

REPORT

OF

The American Marathi Mission

1910.

EDITED BY

REV. WILLIAM HAZEN.

Sholapur :—PUBLISHED BY THE AMERICAN MARATHI MISSION.

1911.

I am not ashamed of the gospel : for it is the power of God unto salvation to every one that believeth.—

Rom. 1 ; 16.

*God was in Christ, reconciling the world unto himself
... We are ambassadors therefore on behalf of Christ.—*

2 Cor. 5 ; 19, 20.

The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner that you hope ; but, nevertheless, I say, India is being converted ; the ideas that lie at the heart of the Gospel of Christ are slowly, but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this Gospel seek above all things to commend it not so much by what they say, but by what they do, by what they live.—

Sir N. G. Chandavarkar,
Justice of the Bombay High Court.

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Missionaries of the American Marathi Mission.



Year of Arrival.	Name.	Address Dec. 31, 1910.
1863	Mrs. H. J. Bruce	Panchgani.
1869	Mrs. Charles Harding	Ahmednagar.
1871	Mrs. Richard Winsor	Sirur, Poona District.
1874	Rev. Robert A. Hume, D.D. ...	250 Alden St., Springfield, Mass, U.S.A.
1882	*Mrs. R. A. Hume	"
1875	Rev. William O. Ballantine, M.D....	Rahuri.
1885	Mrs. W. O. Ballantine	
1875	Rev. Lorin S. Gates, B.A.	Sholapur.
1875	Mrs. L. S. Gates	
1879	*Rev. James Smith, B.A.	Grant Road, Bombay.
1879	*Mrs. James Smith	"
1881	*Rev. J. E. Abbott, D.D.	Pasadena, Cal., U.S.A.
1902	*Mrs. J. E. Abbott	"
1885	*Miss Emily R. Bissell	Ahmednagar.
1886	Mrs. J. W. Sibley	Wai, Satara District.
1886	Rev. Henry Fairbank, B.A., B.D. ...	Ahmednagar.
1894	Mrs. H. Fairbank, B.L.	"
1887	Miss Anna L. Millard	Byculla, Bombay.
1890	Miss Jean P. Gordon	Wai, Satara District.
1890	Miss Belle Nugent	Satara.
1892	Rev. Henry G. Bissell, M.A., B.D. ...	Ahmednagar.
1892	Mrs. H. G. Bissell, B.L.	"
1893	Rev. Edward Fairbank M.A.	Vadals, via Vambori.
1893	*Mrs. Edward Fairbank	144 Hancock St., Auburndale, Mass., U.S.A.

vi. MISSIONARIES OF THE AMERICAN MARATHI MISSION.

Year of arrival.	Name.	Address Dec. 31-1910.
1893	Miss Esther B. Fowler	Sholapur.
1897	Miss Mary B. Harding	"
1900	*Mrs. George W. Harding, B.A.	Santee, Nebraska, U.S.A.
1900	Rev. William Hazen, M.A.	Sholapur.
1900	Mrs. Wm. Hazen	"
1901	D. C. Churchill, B.Sc., M.E.	Auburndale, Mass., U.S.A.
1901	Mrs. D. C. Churchill, B.A.	"
1902	*Lester H. Beals, B.A., M.D.	Ann Arbor, Mich., U.S.A.
1905	*Mrs. L. H. Beals, B.A., M.D.	"
1902	Merrill A. Peacock, B.A.	N. Yakima, Wash., U.S.A.
1902	Mrs. M. A. Peacock, B.A.	"
1903	*Rev. B. K. Hunsberger, B.A., B.D.	Byculla, Bombay.
1903	*Mrs. B. K. Hunsberger, B.A., B.D.	"
1903	*Rev. Theodore S. Lee, B.A.	Satara.
1903	*Mrs. Theodore S. Lee, B.A.	"
1903	*Miss Ruth P. Hume, B.A., M.D.	Ahmednagar.
1904	Rev. Alden H. Clark, M.A., B.D.	Ahmednagar.
1904	Mrs. A. H. Clark, B.L.	"
1905	Miss Edith Gates, B.A.	Ahmednagar.
1906	Miss M. E. Stephenson, B.A., M.D.	Ahmednagar.
1907	Rev. Robert Ernest Hume, PH.D.	Byculla, Bombay.
1907	Mrs. R. E. Hume	"
1907	Charles H. Burr, M.A.	Ahmednagar.
1907	Mrs. C. H. Burr	"
1907	Miss Clara H. Bruce, B.A.	Ahmednagar.
1907	Rev. Arthur A. McBride. B.Sc., S.T.B.	Byculla, Bombay.
1907	Mrs. A. A. McBride	"
1908	Miss Elizabeth Johnson	Ahmednagar.
1910	Miss Gertrude Harris	"

The following though not under appointment by the American Board, are associated with our missionaries in work :—

Miss E. A. Reeve, Byculla, Bombay, works in connection with the Bombay High School.

Mr. David W. Winsor, Sirur, Poona District, is associated with Mrs. Winsor.

Miss Bertha Fulcher, Sholapur, is a missionary of the Zenana Bible and Medical Mission, and is engaged in work for Muhammadan women at Sholapur.

MISSIONARIES OF THE AMERICAN MARATHI MISSION vii.

Miss Rachel E. Coan, Byculla, Bombay.

Note.—Missionaries whose names are marked with * will probably be absent from the Mission during the greater part of 1911, those whose India addresses are given leaving in March or April for furloughs, and those at present in America not being expected back during the year. The present addresses of missionaries on furlough are given, but these are subject to change. In case of uncertainty such missionaries may be addressed "Care of the A.B.C.F.M., 14 Beacon St., Boston, Mass, U.S.A."

Officers of the Mission for 1911:

Secretary.—Rev. William Hazen Sholapur.

Treasurer.—Rev. A. A. McBride Byculla, Bombay.

THE AMERICAN MARATHI MISSION IN A NUTSHELL.



Founded in Bombay in 1813, being the first American Foreign Mission, and the first Mission of any nationality in Western India.

Missionary force on the field at the end of 1910 consists of 13 married men and their wives (except one), and 14 single ladies, among these being 2 doctors, 2 trained nurses, and several trained teachers; 4 other Europeans working in connection with the Mission, and 5 Indian missionaries.

515 Indian Christian workers, of whom 95 are pastors and preachers, 71 Biblewomen and 342 teachers.

179 Sunday Schools with 7481 pupils, of whom 4274 are non-Christians,

Rs. 7189 (\$2398) given for the work of the Churches.

29 Boarding Schools with 2431 pupils, 145 common schools with 4413 pupils, others under instruction 136, making a total of 6980 under Christian instruction, 3700, or more than half, being non-Christians.

6 Dispensaries or hospitals, with 48,527 patients, receiving Rs. 5274 (\$1758) in medical fees.

Rs. 38,592 (\$12,864) given by the Indian Government in aid of the educational enterprises of the Mission.

**Report of the
American Marathi Mission
(Marathi Mission of the A.B.C.F.M.)
FOR 1910.**

INTRODUCTION.

IN these pages the salient features of the work of the Marathi Mission of the American Board for the year 1910 are outlined, mostly in the words of the individual missionaries and Indian Christian workers responsible for the work in the several stations. We begin with some remarks regarding matters of larger interest concerning the Mission as a whole, and notes regarding the personnel of the Mission, after which the work of each station is taken up in order.

Editorial Note.

The name "American Marathi Mission" means the group of missionaries working in Western India, under the direction of the American Board, the foreign missionary society of the Congrega-

The Mission.

tional Churches of the United States of America. Its work, begun in Bombay in 1813, extended to Ahmednagar in 1831, to Satara in 1849, and Sholapur in 1862. In connection with Ahmednagar, work was opened in Sirur in 1841, Vadala in 1857, Rahuri in 1860, and in the Satara District, Wai was opened as a station in 1892.

This body of missionaries, numbering at present 39 in active service, is under the direction of the Prudential Committee of the American Board in Boston, and subject to all the regulations of the Board. But the practical management of its work is generally left by the Committee in its hands for decision, and is arranged for in semi-annual meetings, in October at Ahmednagar, and in April or May at Mahabaleshvar, on the Western Ghats, whither most of the missionaries usually go for a few weeks during those two hottest months of the year for physical recuperation.

The work of the Mission is supported by annual appropriations from the American Board and the associated Woman's Boards of Boston and Chicago, which make provision for the personal allowances of the

missionaries, but only partially provide for the other work carried on by it. The amount supplied for the latter by the parent Board for the year 1910 was only \$12,000 (Rs. 36,000), by the Woman's Board of Boston, \$13,858.87 (Rs. 41,576) and by the Woman's Board of the Interior, \$3,304.67 (Rs. 9,913); but this represents only a small proportion of the total amount expended by the Mission in its various evangelistic, educational, medical and other work. That our work for the welfare of the Indian people is appreciated by the Government is shown by the liberal grants given to our educational institutions. But for by far the larger portion of the funds needed to operate its work, the Mission, and individual missionaries, are forced to appeal to the sympathy and generosity of many friends, in this country, in America and in England. Our obligations to these givers are acknowledged on later pages of this Report, but we desire all who may read this account of our work to read in every line the appeal for larger financial resources, that we may be able to meet the needs of the needy people for whom God has called us to labor. We are engaged in a large enterprise, representing an immense investment of capital, not merely in money, but in human lives, and we have no assured means of support beyond what our faith in a God who loves his children of every race and hue, and our faith in the echo of that love in the hearts of His earthly children, taught by the Master Christ, give us to expect.

This year has been noteworthy in the history of this Mission because of the celebration in Boston of the Centennial of the founding of the American Board of Commissioners for Foreign Missions, the society of the worldwide work of which this Mission is a part.

**Centennial of the
American Board.**

This Board was founded in June, 1810, in the town of Bradford, Massachusetts, in response to the appeal of a group of students in Andover Theological Seminary, including Adoniram Judson, Samuel Nott, Samuel J. Mills, Samuel Newell and others, who had formed the purpose of giving their lives to preaching the Gospel in foreign lands. Amongst these students were the first American missionaries sent out to India, who arrived in Calcutta in 1812, and being refused permission by the East India Company to remain and labor there, separated, two of them going to Burma, one to Mauritius, and two to Bombay, where they landed February 12th, 1813, and were finally, after considerable correspondence, allowed to remain, thus founding the American Marathi Mission.

The centennial of the Board was celebrated in Boston with impressive meetings, lasting from October 11-14, in close connection with the National Congregational Council, and the meetings of the various home missionary organizations of our churches. It was gratifying that a number of missionaries of this oldest Mission of the Board could be

present and make addresses. The Mission sent in a cable message its filial greeting to the Board. At Bradford, scene of the foundation of the Board, and at Andover, where its first missionaries were students, special commemorative services were held, and at the latter, Dr. R. A. Hume of our Mission gave an address, from which we quote :—"They (the Andover students) said, 'We can if we will.' With greater privileges, greater encouragement, it is for us on such solemn anniversaries so to realize our glorious opportunity and duty that with full meaning we shall say, 'We can and we will.' With utter consecration to the cause for which they gave their great measure of devotion, it is for us who through Christ's divine life and sacrifice have been brought into the liberty of sons of God here highly to resolve so to live, serve and sacrifice that Christ may see of the travail of his soul and be satisfied, that the Heavenly Father may draw into intimacy with himself every human child, and that the empire of Christ shall fill the earth."

