.

After nearly six years of work in the Mission, during which time they were in everything but letter members of it, Mr. and Mrs. D. C. Churchill were appointed on June 4th to full membership.

Rev. and Mrs. Robert Ernest Hume arrived in Bombay September 17th. Dr. Hume is the oldest son of Rev. R. A. Hume, D.D.

Mr. and Mrs. C. H. Burr and child, Miss Elizabeth H. Viles and Miss Clara H. Bruce landed in Bombay October 6th. Mrs. Burr is the youngest daughter of Mrs. Chas. Harding, and Miss Bruce is the youngest daughter of Rev. and Mrs. H. J. Bruce.

On October 6th Rev. and Mrs. H. G. Bissell and their two youngest children returned to Ahmednagar after their furlough.

The following have gone on furlough during the year :—On January 28th, Miss Belle Nugent sailed for Canada by way of China. Rev. and Mrs. J. E. Abbott sailed from Bombay on March 1st for the Continent, England and America. Miss L. H. R. Grieve, M.D., left Bombay September 17th for Colombo, from which she sailed for Palestine and America. Mrs. George W. Harding with her son George sailed from Colombo October 19th to China where most of her furlough will be spent.

On the last day of the year Miss Madoline Campbell severed her connection with the Woman's Hospital in Ahmednagar, and has since left for Dacca where she is to be one of the Lady Superintendents in Lady Minto's Nursing Association.

A cablegram announcing the death of Rev. E. S. Hume on January 10th 1908 having been received by the Mission, the following resolution was passed :

“Whereas in his loving dealings with his children our heavenly Father has removed from earthly activities the Rev. Edward S. Hume, M.A., our honored and beloved associate since October 16th, 1875,

In humility and in faith we bow before God, who ordereth all things in wisdom and love.

Res. 1. That we wish to place on record our sincerest appreciation of this brother's Christian character, of his unselfish spirit, of his high ideals and of his devotion to the Master and the kingdom.

2. That we recognize especially his services connected with the High School in Bombay, with its equipment so largely due to his efforts, and his work for and in the Bombay Church, furnishing it with its present

house of worship, developing its activities, and winning the reverence, confidence and love of the whole Christian community. All this work we regard as a monument to his foresight, energy and patience.

3. That we honor him for his unstinted labors in the recent famines of 1897 and 1900, both in the securing and disbursing of large sums of money to aid sufferers in all parts of India and in caring in person for so many children, the victims of want.

4. That we honor him for the prestige which his wise and generous public services have won from the Government and from the Bombay community at large, both for himself and for the Mission.

5. That we recognize with appreciation his efforts to stimulate the interest of the constituency of the Mission at home, calling forth such hearty support of the various missionary enterprises in Bombay.

We would earnestly urge all interested in the work done by Rev. and Mrs. E. S. Hume, to help to further after him the causes he loved and labored to promote, as agencies in bringing in Christ's kingdom."

Every year brings us visitors of note from the home land. It is a great pleasure to welcome them and to try to show them something of the work that is being done. These guests are often like a benediction in our homes and they strengthen and encourage us in our work. Our one regret is that the visits are often so hurried and our duties so numerous that sometimes impressions of the work given and received are but partial ones.

Two of the District Secretaries of the Board, Rev. C. C. Creegan, D.D., and Rev. A. N. Hitchcock, Ph.D., the first of the year, spent seventeen days in the Mission. Rev. Chas. Cuthbert Hall, D.D., gave his series of lectures in Bombay January 5-12. Rev. E. C. Moore, D.D., Chairman of the Prudential Committee, paid an all too short visit to Bombay and Ahmednagar in February. At the close of the year, Mr. Harry Wade Hicks, Assistant Home Secretary of the A.B.C.F.M., and Rev. E.W. Capen, Ph.D., who is studying the Mission work of all Boards, came to visit us. Accompanying their husbands were also Mrs. Hall, Mrs. Hicks and Mrs. Capen.

BOMBAY STATION.

The following missionaries are stationed in Bombay :—Rev. and Mrs. James Smith, Rev. and Mrs. B. K. Hunsberger, and Miss Millard. Rev. and Mrs. J. E. Abbott left on furlough on March 1st. Rev. and Mrs. James Smith were transferred to Bombay at the Mission Meeting in April. In September Miss E. A. Reeve came out to assist Rev. and Mrs. Hunsberger for one year. She is sent by a personal friend of theirs. Rev. and Mrs. S. V. Karmarkar have also labored in Bombay

as hitherto, though Mr. Karmarkar had four months leave of absence to go to Japan to the Students' Conference. Rev. Tukaram Nathoji is the pastor of the Church and the Marathi editor of the *Dnyanodaya*.

Rev. J. SMITH reports:—"In coming to Bombay, Mrs. Smith and I have

Work in Parel. settled tentatively in Parel, about two miles north of Byculla, among the cotton mills and factories of the city. The northern part of Bombay is inhabited by 250,000 operatives and factory-hands without a single missionary except ourselves. The language is Marathi and the people accessible. Mrs. Smith is busy visiting the homes about us and following up the patients of Dr. Gurubai Karmarkar, both of which is new work.

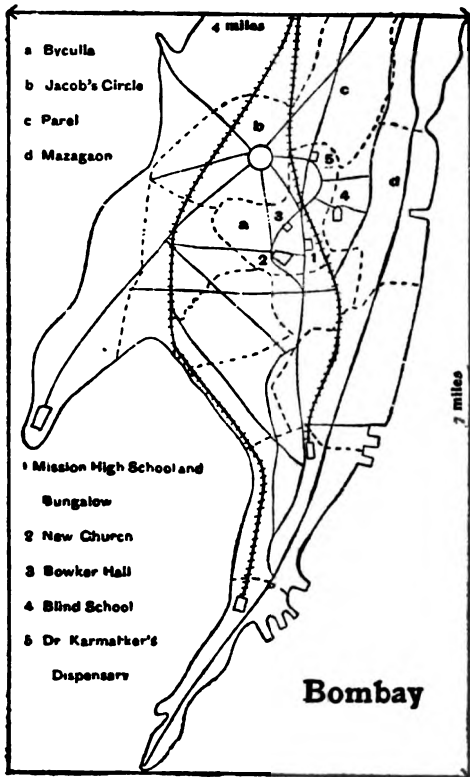
While I am making a careful survey of the new situation and considering plans for the future, I am carrying on Mr. Karmarkar's Tent Work five nights a week on the sea-shore, as Mr. Karmarkar is laid aside for the present by illness. I have the regular co-operation of Mr. Frank Anderson, College Secretary of the Y.M.C.A., Bombay, and of others occasionally. This tent-work is intensely interesting and hopeful. The response to the Gospel is most encouraging. Parel, too, is a most promising field of labour, at the very gate of India."

Miss REEVE writes the following report for Mr. and Mrs. Hunsberger:—"The church in Byculla is an active center of Christian influence. Each

The Bombay Church. Sunday the pastor preaches a good sermon in Marathi to a congregation of about five hundred. The attendance on all church services is very good and regular. The Sunday School has a regular attendance. In addition to this there is at the same hour a large Sunday School at Hannah Hume Hall, composed of the boys and girls of the boarding school. This has an attendance of 300. The Church has a Christian Endeavor Society and the school has three Christian Endeavor Societies, all of which have been kept up with interest. Rev. John Malelu conducts a special enquirers' class at the school every Sunday and this year a large number of the students have joined the Church.

The Young Men's Home has been kept up during the year but at present the boys are given only their lodging.

The Primary School is in a most gratifying condition. Under Rev. and Mrs. John Malelu's care the boys have a home and proper guidance. Careful personal attention is given to their cleanliness and their habits. The little girls from Bowker Hall come there for classes. Four efficient teachers are employed and the children are taught in both English and Marathi. This experiment has proven very satisfactory. There are now 32 boys in the home and 20 day pupils.



BOMBAY CITY:—Population 980,000.

* Number of Churches	- - 1	Number of Biblewomen	- - 3
,, of Communicants	- 352	,, of Schools	- - 10
,, Rec'd on profession in 1906	- - 30	,, of Teachers	- - 29
Total Christian Community	- 631	,, of Christian Pupils	- 264
Contributions for 1906 Rs.	1401	,, of Non-Christian Pupils	- - 337
	= \$ 467.00	,, of Sunday Schools	- 10
Number of Pastors	- - 1	,, of S. S. Scholars	- 707

* Bombay statistics for 1907 not received in time for entering here.

The High School has an equipment of teachers superior to that of the previous year. A teachers' seminar in each subject is a help to them in understanding their subjects and keeps them alive to the best methods of presentation. It is now arranged so that each teacher has his subject and takes all the classes in that subject. The High School is reaching a higher standard in education and is therefore receiving more recognition in Bombay. In the past year the school has again been one of the Bombay centers for the Government Drawing Examination, also a center for the Fourth Standard Vernacular Examination, so that numbers of the children of Bombay have come to our school for examination. In the Government Drawing Examination four of our pupils appeared for the second grade and two of them passed. For the first grade ten of them appeared and eight passed.

In the Vernacular School efforts have been made to make the classes smaller, that the teachers may give closer personal attention to the pupils and the pupils take an active part in the class. The great number of children that came into the school during famine times are now thinned out, many taking their places in the community. Every class in the Vernacular and High School comes to a Christian teacher for Bible instruction. The school is now drawing from outside a number of Hindu and Bene-Israelite pupils, all of whom take the Bible study.

There has been much improvement in the condition of Fiske Hall, the boys' home. Mr. B. S. Govande, a Christian gentleman who seven years ago was an unconverted Brahman, has been secured as superintendent of Fiske Hall. Mr. Govande has had a good course of medical training under Dr. Wanless, and is himself an energetic worker. He with a committee and corps of workers, is giving special attention to the cleanliness and personal habits of the boys and to the sanitary condition of Fiske Hall. Under his care the general health of the boys has been good.

Bowker Hall, under Mrs. Buell and the trained nurse Subhaktibai, has been such a real home to the girls dwelling there, that they have been very homesick when for any cause any of them have had to go away. There has been much sickness among the girls and teachers at Bowker Hall, but we are glad to report that most have recovered. This sickness was not from any fault of those in charge, but on account of serious leaks in the roof which made portions of Bowker Hall almost uninhabitable during the abnormally heavy rainfall of this season. Girls of all denominations have been sent to us from Bombay and the Konkan.

No pupil who is unwilling to work is allowed to live in either the boys' or the girls' boarding halls, even though the parent offers to pay the child's expenses.

The Industrial Department. A small amount of work is demanded of every child and where the parents pay the expenses that is all that is asked. Boys and girls who have no means of support are allowed credits for their work. By means of a system of credits the children are working and paying their own way through the school. The boys do all the work connected with Fiske Hall except cooking the food. We expect to have them cook their own food as soon as we have supervising force sufficient to put the plan into operation. The boys have done all the work of the bungalow, even the cooking which has been done in a most acceptable way. They take pride in getting certificates for cake baking, etc. The laundry is doing work according to the best methods with washing machines, wash boards, and wringers. It is a new way of washing for Oriental India.

This School has increased in size to exceed all expectations. The

**The School of Arts
and Crafts.**

average attendance has been over a hundred women and girls daily. Of course the girls are from the boarding school. At the Surat Industrial Exposition the School of Arts and Crafts won a silver medal for silk embroidery shown there. A visit from the Maharani of Baroda in August added to the interest in the school and resulted in a large sale of gold and silver embroidery. The addition of Miss Reeve to the force has been a great help to Mrs. Hunsberger in carrying on this ever-increasing work. The class of Hindu women and widows now make all the boys' and girls' clothes. In November a sale of work was held in the School of Arts and Crafts. Much of the work was sold and many orders taken."

MISS MILLARD writes:—"With one or two exceptions, during the past year the children have kept wonderfully well and are improving in mind and body.

Blind School.

Ten of the children are taking regular music lessons on piano, organ and native instruments, and all are in regular classes conducted as nearly as possible according to the Government educational rules. The singing in the school is a delight to all who hear it, and the head mistress, Tarabai, is now able to play for the singing and marching, as well as for the Sunday services in Church. The highest standard is studying the English fourth reader, Indian history, geography, arithmetic and poetry. There are Marathi books also and a few know Gujarathi. All these subjects, together with their music and general work, keep them very busy indeed.

The industrial department is doing much good work, one of the largest hospitals in the city sending us all

Industrial work.

their work for re-caning chairs, stretchers and couches. We also make many baskets of various kinds, cradles, tables and other things as they are ordered. Some of the boys have become quite expert in executing these orders, while the girls are kept busy making bead curtains for doors and windows, and the gold and silver wire and bead necklaces which we send to all parts of the world.

In the Annual Sunday School Examination of this Presidency many of the children did well, while one of the boys,

S. S. Examinations.

Nathya, was first in his division two years in succession. For this, he this year received a silver medal, which was publicly presented to him in the Church.

Early in the year we had a surprise visit from our Governor, Lord Lamington, who later, upon leaving India, kindly sent us a generous donation.

There is increased efficiency in the five Hindu and Beni-Israelite Schools, and helpful influences are being

Hindu Girls' Schools.

brought to bear upon the lives of the three or four hundred boys and girls who attend them. In two instances larger, better rooms have been secured and better teachers placed in charge, thereby earning a larger Government grant. At the time of the annual examination the faithfulness of the teachers was remarked upon by the Inspector, who thus unconsciously gave testimony to their Christian characters. At the same time he stated the fact that their own teachers were not always to be depended upon.

The weekly training class for the teachers has been a stimulus to them. Their annual examination was kindly taken by the Inspector himself. During the coming year it is intended to start a training class for the Christian teachers in Bombay, several Missions joining in the plan. This will be the first step toward a greatly needed local Christian Normal School."

Mr. KARMARKAR thus writes :—"I was asked by the General Secretary of the India Y.M.C.A. to represent

Tokio Conference.

India at the Tokio Conference of the World's Student Christian Federation and to help afterwards in the evangelistic campaign in Japan. I felt that the invitation was providential. The Mission cordially gave me leave to go for which I am very thankful. To come in contact in the German liner with earnest and experienced Christian workers from England, France, Switzerland, Germany, Holland, Sweden, Norway, as well as India,

was in itself a mental and spiritual stimulus. At the great Tokio Conference, the enthusiasm, inspiration and fervor of the Japanese and other delegates produced such burning zeal in the hearts of the evangelizing party, that its blaze became visible throughout the length and breadth of Japan during the evangelistic campaign which subsequently followed.

In connection with my evangelistic labors in Japan over 400 names were handed to me by those who decided to study the life of Christ ; out of these about 200 accepted Jesus Christ as their Saviour and Lord.

The work of our Board in Japan is most encouraging. It was a joy to know that there are about 100 independent Congregational Churches in Japan, which are quite self-supporting and entirely managed by the Japanese. Japan has no caste system. Hence, many merchants and independent Christians are members of these Churches who cheerfully support them. We sadly need this class in our Churches, but unfortunately the caste system comes in the way and we do not receive such independent spirited men in our Church. Moreover, education in Japan has decidedly paved the way for the entrance of Christ's Kingdom into that land. Here the intricate caste system does not inflame the hearts of the people to sacrifice their time, talent and money for the advancement of the illiterate and lower classes in education.

Tent work was kept up during my absence. Mr. Frank Anderson of the Y.M.C.A., Rev. M. B. Fuller of the Alliance Mission, and my wife Dr. Karmarkar, with the help of other Christian workers, continued the tent meetings. These were closed at the end of April. Since December we have commenced them again. The number does not diminish. The students and other educated gentlemen highly appreciate these meetings."

Dr. Gurubai Karmarkar reports :—" For a long time I have felt the need of regulary organized Zenana visiting among the high caste women, both for my private patients and for those that attend the dispensary. These the ordinary Bible women cannot very well reach. During this year, it has been my privilege to introduce to Mrs. Smith a number of my patients who have warmly welcomed her into their homes, and have urged her to repeat her visits to them. This is a most important agency of reaching the high caste women. The number of patients is large and the work at times is promising and urgent. My old Biblewoman, Bhimabai, visits the dispensary regularly three times a week and speaks to the women waiting there. She

also visits patients in their homes and the women in the asylum and in the hospitals. Work should be done among the Gujarathi and Moslem patients.

During the few short rail-road travels that I have made during the past year, some fine opportunities came to me of speaking for the Master. The presence of my medical satchel is enough to introduce me to the passengers who are always interested in seeing its contents.

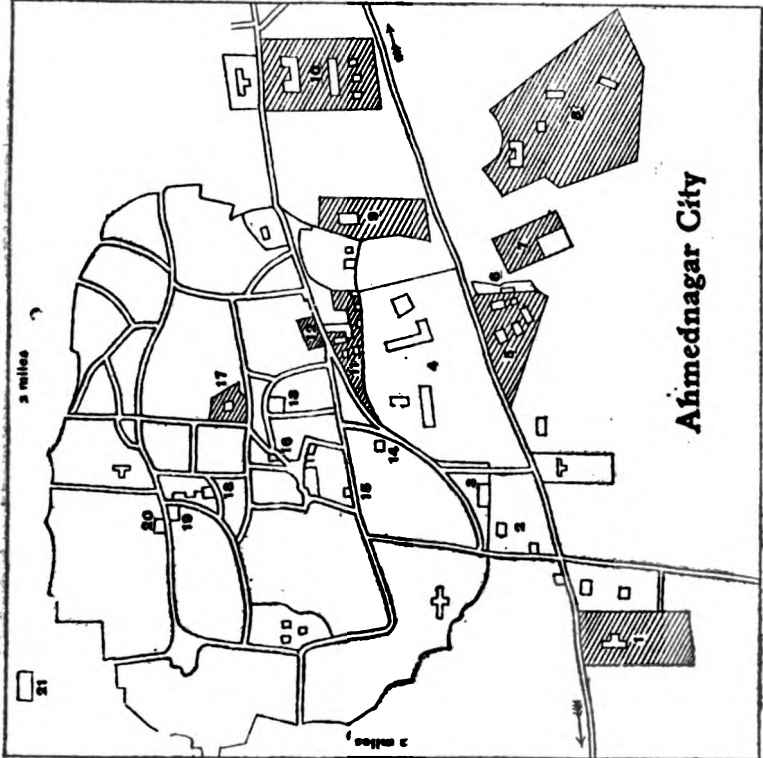
Rail-road opportunities. A very intelligent but a poor Moslem woman told me something of the hardships she endured in quarantine in a Mahommedan territory. She praised the British rule and said that in the British rule the lion and the lamb would dwell and eat together. I had a very good opportunity of telling her about Jesus the Messiah in whose reign such wonderful things were to happen. She seemed to know so much of Christ without knowing who he really was, and was happy to hear more about him. Another woman asked for my Bible and read parts of it, then sat talking with me. Before she got down at her destination, she said to me, 'Usually a railroad journey is so tiresome, but to-day the hours passed so pleasantly that I can hardly realise that I have reached my station.' I gave one of the gospels as a present to a Gujarathi woman who began to read it right away and then asked me the price. I told her it was only a trifle and I did not wish her to pay for it, but she insisted on paying. She was a widow, but was wealthy and carried on a business with the help of an agent. She promised to read the book through.

During the year I had to keep more than one patient in our home for operations which were quite successful. Several others I had to refuse as it is very inconvenient and almost impossible to undertake surgical cases and their after care in the dispensary without proper arrangement. I am looking forward to the time when the new dispensary building with a ward or two will be a reality. More than half the needed sum is already in hand. I trust that ere long the whole sum will be raised."

AHMEDNAGAR CITY.

The following are the missionaries stationed in Ahmednagar : Rev. R. A. Hume, D.D., and Mrs. Hume, Rev. and Mrs. H. G. Bissell, Rev. and Mrs. Edward Fairbank, Mr. and Mrs. D. C. Churchill, Rev. and Mrs. A. H. Clark, Rev. R. E. Hume, Ph.D., and Mrs. Hume, Mrs. C. Harding, Miss Bissell, Miss Gordon, Miss Moulton, Miss Ruth P. Hume, M.D., Miss Gates, Miss Eleanor Stephenson, M.D., and Miss Viles. Mr. Caleb Veal is superintendent of the Workshops in the Sir

- 1 Barton Hall
- 2 Malheda Girls' School
- 3 Williams House
- 4 Normal School and Bungalow
- 5 Mission House, Chasin House, and Alice House
- 6 Dr. Beaf's Ward
- 7 Mr. Churchill's Workshop and Rug Factory
- 8 Mission House and High School Dormitory
- 9 Mission House and Bible Women's Training Home
- 10 Women's Hospital
- 11 Mission House, Old 1st Church, Girls' School
- 12 Mission House
- 13 New 1st Church
- 14 Theological Seminary
- 15 Juna Bazaar Girls' School
- 16 Dr. Beaf's Dispensary
- 17 Mission High School
- 18 Dr. Ruth Hume's Dispensary
- 19 2nd Church
- 20 Saliwada Girls' School
- 21 Nabegeon School



AHMEDNAGAR CITY:—Population 38,300

Number of Churches	2	Number of Preachers	4
„ Communicants	1131	„ Biblewomen	16
„ Rec'd on profession		„ Schools	14
„ in 1907	76	„ Teachers	75
Total Christian Community	1571	„ Christian Pupils	921
Contributions for 1907 Rs.	1183	„ Non-Christian Pupils	581
„ = \$	394	„ Sunday Schools	10
Number of Pastors	2	„ S. S. Scholars	1215

D. M. Petit School, and Mrs. Wagentreiber has charge of the Lace Class in the Girls' School. Rev. Sawaleramji Salve is pastor of the First Church and Rev. Prasadrao Makasare is acting pastor of the Second Church.

DR. HUME writes :—"To the missionary the most vital consideration is the condition of the Indian Christian community. After thirty-three years of fellowship with this community in Ahmednagar I can thankfully say that Indian Christians here are not only far more numerous but are stronger in many respects. Many of them have a more spiritual conception of God. Funerals used to be sad and depressing. Now they are not unfrequently occasions of uplift and calm. The intelligence of the community as a whole is much higher and is rapidly advancing. Members of the community occupy a considerable variety of positions in society. But the community as a whole does not yet feel adequate responsibility for evangelizing their non-Christian neighbors. The greatest hindrance to creating a Christian atmosphere and Christian living is a wide-spread misapprehension of what the word Christian really means. The missionary and the pastor and the Indian Christian leader have as their most difficult problem making both the Christian and the non-Christian community understand that a true Christian is not one who is the child of Christians, nor one who is baptized, nor one connected with a Christian church, but one who really takes the help of the Lord Jesus Christ in his life.

Next to the question of the spiritual condition of the Christian community the most important subject for the missionary is the spiritual condition of the non-Christian community. I incline to believe that few persons can realize the extent and the vitality of the growth of Christian ideas, and even of Christian living in some sections of the non-Christians of India. The movement is not toward acceptance of the organized Christianity of the West. On the contrary for various reasons there is some aversion to many current western interpretations of spiritual truths and to modelling the Indian Church on the lines of any denomination. But there is wide-spread and growing reverence for the Lord Jesus Christ, much acceptance of Christian ideals, and considerable Christ-like living among those who do not take the Christian name.

For many years the Marathi Mission has had a standing committee on Union, or at least on closer relations, with other Christian denominations or Missions, the proposals of which Committee have accomplished nothing. In 1906 the Congregational and Presby-

terian Churches of South India united on the basis of loyalty to a simple creed and on a flexible system of administration, permitting considerable leeway to all the uniting bodies. Then the Western India Committee of the Presbyterian Church asked our Mission and the Union of the Churches of our Mission to appoint committees to confer with the synod of Western India. Both our Mission and the Ecclesiastical Union unanimously and heartily voted to favor the union of our Congregational Churches with the Presbyterian Churches on the basis on which the similar Churches united in South India. Our committees met the synod, which appointed a committee to report. It would be natural and suitable that Churches so much alike as these should unite to form a 'United Church of Western India.'

A year ago last October the New Church in Ahmednagar was finished and dedicated. It is proving most satisfactory and helpful. It is convenient, airy and beautiful. Its acoustic properties are good. It awakens reverential, worshipful feelings in those who attend its services. It is an inspiring experience to see it filled with a great congregation. It has been entirely paid for, and a small amount is available for any possible future expenses in connection with it. As soon as pressure of urgent work permits, it is hoped that a full printed report about its construction can be sent to all donors and friends.

One of the most hopeful Christian movements in India is the organization and work of an indigenous effort to carry on direct earnest Christian missionary work by a Society controlled and worked by Indian Christians. The first Mission of this Society was begun this year in the Montgomery District of the Punjab. Initial steps have been taken to open and work a second mission in Western India. The American Marathi Mission heartily offered them the Karjat taluka or country within the Southeastern corner of the Ahmednagar District and the Karmala taluka, which is the Northwestern corner of the Sholapur District and which adjoins Karjat. The National Society has accepted the offer and probably will begin work there before long. The Christians of the Ahmednagar and Sholapur Districts expect to supply the support of some workers of the National Society in this new field, and also personal work by occasional visits.

The present class of nineteen members had its second term of study from June to October of 1907. Because few of them have much knowledge of English, all the instruction was given in Marathi. A more faithful and satisfactory class has never studied in the institution.

They were earnest, spiritual-minded men who made good use of their opportunities. The instructors this term were Dr. R. A. Hume and Rev. N. V. Tilak. Rev. H. G. Bissell returned from furlough just as the term was closing.

In addition to class-work the students engaged in various kinds of Christian effort. On Sundays three students regularly went to minister to Churches of which they are acting pastors. Others went to neighboring villages or parts of the city. Some taught Sunday Schools for Christians or for Hindus. Our ideal is that every student shall get facility by regularly engaging in some work for (1) the young, (2) Christian adults, (3) non-Christians.

At the close of the term the men went to different Districts to engage in Mission work. Those whose work in this vacation shall have been commendable, and who *are not in debt*, will be permitted to return for one more term of study. The condition that freedom from debt is necessary for opportunity to study again in the Seminary is a useful stimulus. Usually a class receives training for five or six months of a year for three years. In June 1908 a new class will also be organized. It will consist of men, otherwise qualified, who have had a considerable English education. The amount of such education which will be required will depend on the candidates who may be proposed. It should be at the least having studied up to the Matriculation standard.

In general some attention will be given in three terms to the following departments of theological discipline, and to training for leadership in Christian work. The Bible and its Contents, Theology, the Significance and Relations of different Religions, History, Social Science, Philosophy, Pedagogy, Language, Homiletics and Pastoral Duties, and Practical Work. Additional information about future plans for this Seminary can be had by writing to Dr. R. A. Hume, Ahmednagar, for the Report for 1907.

In 1901 Dr. Klopsch of the *Christian Herald* newspaper of New York secured patrons for a large number of the famine children whom the Mission had taken into its care in the great famine of 1899-1901. First he undertook the support of these children for three years. Then he extended the term. Again for a further period he continued the support of the younger and brighter children. This support ended in the latter part of 1907. We can never adequately thank him and the *Christian Herald* patrons of the children for the generosity, fidelity, promptness and consideration with which they carried out, to the letter, in the most Christlike way, their great undertaking. Miss Emily Wheeler of Worcester, Mass., has also, through the Indian and Armenian Orphan Fund, rendered this Mission the most valuable aid

in the most regular and generous way, at the greatest personal exertion. Not a little of the most important work of the Mission for many years could not have been carried on except for these two indefatigable friends. Now that the regular gifts of the *Christian Herald* patrons are stopped we hope that the former friends of the children will continue in some way to help those who are unable to do anything for themselves. Many of the older children have received a good practical education, and are earning their own support. Some are useful Christian workers. Some are artizans. Most have done well.

As an expression of thankfulness to God for the suppression of the Sepoy Rebellion of 1856-1857, English Christians fifty years ago organized the Christian Vernacular Society for the production and spread of Christian literature and for the training of Christian teachers. In 1866 it organized a Normal School in Ahmednagar, under a most earnest missionary, Mr. J. S. Haig. Some years ago that Society changed its name from the Christian Vernacular Society to the Christian Literature Society and decided to devote all its attention to literature. Then soon after the death of Mr. Haig it gave up the Normal School. Our Mission has since carried on that Normal School. Lately the American Board has purchased for the use of the Mission the property of that school which, lying between parts of the property of the Mission on almost all sides, was essential to our work. The Mission is very grateful to the Prudential Committee and to the friends who enabled the Mission to acquire this property."

REV. HENRY FAIRBANK reports :—"This school was described at length in the report for 1906. I will repeat some of what was said in that report here.

Normal School. The Normal School has a practising school connected with it called the Model School. The Model School has five classes, including the infant class. Boys graduating from the Model School are admitted to the first standard in the Normal School or to the first standard in the Mission High School. In the Normal School there are four classes, which take up the studies laid down in Government Standards V and VI. Boys who have done their work creditably are sent up to the Government Vernacular School Final Examination. The studies pursued in these standards are reading, writing, arithmetic, plane geometry, Indian history, the native method of book-keeping, the Bible, geography. Reading includes a thorough course in reading Marathi script, called Modi. Besides the work done on these studies, a certain number of boys from the three higher classes go down into the Model School every day in turn, to help in the teaching there, and thus get familiar with methods of teaching. The boys in

the highest class spend two hours a day in teaching groups of boys from the Model School under the superintendence of experienced teachers. All the work in the school is done in the Marathi language. The boys are from 15 to 20 years of age. In connection with the school there is a hostel, where at the present time about 65 boys are housed and boarded.

This school has been in the past the training school for the workers in connection with the Mission. The great majority of teachers in the primary schools of Missions in the Marathi country are graduates of the Normal School. The teachers in the employ of the American Mission who showed special faithfulness and ability, have been selected from time to time to be trained in the Theological Seminary, and others were made preachers without being sent to the Seminary, so that the great majority of the Christian workers in connection with our Mission have been graduates of this school.

Of late years this school has been put into a rather secondary position, not because of any desire of the missionaries to neglect it, for most of them believe thoroughly in it, and are most desirous to have it prosper. But the coming in of English education, and the superior rewards in the reach of those who know English, have made it almost impossible to get very bright boys for the Normal School. Any boy with a really good mind goes to the High School, and those who cannot get along in English are *condemned* to the Normal School. If by any chance a boy with good ability gets into the Normal School there is every effort made to have him leave and take up English. This at least has been the tendency. We cannot say that it is wrong for a boy and those interested in him, to strive for the education that will yield a higher pay and wield more influence, but the effect on the village schools of our Mission will be disastrous if we cannot get these Normal School students. We must have those who are trained in the vernacular for these schools, and they must be men who have a smaller salary than those get who know English. One remedy is just now looming up, and that is that there are many boys to be educated, and fees for English are high, so that those who cannot pay these high fees, are obliged to go into schools that do not cost so much.

A few statistics showing the number of workers that have graduated from this school, and the number of Missions with which they have been connected, will show the position that this school has held in the past, and still holds. There have been graduated from the school 870 young men, of whom 103 have become preachers, and 42 have become pastors of Churches. They are connected to-day with the Church Missionary Society, The United Free Church Mission, The American Presbyterian Mission of Kolhapur, The Canadian Presbyterian Mission,



Normal School Teachers.

The Methodist Mission, The Christian Alliance Mission, and in fact all of the Missions that are working to-day in the Marathi speaking country."

REV. H. G. BISSELL gives the following impressions on his return from a two and a half year furlough :—"Close on our return came the

First Impressions. semi-annual Mission Meetings when the whole Mission force met in Ahmednagar for prayer, and planning for conference and consecration. Then the three days convention of native churches followed, bringing the foreign and Indian workers together in platform, in pew, and in personal touch with the spirit of God. One could not hope for a better time of return than this. The inspiration of fellowships, of facts and forces now new in India, the inspiration of new problems and hard questions, and of a work surely gaining ground was all there, a power pushing one out among the people to win them to God: it could be felt all the time. If possible let the returning or new missionary come to his field at such a time. The memories of such first weeks will stay by him the rest of his days.

It is but a little over two months since we landed, but it seems as if we had never been away, except for many significant changes. The Churches in Bombay and Ahmednagar have been completed in our absence. Mrs. Bissell, Sr., and Mrs. Henry Fairbank are no longer in the flesh with the force on this field. Institutions are gaining strength and efficiency with reorganization. Latent Indian talent is more in evidence. A National Home Missionary Society has been formed and is about to take over two outstations heretofore managed by this Mission. Influential, well-to-do, educated converts and inquirers are increasing in number. Mission and Church union is being discussed by foreigners and Indians in Western India. The hunger for higher education is more manifest; more pupils from our schools, boys and girls, are climbing higher the ladder of learning, and passing advanced Government examinations. The professions and trades are of increasing interest. The Mission has proposed to push its evangelistic work, evidently in response to a plainly discerned need and call. The Mission force has been strengthened by new families and ladies recently sent out. The so-called 'Normal School Property' at Ahmednagar has been purchased by the Board. Could those at home who have given however little or much toward any Gospel enterprise in such a land, really see even a part of the good their gifts accomplish, they would feel happy and grateful.

With gratitude for all the past blessings God has bestowed through whatever channel, and with faith in His unfailing love for the future, we again join these rejoicing co-laborers in Christ."

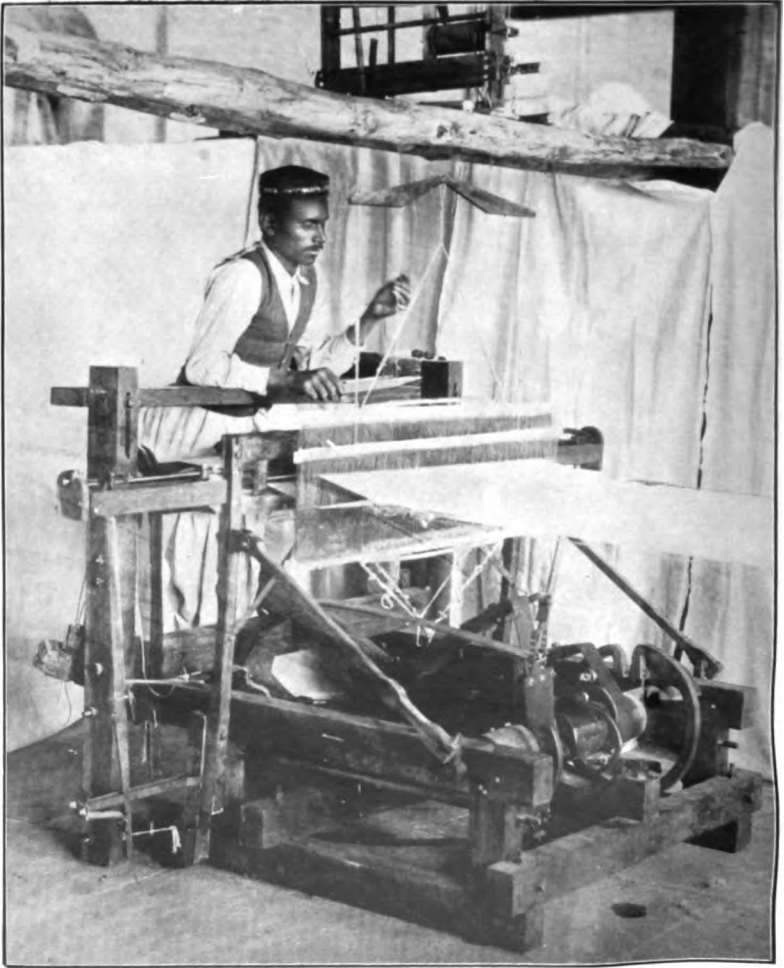
REV. EDWARD FAIRBANK reports :—“ In April last the Mission appointed us temporarily to the charge of the High School at Ahmednagar, a work just laid down by Mr. and Mrs. Smith. We took charge on the 1st of July. We found in the High School and Industrial School an attendance of five hundred boys, including two hundred and forty boarders, many of whom were children taken in during the famine. Mrs. Fairbank was given charge of the dormitory, Harris Hall, situated outside of the city about a mile away from the High School and Industrial School. Besides the care of the dormitory she has classes in singing, Bible and a catechumens' class. The correspondence for the famine children and others is very large and occupies much time.

During the past three months the boys of the Endeavor Societies have been very much interested in going out Saturday nights to the adjoining villages to sing and preach to the people. Bands have gone to nearly all the villages in the immediate vicinity of this city and have made reports of real interest. The Societies are also conducting in the city a Sunday School for Hindu Children.

Here in the High School I found a Vernacular School of 140 boys manned by six teachers, a Middle School of 150 boys recruited from the Vernacular School and City Schools, with six teachers, and a High School department of 130 pupils conducted by eight teachers.

The Industrial School is attended by pupils from the three schools above mentioned and has five departments :—(1) Over 50 pupils attend the carpentry and manual training classes, (2) about 40 attend the embossing department, (3) 10 attend the metal smithing department, (4) nearly 90 are in the rug and carpet weaving department, (5) and 40 are engaged in connection with the weaving and experimental department under Mr. D. C. Churchill. The High School, in its three sections, and the Industrial School in its five departments have been recently examined and the work has been declared by the Government Inspectors to be thoroughly satisfactory.”

MR. CHURCHILL writes of his work :—“ Six years ago I started a Weaving School under commission from the Mission. We undertook weaving because next to farming it was the most important industry in India. The commission was to ‘find or produce’ a loom suitable to the needs of Indians in Ahmednagar. We could not find one and are still hunting. Then we tried to produce one. Two years after we began we had a loom that worked fairly well on certain kinds of coarse cloth. This sold readily in the bazaar. This loom received the first prize, a gold medal, in the largest competition of the kind yet held in



**Mr. Churchill's New Loom, 1908 Model
(50 yards in 8 hours Patent applied for.)**

India. But, except in weaving coarse cloth, that loom has disappointed me. There has been a tremendous demand for it all over India. But we had to stop selling it so that my time should be used in producing something more suitable for our immediate Ahmednagar public, and in organizing and conducting the weaving school.

Government rewarded us for our past efforts by appropriating Rs. 22,000 for a building and equipment. Last June we moved from the borrowed quarters, where most of our work had been done, into a new three story building adjoining the Sir D. M. Petit Industrial School, and the Machine Shop has been somewhat modified to suit our needs. Since then we have experimented, carried on the weaving school as usual, and in general have been fitting up and adapting our old machinery to the new circumstances.

There have been two encouraging features in this year's work. Two small factories have been started among the natives independently of us. These use our machinery, and they are asking for our trained boys to come and work them. One of the factories was started secretly fearing that we would see them copying and using our looms and would object. The other is a small joint stock company.

The other encouraging feature is that we have produced another loom which eliminates the chief defect of the old one. This is adaptable to almost all the kinds of cloth that India produces.

New Loom.

Incidentally, it nearly doubles the output of the old loom.

The chief defect of the old loom has been that it proved suitable only for comparatively coarse cloth, of about a yard in width. It has been used widely and with much success in various parts of the country for this purpose, and still holds the field in its class. The new loom seems to be suitable to cover the remaining fields in hand weaving. It is abundantly fast enough to compete with the power mills in those fields where hand woven cloth is at a premium. Because of the wide copying of the first loom we are taking out patents on the second. This is in order not to restrict its general introduction, but to protect ourselves from being possibly deprived of the control and use of our products by others. The warping and winding and dressing machines are all under experiment, and are fairly suitable machines.

The continued demand for cloth at good rates encourages us to believe that we are teaching our boys to earn a living. This year all our cloth was spoken for eight months in advance with the promise that the price would rise, if the price of yarn rose, in the same proportion. We make only such cloth as the people of India want and are willing to pay for.

The Weaving Department consists of—

1. A Weaving School, where twenty-five boys and girls are taught to weave.
2. A Carpentry Department, where looms and weaving apparatus are designed and constructed.
3. A Machine Shop, where anything needed for the above can be made, and in which all our machinery can be kept in running order. Incidentally many boys are learning the trade.
4. A Smithy, where all our smith work is done by boys taught here.

The last three departments are known as our experimental department and are run separately from the Weaving School."

MRs. R. A. HUME writes :—" There have been ten Biblewomen and seven assistants or Bible readers working in Ahmednagar this year. The women go to their work in the afternoon five days in the

Biblewomen.

week. On the Sabbath they teach in the Sunday School. Three days in the week they attend a class for Bible-study. Other educated Christian women attend the class for their own personal profit. At the time when the theological students are in the city their wives also attend. The class then numbers forty. This year the books of Genesis and Luke have been studied, three chapters have been committed to memory, new hymns have been learned, and new tunes have been taught. Since, they have had public examinations on the books studied. After each examination the Biblewomen have given reports of the work they have done.

Eleven classes of women, Christian and Hindu, are taught daily in Ahmednagar city by the Biblewomen and Bible readers. Those who attend these classes live in communities of various castes in and out of the city. The order of teaching is : first, verses of a given chapter ; then a Christian hymn, usually a native metre, is taught and sung daily ; the meaning of the hymn is also explained ; then Bible stories are taught, and a small catechism ; the latter is valuable for explaining Christian truths. New women are taught the commandments and the Lord's Prayer. Over two hundred women are attending these classes in Ahmednagar city. We are satisfied that the class system is an excellent one. It combines the evangelistic and the educational sides of the work. The Biblewomen are especially urged to strive to form such classes in the homes of the higher castes this year. Many homes are open to us through the girls attending Mission schools and also in connection with the medical work.

In conversation with the Hindus our Biblewomen are often able to give them a different point of view even in regard to their private and other affairs. This point of view they could not get from their own people, because on the whole their people look at things in a contracted way. Contact with the Biblewomen makes them broader and shakes their belief in their superstitions. Also the Hindu women get helpful suggestions as to the right thing to do for sick or ailing children or concerning family quarrels and disputes. The Hindu women learn to look to these Biblewomen as their advisors and friends.

Unusually interesting reports come from the Biblewomen working in the hospital and dispensary. Bhagubai,

Interesting incidents. the especial woman for that work, is tactful in her talk with the patients and also an extremely interesting speaker. Stories of the way in which she has brought home spiritual truth to those who have come for bodily healing is like listening to a fascinating story book. Prejudice and fear are broken down, and those who leave to go home after some help or after an operation always bring in others,

Again the Biblewomen seek to help those who come to them in trouble. A woman of the weaver caste had been turned away by her drunken husband. She had no family friends to whom she could go in the city ; so she came to one of our good Christian women in Ahmednagar for protection. That woman took her and her three children and sent them for shelter to the missionary. She was given work (weaving) in a Mission institution. Later her husband joined her, and within a year and a half the whole family has entered into covenant with the Church.

Again, a mother and daughter desirous of joining the Church and living Christian lives came to some of our Christian people for shelter and counsel. They also were sent to the missionaries, and both are now in fellowship with the Christian Church.

At the initiative of Dr. Ruth Hume a number of Christian women of the Church with the Biblewomen as leaders began voluntary Christian service in visiting the homes where the lady doctors had won friends and had made them glad to hear spiritual messages. This led to the forming of a Home Missionary Society, which has become auxiliary to the Indian National Missionary Society. They are very enthusiastic and faithful, and have undertaken to supply the pay of a Biblewoman in a Home Missionary District.

At the present there are twelve women in the Home, of whom two are non-Christians. During the year two have entered into covenant with the Church. They have daily Bible lessons and one

Chapin Home.

secular subject. Most of the women are now working at lace-making. The Home has been overfull during the year, and vacancies are promptly filled."