The centennial of the American Board calls attention to the approaching centennial of the Mission, in **Centennial of the Mission.** February, 1913, which the Mission is already making plans to celebrate in a fitting way, and hopes to have a good representation of the Board itself to assist. With the Centennial of the Board fresh in mind, we look forward to the rounding out of a hundred years of the Mission's work in Western India with earnest hope of increasing resources and renewed power to meet the tasks and the problems which the new century will bring. The Mission would thus early invite its friends to this anniversary celebration, and ask them to remember BOMBAY, 1913.

Another event of prime importance in the missionary world during the past year has been the **Edinburgh Conference.** Missionary Conference at Edinburgh in June, 1910, in which representatives of all the Protestant missionary societies of the world assembled for discussion and mutual inspiration. The most impressive message of that conference to us is the impulse which it has given to the cause of Christian unity, and we believe that the time is at hand for a larger measure of co-operation and fellowship among the different missionary and Christian bodies in this land. Dr. R. A. Hume was one of the missionaries specially selected by the American Board to be among its representatives in this Conference.

The resolutions of the **Jubbulpore Conference on Federation of churches** in April, 1909, have been widely published. The Mission took action upon these in its last April meeting, as follows :—
Jubbulpore Federation Conference.
"The American Marathi Mission, recogniz-

ing the advantage that would accrue to the cause of Christ in India by an increasing realization of our Lord's prayer that his disciples ought all to be one, and gladly welcoming any proper movements to secure such union, are grateful for the unanimity of thought which characterized the action of representatives of many Churches that met in conference in Jubbulpore in April, 1909, and also for the encouraging progress of the movement toward Church Federation which was inaugurated at that Conference.

"This Mission approves in general of the Federal Union adopted at the Jubbulpore Conference, and also of the basis, the plan of organization, and the methods proposed for realizing the object of the Federation; and it instructs its Standing Committee on Church Union to do whatever may be feasible to enable this Mission to do its part in effecting and forwarding such Federation." Rev. S. R. Modak, now pastor of the Ahmednagar Church, was one of the Secretaries of this Conference.

At its meeting in April, 1910, the Mission also took important action looking toward a closer association of the leaders in the Indian Christian Churches with the Mission in the conduct of work. The following regulation was

**Indian Christian
Leaders.**

adopted:—

"That at three sessions of the Mission's regular semi-annual October Meetings, beginning with the next meeting in October, 1910, representative Indian Christian members of this Mission be chosen to sit and have equal voting powers with Missionaries. Any subjects may be considered at these sessions except personal matters affecting foreign missionaries. The subjects shall be selected by a joint committee of missionary and Indian members. The Indian Christian members who are to sit with us shall be partly elected and partly selected."

The Mission selected Rev. S. V. Karmarkar, Rev. A. S. Hivale and Rev. A. D. Ohol, and provided for the election of nine other representatives from the different sections of the Mission. In accordance with this regulation, joint sessions were held on October 24th and 25th, ten Indian workers sitting with the Mission and discussing topics selected by a Committee. The discussions issued in resolutions providing for the preparation of new plans for the grading and examination of Indian Christian workers in the Mission and rules regarding their status, plans for the continuation of the work of the National Missionary Society already begun in Karmala and Karjat, and for the work of the Jeur District under the Committee which has managed it for a year past.

Special attention should be given to the last point just mentioned as the Mission, in conjunction with the **Jeur District Committee.** Indian Christian representatives sitting with it, adopted the following resolution:—

“That all the school and other work of the Jeur District be given in charge of the present Committee, Messrs. S. R. Modak, B. C. Uzgare. B. G. Bhingardive and B. P. Umap, with Mr. and Mrs. Henry Fairbank as advisory members ; that the Committee be given responsibility for raising funds, and for expending the Mission's appropriation for Jeur District, Government grants, and other funds ; that this arrangement continue for three years, and that the Committee be given authority to fill vacancies, reporting them to a Joint Session for confirmation.”

This is undoubtedly one of the most important steps the Mission has taken for many years, and its outcome will be awaited with eager hope. Attention is directed to the report on other pages of the work done by this Committee during the past year, and it is expected that with the increased experience of the members of the Committee, and the increased interest of members of the Churches in this missionary work of their own, a distinct advance will be made.

Rev. R. E. HUME writes :—“The ancient, stolid and unchanging East is becoming remarkably modern, mobile and changed. The Indians who walk through city streets are obliged to move more nimbly out of the way of rushing

Some changing conditions in India. motor-cars and electric trams than these people ever used to move when only bullock carts and horse-carriages were the chief means of conveyance. Flying machines are also here ; they are advertised in the newspapers of Bombay as ‘for sale,’ and an ‘aviation meet’ is being planned. India is daily becoming less and less slow-going or ignorant of the doings of the hustling West. Daily newspapers of all kinds, from the English eight-cent ‘Times of India’ to the Marathi half-a-cent ‘Glory of Bombay,’ are hawked through the streets of cities. Thus with the reduced cable rates for newspaper messages, and with the extensive postal system which sends its runners with their mail-bags and their jingling staffs to all the little villages and hamlets, the world's deeds, both good and bad, are being reported throughout the length and breadth of India. In a town 20 miles from the railway, in a small reading-room and library maintained by the educated men of the place, where I was going to lecture and preach, I picked up an Indian newspaper and read ‘All about the murder in a restaurant in New York City’ and about experiments in physiological psychology being conducted in Chicago University. Very frequently seditious literature is repressed by the Government. Indeed, a recent issue of the ‘Bombay Government Gazette’ published an order proscribing, among half a dozen local pamphlets, a product of the Free Hindustan Publishing Committee of New York as likely to arouse hostile feelings toward the British Government. And we are thankful to the Governor-General-in-Council, although ashamed for the necessity which

arose, that 'the importation of cinematograph films of the Johnson-Jeffries fight into India either by land or by sea is forbidden.' With increased information and intercourse from without, there have been arising of late in India some anarchical tendencies and other dangerous developments. We are all thankful that in the Providence of God the stupendous task of ruling this vast congeries of people has been in the hands of the strong and conservatively progressive British Government. The dangers in the new national life that is springing up here but emphasize anew the urgent need of the strongest possible social dynamic which we believe is the Christian faith."

PERSONAL NOTES.

Our missionary staff has been reinforced by several returning from furlough, as well as by two new workers; at the same time, four missionaries with their wives have gone on furlough, leaving our foreign missionary force at the end of 1910 at nearly the same figure as a year ago.

Mr. and Mrs. D. C. Churchill sailed for their furlough on February 16th; Dr. and Mrs. J. E. Abbott, called to America by duty to Mrs. Abbott's mother, sailed on April 1st. Dr. and Mrs. Beals sailed on April 6th. Dr. and Mrs. R. A. Hume sailed on the 22nd May, to attend the Edinburgh Missionary Conference, and then go on to America, where Mrs. Hume is expected to remain for some time, while Dr. Hume will return in a few months. Mrs. J. W. Sibley sailed to America for urgently needed surgical treatment on January 29, and returned restored in health, to continue her work at Wai, on November 24th. Rev. and Mrs. James Smith have been spending the last few months of the year in Kalimpong, for recovery of health.

Dr. M. E. Stephenson, who was obliged to take leave for her health in 1909, returned on March 4th, and resumed work at Ahmednagar. Rev. and Mrs. William Hazen returned from furlough July 19th, and went to Sholapur. On Nov. 24, Miss Anna L. Millard, Miss Jean P. Gordon, Rev. Edward Fairbank, and Rev. and Mrs. A. H. Clark returned together from furlough, and were located at Bombay, Wai, Vadala and Ahmednagar respectively.

The same steamer which brought these latter returning missionaries on Nov. 24th, also brought reinforcements, in the person of Miss Rachel E. Coan and Miss Gertrude Harris. Miss Coan, who was educated at Worcester, Mass., and has been associated with Miss Emily C. Wheeler in her orphan relief work for India and Turkey, comes

Furloughs

Returning Workers.

New Workers.

for a term of years under the Woman's Board of the Interior (Chicago), and is located in Bombay. Miss Harris, who has had special training in the State Normal School of Missouri and the Bible Teachers' Training School in New York, is sent by the Woman's Board of Boston with the expectation of working in the Bible Woman's Training School at Ahmednagar.

Miss Beryl Gates also arrived with this missionary party, and expects to spend a year with her parents at Sholapur.

Two little ones have come to the missionary families this year,
Births. Deborah Sayles Hunsberger, born April 5th; and Theodore Hume Lee, born April 15th.

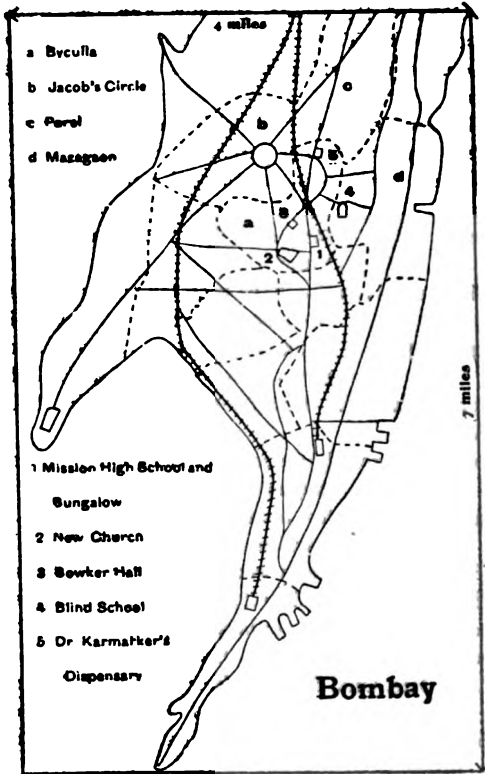
The only changes in location have been the transfer of Miss Nugent from Sholapur to Wai, on the departure of Dr. and Mrs. Beals in April, and her transfer to Satara upon the arrival of Mrs. Sibley and Miss Gordon, and the transfer of Dr. and Mrs. R. E. Hume to Bombay in April.

The Mission has gratefully welcomed during the year Rev. and Mr
New Indian Workers. Augustine D. Ohol, who after spending a few months in Sholapur, went in October to Barsi to live and work. Mr. Ohol, who was born in the Rahuri District, and went to America at an early age, was educated at Bates College and Hartford Theological Seminary, receiving the degrees of B.A. and B.D., ordained in 1906, returned to India in 1907, and has been working as a Secretary of the Y. M. C. A. in Western India. Mrs. Ohol is a daughter of Rev. J. Lazarus, D.D., of Madras and has had excellent normal and artistic training. The Mission rejoices in these additions to its force of educated Indian workers.

Miss MILLARD writes:—"It is a pleasure to record my joy at being again in the midst of the dear people among whom I have worked so long. The warm welcome received from our missionaries and Indian Christians, the dear blind children and those in the City Schools, was indeed pleasant. There certainly can be no happier sensation than to be wanted in a given place, and of this we have had ample proof.

"If consecrated and trained young people in the homeland could but realize how greatly they are needed and wanted in this land, we would not have the difficulty we now have in securing recruits."

MARATHI MISSION REPORT, 1910.



BOMBAY CITY :—Population 980,000.