Mrs. CHURCHILL reports :—"On October 24th were held the graduating exercises of the Training School for Biblewomen, at the completion of the three years' course. The class was questioned on

**Bible Woman's
Training School.**

the Bible lessons and other studies it had had during the year. At the close of the exercises two women read papers on appointed subjects, for which all the class had competed. The women themselves had selected these two as being the best. Out of the fourteen who started in the class, only eight were able to complete the course. They were all exceptionally well qualified young women. Nearly all of them read and understand English. Previous to their taking this course, most of them had had experience in teaching. During the year they have been out with the older Biblewomen twice a week, visiting homes in the city, teaching Bible classes and the women who cook in the dormitories, besides visiting the sick in the hospital. The few visits I have been able to make with them have impressed upon me how 'all round' a person the Biblewoman must needs be if she is truly successful. Aside from a winning personality she must have a good voice and some idea of music, and she must talk correctly and intelligently. In some cases the entrance into high caste homes has been effected by a knowledge of fine sewing and fancy work. Tact and patience and ingenuity are of course essential.

The new class begins in January. 17 young women have already applied for admittance and the outlook is promising. Besides the regular lectures and classes there are to be sewing, singing and elocution classes and simple talks on physiology and hygiene.

Nearly all the members of the graduating class have begun work in various stations of the Mission."

MISS BISSELL reports :—"As a year draws again to its close the question recurs to one's mind, in connection with the three day schools for girls in the city, what have these schools really done for

Hindu Girls' School.

these girls besides acquainting them with the subjects usually taught in elementary schools? For the fourteen teachers in these schools have not always all been faithful, nor always all done their best. And yet with gladness we may truly answer thus. To the older pupils, those who must leave us soon, it has brought a lasting conviction that 'God is Love;' an abiding affection for Jesus Christ as the Babe in a manger, and the Child travelling with parents to observe a religious festival in a distant city; and a growing interest in Him as a revealer of God's

love and purposes. Eagerly and with real enjoyment have they learned the new songs and hymns, and listened to the weekly stories—ranging from the pure fun of ‘Henny Penny,’ and the ‘Locust that went in and took away another grain of corn,’ through the descriptions of the earth, the moon and the sun, to those told reverently of our Lord’s life on earth.

‘No, Bai, don’t give us a holiday,’ one of these elder girls said once, when some of the younger ones were clamoring for one; ‘there’s nothing to do at home, and the day seems very long without school.’ To some of the younger people the year has brought much the same message as to the elder ones, though in a lesser degree. To several it has meant a real effort to conquer naughty ways, to others less selfishness, and to the greater number a uniting interest in each other. And despite the failures and disappointments it has been worth while.

This sixteen page magazine has been through trying ordeals the past year. The editor lost one of her assistants and has been unable to replace him. Because the press was dilatory in the extreme, the services of another press were sought which, as far as the dilatoriness was concerned, proved but a leap from the frying-pan into the fire! However, the magazine has emerged from its trial in an improved form, and the event has shown that it has many warm friends who watch eagerly for its monthly issue.

The character of this home is gradually changing. The number of young girls is less every year, and older ones are taking their places. These are mainly women who used formerly to be sent to Pandita Ramabai’s home in Kedgaon. They are engaged in different industries, lace making, sewing, cooking, etc., but are under the general care of matrons, and attend the noon Bible lesson, conducted by Mrs. Hume.”

Miss GORDON writes:—“Two years ago when the Barton Hall Orphanage was disbanded and the girls put into the Girls’ School, the change increased both the Vernacular and Anglo-Vernacular departments so much that the Girls’ School building would barely accommodate one department. So it was thought best to bring the Anglo-Vernacular department to Barton Hall. This is a two storied building which was intended to accommodate one hundred boys—the upstairs to be used as a school and the downstairs as sleeping rooms. To accommodate the Anglo-Vernacular department of two hundred or more girls, the whole building had to be taken for the school. A temporary room was put up for the girls’ boxes, and except when it has

rained or has been too cold, the girls have slept out in the enclosed court yard in front of the school and have eaten on the verandahs or in the shade of the building. Barton Hall is a fine building in itself and capital for the purpose for which it was intended, but too small for its present use and too far from town for the day pupils and teachers, to say nothing of the missionary in charge, who ought to be able to look in on the girls at all hours. In such cramped quarters one is not able to have the order nor convenience such a school should have. Apart from these drawbacks, it was into a very attractive, well arranged and well classified school that I came early in January.

There are twelve teachers on the staff. The year opened with 225 girls on the roll. 33 have come in during the year, and 68 have left. Of these, three, while still living in the dormitory, go to our High School to continue their studies ; seven have gone to take kindergarten training in Sholapur; one to take a normal training in Poona ; two to teach, two to learn nursing ; fifteen have gone into the Lace Department where we hope they will soon be able to support themselves ; about twenty have married, and gone to homes of their own. Thirty five have united with the Church during the year. The S. S. Union has a graded examination once a year which all Sunday School scholars are encouraged to take. One of the Anglo-Vernacular girls came second in her grade and has received a silver medal from the Union.

Two girls were sent up for the Government High School Scholarships examination. This is a yearly examination held in large centers. Three scholarships are given in the Ahmednagar District. One is open to all, one to Mohammedans, and one to the depressed classes. One of our girls was successful in getting a scholarship from the last named class. This means that she will have Rs. 5 a month for four years if she continues in school. There are 120 in the boarding department. These girls do all their own grinding and wash their colored clothes ; take turns at cooking, bringing water and sweeping ; and make their own skirts and jackets. The girls in the boarding department have an enthusiastic C. E. Society. The girls preside over their own meetings, and do it very well. They are not only being helped themselves, but are learning to help others. The spirit of the school is good. A number of the girls are very responsive and are eager to do what is right and to help where they can. It has been a great pleasure to work with them. It does seem as if we may expect great things of them in the days to come, and find them in places of responsibility and as leaders in the Christian community."

MISS GATES writes as follows :—"The Vernacular Department of the Girls' School includes the **Kindergarten** and four Vernacular standards. It has had on its rolls for the past year 192 students. 43 of these were Alice House girls, 104 were in the school boarding department and 45 from outside houses. In ages they range from three to fourteen years. There has been one Parsee girl who has attended regularly. Of the eleven teachers on the staff three are Brahmins. Ten of the girls have left during the year, one has been married and two have died. At the communion service in July nine united with the church. These had been under special instruction for nearly a year. Five small houses placed close together make the homes for the boarding school pupils, each of whom has her own share in the home duties. They bring the water, do nearly all their own grinding, cooking and making of clothes. The girls have for the most part been very well and we have had no case of serious illness.

The two societies of Christian Endeavor have held their regular meetings and have given the money they raised to the Indian National Association.

There were 127 women and girls in the Lace School. 52 of these are all-day workers, receiving only an hour of instruction. The other 75 are taught regularly in school, and learn lace for an hour or two out of hours. Of the all-day workers, nearly all earn their own living. A few women are working at lace in their villages. Mrs. Wagentreiber has 115 working patterns in different kinds of laces, —Maltese, Bude and Ceylonese."

The following report comes from DR. RUTH HUME and DR. STEPHENSON :—"Dr. Stephenson has taken charge of the dispensary in the heart of the city and opened it for patients six days a week instead of four, with a corresponding marked increase of attendance. She has also a share in the care of the hospital patients ; is responsible for the sick in the girls' boarding schools ; is consultant for the medical assistant in charge of the boys' schools since Dr. Beals left Ahmednagar, advising him not only for the boys, but also to some extent in his private practice ; and has a considerable out-practice. Dr. Ruth Hume with Miss Campbell is mainly responsible for the hospital besides some schools and out-practice. The new house close to the hospital, as shown in the picture, adds not merely to comfort, but much to efficiency, because we can deal promptly with an emer

gency at any hour of the day or night. Miss Campbell has continued to train the nurses. Some who were discouragingly dull are proving unexpectedly good nurses.

We have been much pleased to have patients come from distant places for treatment. One woman came 900 miles. She was unwilling to stay in the hospital and asked for treatment at a private house. Although it was difficult to do as much there as in the hospital, after several weeks she was well. Just before returning home a party consisting of her husband, another male relative, the patient herself, three other women and two children made a formal call to take leave, give thanks and invite us to visit them in the native state where the husband is high in the counsels of the prince.

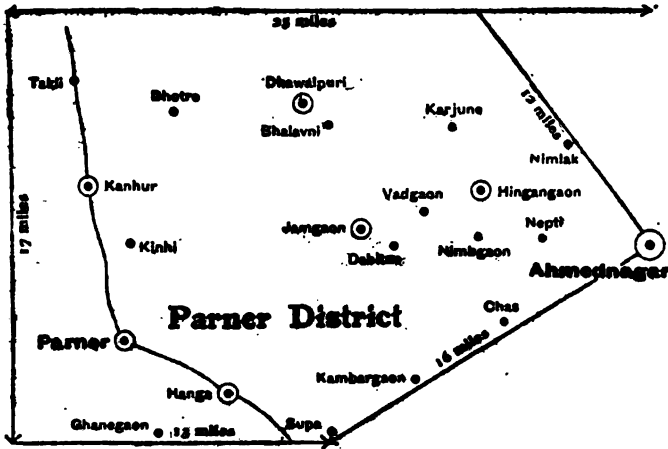
We have the refined Brahmans and also the poor, ignorant women, coarse in speech and thought, who have had so little that gratitude even is a feeling they hardly own and whose talk is too vile to listen to. But their diseased bodies give opportunity for healing, and we long that when they leave, it may be said that their souls as well as their bodies are 'much improved.' Bhagubai, the earnest and effective Biblewoman, is happy in being able to reach so many with the message of Christ. Homes in the city are surely showing a different attitude to Christianity because the women in them come in contact with Christian women, and this is true not in Ahmednagar alone. Forty miles away Dr. Hume happened to be walking along a riverbed, when a woman recognized her. She proved to have been a patient in the hospital, when her child had been saved. And in a small village near by, to her surprise, a woman greeted her with 'Salaam, Ruth Bai.' She also had been a patient. Dr. Hume went to another village twelve miles from Ahmednagar in response to an urgent call, taking a nurse to give the chloroform. After doing what was necessary for the patient, as they were about to return home a woman came rushing up and said, 'Don't you remember me? You helped me in my trouble and my baby was born in the hospital.' So we are glad and grateful that our work reaches the sick not only in Ahmednagar, but also in many, many villages around."

THE PARNER DISTRICT.

The Parner District is under the charge of Rev. R. A. HUME, D.D., who writes:—"No one in America should imagine that most of the work of this Mission is done by foreign missionaries.

Indian Workers.

Administration, personal inspiration of Indian workers, and a little hand-to-hand work comes to the missionary. But the daily, regular work for men, women and children, in churches, schools, and in the various relations of



PARNER DISTRICT:—Population 71,000.

Number of Villages in District - - - - -	125	Number of Pastors - - - - -	5
Number of Churches - - - - -	6	" Preachers - - - - -	2
" Communicants - - - - -	458	" Biblewomen - - - - -	1
" Rec'd on profession in 1907 - - - - -	15	" Schools - - - - -	19
Total Christian Community	899	" Teachers - - - - -	20
Contributions for 1907	Rs. 563	" Christian Pupils - - - - -	69
	= \$ 188	" Non-Christian Pupils - - - - -	233
Biblewomen reside at Kanhur, Jambgaon, and Bhalavani.		" Sunday Schools - - - - -	19
		" S.S. Scholars - - - - -	335

life, social, spiritual, economic, physical, is done by unnamed and sometimes solitary pastor, preacher, teacher and Biblewoman in the scores of towns which make the parish of this Mission. I offer my appreciation of the thirty-five men and two women whose fellow-workers I am in the Parner District. With so few advantages and aids as they possess they are worthy of great praise, and He who seeth in secret will one day praise them openly. I earnestly desire to see the District superintended by an Indian Christian leader.

For two years the State St. Church of Portland, Maine, has supplied \$1116, *i.e.*, just one half of the estimates sent by the Mission for the requirements of the Parner District in my charge. The Prudential Committee has felt able to appropriate only 45% of those estimates. The 5% extra which came from the State St. Church have been a great help. But even more so have been many appreciative and sympathetic letters from members of the Church to the workers. Many of these letters have been read aloud to all the workers at their monthly gatherings, and have given these workers an inspiring sense of fellowship with those who send the money. The pastor has been a true brother and yoke-fellow of mine.

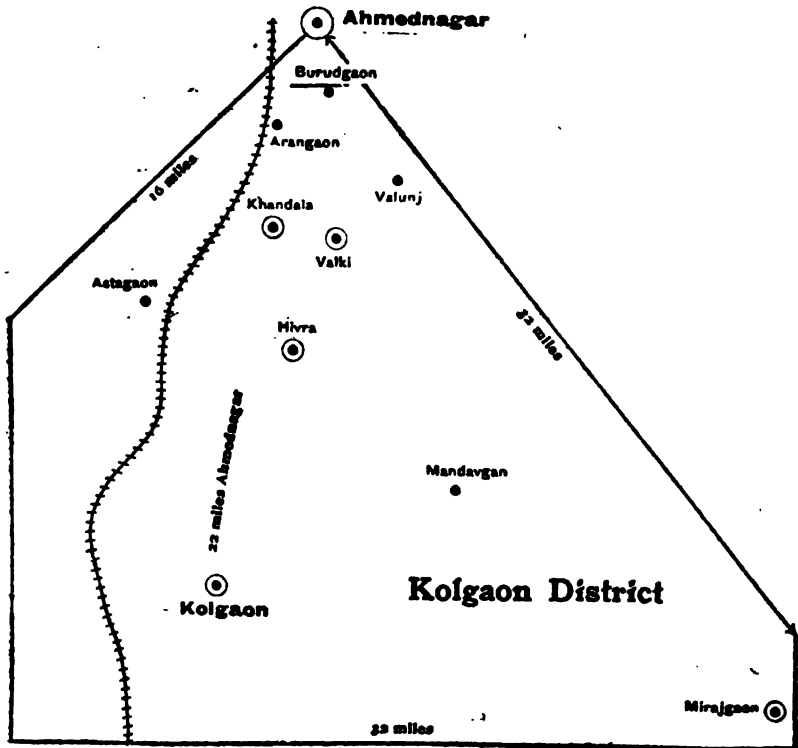
The United Church of New Haven has been most generous and helpful in the support of the Ahmednagar Theological Seminary. The Central Church of Worcester, Mass., has continued to count me as their missionary pastor and to supply my allowances, and correspondence with the church has made the relation a vital and helpful one."

THE KOLGAON DISTRICT

DR. HUME reports :—"During Mr. Bissell's absence on furlough I had the general superintendence of what is known as the Kolgaon District, South of Ahmednagar city. But most of the real superintendence was done by Rev. Balwantrao Uzgare, who did his work with faithfulness, prudence and effectiveness. So, now, though Mr. Bissell resumes general superintendence of that District, the Mission has made Rev. Balwantrao assistant superintendent. Few things give missionaries so much satisfaction as having Indian Christians prove worthy of leadership. The entire force in that District was faithful and the work made advance. The work is under special obligations to friends like Mr. and Mrs. Werner, Mr. and Mrs. Axtell and Mrs. Buffington."



Workers in Kolgaon District.



KOLGAON DISTRICT:—Population 53,000.

Number of Villages in District	-	90	Number of Pastors	-	-	-	1
„ „ Churches	-	5	„ „ Preachers	-	-	-	1
„ „ Communicants	-	290	„ „ Biblewomen	-	-	-	5
„ Rec'd on Profession in 1907	11		„ „ Schools	-	-	-	13
Total Christian Community	-	596	„ „ Teachers	-	-	-	17
Contributions for 1907	Rs. 280 = \$ 93.		„ „ Christian Pupils	-	-	-	72
Biblewomen reside at Kolgaon, Mirajgaon, Arangaon, Valki, Mandavgan, Hivare and Valunj.			„ „ Non-Christian Pupils	-	-	-	250
			„ „ Sunday Schools	-	-	-	16
			„ „ S.S. Scholars	-	-	-	544

THE JEUR DISTRICT.

MISS MOULTON writes :—"The use of a magic lantern this year, and a large number of beautiful colored slides,

Magic Lantern. has given more genuine pleasure than any other work in the District. Bhaurao has

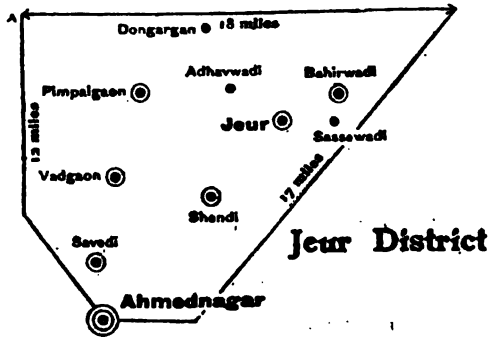
usually been one of the speakers, though the other workers have helped too. In some villages the people had never seen pictures shown that way, and seeing, they were filled with wonder. In almost every place there were large and attentive audiences, and they listened quietly as the preachers explained the pictures and drew lessons from them. Usually the curtain was put up against an outside wall in the village, and the crowd would gather in the square before it. Sometimes in windy weather we would seek the shelter of a rest house, but that always limited the number that could see the pictures. Just before Christmas there were a number of times when the pictures shown were only those that were about Christ—from the shepherds watching their flocks to the crucifixion and the ascension. Only in one village was the gathering ever disturbed and then the trouble came from but few people. The most of the villages are very friendly.

As usual this year a large number of preachers and teachers gathered at Dongargan at the time of the annual fair. There was a new feature in the way of working, for many carried musical instruments. As they marched through the crowd they played and sang Christian songs. Occasionally they would stop and preach to a company which cared to listen. But the singing and the playing were especially appreciated.

For the uneducated Christian who lives in a small village and who is not interested in educating his daughter, it is natural to follow the example of his Hindu neighbours and wish to marry off his daughter before she is twelve years old. Legally he cannot do it. So he is tempted to marry her according to the Hindu way. In the district this year there have been some so married. Twice however the attempt was known in time to prevent it. In one case the widowed mother was persuaded to let the daughter be taken into Ahmednagar and have the question of her marriage be settled by arbitration. In another case they agreed to an engagement as a compromise.

One of the teachers that has been teaching the last four years in the District is a cripple that Mrs. Bissell en-

Enterprising Cripple. couraged to stay in the village school through the 4th Standard. Then she put him in a neighboring village where he had a good school, first, under a tree; then, in a grass hut. He had in this school boys in the 4th standard, which he could not teach well. In spite of disadvantages he



JEUR DISTRICT:—Population 17,500.

Number of Villages in District - 30	Number of Preachers - - 2
„ Churches - 6	„ Biblewomen - 2
„ Communicants - 431	„ Schools - - 8
„ Rec'd on Profession	„ Teachers - - 11
in 1907 - - 5	„ Christian Pupils 71
Total Christian Community - 765	„ Non-Christian
Contributions for 1907 Rs. 155	Pupils - - 136
= \$52.00	„ Sunday Schools - 8
Number of Pastors - - 1	„ S.S. Scholars - 262

commanded the respect of all who knew him. It seemed as though he were a young man who would profit by further training. So this year he has been studying in the Normal School, fitting himself to do his work better. He has been much older than the rest of the boys, but he has not minded that in his desire to learn more.

The hard times in the District this year have caused many families to move elsewhere in search of work. This has made a difference in the attendance in the schools. In one village where there has been a large attendance of caste boys, there is an effort made by the leading men of the village to have a Brahman master put in under the Christian master. They promise 100 boys at once if such a change should be made."

THE VADALA DISTRICT.

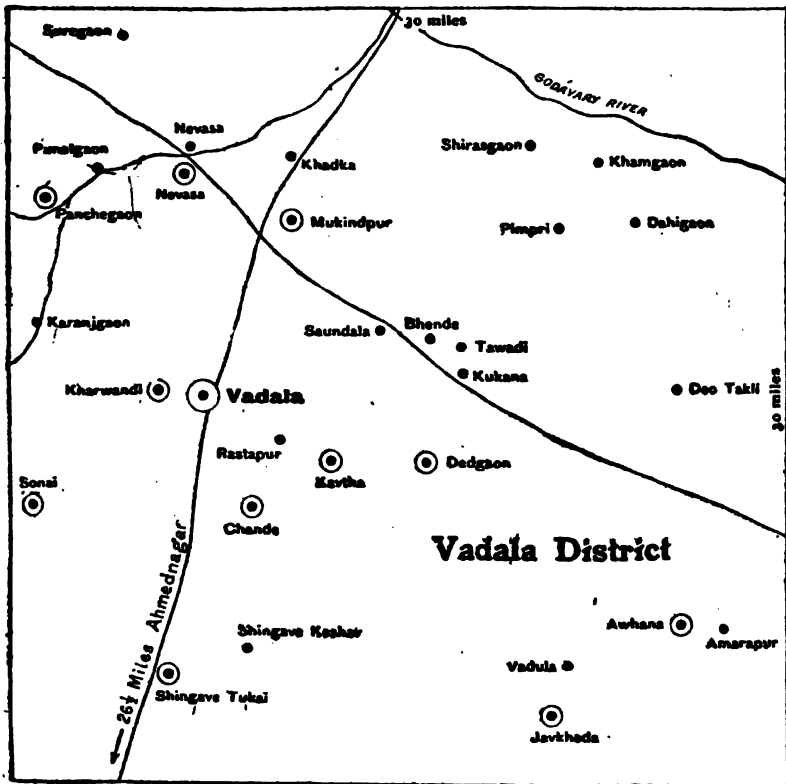
The first of the year Rev. and Mrs. Edward Fairbank and Rev. and Mrs. A. H. Clark were stationed in Vadala. In June the Mission asked Mr. and Mrs. Fairbank to go into Ahmednagar to take charge of the Mission High School. This left all the work of the Vadala District upon Mr. Clark. In October Mr. and Mrs. Clark were transferred to Ahmednagar, where Mr. Clark was given the work in the Normal School. At that same meeting Rev. Henry Fairbank and Mr. and Mrs. C. H. Burr were transferred to Vadala. The pastor of the Church is Rev. Shetiba Gaikwad.

Rev. EDWARD FAIRBANK reports on the first six months' work in Vadala as follows :—

"In the early part of the year I had unusual opportunity for touring among the villages. More than two months

Tours.

were given to this special line of work. Every village where work is being carried on was visited, and a great deal of preaching was done both among Christians and among Hindus. My special object in this tour was a careful study of the village Mission school. In an experience of fourteen years of Mission work in India I know of no agency better fitted for evangelising and uplifting the village people of this part of the country. The introduction of a school is invariably followed within a year or six months by baptisms from the adult population. Moreover up to within recent years our schools have seldom been attended by Kunabi (agriculturists) children. The pupils have been almost exclusively from the outcaste population, with the result that the Christians are from those castes. But latterly we have been very much gratified to find our schools more and more attended by children from all the castes represented in the villages. In many places the most urgent



VADALA DISTRICT :—Population 60,000.

Number of Villages in District	- 152	Number of Schools	- - - 31
" Churches	- - 12	" Teachers	- - - 50
" Communicants	- - 1758	" Christian Pupils	- 507
" Rec'd on Profession		" Non-Christian Pupils	498
in 1907	- - - 76	" Sunday Schools	- 30
Total Christian Community	- 3469	" S. S. Scholars	- - 1010
Contributions for 1907	Rs. 817		
	= \$272.	Biblewomen reside at Vadala,	
Number of Pastors	- - - 8	Dedgaon and Kharvandi.	
" Preachers	- - - 4	No resident worker lives at	
" Biblewomen	- - - 7	Amarapur, Surgeon or Sonai.	

requests for our Mission schools have come from agriculturists, the backbone of India's population. The children from these castes formerly refused to come to the Mission school when it was held within the precincts of outcaste sections. But latterly even this barrier has been thrown aside. One school that I visited, for example, was in the Mahar rest house. Here were forty-two children, of whom only ten were outcastes and the rest were all from the good castes represented in the village, most of them agriculturists. That school has not been a mushroom growth, but has been carried on under these conditions for the last three years and more. Here is our enlarged and enlarging opportunity. We must make more of our village schools. Christian truth can be better and more effectually instilled into the minds of the young in these schools by the daily Bible lesson and the consistent faithful life of the Christian teacher, than in any other way. The work becomes permanent. The result is seen not only in the lives of the pupils, but the parents as well as others in the village are impressed and influenced by the living truth.

In this tour I was surprised over and over again by the interest of the higher caste people in Christianity. At one village I was unable to go and preach the very first night after pitching my tent. **Interest among High Castes.** The next day a deputation from the village waited on me to urge my coming that night. They said they would gather the people and then send me word so that I would lose no time. When I was called and went to the place I found a large audience, the most attentive gathering that I have ever preached to in the open air. They listened most intently as I told them just what the Christian life meant to me and why I was so anxious to have them accept Christ. I came away convinced that there are men among the higher castes that are near the Kingdom of God. Again in an adjoining village I was invited to come and meet the people. I was late in reaching the village and found over a hundred people waiting for me with all arrangements made so that I might speak to them. Most of them were from the village, of good caste. I spoke to them of the essentials of the Christian life. Native ejaculations interspersed throughout my talk showed interest and openness to the truth. After I closed, the leading agriculturist of the village, a well-to-do farmer, said to me, 'That truth appeals to us. We can not help believing it.'

On this same tour I had occasion to go to one of the county (taluka) seats in the Vadala District. Here I called on the chief magistrate of the taluka. He was a Brahman. On entering the court of his house I was asked to take

A Searcher after Truth. a seat on the inner verandah. Here was a

table and a chair. On the table was a book. Out of curiosity I picked it up to see what it was. To my surprise I found it to be a New Testament. After our business conversation was over the magistrate himself introduced the topic of religion, and said that a Christian friend of his had sent him the New Testament to read. He had been interested in it and wanted to ask some questions. We had a long talk over some things that perplexed him and he showed his keen interest in the subject. A few months later I heard of his death. But it seems that at the time of his death he sent for one of our Christian teachers who happened to be in town. This teacher was from one of the despised outcastes. The Brahman magistrate asked him to pray for him as he felt that he was dying. It is through such experiences as these that we sometimes get an insight into the progress of Christ's truth in places where least expected and known.

The demands for new schools in the Vadala District do not diminish. In refusing or putting off even temporarily these earnest requests I have felt as though I was doing wrong, almost refusing the people the bread of life. There is at the present time great urgency on the part of four or five villages for Mission schools.

A new pastor, Bhaurao Mahipatrao Ankaipagar, was ordained over the oldest Church in the District. Chanda has been without a pastor since 1903. Bhaurao, who has been our school inspector for the District for many years was called by the Church and accepted

New Pastor.

the invitation. A large council ordained him on the 15th of February. In its fifty years history Bhaurao is only the second to become pastor of this Church. This Church is also one of those that has set its face definitely towards independence,

Last year the decision of the Dedgaon and Vadala Churches to be independent was reported. During the year the movement has gone forward and the leaven is gradually working among the other Churches. They cannot be entirely independent at once. Their

Independence of the Churches.

conditions do not allow it, but they are working towards the goal. At Shingave Tukai, the Church, after long conferences and much serious thought, decided that each family should give definitely every year a certain sum of money in cash, each unmarried adult half of that sum, and every Mission agent that had gone out from that village should make a substantial gift to the Church of at least one month's pay towards the formation of a fund for the maintenance of their pastor. Again at Javkheda the idea of becoming independent has gained a foothold. There every man owning a field is to give a certain share of the grain produced towards the support of their pastor. The desire

was to forward this plan among all the villages connected with the Javkheda Church as soon as times were favorable. All such work has been much hampered during the last eleven years by constant famine conditions. Still in the face of this want the people have gone ahead with the independence idea.

The convention meeting of these Churches was held this year at Rahuri. It was marked not by the presence of a large gathering but by addresses sharp and to the point.

Association of Churches of the Rahuri and Vadala Districts.

The main theme was the independence of the Churches. One leader urged that the best plan for immediate accomplishment of their purpose was for the pastors throughout the Districts to give up the salary that comes to them from the Mission and just fall back on the Churches. This would be a true Swadeshi movement.

Semi-Centennial of the Vadala District.

On the 28th and 29th of March the semi-centennial of the establishment of a separate station with Vadala as a center was celebrated. The meetings continued for two days. There was the historical portion, including biographical accounts of the earlier leaders, of the development of the Churches and the great gains made in the Christian community, of the large service that the Vadala schools have been not only to the community and to this Mission but to the Missions of every denomination in Western India. Some of the villages where Mission schools have been held for nearly fifty years have sent out over a hundred pupils who have become Christian preachers, teachers, pastors and Biblewomen. Some villages are able to report over fifty agents of Missions at the present time laboring in different parts of Western and Central India. The gathering was a large one, including missionaries and prominent native Christian leaders from other stations. The program expenses, entertainment of guests, and all arrangements were managed by a committee of the District and no responsibility of any kind had to be taken by the missionaries. The occasion proved a most happy and successful one. It indicated much for the future of our Christian society."

An extract from MR. P. V. Gorde's account of this District is herewith given:—"As the earth in the beginning

Growth in the Vadala District.

was without form and void, so the Vadala District before the commencement of Mission work was without form and void. As Mission work grew things changed. The center of Mission work was at first at Ahmednagar. Before the founding of Vadala as a station, Rev. S. B. Munger, Rev. R. G. Wilder, Rev. Henry Ballantine, Rev. S. B. Fairbank and others



Girls' Dormitory, Vadala.



Girls School, Vadala.

used to come from Ahmednagar to preach the gospel. Though their work was not systematic or regular, yet previous to 1857 they had opened seven places for work ; had settled seven native workers ; had started four schools ; had organized one Church and had baptized fifty people. Later, in 1857, Rev. S. B. Fairbank was chosen for this place and the work here was begun. Below is a table to show the growth of the District in the number of communicants in the Churches according to the periods of the three missionaries who have labored in this section:—

<i>Periods</i>	<i>No. of Outstations</i>	<i>Agents</i>	<i>Schools</i>	<i>Churches</i>	<i>New Converts</i>	<i>Total Christian Converts</i>
Up to 1857 (25 years)	7	7	4	1	50	50
1857-1887 (30 years)	17	32	18	6	737	737
1887-1898 (11 years)	11	39	12	9	1051	1688
1898-1907 (9 years)	26	71	29	12	819	2870

Only members of Churches are included in the above.

The Christian community included over 5000 souls in 1907."

MR. CLARK writes :—" I want to give one or two first impressions of work as a District missionary. The dominant impression is that the missionary is very much in demand and is a very popular man with almost all classes and castes. New as I was to such work,

Impressions of District Work.

the county magistrate of our Vadala District solicited my help, assuring me that my word would have weight in settling certain questions involving a knowledge of the people. The merchant class of various castes outdid themselves in showing respect and friendliness. One patriarchal Mohammedan trader from a thriving town ten miles away, gave us a lavish dinner when we came to his town, and has taken pains to come and see us in Vadala, to express his friendship in Oriental hyperbole.

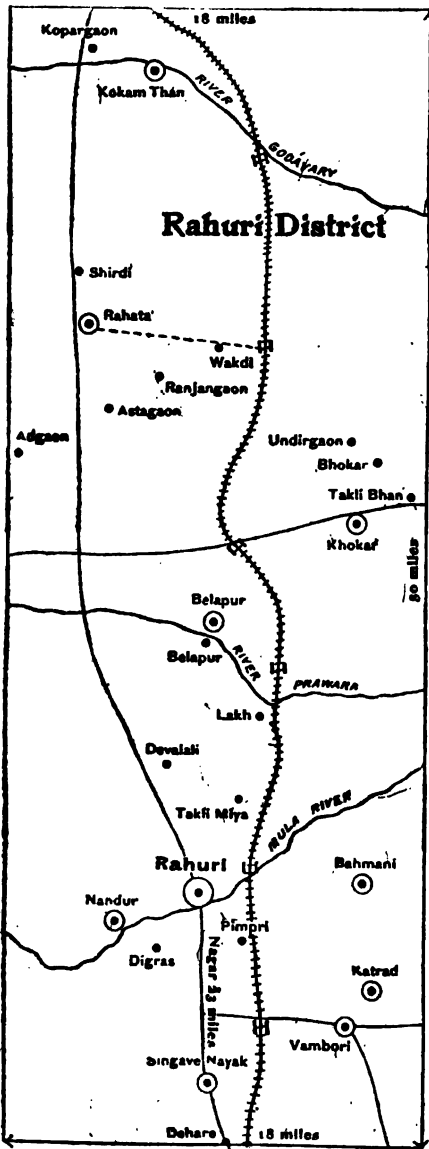
The farmers flock to the missionary's office for help of every sort. Throughout the Vadala District, indeed, the name of Fairbank is held in loving respect by the farmers, and I have enjoyed some of the benefits of their influence. In a busy farming season I was delayed in going to a village I had agreed to visit. Arriving well on in the morning, I found waiting for me not only the headman and chief farmers of that village, but also of two neighboring ones. They all joined in asking for a Christian school, and promised to send their children to it. From another village nine miles away a rich farmer has come to my office again and again to urge me to accept his generous offer of two of his own houses, one for a Christian school, and the other for the teacher's home. Petitions for Christian schools, containing long lists of children

of good caste who would come, used to have a special section in my desk. They brought me double feelings as I looked them over—joy that we were surrounded by such opportunities, sorrow that we could grasp such a small part of them.

The second outstanding impression made by my brief District charge was that our Indian Christian Church has in its laity and clergy a latent power for the Christianization of India which I had not before realized, and which is a prophecy of mighty progress in the not far distant future.

During these months, with the Vadala force so sadly crippled, the independent strength of our schools and **Growth of Responsibility.** District has come out in shining brightness. Our tried pastor, Shetiba, is a man of such knowledge of the District, such insight, such sympathy, such consecration and such spontaneous missionary zeal that he has been a mighty tower of strength. His spirit has a pervasive and contagious influence in our schools and throughout the District. The head mistress of the Girls' School is Tarabai, Shetiba's widowed daughter, who has her father's spirit in full measure. Sweet, quiet, forceful, devoted, and beloved by all the girls, she has fully risen to her new responsibilities. The response that the Boarding Schools, both girls and boys, have made to their environment has been most gratifying. No time hangs heavy in the C. E. meeting, but the minutes are filled with genuine testimony and prayer. This society continues its practical work, caring for the younger girls through chosen elder ones, tending the sick, keeping the yard neat, etc. The Lace School continues its efficient work. Markets, which we hope will prove permanent, have been found, and a growing number of Christian and Hindu married women, some from other villages, eke out their family incomes in this way. In the Boys' Boarding School this year we are fortunate in having an unusually fine, healthy, helpful, earnest set of older boys. They take responsibility of many kinds, in the school, in the dormitory, at meal hours, in the work hour, in sickness. Some Sundays ago the pastor spoke publicly of the disorder in Church. Next Sunday this disorder had disappeared, and we found on inquiry that a committee of the older boys had taken it upon themselves to see that order was preserved. The boys recently sent eight delegates to the Western India-Endeavor Convention. These boys walked twenty-nine miles through the rain and then took an all-night railroad journey to reach their destination. When they reached Vadala after two days of conference and a similar return journey they were a very tired and bedraggled lot, but they had gained something worth all their effort."

RAHURI DISTRICT:—Population 95,000.



Number of Villages - 170
 „ Churches 10
 „ Communi-
 cants - 1032

Number Received on
 profession in 1907 - 37

Total Christian
 Community - - 2248

Contributions for
 1907 Rs. 412
 = \$ 137

Number of Pastors - 5

„ Preachers 2

„ Biblewomen 3

„ Schools - 29

„ Teachers- 40

„ Christian

Pupils - 498

„ Non-Chris-
 tian Pupils 310

„ Sunday
 Schools - 26

„ S. S.
 Scholars- 604

Biblewoman reside
 at Rahuri and Dehare.

No resident workers
 at Kokamthan or
 Kopurgaoon.

THE RAHURI DISTRICT.

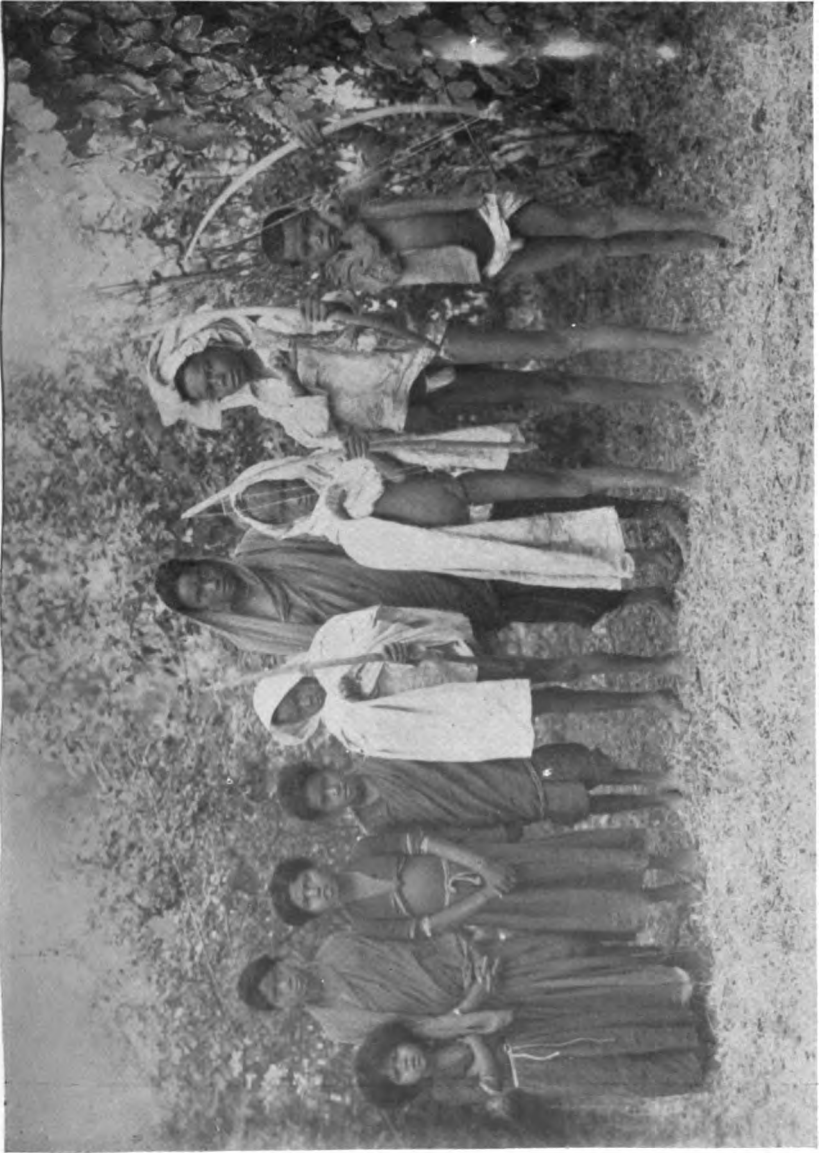
Rev. W. O. Ballantine, M.D., and Mrs. Ballantine are stationed in Rahuri. The Church has no regular pastor.

DR. BALLANTINE sends the following report :—"The Station Schools are in a good condition. There has been much improvement in methods of teaching arithmetic this year. The handwriting of the school as a whole is better. Drawing is taught to every child in each of the standards. Eight boys from the third English standard earned 1st Grade certificates in drawing this year. The S. S. Union awarded a large number of certificates to our children for Bible examination.

The experiment of admitting girls to the Middle School in Rahuri has been fairly successful so far. Out of eight who entered last year seven passed into the second standard. Of the fourteen boys in the third standard, twelve passed a good examination. Two of these were Brahmin boys. At the close of the year a number of Bhil children entered the school. Of the twenty persons of this caste who were kept (on bail) at the farm this year, one has returned to give thanks and to bring his little girl to us. One who attended school as a day pupil here for several years, has come back to give help in the dormitory. The accompanying photo shows a group of these children.

This school has had a happy year. The little ones learn very readily and are delighted with their school. Forty-two children were carefully examined by the Government Inspector in November. One tiny girl had to be lifted in the teacher's arms to answer questions about a geometrical figure on the board, and she pointed out the angles without a mistake. He listened to Sudama's story and Hannah's object lessons and Krupa's number work, and while the weaving, drawing and sewing were being examined, they all marched and sang and smiled, not at all afraid of the Inspector. Two little Brahmin boys have attended most of the year. The school is almost wholly made up from outside the boarding school.

All the villages where we have schools have been visited this year, some of them several times, besides the many villages where no regular work is carried on. Sometimes we meet Hindus and Christians together. At these times several of our helpers speak one after the other—saying something applicable to both classes. Often we hold a meeting for Christians mainly, making the talks as friendly, sympathetic and helpful as possible. It often seems that our most interesting and promising villages are those as yet without



Group of Bhil Children, Rahuri.

schools or regular Christian work. Ukalgaon is one of these. It is a pleasant village on the Prawara River where within a year forty people have been baptized. The people are ambitious to have their children taught and are more than ready to learn themselves. Yet here there is no school, no pastor, no resident educated Christian. They are nominally part of the Belapur Church; practically they are sheep without a shepherd.

In another place Mahars and towns people are insisting upon having a school. Thirty Kunbi children, besides others, are ready to attend. All books, slates and even a school building they are willing to provide. A teacher only is wanted. At another place the people have been obliged to go from their homes to Relief work, taking the school children with them. For the times are very hard. They will all sleep at night under the stars without shelter, and the nights are cold; yet they have asked for a teacher to go with them and hold his school in camp. They will give him of their bread and make him a hut of grain stalks, and he will keep their accounts and be their friend. This is the simple life of village India. There are many places where the fathers had Christian teaching, where the school later had to be given up; so a generation has grown up almost in Hinduism, but with just enough Christianity left them to desire it for their children. What can be done for these?

Much effort has been made to help the women of Rahuri and throughout the District. The unlearned women at the station have been carefully taught. One, a Kunbi not long out of

Hinduism, surprised us by the answers she gave in the October examination. Many teachers' and pastors' wives gathered at Rahuri at this time, and their reports were of great interest. At one village where many Hindu and Christian women were gathered, we thanked them for remaining from their field-work to hear us a little while, and they said: 'We thank you; we need to hear of God.' In place of a Biblewoman, Tatyaba Pastor went with us, and his loving words and tactful way of presenting truth reached many hearts and brought forth many a response.

This seems to be the one form of dissipation the children indulge in. Absence from a meeting is unknown, except in case of illness. The boys' and girls' societies are held separately, each occasionally having an open meeting for all. Both meetings and work are carried on with great enthusiasm. The members have earned money in various ways and have gladly given it to the society. Some they have spent in getting a cupboard for one of the dormitories, and for a bright shade lamp. The girls have supported a little orphan

throughout the year, and will continue to do so. They have now Rs. 10 in the treasury. The programs of the public meetings are varied and interesting.

In June Rev. Tatyaba Vishram Bhalerao came to live in Rahuri to help in the work of the Church. His assistance is much valued in the weekly prayer-meeting and as an evangelist in the District. He speaks plainly but in a sympathetic and effective way, and the people hear him gladly. There have been 37 additions to the Rahuri Church. Some who have lately come into the Church are speaking loudly by their unselfish living.

Preacher's Work.

We are glad to report that, though the work of this station is very great, though much of the money with which it is carried on has to be secured from friends at home aside from the Board, though village and pastoral and medical and station work are pressing, yet we have had much opportunity this year for the personal touch which ought to mean much to our boys and girls. This is the real force which builds up character, the end and aim of all true education.