Number of Churches	-	-	1	Number of Schools	-	10
„ „ Communicants	-	363		„ of Teachers	-	36
„ Rec'd on profession in 1910	-	38		„ of Christian Pupils	248	
Total Christian Community	700			„ of Non-Christian Pupils	-	316
Contributions for 1910,	Rs. 991,			„ of Sunday Schools	11	
	= \$ 330.			„ of S.S. Scholars	642	
Number of Biblewomen	-	6				

IN MEMORY OF THE
REV. GORDON HALL
 OF TOLLAND MASSACHUSETTS
 WHO WAS ONE OF THE FIRST COMPANY OF
 FOREIGN MISSIONARIES SENT OUT FROM THE U.S.AMERICA.
 AND THE PIONEER PROTESTANT MISSIONARY TO
 WESTERN INDIA
 MR HALL LANDED IN BOMBAY FEBRUARY 11 1813
 BY HIS WISE AND PATIENT CORRESPONDENCE
 HE WON FROM PARLIAMENT THE PERMISSION
 TO LABOR AMONG THE PEOPLE OF INDIA
 AS TRANSLATOR TEACHER AND EVANGELIST
 HIS EFFORTS WERE MARKED BY
 UNWONTED FAITHFULNESS AND ZEALOUS DEVOTION
 UNTIL HE WAS STRICKEN WITH CHOLERA
 IN DOORLEE DHAPOOR NEAR NASSEK
 AND DIED MARCH 20 1826
 THIS TABLET
 IS AFFECTIONATELY ERECTED BY HIS GRAND CHILDREN

**Memorial Tablet in the American Mission Church, Bombay,
 to the pioneer Protestant Christian Missionary in Western India.**



Happy Bombay Blindles.

BOMBAY STATION.

The missionaries in Bombay at the end of 1910 are Rev. and Mrs. B. K. Hunsberger, Rev. and Mrs. R. E. Hume, Rev. and Mrs. A. A. McBride, and Miss Millard. Miss Coan arrived with Miss Millard in November to assist in educational work. Miss Reeve is associated with the missionaries in the work of the High School. Rev. S. V. Karmarkar is engaged in evangelistic and literary work, and his wife, Dr. Gurubai Karmarkar, has a dispensary and medical practice. Dr. J. E. Abbott was editor of the *Dnyanodaya* and Mission Secretary, besides working on Bible revision, until his departure with Mrs. Abbott on April 1st. Mrs. Abbott supervised the Blind School and the English Primary School. The former work was taken up by Mrs. McBride, and the latter by Mrs. Hume. Dr. and Mrs. Hume were transferred to Bombay April 1st, and Dr. Hume assumed the editorship of the *Dnyanodaya*, in addition to the business management. Mr. Hunsberger took the office of Mission Secretary in addition to that of Treasurer.

The work of the Mission in Bombay includes the Church, the evangelistic activities of Mr. Smith and Mr. Karmarkar, and of the Biblewomen under Mrs. Smith, the High School on Parel Road, with its various departments, the Blind School, the Little Boys' Home and English School, several day schools, and the medical work of Dr. Karmarkar.

Dr. R. E. Hume writes :—"The church work has been carried on as far as possible in the absence of a pastor, since the departure of the former pastor to another station in the Mission. Thirty-eight

The Church.

new members, mostly from the Mission schools, have been received into covenant with this church during the year. In addition to the Sunday morning Bible School, the Sunday afternoon preaching service and the Friday evening prayer meeting have been conducted regularly, mostly by the two ordained Indian ministers who are members of the church. The visiting of the members in their homes, especially those who may be sick or in difficulty, has continued to be done as far as possible by some of the leaders. It is hoped that soon a regular pastor can be secured. The building has been used for special preaching services and other meetings by other Christians outside the church. A noteworthy occasion during the past year was the unveiling of a copper tablet, erected on the front wall of this the oldest church of the Marathi Mission, which is the oldest of the twenty Missions of the American Board of Commissioners for Foreign Missions."

Mr. SMITH writes :—“I am pleased to be able to report that the Evangelistic Work in the City of Bombay, continues to be successful in drawing large audiences of the choicest young men every night. The new tent bought for this year's campaign has been filled at least two nights in the week and there have been good audiences always. During the rainy season, when it was impossible to use the tent, the meetings were continued in a hired Hall, a most unsuitable room, but the best available for the purpose. Even here in an upper room on a noisy street, with a dim light and low ceiling, as many as sixty young men have met to hear the Gospel, and I have often had thirty present for a Bible Class, all of whom were non-Christians.

“One of the most interesting and cheering features of my work has been the encouragement and help of all sorts that I have received in it from Missionaries of all the Missions and both Ministers and laymen of all the European congregations. Night after night as I have walked down to the tent, weary and anxious as to the Message that I should give the audience, I have been gladdened to find from one to a dozen Christian workers there before me, prepared to speak, sing the Gospel, or help in some other way. The tent has been a meeting place for Tourists from Europe and America that wanted to see Christian work carried on in a language that they could understand, and many American visitors have given rousing addresses to our audiences. So deep has the interest of the Bombay Missionaries become, that several have asked to be given an opportunity to speak at least one night a week, and one Mission has been given the entire responsibility for one night, while arrangements are shortly to be entered into with others for one or two more evenings. The Bombay Missionary Conference has become responsible for the rental of the Hall. One Missionary in asking for the privilege of co-operating in paying the the expenses incurred in buying the tent and paying the rental for the hall, said that this work helped more than any other work in Bombay to give visible form to the Unity of Aim and Spirit which he had long felt but found no way of expressing till he shared in the Preaching Services in the Tent.

“Mrs. Smith has continued her work during the year with growing encouragement. She has found nothing but courtesy and interest wherever she has gone with the story of Christ and His Love. Her Biblewomen have been faithful and earnest, according to their ability. In the month of August, she was able to find a new Biblewoman—one with a good education in English who had been trained for some years by the Pandita Ramabai. This woman is received by all classes of the Indian community on account of her Brahman birth and superior education and has been invited to several homes where we

had never gone before. She even induces the mothers to send their daughters to the neighbouring Mission Girls' Schools.

"One woman was baptized as a result of the work done by the Biblewomen in the Government Hospital, where they visit the patients once a week. This woman had been employed in the Hospital and had heard the Gospel while there on duty. Later she was admitted as a patient and then confessed Christ and was baptized.

"A three days' Conference of all the Christian women workers was held in July. Much of the work of preparation for the Convention devolved on Mrs. Smith. The Conference was most encouraging and a great blessing to many. At the close an afternoon was devoted to a Mass Meeting of Hindu Ladies of the leading families in the city and though a large Church was selected as the place of meeting, a place where Hindus could not a few years ago be induced to attend, the building was packed and most earnest attention given to a Gospel address by the daughter of Pandita Ramabai. Many of these ladies had never heard the Gospel before and openly confessed that if what they had heard that afternoon was the Christian Religion, it was very good, and they would like hear more of it."

Mr. KARMARKAR writes :—"The tent work was carried on as usual during the year, and the number in attendance was never diminished. One Parsi young man gave his heart to Christ and soon after we learned that he had passed away after serious illness. Another young man said to me, after hearing an address on Christ's high regard for women, 'I will henceforth honor and love my own dear mother. I am sorry I have ill-treated her.' Many more young men have decided to give up their wicked habits and have commenced leading a better life in the strength of Jesus Christ.

"In connection with this tour, planned by Mr. Bissell, I visited six districts and gave lectures on the Gospel of John to about 250 Christian workers and pastors. These were really days of great spiritual blessing and uplift. We talked freely with one another, and spoke cheerful and enthusiastically about the Kingdom of our Lord and *guru* Jesus Christ."

Dr. R. E. HUME writes :—"Under present conditions in India there is especial need that the Indian Christian community should be discriminatingly informed on current events and that it should be inspiringly instructed on the great principles of life. Exactly this is being aimed at every week by the Marathi editor, Rev. Tukaram Nathoji, and by myself in the English department, through the columns of the *Dnyanodaya* (which name, being interpreted, means

Tent Work.

Theological Seminary Extension Tour.

The Dnyanodaya.

"Rise of Knowledge"). This is the only English-and-Marathi Christian weekly newspaper in this Presidency. At a considerable sacrifice it is competing with the cheapest half-cent Marathi paper, but we feel that it is rendering a unique and important service in helping to form public opinion among Christians and to some extent also among non-Christians. It has been quoted by Methodist, Presbyterian, and Lutheran papers and by other joint and independent organs in North, East and South India. It has also received personal letters of appreciation from various Indian and European Government officials in educational, judicial and executive departments, even in the Viceroy's Council and the Council of Secretary of State for India in London.

"With the increase of educational opportunities, college students are becoming more numerous and more influential in the various movements that are stirring this country, Graduates of Wilson College, the only Protestant Christian College affiliated in Bombay University, are occupying prominent positions in various departments of Government in the city, the Presidency, and the country as a whole. So it has been a glad privilege and a serious duty for me to meet 135 students, including thirteen young women, in Wilson College in a daily Bible class throughout the past term."

Mr. McBRIDE writes:—"The enrollment of the school has been about one hundred during the last year. We have been emphasizing the teaching of English because a knowledge of English is absolutely essential for success in Bombay.

The Byculia High School. As a result of our efforts our students are usually at least a year ahead of those who come from schools outside of Bombay in their ability to use English in conversation. Our aim is to give them a practical working knowledge of the language even though their technical knowledge of the fine points of grammar is not up to the standard. We believe that education should be practical and calculated to fit the pupils for their positions in life.

"This year we sent up four boys for the Matriculation examination. The results are not yet received, but, even though they do not all pass, they are all well qualified to fill places of usefulness and service.

"We have had in the school a striking illustration of the value of a Christian education. One of the boys who went up for his Matriculation examination this year is a Muhammadan by birth. He has been in the school for several years and is now, I believe, one of the most conscientious Christians we have. He has gained the goodwill of every one in the school and is universally respected. He is fitted to serve his country in a large way, and we hope great things from him.

His older brother, who remained a Muhammadan without the opportunity of a Christian education, has recently been employed by the school as a messenger at the pay of one dollar a week. He can never hope to rise much above this humble position where his sphere of usefulness will be very limited.

"The number of boys in the Boys' Boarding Department has fallen considerably below a hundred. Some of the famine orphans are now getting to the age where they can take care of themselves.

Fiske Hall.

We have therefore branched out a little in one particular this year. There is a great need in Bombay for a Christian home for boys who are working in the shops and offices of the city. There are some such places being opened up by another mission for those who can pay a fairly large amount, but there is no place for those who are just beginning upon modest salaries. We have therefore taken in a few selected ones and have allowed them to live in the school dormitory. It is not desirable to mix the two classes we know, but until we can see such a place opened up in this section of the city we feel that we have a duty and a privilege in this direction. But we hope that a working boys' home will be established some day soon when the funds are available.

"Seven of the boys from Fiske Hall joined the church at one communion service during the year. While we do not feel that it is best for us to urge the boys to take this step as they are too apt then to do it to please the missionary when it really means little to them, yet we try to encourage them to come out and take a stand. There is nothing which serves like this as an anchor to hold them when they are tempted to drift away."