The Dispensary is still in temporary quarters. The foundation of the new building gives us some hope and promise for the completed structure. Our medical work here not only relieves much human suffering, and is a necessity where so many school children are gathered, but is an influence for good through all the District. With many Hindus it is the only direct contact with Christian work they have. Among those who frequent the dispensary we notice improvement, in sanitary arrangements, in the care of children, and in a reasonableness about taking medicines. Though too often the dispensary medicines and the 'country' devices are taken together and the latter gets the credit, if a cure is the result. Lately a little child here was given dew distilled from the 'gram' plant, which burns like caustic. The child was fortunate enough to spill it over her mother's garment where it burned a hole, but the mother grieved over the loss of such a precious specific for indigestion."

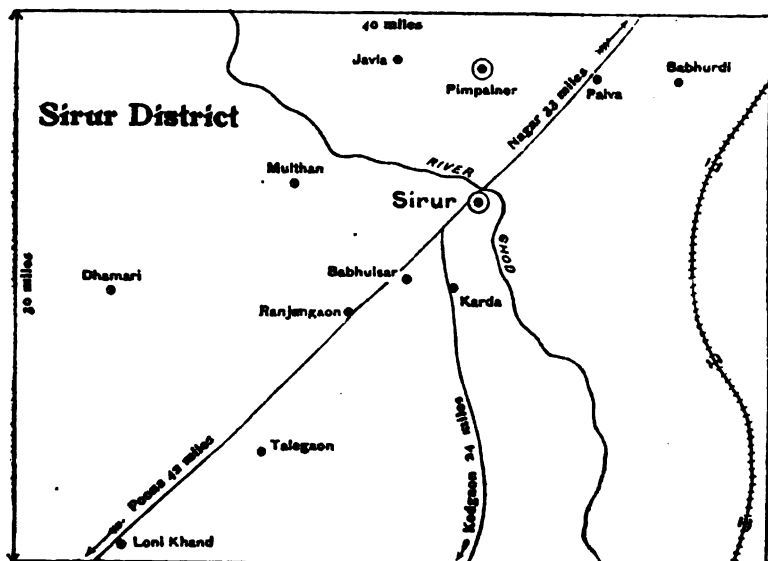
Medical Work.

THE SIRUR DISTRICT.

Mrs. WINSOR is in charge of the work of this District. Her son, Mr. David Winsor, assists her in the work.

Mrs. WINSOR writes :—"Our pastor was installed over the Sirur Church in March. Since then he has received 26 into the church and baptised 20. Besides the regular services he has conducted a Sunday School for uneducated field workers, taught an inquirers'

Church Work.



SIRUR DISTRICT:—Population 90,000.

Number of Villages in District	100	Number of Teachers	- - 18
„ Churches	- - 2	„ Christian Pupils	- 240
„ Communicants	- 291	„ Non-Christian Pupils	- - 233
„ Rec'd on Profession in 1907	- - 26	„ Sunday Schools	- 10
Total Christian Community	- 695	„ S. S. Scholars	- 792
Contributions for 1907,	Rs. 303	No workers at Dhamari, and Multhan.	
	= \$101	Biblewomen reside at Sirur, Loni Khand, Pimpalner, Palva and Bhaburdi.	
Number of Pastors	- - 1		
„ Preachers	- - 1		
„ Biblewomen	- - 9		
„ Schools	- - 10		

class, and preached in villages. The Church Committee has taken great interest in the little Church in Pimpalner.

There is always much interest in the villages where we have schools established, but this year there are inquirers where there are no schools. In one village there are 25 who are asking for baptism. In another village there are at least 30. In the hot season vacation the masters of the station school traveled about from place to place telling the story of Jesus' love. They were greatly encouraged in their voluntary service.

One certainly wonders where the school boys, with all their industries, have time for study. In the morning we see some classes busily engaged in the industries connected with the

Boys' Station School. Sir D. M. Petit Industrial School of Sirur.

In the afternoon these boys are earnestly studying their lessons. They look as if they enjoyed the industries better, perhaps. But they faithfully study in the Station School until they pass through the 4th Standard in English. There are some of the boys who finish in their industries and obtain their diplomas, before their work in English is completed. There are a goodly number of boys from the village this year. There are 160 boys in the school. They certainly are very versatile. One of the graduates from the 4th English class this year, has a diploma from the Industrial School, can use the sewing machine, and (what is very useful in a Boys' School) is a good barber. Thus there are four different avenues of service open to this young man.

The Y.P.S.C.E. is still flourishing. Every Sunday the boys find their way to their resort of prayer and conference and committee's work and reports.

Indian Round Top. Every second week in the Senior Y.P.S.C.E. is a report of this Society. These meetings are a blessing to the boys.

Still connected with the Station School are the blind boys. These have reached a position of usefulness in the giving of their concerts.

Blind Boys. On Christmas Eve they gave a concert in the Chapel to a very appreciative audience.

Another night they walked out to a village, and by playing upon their instruments, drew a crowd for the preachers to address. And when these boys sing, they sing the Gospel too. This is just the work for which these boys are prepared. Their hands are busy too, for they make baskets for grain or for the native carts, screens for the doors and other things.



Graduating Class in Beverly School, Sirur.

There has been an epidemic of relapsing fever in the school, which caused us great anxiety and much expense. There were sixty cases of the fever. Of these thirty-three had two

Beverly Girls' School. attacks. Some had more than two. We were glad for our hospital wards, and other rooms and houses were rented for the convalescent and for those not affected. Our military friends (the regiment has since left Sirur) helped us by providing most acceptable medical aid. One who has not had an epidemic of such a character cannot know the great anxiety caused by it.

The girls passed a satisfactory Government examination. The Inspector seemed pleased that so much had been accomplished in a year that was many months less than a year of study. The class that is to leave the school this year numbers sixteen. Sometimes I am asked where the girls of the school go. This year four have been received into Miss Bernard's Normal School, three into our Bible Woman's Training Class, three into the Ahmednagar A. V. School, two are to become trained nurses, two to be assistant teachers in our own school and two are to be married. Of these sixteen all are able to weave the simple webbing, all know how to cook, all have passed the second English and the seventh Marathi standards. All are members of the Church in good and regular standing, and all are active members of the Christian Endeavor Society.

The Dexter Widows' Home is like a father's home to many a lonely one. And they are learning (and many **Dexter Widows' Home.** have learned) the way to the Father's home above. During the epidemic of fever six of these widows were very useful as nurses. In countless ways they prove themselves faithful. One we have been obliged to send away because of 'that unruly member that no man can tame.'

The most of the village teachers have been very willing workers. Some of them have night schools in addition to those in the day time. All of them have **Village Schools.** Sunday Schools, where the parents gather with the children to study the word of God.

This work has gone on as usual, only the non-Christian women hear more eagerly than formerly. They actually have gone to the homes of the Biblewomen and said, 'Come and talk in our wada. We **Biblewomen.** want to know more about the Jesus way.' Only the other day a woman came in great distress to say, 'I have traveled to all the shrines, but I find no peace. Sing to me one of your beautiful songs.

Yes, that one about the good Guru.' Two of the Biblewomen teach reading and explain the Bible to those in the Widows' Home. One prepared a class of eighteen Hindu women for the regular Bible examination for the uneducated."

THE SHOLAPUR DISTRICT.

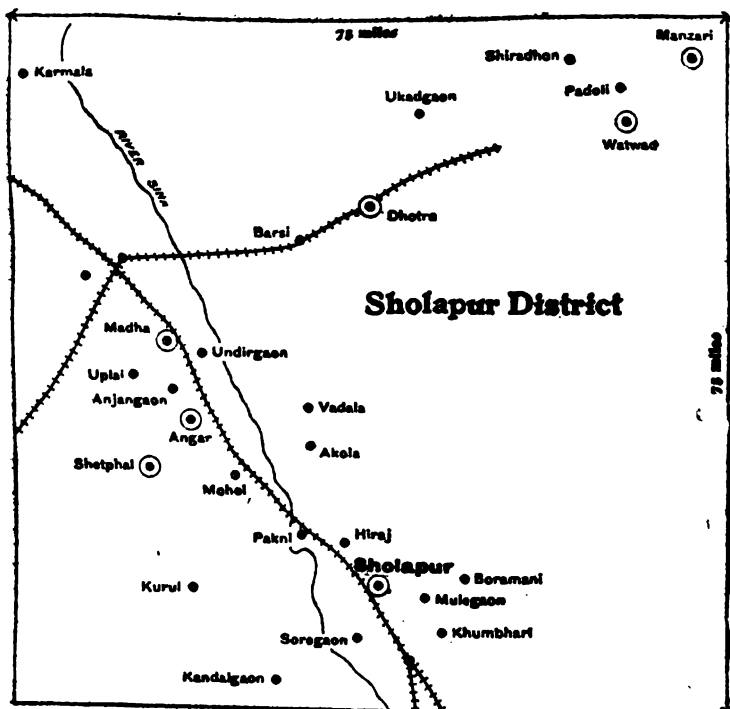
"The Sholapur Collectorate lies on the Eastern border of the Bombay Presidency, and between it and the Madras Presidency is the Mohammedan State of Hyderabad or H.H. The Nizam's Territory. Some of the Mission work connected with the Sholapur Station, is in the Nizam's Territory."

Rev. and Mrs. L. S. Gates, Rev. and Mrs. William Hazen, Dr. and Mrs. L. H. Beals, Mr. and Mrs. M. A. Peacock, Miss Fowler and Miss Harding are stationed at Sholapur. Mrs. Geo. W. Harding was also here till she left on furlough in October. Rev. Tatyaba Bhosle is pastor of the First Church, and Rev. P. B. Keskar, M.D., has charge of a leper asylum, two orphanages, and six schools in addition to his dispensary.

MR. GATES reports :—"Two pastors for seven scattered Churches is not an ideal equipment for efficient work, and this is one reason why the village Churches in the Sholapur District have not shown more growth. 'Sahib,

Scarcity of Pastors. send us a preacher,' was the first expression from the people in one village. Others have felt the need, if they have not expressed it. Four men now in training in the Theological Seminary will supply the need to some extent when they have finished their studies. In one of the distant Churches a layman has asked to be allowed to administer the communion, but such a plan adopted some years ago was not successful. The children from the villages who come to the boarding school in Sholapur generally unite with the Sholapur Church, and few of them prefer to return to live in their villages. So the country Churches do not get the credit, in the statistics, for all that they do.

Continued scarcity, almost touching famine conditions, as the year closes, seem to have had its effect on all Mission work, but the Lord knows what is best for these people. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,' is not a truth that seems very evident to the starving Hindu.



SHOLAPUR DISTRICT :—Population 700,000.

Population of Sholapur City :—74,500.

Number of Villages in District	740	Number of Schools	- - 35
" Churches	- - 8	" Teachers	- - 67
" Communicants	- 873	" Christian Pupils	- 490
" Rec'd. on Profession in 1907	- - 50	" Non-Christian Pupils	- - 651
Total Christian Community	- 1,678	" Sunday Schools	- 46
Contributions for 1907.	Rs. 1,018 = \$ 339	" S.S. Schools	- 1,543
Number of Pastors	- - 2	Biblewomen reside at Sholapur, Barsi, Madha, Karmala and Dhotra.	
" Preachers	- - 2	No resident workers at Manzari Undirgaon, Soregaon and Bora- mani.	
" Biblewomen	- - 8		

Two conventions for village people, which were held during the year, seemed to be helpful. One held in the Mogalai was attended by over two hundred adults, and the result was more

Village Conventions. unity among the widely scattered Church members. At this convention some persons were baptised from a distant village where threats had been made by the village officers if any dared to be baptised. The converts were ready for persecution, if it must come. But a pretty full presentation in that town, later on, of the main facts of the gospel, led the people to a better mind, and no trouble has followed. An only child has been recently turned out of home because he was a Christian, and his only relative is that mother.

It is interesting to notice how many examples history furnishes of persons who have been brought to God, like Abraham, so far as we knew, without much direct influence

Striking Conversions. from men. Modern Missions have been enriched by such examples. A man whom we may call C. and his family were recently received into the Church. C. had a desire to look into spiritual things, and when inquiring for a religious teacher he was directed by Hindus to a man whom the Lord had been preparing also for his service. This last, whom we may call Guru, was a well educated man, who, after losing his property had decided to become a *sanyasi*, or holy man, according to the Hindu custom. He went to the bazaar to get some yellow powder to color the garment that he was to wear. The powder was done up for him in a bit of paper that had on it a Christian hymn. This attracted his attention, and he inquired where the hymn came from. He was not disobedient to this heavenly vision, and was led on until he was going about with the Bible and Hindu religious books, preaching practically pure Christianity to all whom he met. At this time C. was directed to him in a Hindu temple! And from the first these two became friends. At first Guru seemed somewhat doubtful about the sincerity of his new friend, and proposed to test him. He asked him if he really felt in his heart as he talked. C. replied that he did, but Guru thought that a further test would be more satisfactory, so he called a man of the sweeper caste and told him to go to the bazaar and get some cooked rice, curry and bread. Food taken from the hand of such a man would be the severest test on the caste question. But these men and a Brahman who was there at the time, and who was nearly ready to accept Christianity, sat down and ate the food. Guru died a few months later of plague, but was baptised before he went. C. promised him that he would become a Christian. Some weeks before Guru died he sent C. a letter

in English, beginning, 'My dear brother in Christ.' C. has the Bible in three languages, and reads each chapter in all three translations so as to get the full meaning. He intended to delay baptism till a daughter of Guru, who is in school, could be baptized with him. But in a sermon by the Sholapur pastor he heard, 'Now is the accepted time.' This seemed to go to his heart, but he was not ready to take the step, so he consulted a Hindu priest who had been a friend to him. Strange to say he advised him not to delay. Then he opened the Bible at random, to see what answer he might have. His eyes fell on the words of the eunuch, 'Here is water, what doth hinder me to be baptized?' He thought these three voices sufficient, and at once telegraphed to the pastor to come and baptize him and his family. This was more than a year after he first met Guru."

MRS. GATES writes :—" There are four Biblewomen employed now in Sholapur, and urgent need of more women

Biblewomen.

keeps us on the alert to hear of any who may fill the deficiency. In outside stations three women are working. Several have been released from work, on account of the very wise decision of the Mission that married Christian women should be free from other work, in order to pay more attention to their families. Those working in Sholapur gain admittance into various houses. In a few cases women are being taught to read, and also a few, who have learned in childhood, are ready to try and renew their knowledge. There are no cases of individual conversion to report. Occasionally some head of a household will try and puzzle the women by questions. I advise them to avoid discussion as far as possible, and not to lead men into long talks. A sympathetic word to one among the patients attending the dispensary will often elicit an earnest appeal, 'Be sure and come to my house.'

Work in four schools has had its discouraging, as well as encouraging features. A revival of Mohammedanism

Schools.

diminished one boys' school about half, as the Moulvie had given orders that all Musulman boys should go to their new school, where they would be taught the Koran by a co-religionist. After months of waiting, and diligent work on the part of the teachers, the number has again come up, and until some other enthusiastic Mohammedan discovers that his people are not as zealous as they should be, the boys possibly will stay. The boys who went away could most of them read, and those who came to take their places are very small. The teachers deserve much credit, that in the midst of such discouragements they have not entirely lost heart. It has been a satisfaction to note the faithful, untiring, eager work. This being a favorable year for marriages, many girls have

been taken from school—girls of eight and nine, to go through the ceremony of marriage, and, as a rule, do not return, as the “Sasu” (mother-in-law) finds plenty of work for the small hands. Later came the season of feasts and fasts, a Mussulman feast following close on the heels of a Hindu feast, this to be followed again by some other important festival. All this has caused much irregularity in schools.

Sabbath Schools are carried on where there are day schools, and here

C. E. Work.

the C. E. Society of young men have given aid by visiting one and another of the Hindu schools. A C.E. monthly meeting for prayer and conference is held and these have been seasons of blessing and refreshing. At such times new work has been suggested, and reports given of how suggestions were carried out. In order to keep up a feeling of unity among the twelve societies, a quarterly Union meeting is held. Sometimes these are of a social character, sometimes entirely religious. This meeting is always looked forward to with interest, for weeks beforehand. They come together, bringing their banners, their reports, and their eager, smiling faces.

One can but speak with enthusiasm of the splendid work which has

Voluntary Work.

been done by the different C. E. Societies in the city. There are now twelve societies, with an aggregate number of about 400 members. There has been great delight experienced by all doing voluntary Christian work. During the hot weather bands of young men went from village to village preaching and singing, coming back with faces aglow, to report their varied experiences. During a shorter holiday the same feature was carried out, but even more extensively. Much prayer was offered previously. All were recommended to read carefully the Acts of the Apostles, to learn how the disciples taught, and how they suffered. Some of the women and girls went by rail to places where there were Christians, and stayed several days at a place, visiting near-by villages, in connection with an older woman. Some who had no holiday said they did not wish to be left out, and would give their Saturday afternoons and preach either in the city, or suburbs. Some had opportunities, going by rail, and by the wayside, to speak for their Master. A man and woman were on their way to ‘meet their god.’ One young man told them he was glad they were going to see their god, and that it was a fine thing to do, but the value depended somewhat upon what god they were seeking. Thus showing an interest in their concerns, he was able to lead their thoughts to the God and Father of all. They were miserably poor, and, sharing with them the food he had with him, he still further impressed his words upon them.

The thought that we might tithe time as well as money for the Lord's service, led to the suggestion that one hour a week be spent in visiting Hindu families. The women teachers have taken the lead in this form of voluntary service and are most happy in it, and find more calls to come than they can respond to. 'Whatsoever ye do in my name' has been an incentive to many works of love. A visit to the Church by many girls resulted in leaving the Church with cleaned walls, seats brushed and window panes bright. On two Saturday afternoons, Harding Hall was a veritable hive, and the buzz of three sewing machines, and earnest voices from all over the room made a most happy occasion; and the honey that was made was a pile of newly made garments and towels for the hospital.

While it makes one sad to note the utter poverty of many of the poorer Christians, who have to live in tiny huts with the ground for floor, yet here too there have been many

Poor Christians. things which have caused gratitude. In many of these humble homes daily prayer is kept up, even though nearly every member of the family may have to work for the pittance which will keep them from starving. Where the father or mother cannot read, the children from school take their turns in reading from the Bible and leading in prayer. An earnest attempt is made to observe the Sabbath, even though it means a loss of pay for the day. And to people who only get enough, by working all the time, to have two meals a day, such a sacrifice may mean having but one meal that day. Those working in mills are not able to take the day without sacrificing their position, and it is difficult to get work, so one hardly likes advising them to run the risk. On Communion Sabbath, they hire others to take their places."

MR. and MRS. HAZEN report as follows:— "All of the missionaries of this station share more or less in the life and work of the Church, though none are members of it, and most have no official connection with it. Mr. Gates and Mr. Hazen belong to its Standing Committee, which is responsible for matters of discipline and the examination of candidates for admission. Aside from this, we aim to have the Church independent in the management of its affairs, as any Congregational Church. We also share in the local Aikya, or Conference of Churches, which comprises the eight Churches of the District. Of these, the Sholapur Church is the largest, and leads in many ways. We all participate as far as we are able in its services and activities.

The main Sunday School of the Church has over two hundred members. The Primary School and a branch

The Sunday School. in Dr. Keskar's Orphanage meets separately.

The Central School consists largely of boys and girls from our boarding schools, with a few older men and women besides the teachers. A few of the older pupils have regular classes of smaller children, and do well in teaching. All our pupils in the station have taken a deep interest in the study of the Old Testament Lessons during this year. The India S. S. Union annually holds an examination for Sunday School pupils all over India, and our school participates in it. A large number received certificates on passing, and it was especially gratifying to have a few Hindu and Mohammedan boys among these, showing that they are willing to study the Christian Scriptures. A most helpful feature this year has been the Teachers' Prayer Meeting, a half hour before the opening of the school each Sunday morning.

The Boys' School is under the care of Mr. and Mrs. Hazen, and has two departments, the Vernacular and

The Boys' Boarding School. Anglo-Vernacular. Mrs. Hazen is in the school four and a half hours, while Mr. Hazen teaches two English classes, and others if needed. The Vernacular or Primary School is especially under Mrs. Hazen's charge, and consists of five classes, besides the beginners. English is taught regularly only after the Fourth Standard is passed in the Vernacular School; those pupils who appear capable of doing well in it are allowed to enter the Anglo-Vernacular School, in which English is an important study, while others continue in the Fifth and Sixth Marathi Standards.