Mr. HUNSBERGER writes :—"The greatest present need of India is education for the masses along the lines

Boys' Manual Work. laid down and successfully worked out by Samuel Chapman Armstrong at Hampton, Virginia. Although we every day fall short of realizing our hopes, yet it may be stated that the Hampton plan is our ideal. During the first year of our efforts to start a scheme of manual work for all the boys in the boarding schools, many of the older boys seemed to look upon the attempt as a move in the wrong direction. One young man came to have a confidential talk in the course of which he remarked, 'Sahib, you are making a mistake. It is not the custom of Indian boys to do manual work.'

"But by persistence a beginning was made and gradually the plan was extended until now all the boys and girls in the boarding schools are required to do some kind of manual work or take some kind of manual training. Those who pay the full fee are required to do only

according to the school schedule. But those who cannot pay fees are, excepting those who are too young, required to do work which is of value to the School and thereby do what they can toward earning their education. In this way no boy or girl is pauperized. Furthermore, each student must earn his way as he goes, so that at the end of his course he is a free man and does not owe the School anything for his education. It takes a little longer to complete the course in this way, but the result fully warrants the method.

"The boys do all the janitor work of the dormitories in which they live and keep the recitation rooms in order. We have made progress in cooking, carpentry, and typewriting. A few boys learn to do painting of buildings. The Laundry Class is a registered school of the Educational Department of the Government and draws an annual grant-in-aid of \$400. The boys are taught the work as a trade and every year a number complete the course and are able to do any ordinary laundry work for Europeans.

"The main result in all the manual training of the boys is the benefit to their character. They learn to start right with the fundamentals of life and learn to take pride in doing work well and are trained to lives of industry and economy. Our ideals are far from being realized, but in a country where manual labor is not always considered dignified and where the common conception of education is some vague attainment by which the possessor may evade the necessity of doing real work, a good beginning has been made."

Mr. HUNSBERGER writes:—"The Sewing Class this year has had two

**Sewing and Music
Classes.**

or three changes of teachers, but has made a good deal of progress. In addition to Miss Reeve and myself we now have the services of one of our own trained girls as a teacher. At the beginning of the year another silver medal was won for embroidery at the Industrial Exhibition at Broach. The girls have given a good deal of time during the year to learning simple tailoring under Miss Reeve's supervision. Three girls and two boys have received the certificate for tailoring. With one exception these are the first pupils in school to earn this certificate.

"The music classes continue to create much interest among all who hear them. Mr. Koshe has taught the Marathi music most scientifically, and both boys and girls have made good progress. The school band has done well and has used the instruction received during the week in a practical way in evangelistic services on Sundays. English part-singing has also been developed. Both boys' and girls' quartettes, as well as mixed part-singing, have been taught. A number of music certificates are to be awarded this year for the first time."

Miss REEVE writes :—"Twenty-eight girls have been admitted into Bowker Hall during the year. Some of our girls have married ; two have died ; some are taking training as nurses ; some have been

Bowker Hall. sent for kindergarten training ; we are employing six as paid workers in our cooking department ; one is now head teacher in our sewing department ; some have gone out for work in homes or teaching ; enough have gone so that the number in Bowker Hall at present is 108. We have twenty girls between two and eight years of age, that we have taken because their parents have died or they have been found destitute.

"I think we have a superior class of Indian girls in our school, because they are taught to do all sorts of home work. They do all of the Bowker Hall cooking and besides cooking in large quantities for the school, they are trained to cook also in the small quantities necessary for a small family. A certificate plan has been arranged so when a girl perfects herself in one kind of cooking she gets a certificate for that and passes to another grade of cooking. A small staff of girls is appointed to take care of sick girls. Three are pupil teachers in the Marathi School, teaching singing and calisthenics. One Seventh Standard girl has charge of all stores and the measuring out of grain for cooking and grinding. The girls grind all of the flour used. Every girl works from two to three hours per day, her time being divided up into two or three kinds of work, sewing, grinding or cooking. Some work two periods, as this is a school where poor girls may earn their own way by working.

"There are three Christian Endeavor Societies in our School. The little girls have a society of 55 members, **Christian Endeavour Societies.** 'The Opportunity Seekers.' They recite Bible verses and those who are old enough read. After the society is over, girls who have joined the church have prayers and speak to those who are not church members.

"The older girls have a 'Lend a Hand' society of 30 members. They meet every Sunday and pray for and help any they know of who are sick or needing help.

"The High School Christian Endeavour Society meets every Sunday. There are 52 members. This Society is carried on by the boys and girls. For helpful work the Evangelistic Committee is managing work at Sion, a village six miles from Bombay. This work was commenced a year and half ago by Rev. Mr. Hunsberger and the committee of boys walking out and having a Sunday School under a tree in this Hindu village. After the work was started, a few girls went out there on the train with me each week. We visited the homes and sang and talked with the women and children. Three girls only were allowed to go each

Sunday, as I could not personally afford to pay car fare for more than that. The interest grew and the girls proposed that we walk one way so that six girls could go at about the same expense. Since that, we have been walking out and coming back on the train. The Indian girl does not love exercise. That these girls are willing to walk six miles to do evangelical work is very gratifying. Regular meetings are held at Sion every Sunday, the boys preaching in Marathi and the girls helping with the singing. Although it is a genuine Hindu village of fishermen and shoemakers, much interest has been shown and many come to hear the Gospel every Sunday."

Dr. R. E. HUMM writes :—"The little Boys' Home and English School which was started a few years ago by Dr. and Mrs. Abbott and is still maintained through their generous interest, aims to give a special training under Christian influences chiefly to boys of good inheritance or else of some special promise. This school makes a specialty of giving its pupils an early and thorough grounding in English ; that is the medium used in all the classes. It is gratifying to see how quickly the little boys acquire it and how well the older boys use it. By limiting the number to forty, with the help of an especially good 'house mother' and with as much as possible of personal intercourse with the missionaries in charge, it is sought to give some home and refining influence. Visitors seem to be impressed with the unabashed friendliness and the polite manners of the boys. All the boys are required to help in the work of the house and the older boys also do cane work. Under an expert cane-worker they have learned to put cane seats on chairs and settees, and have made excellent rattan chairs, tables, baskets and stools. By this industry they could support themselves in case of need. Under the best Indian music teacher in the city of Bombay, the boys have daily singing lessons and some have learned to play ; by this means too they could earn a livelihood. They are taken regularly twice a week on walks and excursions. With their daily family prayers and daily Bible study, with their Helping Hand Christian Endeavor Society, whose meetings these boys of under twelve manage mostly themselves and with whose collections they gave a Merry Christmas to the Poor House School children and have helped others in need, and also with the individual talks and prayers with the boys after failures and successes, they are learning the naturalness and joy of the Christian life of sonship with Father-God and service to their human brothers."

Mrs. McBRIDE writes :—"The head mistress, Tarabai Koshe, has taken much of the responsibility for the forty boys and girls in this school. An increasing emphasis has been placed on

BMnd School.

singing, and on the industrial work. While the health of the children in general has been fair, two of the girls have gone to 'look on His face,' in the words of the 'Glory Song' which they love to sing. Recently the children have acted as a sort of side show in a large Y.M.C.A. bazar, where they attracted considerable attention with their readings. One lady bought a foot stool and took it home. She showed it to her son who has charge of similar work in the Thana Jail. He said that the work compared favourably with that done by seeing men at the Jail. During the year the boys have completed an order for ten soiled clothes hampers for the European Hospital in Bombay.

"Four of the boys have attended the Mission High School during the year, and two have now passed into the Sixth Anglo-Vernacular Standard in all studies.

"The five Bombay City Schools have a total enrollment of about 250, which is about the same as a year ago.

Day Schools. The schools cannot grow in numbers until we can have more room and more teachers.

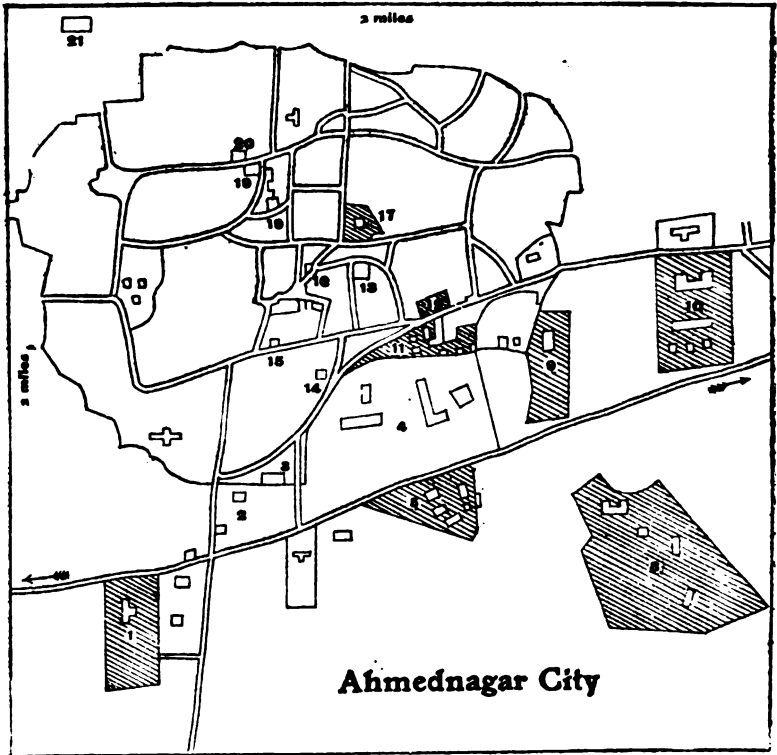
The McKinley School has improved during the year. An additional Government grant was received, and the attendance has been steadily good. The older boys did particularly well in their Scripture examination, knowing the Ten Commandments, the Beatitudes, a number of Psalms and verses, besides Bible stories.

"There is always a large element of uncertainty about these schools. For a time all may go well. Suddenly the weekly report of one school shows a decided falling-off. Inquiry reveals the fact that the calling woman has stopped going to gather the children, and they will not come alone. In another community, a rumor spreads that we have placed a teacher from the lowest caste in the school. Great indignation prevails, children stay away, and a Committee prepares to wait on the landlord to demand the ejection of the school. We invite a few of the leaders to see the school, and they find that the report is false, and all goes well again. Then, too, there is the annual visitation of plague and cholera, which often take some of the dearest children."

Miss COAN writes :—"Though I can report nothing of work already accomplished, it is a great privilege

A New-Comer's Vision. to have a share in this blessed task. As I have been about the streets and seen the crowds of people in all their filth, nakedness and and ignorance, and the little children especially, neglected; hopeless and joyless, their dark eyes filled with uncomprehending sadness, I could only wish there might be fifty more Christian centres like ours right here in Bombay."

- 1 Barton Hall (Union Training School Dormitory)
- 2 Malivada Hindu Girls' School
- 3 Williams House (Theological Seminary Dormitory)
- 4 Girls' School and Bungalow
- 5 Mission Bungalow, Chapin Home (Widows' Home) and Alice House (Girls' Dormitory)
- 8 Mission Bungalow and Harris Hall, (High School Dormitory)
- 9 Mission Bungalow
- 10 Mission Bungalow
- 11 Mission Bungalow, Old Church, Vernacular Girls' School and Biblewomen's Training School
- 13 New First Church
- 14 Theological Seminary
- 15 Juna Bazar Hindu Girls' School
- 17 Mission High School, Industrial School and Union Training School
- 18 Amunda Sedan, (Small Boys' Dormitory)
- 19 Second Church
- 20 Saltwada Hindu Girls' School
- 21 Nalegaon Hindu Boys' School



Ahmednagar City

AHMEDNAGAR CITY: Population, 38,300; 100 Miles East of Bombay.