Work in this department has been done faithfully by teachers and pupils throughout the year. This year we

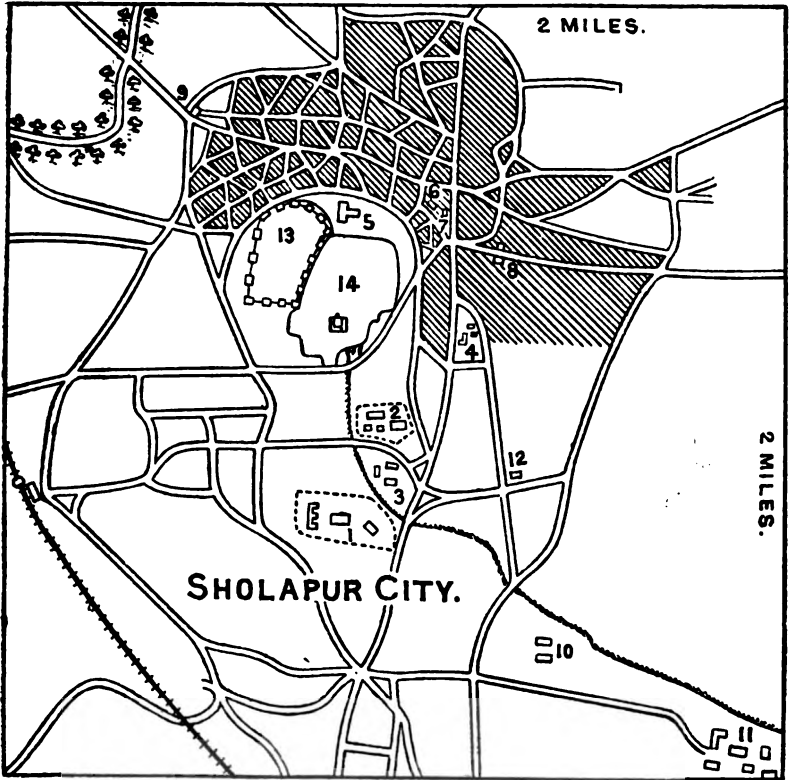
**The Vernacular
Department.**

have paid more attention than before to the best ways of class management, as well as to methods of teaching. We feel that there has been great advance along this line. During a part of the year, we had a regular Teachers' Meeting, in which methods were studied, partly through a text-book, and partly through prepared talks. Aside from our orphan boys and other boarding pupils, an increasing number of boys from Christian families are enrolled, and Hindus and Mohammedans from homes near the school also attend.

Government rules require us to consider this as a separate school, though the two meet in the same building

**The Anglo-Vernacular
School.**

and work together in many ways. The First Anglo-Vernacular Standard follows upon the Fourth Marathi. We have ordi-



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| <ol style="list-style-type: none"> 1. "Hartland" and "Winona" Bungalows, Boys' Dormitories and Workshop. 2. "Harding House," Girls' Boarding School and Kindergarten. 3. "Harding Hall," Girls' Workshop, Biblewomen's House. 4. Boys' Anglo-vernacular and Station Schools, Pastor's and Teachers' Houses. 5. Church. | <ol style="list-style-type: none"> 6. Dr. Keskar's Dispensary. 7. High Caste Girls' Schools. 8. Sali Wada Boys' and Girls' School 9. Degaon Ves School. 10. Sadarbazar Boys' and Girls' Schools 11. "Vishrantipur," Rev. P. B. Keskar's Orphanages and the Leper Asylum. 12. Mission Hospital and Dispensary. 13. Fort. 14. Tank and Temple. |
|---|---|

narily had only three classes in this school, but this year we have again begun a Fourth Standard, which is reckoned as the first year of the High School course of four years. It is not easy, with the multitudinous calls upon a missionary's time, to give two hours daily to teaching, but it seems well worth while when one considers the opportunity of impressing these young lives. A lesson in English may sometimes be as much of a lesson in character as one from the Bible, and it is inspiring to watch in these young minds the growth of more exact thought, more thorough and systematic habits of study, and more faithfulness in fulfilling appointed tasks. For the second time, we held this year an entrance examination, awarding a prize to the best candidate, in the form of a monthly scholarship amounting to Rs. 3 (\$1.) a month for a year. This year the prize was won by a girl from Dr. Keskar's Orphanage. Besides this girl pupil, we now have five others in the school, and hope that good may result for both boys and girls, from bringing them together in the keen competition of the schoolroom.

Bible teaching is considered an important feature in both departments of the school. All the classes come together for half an hour in the morning, for prayer and the learning of a Psalm or hymn. In this way, they have committed to memory more than twenty hymns besides learning quite a large selection of the beautiful portions of the Bible. Our class Bible teaching has also improved, we feel, this year. The semi-annual examinations show much better results. As a stimulus to Bible study, a series of annual prizes is given to the different classes, in recent years usually taking the form of Bibles or New Testaments, purchased by means of the interest of a fund established by Rev. P. B. Keskar in memory of Rev. Charles Harding, and called the 'Harding Prize Fund.'

There has been no increase in numbers over last year. We still have about a hundred boys, of whom the greater number are in school; but some work full time in our workshop, and a few are in outside work. During the year, there has been but one case of serious illness, and only one death, from accident. As famine conditions increase in the District, we have more and more requests to admit pupils. Ordinarily pupils from villages where we have schools are admitted only after attaining a certain standard. One of our most interesting candidates this year was a small Mohammedan boy named Jacob. His father and mother are both dead, and an uncle was bringing him up, just about 'Topsy' fashion. We were asked to take him in, and found it impossible to resist the young man's alluring

smile, and his pitiful condition. He had been attending a Moham-medan school, and could rattle over his tables up to 20 times 10, parrot fashion, without understanding any of the terms used. He has made good progress, and has already learned to read a little. Two small boys that belonged to the merchant caste, who have lately joined us, have given a good deal of pleasure by their steady progress. At first, they had not the slightest idea of a great loving Heavenly Father, who cared for such waifs as they, and of course, they knew nothing about prayer. Now it is quite a pleasure to hear them praying in the small boys' meeting on Sundays. They talk of Christ as a personal friend.

One boy who belongs to the Industrial Department has gone forth during this year. Three years ago a young

A Sensible Wedding. girl in the Girls' School found favor in his eyes, and ever since then he has been working steadily and earnestly to make a home ready for her, though not one word of his intention was spoken to her, until about a year ago. Even then, he could not meet her directly, or hold any communication with her. When he first spoke of it to us, we advised him to wait a year, for financial reasons. Jacob-like, he worked on patiently until the end of the time, when he suddenly appeared in the office, and without any preliminaries, said, 'Sahib, the time is up.' As there were no relatives on either side, all arrangements devolved upon us missionaries. The two were allowed to meet at stated intervals, and in due time the wedding day was set. We were amazed when we came to understand the amount of foresight and wisdom he had shown in preparing for his new home. All through the year he had gradually been collecting the simple furniture they would need in the new life together. After buying his simple wedding garments, and his bride's also, according to custom, and paying his marriage expenses, he still had a fair sum to his credit in the bank, as well as a well-furnished house. The latter provision is often neglected by Indian Christian bridegrooms, who expend large sums on their weddings. The total expenditure of this pair, including a month's house rent in advance, and a stock of food, amounted to about Rs. 45. (§15.)

In the Boarding Department, there are two Christian Endeavor Societies, the 'Workers' and the 'Little Soldiers.' The latter has two branches, one for the very little boys, and one for medium sized boys. Their prayer meetings have been held regularly at noon on Sundays. The Society has fostered a spirit of helpfulness on the part of the older boys for the smaller ones. It is a great pleasure to see the manly, reliable spirit developing in some of the

boys, as we see it from day to day. The 'Workers' Senior C.E., have in many ways shown themselves worthy of their name. They have helped in the street preaching conducted by older Endeavorers, and some of them have given up their holidays, to go from village to village with older workers proclaiming the Gospel message.

All boarding boys who attend school are required also to work from one to three hours in the Industrial School, either in Carpentry or Weaving. Those who are too young for this are taught sewing, and learn to make their own clothes. We usually require some sewing done by a professional tailor, yet a large part of the boys' clothes is made by themselves. The boys who work in the Industrial School are given monthly scholarships based upon the amount and quality of their work. Of this, they are required to pay for board two thirds, in case that is less than the cost of their board, and to deposit the greater part of the remainder to provide for their future. They are allowed a very small sum to spend as they wish. Boys who work whole time in the shop are required to pay for their support in full. Those who work outside, in the large cotton-mills of Sholapur, or elsewhere, also pay for their own support and keep their own bank accounts with the Postal Savings Bank. The average amount which we receive each month from all the boys is about Rs. 76. (₹25).

Since February 1st, Mr. Hazen has had editorial charge of the *Dnyanodaya*, the weekly organ of the Mission. His special care is the English portion, two pages, while the Marathi portion is cared for by the Pastor of the Bombay Church, Rev. Tukaram Nathoji. The paper is designed especially for Indian Christians and thoughtful non-Christians. Interpretation of Christian truth in terms of the best thought of to-day, and interpretation of life and current events in India and the world in the light of Christian truth, are the aims for which the paper is published. It goes into a large number of libraries and reading-rooms scattered over the Presidency and subscribers are widely distributed. The Editor esteems it a high privilege to address this weekly audience of both Christians and non-Christians, and has received during the year not a few words of appreciation showing that the paper is read and valued."

The report of DR. and MRS. BEALS:—"During the first of the year our work was in Ahmednagar, carried on in the dispensary in the city and in the Ward for men just outside. The work was limited to men. The dispensary attendance and demands on the Ward continued the steady growth of the preceeding year. At the May meeting

Medical Work.

of the Mission we were transferred to Sholapur. We reached here in June and after a prolonged search, in the middle of July, succeeded in renting, a little outside of the city, a building which had been formerly used as a bungalow. It is an old, mud-walled building with earthen floors and little to recommend it for a hospital, aside from the fact that nothing better can be had. It serves for both hospital and dispensary. Our only operating room is nine feet square, a room that once served as a bath room.

We have been most cordially received by all classes of people, and the daily attendance at the dispensary has been more than double what it was in Ahmednagar, though we have charged higher fees for medicines than we did there. Mrs. Beals has charge of the work for women. But general statistics after all mean very little in reviewing medical work. The patient who comes stone blind, led by a relative, and leaves in a few days walking alone means more than a dozen who come with a stomach-ache or a toothache. And one Hindu who left the hospital with restored sight this morning—of the day we are writing—who said as he bade us good-bye: 'I shall never have anything more to do with Hinduism. I have found the true God and am going to worship Him,'—such a one means more than *many* who were healed of their bodily diseases, but only heard *words* as they listened with their ears."

MR. PEACOCK reports:—"Since the middle of June I have been in charge of this department. Thirty six of

Industrial Department. our own boys and twelve from Dr. Keskar's orphanage receive instruction in carpentry.

The boys are taught how to make working drawings and their bench work is done from these drawings. Graded lessons in making joints are given, and all boys who attain any degree of proficiency are given practical work both on new and repair work that comes into the shop. All the boys that are faithful receive a small compensation for their work. The weaving department seems to meet the industrial situation in a practical way. Boys of a lower grade of intelligence get on very well, and two or three years training under a competent master enhances their prospects of securing better positions in some one of the large mills here to which some of the boys go after leaving the school. The management encourages the boys to set up looms in their homes and thus become independent of the school. Some are taking advantage of this. The more advanced of those who remain in the school are paid by the piece, while those who are still merely helpers receive a small daily wage. While we cannot claim great results in either department, our aim is to train boys for usefulness and honest living."

Miss FOWLER reports :—“The following is an extract from a letter written by one of the famine girls of the

Woronoco School. Woronoco School, who had been sent to the Anglo-Vernacular School in Ahmednagar.

She failed in her final examinations, so that she could not be promoted. She writes : ‘ I have tried very hard to learn my lessons, and feel very sorry that I have not passed. My food does not taste sweet to me now. When I am alone, I ask myself this question. How long shall I eat the bread of the Mission free, and when shall I show my gratitude, and how shall I pay back my debt ? And this answer to the question comes to my mind. Though I want very much to study, I have not the ability ; so I will learn to do something else. I think I would like to take a nurse’s training course, if it is your wish, or if you wish something else, I am ready to do as you say. One thing I am very happy about. There is a great change in my temper. I do not get angry as I used to. You will be pleased and happy to see this. My patron will be sorry to hear that I am not promoted, for she will think the sacrifices she has made to send money to me, have been in vain. So let her give the money to another girl who is more worthy, and I will work and help my little sister and my Hindu relatives, and this will be worth while.’

To inculcate such a spirit of gratitude and appreciation of what has been done for the girls, and a realization of the purpose—that they should be fitted to be useful in helping to bring their Hindu sisters to Christ—has been a constant endeavor. To receive a letter like the above was therefore most gratifying.

The average attendance of the school has been 104. The session has been from 7 a.m. to 1 p.m. with an intermission of half an hour at 9-30. This arrangement has been much more satisfactory than the former two sessions.

The one session of school a day, gives the girls a much better opportunity to do the work in the Boarding department under the supervision of a Matron. The girls in circles do all the grinding, cooking, bringing water, sweeping, washing dishes, and washing of their lugadis (8 or 9 yds. of cloth draped to make a covering for the whole body.) Only the frocks of the little ones, and the Sunday lugadis are sent to a washerman. Nine of the girls are not in school, but after their work in the Boarding Home they go to the weaving department, where they learn to prepare the work, and to weave lugadis. The girls sleep out of doors on the ground and keep very well. But during the rains, when they have to crowd into the insufficient sleeping accommodation, there is always more or less of sickness. The number of boarding pupils has been 110. To stimulate the girls to more faithfulness in their

work in the Boarding Department, Mr. Peacock offered prizes of bangles to the girls having the highest marks. This was the means of almost entirely reforming one little imp in the school. Fourteen of the girls have united with the Church during the past year, on confession of faith. There are now only about 35 of our famine girls who are not Church members.

The Sunbeams C. E. Society has collected about Rs. 42 during the year. As usual they have sent money

Christian Endeavor. for the support of the girl in the Iuanda Seminary, S. Africa; contributed to the Bombay Presidency C. E. Union; and sent one delegate and paid half the expenses of another to the C. E. Convention in Poona. There were 17 members of the Society who attended this convention, most of them paying at once a third of their expenses, and upon their return working at regular coolies' work to try and make up the balance. A new feature of the Society this year has been some real evangelistic work. Different girls have been with the teachers or Bible-women. They have had some very interesting experiences which have been very helpful for them, and we trust have been useful in helping others. Through the meeting of a Brahmin nurse in the hospital by one of the teachers, they have been most cordially received at the mother's house. She has been most hospitable, giving them food, and showing no caste feeling whatever. She enjoys their songs and hearing them talk about them and watches for their coming, and entreats them to come often."

MISS HARDING writes:—"The Kindergarten has increased during the past few months, from 40 to 60 children,

**Josephine
Kindergarten.**

ranging all the way from two and a half to six years of age. The teachers have visited the homes of the children from time to time, and by showing their sympathy and interest, have succeeded in getting them to send their children much more regularly. Some of the older children attend the Kindergarten in the morning and go into the Primary Class which is taught by a Kindergarten teacher. This teacher has been teaching by the word method. She said to me one day, 'I am surprised to see how quickly the children have begun to read; and they enjoy their work so much.' The study of insects has interested the children more than any other subject this year. Butterflies, caterpillars, grasshoppers, beetles of all kinds, and worms of every description have been brought to the Kindergarten, many of them the worse for having been clasped so tightly in the little brown hands. It was only after they had been duly admired by the 'Missibai' and the children, that they would

consent to give up their treasures. One of the great attractions out of doors these days, is a garden swing, sent out to the children by a friend in America. It is in motion from early morning until bed time at night, and affords the little ones untold pleasure.

The Training Class which opened Nov. 16th is the largest we have ever had since the Kindergarten was started.

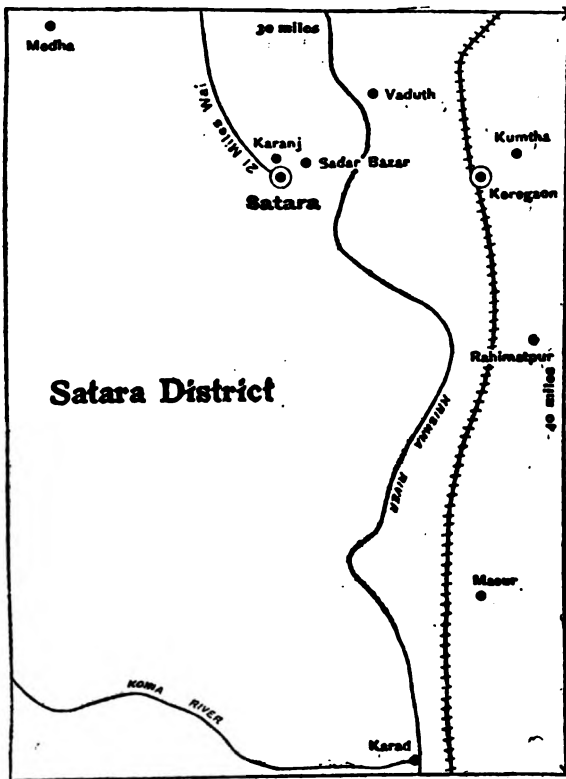
The Training Class. There are 16 young women taking the course this year. Four others were here while their schools were closed on account of plague. Besides those who are from our own Mission, two came from the Presbyterian Mission and two from the Scotch Mission. As English is required the girls have been studying in several different classes. Eight pupils are attending classes in Mr. Hazen's school, and the rest are studying English with Mrs. Peacock.

The High Caste Hindu Girls' School for the last three years has been in charge of Mrs. George Harding, who has gone home on furlough.

The High Caste Hindu Girls' School. For various reasons, such as Hindu holidays, weddings among the girls, and because of work at home, the children from time to time have been irregular in their attendance. Mrs. Harding tried in many ways to increase the numbers, and have them come more regularly. Among other things, she introduced some Kindergarten materials into the school, which pleased the children very much. She had the teachers visit the Kindergarten out of their school hours, so that they might learn how to use their material. As a result of all this, the Government Grant was more than double this year, and the Inspector seemed pleased with the work done by both teachers and pupils. Mrs. Harding also superintended the weaving department of the Woronoco School, and spent much of her time in trying to get the girls to do good, faithful work at their looms.

The Junior C.E. Society, called Little Stars, has 43 Active Members. They have raised about twelve rupees this year.

Junior C. E. Society
"Little Stars" Some of this money was earned by basting patch work, and by making and selling candy. This Society sent a delegate to the C.E. Convention in Poona and paid all her expenses. They also sent two rupees to the Bombay C.E. Union. When the new hospital was started in connection with Dr. and Mrs. Beal's work some towels were needed for its equipment. The children bought the cloth for two dozen towels, and hemmed and presented them to the hospital."



SATARA DISTRICT:—Population 500,000.

Satara City:—Population 22,000.

Number of Villages in District - - - -	700	Number of Schools - -	5
Number of Churches - -	2	" Teachers - -	8
" Communicants	122	" Christian Pupils	55
" Rec'd on Profession in 1907 -	1	" Non-Christian Pupils - -	78
Total Christian Community	212	" Sunday Schools	7
Contributions for 1907	Rs. 448	" S.S. Scholars -	173
	= \$149	No indent workers at Medha, Maser or Karad.	
Number of Preachers -	2	Biblewomen reside at Satara, Sadar Bazaar and Koregaon.	
" Biblewomen -	9		

THE SATARA DISTRICT.

Rev. and Mrs. H. J. Bruce and Miss Clara H. Bruce are stationed at Satara. Miss L. H. R. Grieve, M.D., was at work there till September when she left on furlough.

Mr. BRUCE writes as follows :—"Our preachers have made a number of interesting tours during the year. Recently a company of five preachers went to the village of Atit, on the Kolhapur road, thirteen miles South of Satara, and remained there several days. From this center they visited a large circuit of surrounding villages. The plague was rife in most of the places, and the people were living in huts in the fields; but pitching their small tent in a secure place they had no difficulty in finding good audiences of people. In one place the people insisted that they should give them a promise that they would come again within so many days. One man even bowed himself to the ground and said, 'You *must* promise us that you will come again before a certain time.' With so small a force of preachers, and an immense District to be covered, how could they promise to duplicate their visits? The incident impressed upon us the necessity of larger forces of workers, if we expect to *evangelize* these broad fields 'in our generation.'

Touring.

The Satara Church has met with a great loss in the death of its Pastor, Vithalrao Makasare. For thirty-two years he was its faithful pastor, and he was working here for some years before his ordination. His heart was devoted to his work, and although his body looked very frail, yet he claimed from the Lord strength for his daily work, and daily strength was given him. Often in our Church prayer meetings he has told us of receiving renewed strength for some special service. He never spared himself, but gave himself wholly to the interests of the Church and the people around him. The Church has not yet found anyone to succeed Pastor Vithalrao, and his absence is constantly felt as a very great loss."

Death of Pastor Vithalrao.

Mrs. BRUCE reports :—"Notwithstanding the plague, our Mission Schools go on much as usual. They are the Station School in our compound with four teachers; one in the Dhorwada, among the tanners; another in the Sadar bazaar, and a fourth at Karanj. Our daughter is studying the language and putting in practice what she knows. Besides teaching singing and drill in our Station School, she walks out to one of the outside schools nearly every morn-

Schools.

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ing. She is arousing much interest among the teachers who especially need tact, patience and perseverance. In these primary schools, with such an environment, where the children are untidy and irregular, it is going down to the beginning of things to teach the young ideas how to shoot. 'Here a little and there a little,' with frequent repetition, however, gradually makes an impression. Thus these little schools become centers of influence in their respective communities, and feeders of the Station School. Among others who have visited this school, I may mention Mr. Williams, Principal of the Boys' School in Panchgani. He expressed himself as much pleased with the originality of some of our methods of teaching, the brightness of the pupils, and the sympathy of the masters. In proof of his interest he asked to have one of the boys assigned to him for whose support he would gladly be responsible. Some of the residents at this station have contributed more or less for the upkeep of the orphans who are still with us. Several have been sent on to larger schools in Ahmednagar, while we have found places for some of the older ones who could work for themselves. Mission work is many sided in these days, and we thank all those who have encouraged us during the past year. May they and we hasten the time when the good shall predominate over evil, and these hills and valleys about us shall be enlightened by the influences of Christianity.

We have eight Biblewomen, most of whom are in Satara at present.

One is at Koregaon, eleven miles distant.

Biblewomen.

When we visited that village, we had an opportunity to see in what a friendly way she goes among the women speaking the words of life, and illustrating some of the benefits of Christianity in the comfort and cleanliness of her home. She is eager to learn the lessons assigned for the semi-annual examinations of the Biblewomen. A few of us met together for praise and prayer in the 'Lincoln Chapel.' Hariba is the pastor and husband of our Biblewoman there, and is very hopeful of more fruit in those Districts. Five of our women went out recently to some villages about seven miles from Satara, and came back by moonlight after a successful day. They saw many who were digging ground nuts in the fields. The Marathi women, as well as others of various castes, welcomed our party and listened eagerly to the story of Jesus' love. The plague has not gotten a hold in those villages this year, but here and in Koregaon the schools are closed until the pestilence is stayed.