Number of Churches	-	-	2
" Communicants	-	1100	
" Rec'd on profession	-		
in 1910	-	46	
Total Christian Community	-	1457	
Contributions for 1910			
Rs. 744 =	-	-	\$ 248
Number of Pastors	-	-	2

No. of Preachers	-	-	-	5
" Biblewomen	-	-	-	20
" Schools	-	-	-	13
" Teachers	-	-	-	78
" Christian Pupils	-	-	-	891
" Non-Christian Pupils	-	-	-	536
" Sunday Schools	-	-	-	14
" S. S. Pupils	-	-	-	1362

The missionaries stationed in Ahmednagar are :—Rev. and Mrs. Henry Fairbank, Rev. and Mrs. H. G. Bissell, Rev. and Mrs. A. H. Clark, Mr. and Mrs. C. H. Burr, Mrs. C. Harding, Miss Bissell, Miss Ruth P. Hume, M.D., Miss Gates, Miss M. E. Stephenson, M.D., Miss Bruce, Miss Johnson and Miss Harris. Rev. R. A. Hume, D.D., and Mrs. Hume sailed May 22nd, to attend the Edinburgh Missionary Conference, and the Centennial of the Board ; Mr. and Mrs. D. C. Churchill went in February, Dr. M. E. Stephenson returned from her leave of absence in March, and Mr. and Mrs. Clark, accompanied by Miss Harris, returned in November.

The work of the Mission at Ahmednagar includes the Church, the Theological Seminary, the Mission High School, and the associated Sir D. M. Petit School of Industrial Arts, the Girls' Boarding School, the Union Training School for Teachers, Day Schools, the Hospital, and numerous other activities.

Mr. BISSELL writes :—"Tuesday March 29th was a great day in the life of the First Church of Ahmednagar.

**Ordination at
Ahmednagar.**

On that day Rev. Shahurao Modak was ordained and installed as the head pastor, and Rev. Raoji Sathe was installed as assistant pastor, of that large Church enrolling 957 members. After the reading of excellent statements by the two candidates and a few supplementary questions, the council unanimously and heartily approved of installing the two pastors. The public exercises in the fine large edifice were according to Congregational usage, and were dignified and impressive.

"Cordial expressions of appreciation and congratulations came from the Churches of the United Free Church of Poona and Jalna, from the pastors of the American Presbyterian Churches of Kolhapur and Miraj, and from missionaries of both these Missions. Prominent non-Christian officials and gentlemen of the city were present.

"Without aid from the Mission, the Church is to pay the salaries of the two pastors, though the head pastor will continue, as hithertofore, to do some legal work in order to obtain a sufficient maintenance for his family. Thus the apostolic practice will be followed, that a leader of the Church may and will largely support himself by some honourable calling while serving a Church as its leader. At the Bombay Decennial Missionary Conference in 1892 Indian Christian leaders earnestly advocated this as the only way of making the Indian Church measurably independent of foreign money, and yet securing for it educated and capable Indian Christian pastors.

"Among other considerations one which gives this Ahmednagar Church an exceptional opportunity to be a leader in promoting the cause of Christ in India is that its head-pastor, Rev. R. S. Modak, is

the joint Secretary of the Committee for the Federation of the Churches of India and has always been closely identified with the Home missionary enterprise known as the Indian National Missionary Society."

[It is worthy of note that Mr. Modak is the son of one of the first Brahman converts who came to the Mission in Ahmednagar, Ramkrishnapant V. Modak, who became interested in Christianity as a teacher in a Mission school; was baptized in 1840; was ordained in 1854 when the Deputation from the Board, consisting of Dr. Anderson and Dr. Thomson, was present; was pastor in Ahmednagar, Bombay and Vambori until 1879; and then Instructor in the Theological Seminary until his death in 1887. It seems eminently fitting that his son, who has long labored earnestly in the Gospel in many ways, should now be called to the same service which his father so nobly performed for many years.]

Mr. BISSELL writes:—"There was organized at Ahmednagar early in the year a Station Conference, an organization with no legislative authority, for the purpose of creating public sentiment in

Station Conference.

the Christian community. The personnel of this organization consists of all the missionaries in the Station, the assistant superintendents of the three neighboring districts, the pastors of the two churches and their wives, five members selected by the First Church and two by the Church of the Lamb. The Conference meets once a month. Questions relating to the social life, the responsibility of parents for the education of their children, methods of evangelistic work, Christian festivals, and how to increase church-going and giving for the Church, have been among the topics introduced for discussion. It will not be surprising if this Conference one day grows into a Managing Board to give substantial advice in the work of the Mission in and about Ahmednagar.

"It happened on this wise:—It was suggested that all in Ahmednagar and immediate vicinity who

Christmas Celebration.

intended to enroll themselves as Christians in the coming census should get together for a joint Christmas celebration. It was with special reference to the Indian Christians that the gathering was proposed, but it ended by a goodly number of Europeans in the place joining us. The Christian communities here are, for the most part, connected with the S.P.G. Mission, the Roman Catholic Church, the Salvation Army and the American Marathi Mission. The company numbered over 3000. The use of a large *maidan* (open field) was granted by the Cantonment authorities, and was occupied for the day with decorations and crowds of people. Games, sports and music furnished opportunity for unbending, and a series of platform addresses on ethical, social and religious subjects, by conformists and non-conformists, Christians and non-Christians, gave serious meaning to the gathering.

"A City High School head master, a sub-judge, a pleader, a pastor, a poet, a missionary, all participated in bringing instruction and inspiration to the people and all understood to some considerable extent the import of a Christmas gathering. Parsis, Brahmans, Muhammadans, Englishmen, Germans, Americans, Christians and non-Christians had contributed toward the purse needed to give a few modest prizes to some of the winners in the sports and sweets to a host of children invited from Mission and non-Mission Schools in Ahmednagar. It was a helpful co-operation; everybody trying to make everybody else happy because all had human and common interests."

The regular instructors in the Theological Seminary are:—Rev. R. A. Hume, D.D., who is also Principal and Dean, Prof. of Theology, Homiletics and Church Government; Rev. H. G. Bissell, M.A., Prof. of Exegesis and Social Science; Rev. N. V. Tilak, Prof. of Comparative Religion, Early Church History and the Marathi Language; Rev. T. Nathuji, Prof. of Pastoral Theology and Church work.

Owing to the absence of the Principal since April, the usual term of instruction was omitted this year; but in order to continue and extend the influence of the Seminary and widen the field of its instruction a Seminary "Extension" plan was inaugurated by Mr. Bissell, with the approval of the Mission, and carried out successfully.

The purpose of this was to have special gatherings of Mission workers in the different districts for religious instruction and inspiration. In addition to some of the regular instructors of the Seminary, those participating as teachers were Rev. S. V. Karmarkar, Rev. A. S. Hivale, Rev. A. D. Ohol, Rev. S. R. Modak, Rev. B. C. Uzagare, David K. Dhalwani, Esq., and Rev. B. P. Umap. Classes for instruction were organized in the Sholapur, Vadala, Sirur, Kolgaon, Rahuri and Satara (including Wai) districts. All the Mission workers in each district were expected to attend, and others were invited. Instructors and students met together in social intercourse, in common meals, and in devotional services (with plenty of singing) besides the regular lectures. Among the subjects specially treated were "The Gospel of John;" "First Corinthians;" "The Old Testament Prophets, their Times and Tasks;" "Methods of Bible Study;" "Sermon Construction and Delivery;" "The Poetry of the Bible;" "Personal work in Christian service;" "Christ's message to our Age;" "How to approach Thought and Indian People;" "Practical lessons from a long Pastorate."

The interest and the enthusiasm of the workers who attended these classes were encouraging. Expressions of appreciation were many,

and they indicate that these meetings met a real want of our Indian workers, many of whom labor in isolated places, far from such associations and influences.

Mr. FAIRBANK writes :—“As reported last year, this school was put into my charge, while Mr. Clark was away in America. Mr. and Mrs. Clark came back recently, and it was a pleasure to be able to turn the work over into their hands again.

“The work of the school itself went on in its usual way throughout the year. The health of the boys was unusually good, and they studied faithfully and successfully. The teaching staff is experienced, and has done its work most conscientiously and faithfully.

“It is worthy of note that the boys who went up for the Government Vernacular Final Examination did very well. The papers were very stiff, and of the total number of candidates who appeared for the examination only about one-fifth passed. Of the nine boys who went up from the Training School five passed.

“I have been very much interested in seeing how the boys would report on Monday mornings the sermon of the previous afternoon. Very few could tell much about it, but one or two knew a good deal about it. It was a training to myself as well as to the boys.

“The work that the boys have done in keeping up Sunday Schools throughout the town is worthy of notice. There are five or six places where they have gone regularly on Sunday morning and have taught boys who were Hindus. A couple of new places were opened this year. Mr. Vamanrao Makasare has been most helpful in overseeing this work, and has done a good deal of work himself.

“The boys as last year have come from long distances as well as from the Ahmednagar District itself.”

Mr. CLARK writes :—“We are in the midst of the inquiries and readjustments incident to a return to mission work. The cordial welcome given us by Christian and non-Christian friends greatly adds to the zest with which we take up our significant work.

“We can report a year spent, amid the inspiration of the present awakening to missionary privilege in America, in the fruitful study of the best educational methods and ideals that America has to offer to India. We can also report success in raising most of the money so urgently needed for a permanent plant. We are surprised to find that we have lost little of the language during our year at home. Curiously enough I feel more at home in it than before we left India ; and in general we feel that we come back with an enriched resourcefulness and a deeper knowledge of and sympathy with the people of the land.

“Here in Ahmednagar conditions call for the best any one can give. Indian educated classes are in a state of unrest and aspiration that

form an invitation and a challenge. Throughout the neighborhood there are many communities that seem to be in a particularly receptive frame of mind. The Indian Church is beginning to realize the function of expressing the Christian ideals and embodying the Christian power in truly Oriental forms. Great classes are calling for schools as never before and the demand for properly equipped teachers grows more and more insistent. Although work for non-Christians, educated and uneducated, and for the Indian Church command our warmest sympathy and support, our particular responsibility is for the training of Christian teachers for our own and other missions. For this purpose we have in the Training School a body of unusually able and devoted teachers. We hope to have a suitable plant soon. The Educational Department of the government is about to give us increased recognition. Thus the situation holds for us many opportunities for service. We shall try as far as in us lies to use them in the name and spirit of the Master.'

Mr. BURR writes:—“There are 294 students in the Literary department of the High school. This year we
Mission High School. sent up 16 boys for the government examinations and although the results are not yet out, we feel certain that a large percent passed. Mr. H. Fairbank still continues to teach Bible while I have the English of the two upper standards.

“Most of the boys working in the Industrial School used to leave their work long enough to attend the English classes in the High School for an hour or two during the day. We have felt more than ever the need of separating the Industrial department and the Literary and having the boys work either in the one or the other, for they look with longing eyes at a literary education, believing that it is the easy road to wealth and ease. To give them a chance to do their best at the industry at which they are working, and also to satisfy a demand from persons in the town for some English, we have started a night school for English classes only, and have taken the industrial boys out of the day English classes and put them in the night school. They now work without interruption all day in the shops and study English at night.

“We have also started a teachers' agency in connection with the High School not only to help our own Mission to get good teachers and our own boys to get good positions as teachers but to help other missions as well.”

Mr. FAIRBANK writes:—“The success of this school depends on the success of the boys in getting work to do
Sir D. M. Petit School after they leave school, not any kind of
of Industrial Arts. work, but work of the kind they have been taught to do.

"The Carpentry class has always been a favorite with the pupils of the school, because they were sure of employment if they did well. But the Metal and Rug Departments have had to fight for their existence, not on account of any lack of good teachers or on account of any lack in the quality of the goods, but because of difficulty in getting employment for the pupils in those departments. One difficulty has been that these two departments were dependent to a large extent on foreign markets, and also because there were no places in Ahmednagar or in cities near by where there was employment for them. The Rug-Factory employed a good many boys till it was closed. There are a good many places in town making brassware and copperware, but the workers are of a particular caste, and they refuse to work with our boys at present.

"The past year the outlook has brightened very much for both of these departments. The boys in the metal department have devoted themselves to making goods of a superior quality for the local market, and have felt happy to see people take their goods as fast as they made them. We hope in time they will be able to enter shops in town where such goods are made, but in any case we shall try to set them up for themselves as soon as we can.

"Orders have come in from the Missions Aid Society of London for carpets all through the year, and we have orders on hand now that will take several months to complete. During the year in four places former students of the school have started making carpets outside of the school. We furnish the patterns and we sell them the materials, and we buy the goods from them at a fixed rate and send them to London for them. Four boys have recently started working for themselves, who formerly used to come to the office and make my life miserable for me by asking what prospect of employment there was for them in the future. The difficulty of answering them was what made my life miserable. The problem now is to get them to do good work and bring the goods on time. They make more now than they did in the school, because they are very careful now about waste, and they also get a little more for their labor.

"The Hand-weaving is going on as usual. The encouraging thing in this work, as in the Carpet-Weaving, has been the fact that in various places in the city work is being done by pupils of the school. Three men have started in to make the kind of loom first devised by Mr. Churchill. One young fellow (a rich merchant) has three or four looms and all his force, carpenters making the looms and weavers, are Christians who had been trained by Mr. Churchill.

"A year ago a list of boys doing work outside of the school was made. It may be interesting to see just what this list is. The list is as follows. From the carpentry class the following have gone out in 17 years :—

27 carpenters,
 11 teachers of carpentry,
 16 fitters and draughtsmen,
 5 teachers of drawing,
 1 overseer in the Public Works Department,
 1 student now in the Technical Institute in Bombay,
 1 worker in bamboo.

"There are now in the workshops, working from six to eight hours a day, 21 boys, and in the preparatory class there are 33 boys.

"The records of those who have learned metal-work have not been so easy to make out. Some of those who finally went into the carpentry began in metal work. As far as we have been able to find out,
 3 are now doing goldsmith's work,
 1 is a coppersmith,
 1 is a teacher of metal-work,

"There are now in the class 10 boys of whom 2 have come in recently.

"From the carpet-class there are now 13 independent workers in the city, of whom 10 are in their own homes, while 3 are working in the school yards. There are now in the class 28 workers.

"Of handweavers there are now 10 in this city of Ahmednagar, working in three different places. In the school we have 17 in all at work on the looms, though not all of these come for the whole day. In connection with the preparation of the warp there are 10 women and girls learning or earning their living.

"In the Fitters' class there are 8 learners. This class has not been in operation long enough to turn out workers.

"In the lists given above the great majority are those who have come from homes where there have never been trades. The fathers and mothers have been day-laborers."

Mr. BURR writes:—"During the past year there have been 200 boys in Harris Hall, the boarding department of the Ahmednagar Mission High School. This is a decrease in the number

Harris Hall.

of boys from the previous year, for many have become self-supporting and have gone out from us. Some of the boys have obtained exceptionally good positions and are bringing much credit to the school.

"We have taken in six new little orphans into the Hall during the year; some of them are unusually bright and stand at the head of their classes, so we have great hopes for them in the future. But only through Miss Wheeler and the many friends she has interested in these boys are we able to do anything for them.

"There are three C.E. Societies in Harris Hall: Senior Conquerors, Gideon's Band and Necklace of Stars. These are all doing good work

and the boys get much help and inspiration from them. The Gideon's Band has been doing real evangelistic work among the neighbouring villages for several years, using the Magic Lantern and slides, and the people listen to them gladly.

"The C.E. Convention at Satara this year was an inspiration to our boys. Six went as delegates and came home full of what they had heard and seen, eager to relate it all to those who stayed behind."

Miss GATES and Miss BRUCE write:—"It was recently decided to give the Girls' School at Ahmednagar a name. The one chosen is 'The Whittemore,' in honor of one who is a friend of

Girls' School.

the Mission and has helped considerably in the work at Ahmednagar. The Whittemore School closed the year with a total enrolment of 337 students including industrial workers. 181 of these are boarders, and 156 are girls attending from the city, including a few Parsis and Hindus. Of the girls who have left the school during the year, most have become teachers and nurses. Two are doing very well in the hospital at Jhansi.

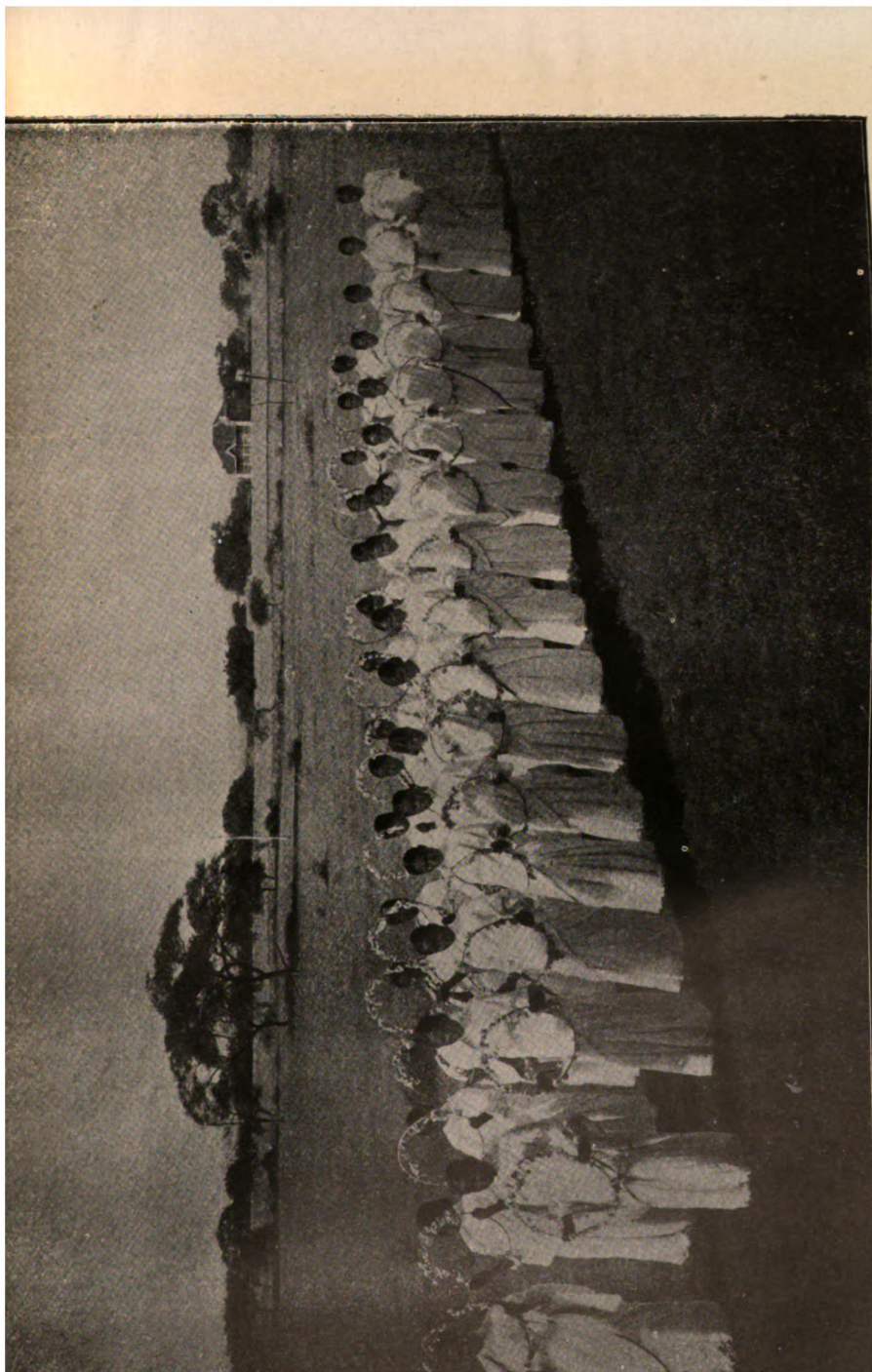
"Several highly qualified teachers have been added to the staff during the past year. We are glad of this opportunity to express our appreciation of the faithful and efficient work done by the teachers, and their helpful influence in the school.

"The Anglo-Vernacular School building is far too small for the classes and we have to utilize nearly all of the verandah space, but the new stone flooring which has been put in throughout the school, as well as a number of new

Anglo-Vernacular Department.

American desks, make it a much cleaner, healthier, and more attractive place. The introduction of the Sixth Standard has proved to be a wise course, and the Graduating exercises held in October seem to have made a deep impression upon the Brahman friends and others who attended. The hour a week which each class has had in the training of native music taught by Brahman singer, has been very helpful in many ways. Special attention has also been given to sewing. Besides the ordinary stitches, hemstitching, and Indian embroidery, every girl who completes the school course must know how to cut out and make three important garments—a woman's jacket, a baby's frock, and a man's shirt.

"In the Vernacular Department a special effort has been made to emphasize object teaching, and with this aim in view a large collection has been made of a large number of different kinds of grains, metals, and other things about which the children are taught. This collection has already proved very useful. We are



trying our best to emphasize the importance of a right start for the little ones, and set a high ideal of efficiency before our teachers. The Kindergarten continues to be well attended. We are sincerely grateful for the trained Kindergarten teachers that are sent to us from Miss Harding's Training School in Sholapur.

"The plans for a new dormitory have been sent to Government for approval and by the help of their grants, we hope before another year to have a building large enough to accommodate

two hundred or more girls.

"The Christian Endeavor Societies have continued their work. The older girls in the English Department have learned to take responsibility as never before. They have been given entire charge

of all the work of their society, and have arranged for their regular prayer-meetings and have even conducted business meetings without any detailed supervision. Some of the teachers have shown a great deal of interest in the Societies, and a few of them have accepted invitations from the girls to speak at their meetings. One of the finest of these talks was given by a Brahman teacher, who has been in the school for many years.

"The Lace School continues to be very efficiently carried on by Marthabai, one of our Christian women.

Lace School.