Dr. Grieve, is kindly remembered by many among the Christians and Hindus to whom she ministered in season and out of season, not sparing herself even in plague cases. She has gained the confidence

of women of many different castes in the city and Districts about Satara. We are sometimes asked to speak to those whose confidence was won by her or her Biblewoman."

DR. GRIEVE writes :—"The medical work in Satara was carried on for only part of the year. The dispensary

Medical Work.

was open four months. Some patients were treated at the house and outside until September. 851 visits, mostly on plague patients, were made in the homes of the people. A severe plague epidemic ran from October, 1906, to April, 1907, and during that time the total treatments for plague cases were 1460. Dr. Ruth Hume kindly supplied us with an extra native nurse for a few months. During February the total treatments for all diseases ran to 1002, the largest number for any single month since we began. Lung disease, plague, eye and skin diseases are most frequent. Considerable minor surgical work is done.

We have been unable to do as much village work as we desired. So

Tour in Villages.

this hot season, when the dispensary was closed, we made a short and hurried tour into the Eastern part of the District. We went through a beautiful country, over three mountain ranges, to a large village in a hot sandy plain. This was our farthest village and was 40 miles from Satara. We returned by another way, covering 100 miles in nine days. Each day we visited several villages and almost every night slept in a different village. During the first three days, medicines were given out to about 500 people. Then the supply of medicines ran out. The people of all castes were exceedingly friendly. The whole village often crowded out to welcome us. They listened attentively to the 'old, old story,' new to them. We were glad to meet old dispensary patients, Hindu and Mohammedan, and to be entertained by them at two of the farthest villages.

During the year our little orphan family somewhat increased. One high caste widow brought her little child. She was of a well-to-do family, but was half crazed with grief at the death of her husband by plague. She was deserted by his relatives. She begged us to give her 'death medicine.' We tried in vain to sooth her. In the night she threw herself into a well.

In the five years of medical work in Satara, all difficulties and discouragements incident to new work have been experienced. Some have been overcome. But we had many encouragements. Our working apparatus was the simplest, our staff short handed, our supply of medicines chronically inadequate. But we gave what we had, and the Lord blessed it. Much of the success is due to our helpers. Lydiabai, Biblewoman, and Shantibai nurse, worked faithfully three and a half years,

often seven days a week without complaint, doing what their hands found to do. We deeply regret closing the work even temporarily, but it was unavoidable. The village people would not believe that the dispensary would not open if they only waited long enough. So they sat with their sick, watching the closed doors.

We are grateful to the British and Foreign Bible Society for making it possible for us to keep a Biblewoman ; and to the Collector of Satara for his efforts to secure land for an hospital site; and to the friends who have contributed money, medicines, garments and scriptures, and helped in other ways."

THE WAI DISTRICT.

Rev. and Mrs. T. S. Lee and Mrs. Sibley are stationed in Wai. Rev. Nanaji Gaikwad is the pastor of the Church.

Mr. LEE reports :—" The helpfulness of the visits of Drs. Hall, Creegan, and Hitchcock will not be forgotten by any who had the opportunity of meeting or hearing them. There is nothing of which

Plague Experiences. we wish we could give our home friends a clear idea so much as the regular ordinary work with its thousands of little details which make up our lives. It is these which count. Looking back, however, this year all these things are blotted out by the awful epidemic of bubonic plague which again visited Wai this year. In March a few cases occurred and some people went away. Since the disease did not seem to increase they returned. But in July, when it rained almost continuously and people could not leave their homes for the open fields, it began to increase, and for weeks, till over eight hundred and fifty had died, the average death rate was about twelve a day. Thousands fled. Some could not. The disease followed not a few, and all surrounding towns became infected. The people, ignorant, unscientific and superstitious, died by thousands. This year men had to choose between dying of plague in a dry house, or undergoing the severe exposure of soaking storms and a saturated earth. Many stayed in their houses too long and many died in the fields. All Mission schools and others with the exception of the station school were closed. Every teacher and preacher who could be spared was sent to a place of safety. We ourselves took every precaution. We killed all our own rats, but the characteristic of diseased and infected rats is that they leave their wonted habitat and rush to adjacent houses. Such visitors came and died in our stables, outhouses and dormitories.

It seemed as if Egypt were here. Nearly every house where there were people was attacked. From one home the whole family of seven is

gone. Irrespective of race, age or constitution, over three fourths of the attacked died. Infants patted cold breasts and cried in hunger. At our gate an old father and mother wailed for the last of their three strong sons. Days and nights we saw the smoke and glare of funeral pyres on the burning ghats. The supply of wood gave out. Some Hindus even buried instead of burning their dead. There were not men to remove the dead and those who were here refused or extorted twenty times the just and generous rate. Others in fear buried their dead in the houses or pulled the houses down over the dead. The disease is gone from the city, but the consequent poverty and suffering, the widows and orphans, remain to be ministered to. We have come into tender and sympathetic relations with some.

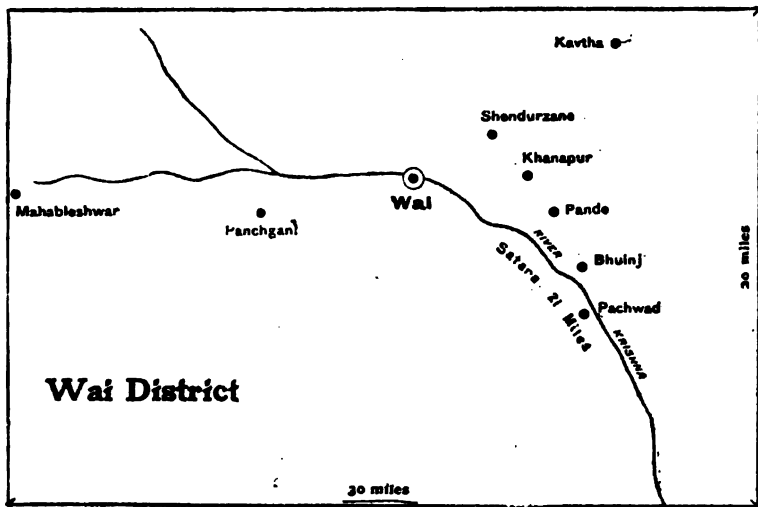
While plague has been the most striking and prominent thing this year it has not been all. We have been to some villages almost every week. The village schools are in better condition than they have been for many months. We expect some graduates from them to enter the station school, as well as more to enter. Incidentally I have had a little to do as a member of the District Local Board, as chairman of the Municipal Schools Committee and as a member of the Managing Committee. We have made some calls and received more. Many words might be written of the self-sacrificing and courageous helpfulness of our native brethren whose Christian manhood has been found true and tender."

Mrs. LEE writes :—"The work of the Station School has gone on steadily through the year. This was

Station School. because most of our pupils are from the orphanages. Of the 83 on the roll at the time of the Government inspection, 28 are non-Christian day pupils. These dropped out during the time of plague. Three boys and five girls have gone out from the fifth standard, to continue their studies in Nagar. The teachers of the Station School, with some of the others, come to the bungalow each Tuesday for prayer and conference about the work, for we want to put the emphasis in the right place. A talk given to them during the year, by Rev. D. J. Fleming of Lahore, on 'Magnifying Christ' was most helpful. And the influence of this thought is still fresh.

The Hindu Girls' Schools, on account of plague, have been in session only eight months of the year. In the three

Hindu Girls' School. schools together are about a hundred girls. The Kasar Wada School has been the largest in the past. In June the calling woman said a rumor had been circulating to the effect that the Mission was disappointed that as yet no child from our schools had become a Christian. So we were going



WAI DISTRICT:—Population 89,000.

Wai City:—Population 14,000.

Number of Villages in District	120	Number of Schools-	10
" Churches - - -	1	" Teachers - - -	18
" Rec'd on Profession		" Christian Pupils -	80
in 1906 - - -	7	" Non-Christian	
" Communicants -	55	Pupils- - -	283
Total Christian Community -	120	" Sunday Schools -	9
Contributions for 1906	RS. 450	" S. S. Scholars- -	328
	- \$ 150	Biblewomen reside at Wai.	
Number of Pastors - - -	1	No resident workers at Maha-	
" Preachers - - -	8	bleshtar, Panchgani and Kawtha.	
" Biblewomen- - -	4		

to make strenuous efforts to get converts, else the Mission would soon close the schools. Their fear, however passed away, and the children began coming back, until plague drove their families out of town. In the Aditwar School Mohammedans predominate, and there are about forty children. The Gangapuri School, which last year met with such violent opposition, has had a prosperous year and has secured a small Government grant. The five young women teachers are thoroughly interested in their work. While the schools were closed, two of the teachers did substituting in Nagar, two went to their homes in Satara and lent a hand there, while one was able to attend Normal classes in Nagar. Later all had the opportunity of a few weeks in Miss Harding's Kindergarten training class, which has been a great help to them. The teachers have come back from Sholapur full of enthusiasm. All of them did well in the Mission examination for teachers, one of them receiving the highest marks in the list of all the Mission agents who took the examination."

Mrs. SIBLEY reports as follows:—"The year has brought some changes in the Wai orphanage. In November three boys and one girl, having finished

The Orphanages.

their studies in the Station School, went to Nagar to attend the schools there. Three of the boys have finished their studies in the High and Normal Schools in Nagar, and these next year will teach in our Mission Schools. In October we found a little two year old girl asleep on a pile of sand by the roadside. Her parents had died of plague a few days before and the little one had been seen wandering about alone. No one claimed the little homeless child. *Here* there was room and love for her. Duty and privilege were plain. She is a happy little girl, responding so affectionately to the love and care given her, that she is a blessing to the older girls, helping them to be kind and gentle. In November one of the women trained in the Biblewoman's Training Class, Ahmednagar, came to us, and has entered into the work with earnestness and efficiency.

The two Biblewomen, able for work, were so assisted by the Pastor's wife, and by the Widow's Home matron, and by one of the widows, that they were able to visit the homes in town and villages regularly until the outbreak of plague in August, after the people left their homes, to seek safety in other towns or in the fields. The Biblewomen's work was of necessity more or less irregular. However there were many opportunities to reach the women, in the fields and by the wayside. Since the return of the people to their homes, the old homes are being regularly visited. We have yet to find a home without its sorrow and loss. Many barriers have been broken down, and hearts,

made tender by the terrible chastening of these last few months, welcome the friendship and love we bring them.

At the end of 1906, materials for the building for the Widows' Home were on the ground, and a beginning made on the foundation. In January Dr. Creegan and Dr. Hitchcock stood with us on the site. In a prayer, full of praise and consecration, Dr. Hitchcock dedicated the building and all it would stand for, to the care and service of the widow's God and the children's Friend. Although the work went on slowly (for the East has not learned to hurry) it was a daily relief and comfort to see the building growing into a home. Just as we had decided that it was dry and ready for occupancy, bubonic plague broke out in the crowded quarters occupied by the widows and girls. The dedicatory service of praise and prayer voiced the great thankfulness that filled our hearts, when all but the sick ones and the two left to care for them, were safely housed in the clean, roomy and well ventilated home.

If the kind friends who gave the money for this building could realize what it meant to us all to have it just at that time, and if they could see how well and comfortable all in the home now are, they would feel more than repaid for their gifts.

There are fifteen widows and twelve children now belonging to 'The Abbott Home.' Six of the children attend the Station School. The others are happy babies making the home bright and glad and sweet. The women share the daily work of house cleaning, grinding the flour and caring for the little ones, also turn about and two at a time, the women do the cooking—an older woman with a less experienced one, so that all are trained in domestic duties.

Cutting out and making children's clothes, and making bead door and window screens have filled the hours set apart for the Industrial Class. The women's study class has been continued. Some have made good progress in all their studies and all are interested in Bible study. In the semi-annual Bible examinations for all the Christian women, two of the widows have kept pace with the Biblewomen and teachers. Some have grown much as Christians and are sincere, earnest and faithful. The latest addition to the home is a girl about twelve years of age, a cast-off wife. One of the teachers found her in a village, doing odd jobs of work, in exchange for a little food. Her husband and his family had turned her out because they thought she was becoming blind. The girl's parents were dead and she had no one to care for her. Her eyes have been operated on and she sees well. She is learning her letters and I hope in time she may learn to read. She does carefully her part in the work of the home."

ADDENDA.

The following items were omitted from the Personal Notes :—
John Alden Clark, was born to Rev. and Mrs. A. H. Clark, on August 27th, 1907.

Rev. and Mrs. L. S. Gates, left India for their furlough in America, on January 15th, 1908.

ACKNOWLEDGMENTS.

To the constituency of the American Board and the two Women's Boards which have stood behind us this year with their interest and their prayers, and to the host of those who have given this year to this work of our Lord's in Western India, we give our heartfelt thanks.

For many years we have had copies given to us by Rev. F. N. Peloubet, D.D., of his Notes on the Sunday School Lessons. They have been used not only by missionaries but by those among our Christian people who knew English. We thank Dr. Peloubet most heartily for these books. The Notes for 1908 just now received are even better than those of former years.

DONATIONS.

The money for special work sent by friends through the Treasurer of the American Board, has been acknowledged by the *Missionary Herald*. Other sums that have come directly to the missionary are acknowledged below. The rupee is reckoned as 33 cents, or 1s. 4d.

RECEIVED BY MISS MILLARD		Rs.	A.	P.
MAZAGON, BOMBAY.				
	Rs. A. P.			
Ada, Minnesota ..	22	10	0	
B. N. Athavale Esq. ..	20	10	0	
Aurora Illinois ..	23	2	0	
T. A. Bailey, Esq. ..	75	0	0	
Berea, Kentucky ..	5	1	0	
The Right Reverend the Lord Bishop of Bombay ..	25	0	0	
Through Rev. C. C. Carpenter ..	90	6	0	
Mrs. F. M. Cheatham ..	15	4	0	
Chinchpokli Gas Co. ..	5	0	0	
<i>Christian Herald</i> ..	30	0	0	
Mr. A. E. Claridge ..	10	0	0	
Mrs. Frank Clark ..	10	0	0	
Mrs. Byron Clark ..	40	0	0	
Mrs. Capron's Class ..	150	0	0	
Miss Dobson's Class ..	8	12	0	
Fourth Presidency Magistrate ..	41	0	0	
Mr. A. P. Fraser ..	208	15	0	
A Friend ..	30	0	0	
Through <i>Bombay Guardian</i> ..	47	12	0	
Mrs. Herbert ..	7	8	0	
Holyoke Massachusetts ..	9	1	0	
Through Mrs. Huntington ..	36	3	9	
J. D. Inverarity Esq. ..	50	0	0	
G. E. Johnson Esq. ..	14	0	0	
George Kittredge, Esq. ..	50	0	0	
Kodai Kanai S.S. ..	35	0	0	
H. E. Lord Lamington ..	550	0	0	
Indian Ladies' Association ..	50	0	0	
Y. W. C. A., Lonawli ..	10	0	0	
Dr. Turkhuo ..	10	0	0	
Luxamibal Sahib of Baroda ..	34	0	0	
Through Mr. N. V. Mandlik ..	85	0	0	
Mrs. MacLeod ..	30	0	0	
Mr. Leonard Millard ..	148	7	9	
Rev. W. B. Millard ..	81	8	0	
Plymouth Church, Minne- apolis ..	161	13	0	
Pacific Church, St. Paul ..	57	6	0	
Through <i>Record of Christian Work</i> ..	154	14	0	
Revina, Ohio ..	25	15	0	
Miss Sharp ..	30	0	0	
Mrs. James Shaw ..	10	0	0	
Mrs. Sittna ..	5	0	0	
Miss Lillian Smith ..	186	0	0	
Miss Stocking ..	2	14	0	
Mr. Amrutal V. Thacker ..	5	0	0	
Mr. G. H. Taylor ..	4	0	0	
F. J. Varley Esq. ..	10	0	0	
Wanatosa, Wisconsin ..	150	15	0	
Waterbury, Vermont ..	11	15	0	
Mrs. Watson ..	10	0	0	
Mrs. Waystiff ..	20	0	0	
Miss Wheeler ..	1575	3	0	
Mrs. Workman ..	77	5	3	
Y.W.C.A. Jhansi ..	25	0	0	

DONATIONS RECEIVED BY REV. AND
MRS. KARMARKAR, 1907.

	Rs.	A.	P.
Miss Mary Hall, U.S.A.	74	13	0
Mr. C. L. Smith	59	15	0
Christian Herald Fund	45	0	0
Hon. J. H. Converse	298	3	0
Miss Parker	122	13	0
Mr. A. S. Hiwale	17	7	0
English Church, Berlin, per Dr Abbott	15	0	0
Bombay Tract and Book Society	300	0	0
National Bible Society of Scotland	224	0	0
B. and F. Bible Society	144	0	0

RECEIVED BY MRS. KARMARKAR
FOR DISPENSARY BUILDING FUND.

Mrs. A. F. Pottit	100	0	0
Trustees of the Dadi Manckjee Limjee Charity per Mrs. Rustom Wadia	100	0	0
Mr. Vijbookandass Atmaram	50	0	0
Mrs. H. M. Batty	50	0	0
Mrs. Frank Anderson	5	0	0
A Friend "B. B."	15	0	0
Messrs. Evans and Fraser	25	0	0
Anonymous	25	0	0
Mr. A. H. S. Aston	25	0	0
Mr. F. Corneglia	10	0	0
Mrs. Douglas Green	5	0	0
Sir Adamjee Poerbhoy	250	0	0
Miss Detmmer	5	0	0
Begum Muntaj Jehan Nasrulla Khan	15	0	0
Mr. James Macdonald	10	0	0
Mr. Promsukh Karmarkar	5	0	0
Sir Cureembhoy Ebrahim	100	0	0
Mr. Goverdhandass Tejpal	100	0	0
Messrs. Ahmed Dewji Bros.	50	0	0
Mr. Munji Allana	25	0	0
Mr. Nawabzada Nasrulla Khan	25	0	0
Messrs A. Readmonney & Co.	15	0	0
Mr. Jivanlal Panhalal	100	0	0
Mr. Chabildass Lalobhoy	50	0	0
Through Mr. Setalwad	25	0	0
Miss Mary Hall, U.S.A.	14	13	0
Miss Bertha H. Campbell, U.S.A.	150	0	0
Mrs. Jewell, U.S.A.	1510	15	0

RECEIVED BY

DR. R. A. HUME FOR WORK.

Through Mr. L. W. Felter	549	4	0
Misses K. and J. Williams	1056	5	0
Mr. A. N. Lewis	221	7	7
Through Mr. J. R. Morris	152	7	0
Mrs. I. S. Corfman	91	15	0
Miss C. Donglass	75	13	0
Mr. H. L. Gray	119	15	0
Prof. A. M. Wilcox	29	3	0
A Friend	81000	0	0

FOR FAMINE CHILDREN.

Christian Herald	3224	4	0
Mennonite Friends through P. A. Penner	663	0	0
Mrs. S. E. Bridgman	122	14	0
Mrs. Van Wormer	107	0	0
Mrs. E. M. Burgin	80	0	0
Dr. Stephenson	164	8	0
Mrs. E. C. Swickard	45	13	0
Mr. F. B. Hoyt	46	0	0

Lady Wingate	45	0	0
Miss L. N. Stoddard	61	6	0
Miss C. P. Podman	24	7	0
Miss E. M. Law	16	0	0

THROUGH REV. R. A. HUME, D.D.
FOR THE HOSPITAL BUNGALOW.

Sir Jamsetji Jeejeebhoy, Bart	100	0	0
Trustees of the Estate of the late Ardaseer Hormarji Wadia, Esq.	100	0	0
Jamsetjee Ardaseer Wadia	100	0	0
Sir Currimbhoy Ebrahim, Bart	100	0	0

RECEIVED BY MISS GORDON.

Miss Tickner, Seven Oaks, England	45	0	0
Mrs. McDougal, Montreal	367	7	0
Mrs. Thomson	3	0	0
Miss Nelles	15	4	0
J. W. Gordon, Esq.	60	6	0
Mrs. Gray	15	8	0
Miss Gordon	30	6	0
Mrs. Chown	80	6	0
Mrs. M. L. Carter	30	10	0
Miss Sharman	60	0	0
Dr. Stephenson	80	0	0

RECEIVED BY MISS GATES.

Miss Maud Hastings, Switzerland	60	0	0
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RECEIVED BY MISS MOULTON.

Mrs. Knight	100	0	0
Plymouth, S.S.	95	10	0
Dora E. Jones	59	8	6
Plattville, Wis.	46	2	3
Rev. C. F. Thwing, D.D.	15	0	0
Through Miss Wheeler	61	0	0
Rev. E. Booth	92	0	0
Miss Swanson	15	2	0
Mr. Rush	75	3	0
Miss Watson	30	2	0
Miss S. B. Alexander	61	6	0
H.S.S.C.	60	0	0
Minnehaha S.S.	15	7	0
Drummond Hall S.S.	30	0	0
Sclma Miss. Soc.	16	6	0

RECEIVED BY

REV. W. O. BALLANTINE, M.D.

Mr. Mather, Geneseo, Ill.	47	7	0
Home Friends	31	10	0
Miss Virginia Dressin	29	13	0
Fitchburg Friends	45	7	2
Kings Daughters, Cleburne Texas	44	15	0
The Emily Wheeler Fund	3121	11	0
The Christian Herald Fund	2645	1	7
Indian Friend	30	0	0
Priscillas of Fitchburg	30	0	0
Mrs. Dunbar	46	0	0
W. H. Lundeen	46	0	0
W. H. Ramsdell	46	0	0
Mrs. Denis of Colorado	29	15	0
Mr. McAboy	45	0	0
Mrs. Paterson of Canada	73	10	0
Local Board of Rahuri for Medical Work	100	0	0

RECEIVED BY REV. H. FAIRBANK.