She has herself worked out five or six new and original designs. During the last twelve months we have had more orders come in than we could fill. The Sewing Class, which was begun as an experiment at the beginning of the year, has proved itself to be thoroughly worth while. During the last few months the work has been in charge of Mrs. Buell, whose influence upon the girls is very helpful. Our purpose is to make the girls in this class self-supporting, and several of them are already nearly so. A good deal of the girls' time is taken up in filling orders for work, sent in chiefly by members of the Christian community. Garments in ordinary use are also made up in different sizes and kept for sale. There are at present twelve girls in the class, and we hope to increase the number gradually as the demand for our work increases. Sewing as a regular self-supporting industry has this great advantage, that the girls will always be able in their own homes to make use of whatever they learn.

"We feel that the year has been one of growth in the school, and that our girls are coming to realize that the things of the Spirit are of more account than the knowledge of books, and that our aim for them is to make useful servants of Christ in this great land of India."

Miss BISSELL writes:—“This class has sent out eight pupils this year, and the two instructors deserve great credit for the accomplishment of this fact. The course of study, this third and last year, included Isaiah, Jeremiah and Amos in the Old Testament, with both the epistles to the Corinthians and Timothy, the epistle to the Philippians and to Titus, in the New Testament; also, passages committed to memory from both Testaments. Short talks on some phases of Hinduism continued twice a week through the year, and at the close each pupil wrote an essay on a subject assigned by the lecturer. Two of these were read at the closing exercises of the class in October, when each one was given a certificate of the three years' work.

“During the last term, the pupils went out every afternoon with the regular Biblewomen of Ahmednagar, gaining some practical experience of the work.”

Miss BISSELL also writes:—“The Balbodhmewa has been one of two vernacular publications in all the Marathi speaking country of the Bombay Presidency which are intended primarily for children. It is a matter of great regret, therefore, that circumstances require its discontinuance at the end of 1910.

“The Mission is indebted to the Times Press again, this year, for allowing the rental of its blocks, which enlivened and brightened the pages of the Balbodhmewa for its young readers.

“One feature of the magazine, this past year, has been an adaptation of the ‘Children's Pulpit’ idea, another, a series of Rhymes and Jingles, supplied by the ‘Children's Friend’.

Home for Working Girls. “During the year this home has had eleven regular inmates, and thus again proved its need. Seven of the eleven have worked at the lace pillow, three at the loom, while one has done general housework and taken care of children. Two are young widows; four have been deserted by their husbands, five are unmarried young women and girls,—one of the latter literally a brand snatched from the burning. At the close of the year two are going to homes of their own. A Biblewoman near by has evening prayers in the home.”

Mrs. FAIRBANK writes:—“The Alice house still has 43 girls in it. Before Mrs. Hume left for America, a number of the older girls were married. These that remain are the younger ones that were taken in at the time of the last famine. Five are studying kindergarten in Sholapur. Five are in an advanced class of sewing where they are taught cutting as well as the use of a sewing machine, five are

doing good work in the lace class, and the rest are studying in the girl's schools."

Miss BRUCE and Miss GATES write:—"The three Hindu Girls' Schools have been under our charge since

Hindu Girls' Schools, the first of last March. The work has added extra burdens, to be sure, but we have enjoyed it thoroughly. The problems to be met are totally different from those in our Boarding School, and contact with the little Hindu girls is most interesting. There were last year two hundred pupils in attendance at the three schools. The staff consisted of twelve teachers and a supervisor.

"The most attractive feature of the work during the last half year has been the Sunday Schools. In one of the schools a Sunday School had been carried on regularly, but in the other two it had been discontinued several years ago, and, instead, a period on Saturday had been taken for the teaching of the lesson. These two Sunday Schools were re-opened last term, and ever since then they have been a real joy to us. A lot of little Hindu and Muhammadan boys attend as well as the girls who are regular pupils. We usually have between one and two hundred in each Sunday School. Several of the older girls from our Boarding School take classes in these Sunday Schools, so that the reflex influence of trying to help others is being felt by our own girls."

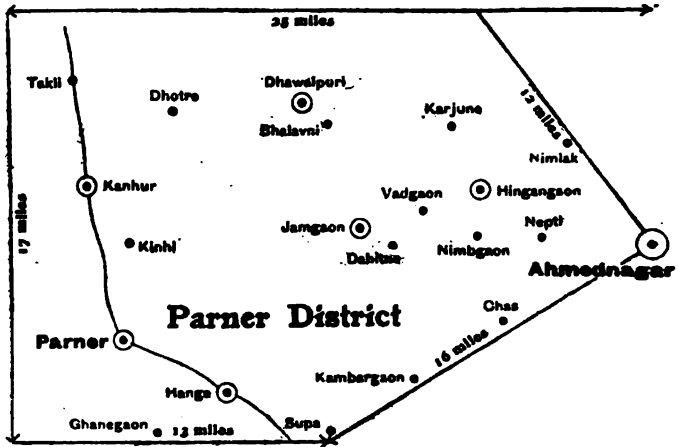
The Hospital. Dr. Ruth P. Hume and Dr. Stephenson are the physicians in charge of the Hospital; Miss Johnson is Superintendent of

of nurses.

Dr. HUME writes:—"Progress in medical work at Ahmednagar can be noted mainly along four lines.

"1. The staff is decidedly stronger. In addition to Dr. Stephenson, who returned from America after her illness, a new Indian Compounder joined us in February and an Indian Hospital Assistant in November. These two young women have received good training and possess the personal qualities of faithfulness and ability to carry responsibility more than most. They relieve the doctors of many outside calls and routine duties incidental to the smooth running of a well-ordered hospital.

"In March a class of four nurses was sent out after a course of three years' training. Two of these immediately went to a hospital in another mission. Of the fourteen nurses on the present staff four are of our own training. We are now accepting for training girls from the fourth and fifth Anglo-Vernacular Standards. The better education shows itself in more intelligent and reliable nurses, to whom the non-Christian patients often become much attached. Regular class instruction necessarily supplements their ward work.



PARNER DISTRICT :—Population 71,000.

Number of Villages in District - -	125	Number of Preachers - -	6
Number of Churches - -	7	" " Biblewomen - -	1
" " Communicants -	488	" " Schools - -	17
" " Rec'd on profession of faith in 1909 -	14	" " Teachers - -	19
Total Christian Community-	884	" " Christiau Pupils-	81
Contributions for 1909	Rs. 505 = \$168	" " Non-Christian Pupils - -	264
Number of Pastors - -	4	" " Sunday Schools -	18
		" " S.S. Scholars -	475

There are no resident workers at Dhotre, Ghanegaon, Kamargaon, Nimbgaon and Bhalavni. There are schools and teachers at Kedgaon and Bhojare, which are not on the map. Kedgaon is 4 miles and Bhojare is 11 miles W. of Ahmednagar.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. If there is an organised church a circle is around the dot.

"2. The long-wished-for and needed Nurses' Home is partly an accomplished fact. It will soon be completed through the generosity of the Wadia Estate, whose Trustees have promised Rs. 10,000 to erect and equip the building. When completed, it will give additional much-needed ward space now occupied by the nurses, not to mention proper accommodation for the nurses themselves.

"3. The Dispensary in the city has been re-opened. This has always been a regular part of our work. But last year it became necessary for a time not to contract, but to make the work more compact by seeing all the out-patients at the hospital. We have now expanded again by returning into the city, and also practically holding a morning and afternoon dispensary at the hospital—three altogether—thus accommodating patients from different places and occupations.

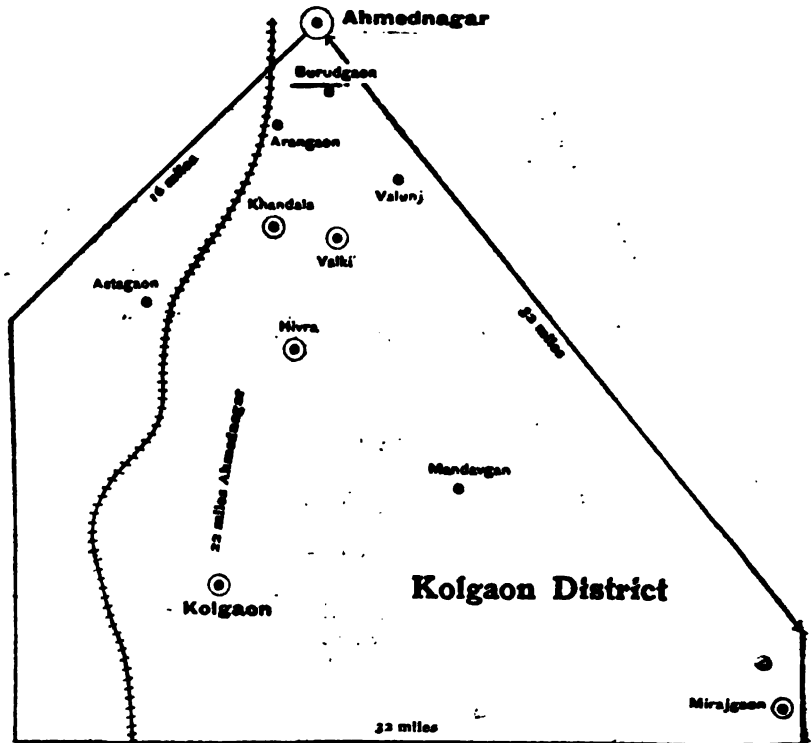
"4. Another noticeable advance is the holding of clinics in various neighbouring villages. Dr. Stephenson has sometimes gone once or twice a week distances of from three to twenty miles and treated from twenty-five to over a hundred patients in an afternoon. This has resulted (in addition to those treated on the spot) in an increased acquaintance with the hospital and in an increased number of both in-patients and out-patients and out-patients in Ahmednagar itself.

"Patients of all castes and religions and from long distances attend the dispensary and ask for admission to the hospital. At times we have almost wondered how to accommodate another. The satisfaction of seeing health return, of knowing that the Word of God was finding a place in many a heart made ready by suffering and tender by help and sympathy has given courage to the doctors, the superintendent of nurses, the matrons, the assistants, the nurses, the Biblewomen."

THE PARNER and KOLGAON DISTRICTS.

Mr. BISSELL writes :—"The record of the year so far as I can recount it for these two districts must be largely confined to the last half of the year—that is, since Dr. R. A. Hume left for the Edinburgh Conference and the Mission asked me to assume charge.

"It is a regret which none feels more keenly than Dr. Hume himself that throughout the year there should have been several villages in the Parner district with school houses and teachers' quarters un-occupied, It makes a sad sight—these buildings tumbling down—the children running the streets—the people, not a few Christian families among them, left to their own devices, yielding frequently to the pressure of non-Christian customs—getting out of the habit of going to Church, neglectful of giving if but their little to the cause of the Kingdom—sheep without a shepherd indeed. There seems at present no prospect that these outstations will be occupied again in the near future because our annual Christmas present from the Board arrived last week in



KOLGAON DISTRICT:—Population 53,000.

Number of Villages in District	-	90	Number of Preachers	-	-	6
" Churches	-	6	" Biblewomen	-	-	5
" Communicants	-	333	" Schools	-	-	10
" Rec'd on profession in			" Teachers	-	-	15
1910	-	2	" Christian Pupils	-	-	77
Total Christian Community	-	656	" Non-Christian Pupils	-	-	187
Contributions for 1910	Rs. 380 = \$126		" Sunday Schools	-	-	10
Number of Pastors	-	2	" S. S. Scholars	-	-	500

There is now no resident worker at Valunj. But there is a school and teacher at Ralegan, 13 miles South of Ahmednagar.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. Where there is an organized church, a circle is around the dot.