Prof. E. S. Parsons, Colorado	74	15	0
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RECEIVED BY MRS. WINSOR.

Mrs. I. R. Rice	16	4	0
Rev. C. Thorne	12	0	0

	Rs.	A.	P.
Rev. W. Ashton	20	0	0
Miss M. Long	22	6	0
Miss E. Bernard	50	0	0
Miss A. Lowe	39	0	0
Miss C. T. Hiller	60	0	0
Through Miss Newnham	175	0	0
<i>Bombay Guardian</i>	30	0	0
Mrs. Cookson	10	0	0
The Hon. Mrs. Muir-Mackenzie	50	0	0
Lady Ederly	50	0	0
Miss Bernard	24	0	0
Lady and Miss Jehangir	50	0	0
R. D. Prior, Esq.	20	0	0
Mrs. Carmichael	10	0	0
Mrs. Thomson	20	0	0
Dr. L. H. Bernard	15	0	0
A Friend	16	0	0
Miss Alexander	15	0	0
Dr. M. Talbot	15	0	0
Gen. Greeney	10	0	0
Col. Burke	10	0	0
Lieut.-Colonel Dyson	10	0	0
Jacob Sassoon, Esq.	15	0	0
N. H. Dastur, Esq.	5	0	0
G. D. Pudamji, Esq.	10	0	0
Through Dr. and Mrs. E. E. Strong	300	0	0
Through Rev. G. H. Morse	51	0	0
<i>Christian Herald</i>	595	6	0
Mrs. Coffin and Mrs. Allen	462	0	0
Lord Radstock	30	0	0
Miss Pherminger	9	0	0
Miss A. S. Thompson	6	0	0

RECEIVED BY DR. AND MRS. BEALS.

W. H. Kloss	150	0	0
J. B. Knight	100	0	0
Mrs. E. D. Harding	27	0	0
M.A.P.	50	0	0
R.P.H.	10	0	0

RECEIVED BY ESTHER B. FOWLER,

Mrs. Duttin, Westfield, Mass.	45	0	0
Mrs. Keene, Brighton, Mass.	59	18	0
J. P. Haber, Jennings, La.	30	0	0
Mrs. Ankney Eldred, Flo.	46	0	0
Evelyn Weisbrod, Philadelphia.	15	0	0
Westfield, 1st Cong. Ch. S.S.	75	0	0
Mrs. Buffington, Evanston, Ill.	45	0	0

RECEIVED BY MARY B. HARDING FOR KINDERGARTEN.

Miss Wheeler	315	14	0
A friend in Port Chester New York	172	3	0
Friend in Melrose Conn.	27	14	0
Friend in India	10	0	0

FOR ORPHAN.

C.E. Society, Upton Works	11	4	0
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RECEIVED BY REV. H. J. BRUCE.

Miss Wheeler	1005	4	0
Capt. Agnew, England	120	0	0
Koregow Church for Kondi	39	0	0
Miss M. A. Barlow, America	119	10	0
Mr. Burnside, Australia	30	0	0
Rev. A. H. Westley, Australia	60	0	0

	Rs.	A.	P.
Miss Thompson, Canada	45	6	0
Rev. Mr. Williams	30	0	0
Miss Flint, England	60	0	0
Miss Reid, America	31	6	0
Natura Orphanage Fund	52	12	0
Natura Collections	152	0	0
C. S. Campbell, Esq.	65	0	0

RECEIVED BY REV. T. S. LEE.

Chatterton Hill for building	277	1	
Miss Schlesinger	30	10	
Mr. Williams	220	4	0
Miss Gordon	68	11	0
For Poor and Plague	91	11	0
Mr. Goise	30	10	0
City Miss S. S.	30	11	0
Mr. Tracy	18	5	0
Through W. H. T.	24	7	0
White Plains	199	0	3
So. Ch. Spfld.	39	10	0
M'war S. S.	6	7	10
Through W. J. Lee.	224	1	0
Chatterton Hill	62	11	2
1st Bapt. Ch. Hoboken	30	4	0
A. I. C. Spfld	15	4	0
Scarsdale	90	0	5
Through C. J. Hicks	10	5	4
Chas. E. Hughes	76	12	10
A Friend	91	1	0

RECEIVED BY MRS. SIBLEY. FOR "THE ABBOTT HOME."

Miss S. Kingman	89	10	0
Y. W. C. A., Downer College	151	12	0
Miss Janet Hunter	14	12	6
Misses Ely's School	19	8	0
Cong. S. S. Wilton, N.H.	30	0	0
Miss Anstice Abbott	44	6	0
Mrs. Holman	75	9	0
Dr. L. Bernard	15	0	0
Birmingham, S. S. Toledo, O.	45	5	0
Salc of Work	65	8	0

FOR THE ORPHANS.

By Miss Wheeler	1117	12	0
By Mrs. George, Northfield	30	0	0
Miss T. Roberts	18	0	0
Plymouth, Conn.	15	0	0
Miss E. Langdon	64	8	0
Moorhead, Miss.	39	10	0
Mrs. Dean	11	13	0
Mrs. Wilmot Metcalf	90	0	0
Missionary Society, Bath, Mo	63	0	0
Bessie Turner	60	1	0
Mrs. Shorey's legacy	75	8	0
Mr. G. L. Flagg	30	10	0

RECEIVED BY MISS HINSELL.

"C. S. S." Elmwood, Conn.	36	10	0
San Rafael, Calif.	24	9	0
Toledo, Washington Street Sunday School	75	0	0
Wellesley College, Y.W.C.A.	81	1	0
Miss Wheeler	123	14	0

RECEIVED FOR HIGH SCHOOL, AHMEDNAGAR, (THRO' E. FAIRBANK)

Miss Wheeler	3643	11	0
<i>Christian Herald</i> 30)	420	0	0
" " 300)			

RECEIVED BY REV. AND MRS. E.
FAIRBANK FOR VADALA DISTRICT.

	Rs.	A.	P.
Through Miss Wheeler	..	680	0 0
Pres. S. S. Aurora N. Y.	..	60	9 6
Miss Culter	..	75	5 0
Miss Campbell	..	60	4 0
Mr. Arthur James	..	785	1 0
Amherst College Ladies	..	30	5 0
Friends, Aurora, N. Y.	..	121	9 0
Mrs. Dorset	..	30	10 0
A Friend	..	106	4 0
Native Christian	..	1	0 0
Miss Greene	..	111	0 0
<i>Christian Herald</i>	..	775	0 0
Miss Shepard	..	10	
Miss Lane	..	10	
Miss Brewer	..	20	
Miss Campbell	..	20	
Miss Glen	..	10	
Miss Seymour	..	30	
Miss Munger	..	10	

RECEIVED BY REV. A. H. CLARK.

J. B. Clark and family	..	183	7 0
Miss Wheeler	..	2180	2 0
<i>Christian Herald</i>	..	420	0 0
Plymouth Church	..	705	0 9
S. Woodworth	..	29	9 5
Miss Snell	..	68	5 0
Mrs. Dunn	..	2	15 0
Amherst College	..	268	15 0

	Rs.	A.	P.
Amherst class-mate	..	110	14 0
A.W.S., E.S., and H.S.	..	462	0 0

RECEIVED BY
REV. WILLIAM HAZEN.

Miss E. M. Priest	..	\$	30
Rev. Austin Hazen	..	..	15
Rev. F. W. Hazen	..	..	18.86
Y.M.C.A. Neb.	..	..	15
Mrs. Thos. Petherbridge	..	..	30
Miss M. Hazen	..	..	15
Jr. C. E. Soc., Sherburne	..	..	15
Mrs. Sarah Kempton	..	..	15
Miss Watrous, per L. S. G.	..	..	15
Mr. T. E. Hazen	..	..	25
Mr. J. F. Conrow	..	..	20
Mrs. D. C. Brooks	..	..	15
Mrs. Helen Chapin	..	..	15
Mrs. M. Tremaine	..	..	15
Church of Christ	..	..	25
Miss Porter, per L. S. G.	..	..	15
King's Daughters, Thomaston	..	..	15
Rev. A. and F. W. Hazen	..	..	33 86
Sherburne C.E.	..	..	15
Wankegan Ill, per L.S. Gates	..	..	2
Margaret Nourse per L. S. Gates	..	..	15
Mission Band, Granby	..	..	15
Mr. W. T. Smith	..	..	6 0 7 6
Mr. and Mrs. Ballard	..	..	Ra. 5

STATISTICS.

I. CHURCH STATISTICS FOR THE YEAR 1907.

Districts.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	COMMUNICANTS.					
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the year.	Males.	Females.	No. of Readers.
Nagar City.	Bombay	1827	Rev. T. Nathoji	10	- 7	345	165	180	343
	Ahmednagar	1833	Rev. S. S. Salve	78	+70	1010	408	602	721
	Ahmednagar 2nd	1892	Church Officers	3	0	121	39	32	38
Vadala.	Chanda	1856	Rev. B. M. Ankaipagar	0	+ 9	162	90	72	40
	Pachegaon	1858	Rev. K. R. Hivale	27	+26	126	60	66	15
	Dodgaon	1858	" T. S. Detha	19	+ 9	227	107	120	50
	Shingave Tukai	1890	" S. M. Rahator	0	- 11	147	77	70	29
	Sonal	1831	" H. D. Gaikwad	0	- 5	108	62	46	40
	Javkheda	1887	" J. H. Gorde	12	+11	212	110	102	15
	Vadala	1890	" Shetiba P. Gaikwad	10	- 4	308	128	180	280
	Mukindpur	1893	" B. L. Chandkar	8	-21	166	77	89	10
	Awhana	1896	" J. H. Gorde	0	-85	98	47	46	12
	Nevasa	1901	" B. L. Chandkar	0	+11	113	54	59	13
	Kharvandi	1902	" Shetiba P. Gaikwad	0	0	41	17	24	4
	Karatha	1908	" Jacobrao Salve	0	0	55	33	17	8
	Khokar	1855	" Apaji Bhoale	2	+ 2	64	33	31	13
	Shingave Nayak	1855	" Josephrao Hivale	0	0	75	45	30	25
	Rahate	1858	" Bapuji Adhav	18	+13	164	97	67	40
	Vambori	1850	" Vithoba Bhambal	1	+ 1	92	54	38	27
	Rahuri.	Rahuri	1861	Rev. W. O. Ballantine M.D.	6	+ 4	284	171	118	161
Kataradi	1886	" Vithoba Bhambal	1	+ 1	73	34	39	6	
Bahmani	1899	" Vithoba Bhambal	0	- 3	89	54	35	16	
Baragaon Nandur	1900	" Tatyaba Vishram	3	+ 2	75	45	30	26	
Belapur	1901	Mr. Govindrao Lokhande	11	+11	96	50	46	20	
Kokamthan	1901	Rev. Bapuji Adhav	0	0	20	12	8	13	
Kolgaon.	Kolgaon	1857	Mr. V. C. Ujgare	2	+ 1	108	50	58	60
Khandala	1878	Rev. B. C. Ujgare	2	+ 2	85	15	20	7	
Mirajgaon	1898	" D. K. Ujgare	2	+ 2	53	30	23	16	
Hivra	1900	" B. C. Ujgare	2	- 2	52	15	37	12	
Valki	1900	" B. C. Ujgare	5	+ 5	42	15	27	10	
Shendi	1888	" Anaji Kahirsagar	0	0	49	16	33	38	
Jeur	1888	" B. P. Umap	0	+ 1	51	29	22	22	
Vadgaon	1888	Mr. R. Bundelu	5	- 28	88	39	49	41	
Pimpalgaon	1892	" B. G. Bhingardive	0	- 4	127	64	63	41	
Bahirvadi	1896	" B. G. Bhingardive	0	- 1	79	44	35	28	
Savedi	1901	Rev. S. S. Salve	0	- 6	37	19	18	17	
Parner	1856	Mr. S. B. Gorde	0	- 2	39	25	14	20	
Jamgaon	1879	Rev. D. B. Salve	6	+ 9	119	58	61	30	
Hingangaon'	1888	Mr. D. G. Bhingardive	0	+14	107	49	58	26	
Kanhur	1888	Rev. B. B. Gorde	7	+ 5	77	39	38	12	
Dhavalpuri	1892	" B. S. Hivale	1	+ 2	55	27	28	15	
Hanga	1897	" L. S. Hivale	1	- 1	61	31	30	20	
Sirur	1855	" D. Shinde	26	+19	272	111	161	244	
Pimpalner	1902	Sirur Church Committee	0	0	19	11	8	4	
Satara	1855	Mr. Krisnaji Hivale	1	0	108	50	58	85	
Koregaon	1904	Rev. H. Gaikwad	0	- 1	14	8	6	18	
Wai	1872	" Nanaji G. Gaikwad	4	+ 4	55	25	30	51	
Sholapur	1864	" T. S. Bhoale	38	+88	574	242	332	253	
Dhotra	1874	" V. R. Chandkar	2	+ 5	48	25	23	21	
Watwad	1875	" V. R. Chandkar	6	- 6	85	47	38	29	
Angar	1886	Mr. D. V. Bhambal	0	+ 4	39	20	19	10	
Medha	1886	" R. D. Gaikwad	0	+13	85	18	17	14	
Shetphal	1886	Rev. G. D. Londhe	0	- 2	19	9	10	5	
Sholapur 2nd	1901	" F. B. Keskar M.D.	4	- 1	49	29	20	28	
Manjari	1902	" V. R. Chankar	0	+16	24	11	13	6	
Totals				311	+168	6786	3295	3491	3188
Totals, 1906				545	-60	6618	3217	3401	3068

2. CHURCH STATISTICS FOR THE YEAR 1907.

Districts.	Names of the Churches.	BAPTIZED CHILDREN.				No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.		
		Baptized during the year.	Received to Communion.	Net Gain or Loss.	No. at the close of year.				Rs.	A.	P.
Nagpur City.	Bombay	8	8	- 6	273	0	618	1	1846	4	6
	Ahmednagar	7	0	+16	327	61	1398	16	848	4	6
	Ahmednagar 2nd	2	0	+ 6	39	23	173	3	340	0	0
Vidala.	Chanda	0	0	- 5	63	11	235	3	46	8	0
	Pachegaon	9	0	+ 0	95	45	266	10	38	8	0
	Dedgaon	6	1	+ 5	215	250	692	12	147	5	6
	Shingave Tukai	0	0	+27	170	11	328	7	83	0	0
	Sonai	0	0	- 3	52	4	164	7	32	7	0
	Javkheda	11	9	+11	188	50	400	20	58	7	0
	Vadala	6	3	+ 2	87	78	473	2	298	3	6
	Mukindpur	3	0	+15	88	25	279	10	67	13	9
	Awhana	22	0	+13	69	85	247	7	41	3	3
	Nowasa	0	0	+13	88	25	221	3	27	1	3
	Kharvandi	0	0	- 3	28	0	69	1	29	0	0
	Kavatha	0	0	+ 2	31	9	95	1	12	8	3
	Khotkar	3	3	0	84	10	158	8	35	1	6
	Shingave Nayak	1	1	- 2	69	25	169	8	22	4	6
Rahate	4	0	+ 7	106	30	300	15	54	5	6	
Vambori	11	1	+11	109	60	261	5	25	9	0	
Rahuri	9	7	+ 2	275	85	644	23	214	2	0	
Kataradi	1	1	0	37	20	130	1	10	6	0	
Bahmani	2	0	0	88	25	197	4	14	8	0	
Baragaon Nandur	6	0	+ 8	48	25	148	8	5	4	0	
Belapur	2	2	0	87	25	208	7	25	3	0	
Kokamthan	0	0	0	12	1	33	3	5	6	3	
Kolgaon	2	0	+ 2	97	5	210	4	155	3	9	
Khandala	6	0	+ 6	44	13	92	2	29	1	6	
Mirajgaon	0	0	0	46	15	114	2	50	10	9	
Hivra	0	0	- 2	31	15	98	3	18	0	6	
Valki	0	0	- 2	30	10	82	3	27	6	6	
Shendi	2	0	- 2	40	6	95	2	18	8	0	
Jeur	4	2	- 5	54	7	112	4	18	16	3	
Vadgaon	2	5	- 23	65	4	157	3	32	3	0	
Pimpalgaon	1	0	- 1	75	3	210	4	44	10	0	
Bahirvadi	0	0	- 3	44	7	180	9	28	2	0	
Savedi	0	0	- 1	21	3	61	3	13	8	0	
Parner	2	0	0	21	6	66	4	62	6	0	
Jamgaon	1	2	- 3	87	32	238	10	189	5	0	
Hingangaon	4	0	+12	101	30	238	8	100	10	9	
Kanhur	1	3	- 2	38	17	182	8	83	1	9	
Dhavalpuri	2	0	+ 0	38	21	114	5	45	2	6	
Hanga	1	0	+ 1	35	15	111	4	33	4	0	
Sirur	17	18	- 6	239	96	657	10	300	8	0	
Pimpalner	1	0	0	19	0	38	1	8	0	0	
Satara	3	0	+ 1	60	16	184	6	374	3	0	
Koregaon	1	0	+ 1	16	0	30	3	74	2	6	
Wai	5	0	+ 3	51	14	120	3	450	0	0	
Sholapur.	Sholapur	28	8	+20	488	133	1145	8	763	4	9
	Dhotra	5	2	+ 6	39	0	87	8	18	0	0
	Watwad	6	6	-12	51	0	136	10	18	11	0
	Angar	5	0	+ 3	49	0	88	6	61	0	3
	Medha	0	0	+16	27	0	62	7	50	8	0
	Shetphal	1	0	0	12	0	31	1	52	4	6
	Sholapur 2nd	1	0	+ 1	8	42	99	1	51	18	3
Manjari	0	0	- 4	6	0	30	2	2	8	0	
Totals		209	73	+132	4589	1498	12873	334	6978	15	6
Totals for 1906		260	129	-167	4457	1987	18062	320	7356	5	3

3. DISTRICT STATISTICS FOR THE YEAR 1907.

NAMES OF DISTRICTS	MISSIONARIES IN CHARGE										NATIVE CHRISTIAN AGENTS										SCHOOLS					SUNDAY SCHOOLS				
	No. of Churches	Indian Missionaries	Pastors	Printed Preachers	Not Pastors	Licensed Preachers	Bible Readers	Biblewomen	School Teachers (Male)	School Teachers (Female)	Medical Catechists	Whole No. Native Christian Agents	No. Non-Christian Teachers	No. of Outstations	No. of Christian Boys	No. of Christian Girls	No. Non-Christian	Whole No. of Pupils, Christian and Non-Christian	No. of Sunday Schools	No. of Teachers	No. of Christian Pupils	No. of Non-Christian Pupils	Whole No. of Pupils							
Bombay	1	3	1	1	1	1	3	2	11	24	20	38	14	2	9	189	158	398	640	8	39	370	307	677						
Ahmednagar																														
Collectorate—																														
Ahmednagar City	2	1	2	2	2	2	2	16	51	24	99	30	1	14	477	444	561	1502	10	84	788	427	1215							
Vadala	12		8	1	1	1	3	7	43	7	78	1	29	31	305	292	438	1005	47	47	510	500	1010							
Itahuri	10		5	1	1	1	4	8	34	6	55	1	20	29	278	230	310	808	26	40	361	248	604							
Kolgaon	5		5	1	1	1	3	5	17	1	27	1	18	13	36	36	950	322	16	22	320	324	644							
Partner	6		5	1	1	2	4	1	20	1	92	1	21	19	48	48	253	302	19	50	69	366	336							
Jauri	6		1	1	1	2	1	2	10	1	17	1	8	8	43	28	136	207	8	14	141	131	272							
Sirur (Poona Collectorate)	2		1	1	1	1	1	9	11	7	30	1	10	10	128	112	233	478	10	32	345	387	732							
Satara	2		0	1	1	1	6	9	7	1	25	1	6	6	29	36	78	133	7	12	69	104	173							
Wai	1		1	4	1	1	4	4	13	5	31	1	2	10	38	43	281	363	9	16	63	268	336							
Sholapur	3		2	1	1	1	7	8	46	31	87	39	22	35	244	246	651	1141	46	102	543	1001	1543							
Total	55	5	27	31	18	18	80	66	268	192	519	76	140	183	1815	1530	3551	6896	189	418	8478	3943	7421							
Total of 1906	55	5	26	10	18	20	77	244	88	4	496	56	132	183	1877	1685	3605	7167	175	302	4150	3130	8081							

STATISTICS OF MEDICAL WORK, 1907.

PHYSICIANS.	Number of new Patients.	Number of old Patients.	Total number of Patients.	Christians.				Hindus.	Mohammedans.	Parsees.	Others.	FEES.	
				...	...	...	...					Rs.	P.
Rev. W. O. Ballantine, M. D., Rahuri	2736	3569	6305	1832	4246	227	...	...	...	...	141	11	9
Dr. and Mrs. L. H. Beals, Sholapur ... ..	...	..	10864	...	...	...	...	...	...	...	1084	15	0
Miss L. H. R. Grieve, M. D., Sataur	1651	1956	3607	733	2588	243	...	...	...	43	83	15	3
Miss R. P. Hume, M. D., and Miss Eleanor Stephenson, M. D., Ahmednagar ... ..	...	...	7227	...	...	...	...	...	...	...	1091	7	3
Dr. Gurubai Karnarker, Bombay	662	3258	4920	3179	973	316	...	...	298	154	3124	6	0
Rev. P. B. Keskar, M. D., Sholapur	2370	2273	4643	387	2636	1521	...	...	25	74	20	12	0