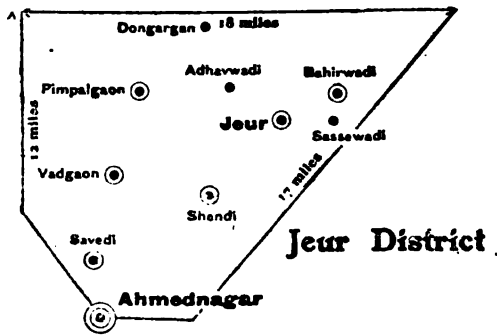
these words, 'Appropriations same as 1910'—about 50 per cent. of estimates. We have lost ground in some such ways in the last fifteen years.

"This situation is duplicated to some extent in the Kolgaon District also. There are nearly a dozen villages where Christian workers were stationed once which are now un-occupied. When will the new interest in Missions in the home Churches, of which we hear such glowing accounts, manifest itself in a concrete fashion and enable us out here at least to take up again this closed work? It seems incredible that the constituency of the Board should allow this state of things to remain unaltered for the last decade and a half.

"On the other hand there is much to encourage us. Just recently the gift of a large field for cultivation was made to the cause of a Mission School in one of the better towns of the Kolgaon District by a non-Christian. After a little initial expense the regular income of this field annually will go into the funds available for the school. The gift was made by the widow of a farmer of the town's land revenue through her agent, Bhausahab by name. This widow is not able to read or write herself, but wishes to encourage, in this way, Primary education for the girls and boys especially of the backward and lower classes.

"In another village one third of the year's salary of the local preacher is being assumed by the people—many of whom are not Christians. It is likely that before the end of January 1911, there will be a Church organized in that town and the present preacher ordained as pastor. The invitations to the council I believe are already out. This is in the Parner district.

"On the whole I feel that there is a good deal of faithful work being done by the pastors and preachers in these two districts. The effort at individual work is I think an item of special interest. Many inquirers are selected out for whom and with whom these Christian workers faithfully pray. In many villages there are daily evening hours of worship when it is understood that all are welcomed, Christian and non-Christian, both to listen and to participate. I was present at one such evening prayer meeting when to my surprise a number of adults not yet baptized offered prayer. One among these especially was I pleased to notice, for he has probably heard more preaching and more Bible teaching and had more prayers offered for him than any other man of his age in the entire Kolgaon District. There are towns in which many of the people would not feel easy to retire for the night if the preacher should omit having these evening services with prayers of thanksgiving for the blessings of the day, with petitions for protection overnight and special requests for any in sickness or temptation. There are many towns in which the cause of the Church and the spread of the Gospel as a whole is enthusiastically



JEUR DISTRICT:—Population 17,500.

Number of villages in District	30	Number of Preachers	- - 1
„ „ Churches	- - 6	„ of Biblewomen	- - 1
„ „ Communicants	- 414	„ of Schools	- - 8
„ Rec'd. on Profession		„ of Teachers	- - 11
in 1910	- - 1	„ of Christian Pupils	- 87
Total Christian Community	- 730	„ of Non-Christian Pupils	- 185
Contributions for 1910, Rs.	166	„ of Sunday Schools	- 8
= \$	55	„ of S. S. Scholars	- 305
Number of Pastors	- - 3		

A Biblewoman resides at Nalegaon.

There is no resident worker at Adhavwadi,

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

entered into by Christians who neither receive nor expect any kind of recognition or remuneration from the Mission.

“The Seminary Extension work this year in these two districts was profitable. I do not know of a single Christian worker who absented himself from the classes which were organized. A very strong wish for the continuance of such work was expressed by many. There were always present some Christians and non-Christians not enrolled as Mission workers who wanted to be present for the religious instruction and the goodly fellowship which they enjoyed. Besides the special lectures for the organized classes there were some public lectures opened to all.

“There is much faithful work being done day by day by the Christian workers in these districts for individuals. They have prayed for them and with them. In the daily evening prayer meetings they have urged many to take part and express, though with faltering words, the faith that was in them. There are many men in these Churches who can be called real Christian workers though not enrolled in any Mission lists.”

THE JEUR DISTRICT.

Mrs. FAIRBANK writes :—“In October, 1909, some of the Christians asked the Mission for added responsibility in the work. In response to this request, the care of the work in the schools in Jeur District was handed over to a Committee of four, which took over charge the last of January this year. This is the most important thing in connection with the work of that District in the year 1910. Rev. Shahu-rao Modak has been the chairman of the Committee and Rev. B. C. Uzagare the secretary and treasurer. The other members of the Committee were Rev. Bhaurao Bhingardive and Rev. B. P. Umap. All the money that came from America for the schools, as well as the Government grants for these schools, was handed over to the Committee. The additional money needed for their work was made up by the Committee, or received from others through their own efforts. In October 1910, when the Committee made its report to the Mission of its ten months' work, it made the request that for the coming year all the work of the Jeur District be given to it. The Mission voted to do so for a term of three years, and that Rev. and Mrs. H. Fairbank be on the Committee as advisers.

“Though the numbers of Christians have not increased this year, there has been faithful work done by the workers. Of recent years, many people have gone to Bombay for work and there have also been some deaths among the Christians. The hardest question that has had to be met this last year has been in regard to child marriages. This year has been an unusually propitious one for marriages among

the Hindus. With their friends and neighbors all marrying off their children the uneducated village Christians have found it a great temptation to marry off their daughters also. As the age at which a Christian girl can be legally married is thirteen while a Hindu girl may be married at any age from the cradle up, many of these girls were so young that they could not be married. But some of the village Christians did marry off their young girls in the Hindu way since they could not be married in the Christian way. Of course this was illegal. For lack of witnesses no one has been prosecuted.

“Formerly, whenever a girl was old enough to leave home she was taken into our boarding schools, and cared for there till she either became a teacher or was married and went to her husband’s home. But now our boarding schools being full, many poor girls remain in their homes in villages. The parents are afraid that if these girls are not married off early, later no suitable husbands will be found for them, and it is considered a great disgrace to have grown up daughters unmarried.

“Once a week for some months, Dr. Stephenson has gone into the Jeur District to hold a clinic for a short time in the afternoon. Days when the people were working in the fields fewer came but one day the number ran over one hundred. Not only do many find relief at these times but some afterwards come into Nagar for treatment and medicines. It is most interesting to see some people come first for medicine for themselves, and then go home to bring their relatives and neighbors. Until one goes out into the villages and goes from door to door, one does not realize the great amount of sickness that there is in India. The way that the sick are sometimes simply left to die, or the way that they are treated by country practitioners is distressing.

“In several villages, much damage has been done by the heavy rains of this year. Many Christians had inadequate shelter ; in Jeur we found one family living in their house with one side wall gone ; it had been rebuilt twice but had fallen the third time. Yet we heard no complaints, but rather gratitude to the Heavenly Father who had protected them. One teacher was separated for four hours from his mother and children by a raging torrent, and in suspense as to their safety, as the water was covering his house. He was grateful when he found them safe in a neighbor’s house.”

REV. BHAURAO BHINGARDIVE, one of the Committee, writes as follows :—“I have taken great satisfaction

**An Indian worker's
Report.**

in the work this year. Conference with the Committee has helped in overcoming difficulties. The Committee felt at the beginning that they had a heavy load to bear, especially in the meeting of expenses ; but the Lord has helped us.

"The 'Extension' meeting at Kolgaon was very profitable to our workers, who gained inspiration and instruction from it. Such gatherings for our workers every year will be useful.

"The work of the churches has gone on without friction and wrangling, which is a great cause for thankfulness."

VADALA STATION.

Mr. E. FAIRBANK writes :—"I have just returned to Vadala after an absence of fifteen months on furlough. What strikes me as of significant note on my return to the district ?

1. The wise management of the district by Rev. Shetiba Gaikvad. He has cared for and carried forward the many and diverse interests of the work with a large outlook and strong hand. The more I learn of his work during the past year, the more I marvel at his wisdom, humility and faithfulness in dealing with the pastors, preachers and teachers of the district as well as with the trying difficulties of the ignorant classes. His courage, his tact, his common sense, his Christian faith, zeal and love are everywhere evident in the details and larger experiences of the work as these come before me for review.

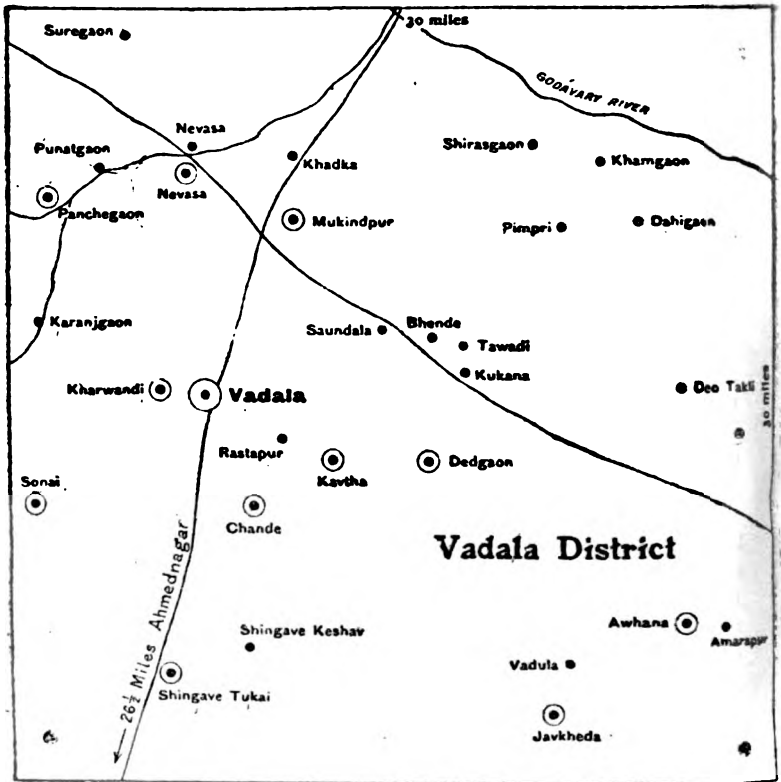
From the financial side, the careful expenditure of funds committed to his charge is especially to be noted. His accurately and neatly ordered accounts would, I fear, put to shame many of us missionaries. Pastor Shetiba is to me a marked example of the power of Christ to mould and form a great soul out of India's downtrodden and despised classes.

2. The *esprit de corps* of the Mission workers of the district. They have held together, worked together, kept an interest in each other, and have recognized their common bond. This unity has been a great help in the Christian work.

3. The growth of the independent spirit in churches, especially in the leaders. Outwardly not much more has been accomplished in the problem of the independence of the churches, though plans are on foot. Inwardly the drift of spontaneous remarks on every side shows a real growth. The district is pledged heart and soul to do all it can to further independence of the churches.

4. This district, probably more than others, has been afflicted with the debt-spirit. It has been a great misfortune. The work of the leaders has often been handicapped and sadly injured by their debts. The pastor of one of the largest churches in the district, who himself has failed in this respect, said to me, 'Our church has taken up this matter seriously and determined that, come what will, they must be free from this heavy burden.' As a result, much that has been looked upon as a necessity in household economy and dress is now considered a luxury that cannot be allowed.

Vadala is 20 miles N. E. of Ahmednagar. See large-map at front of Report.

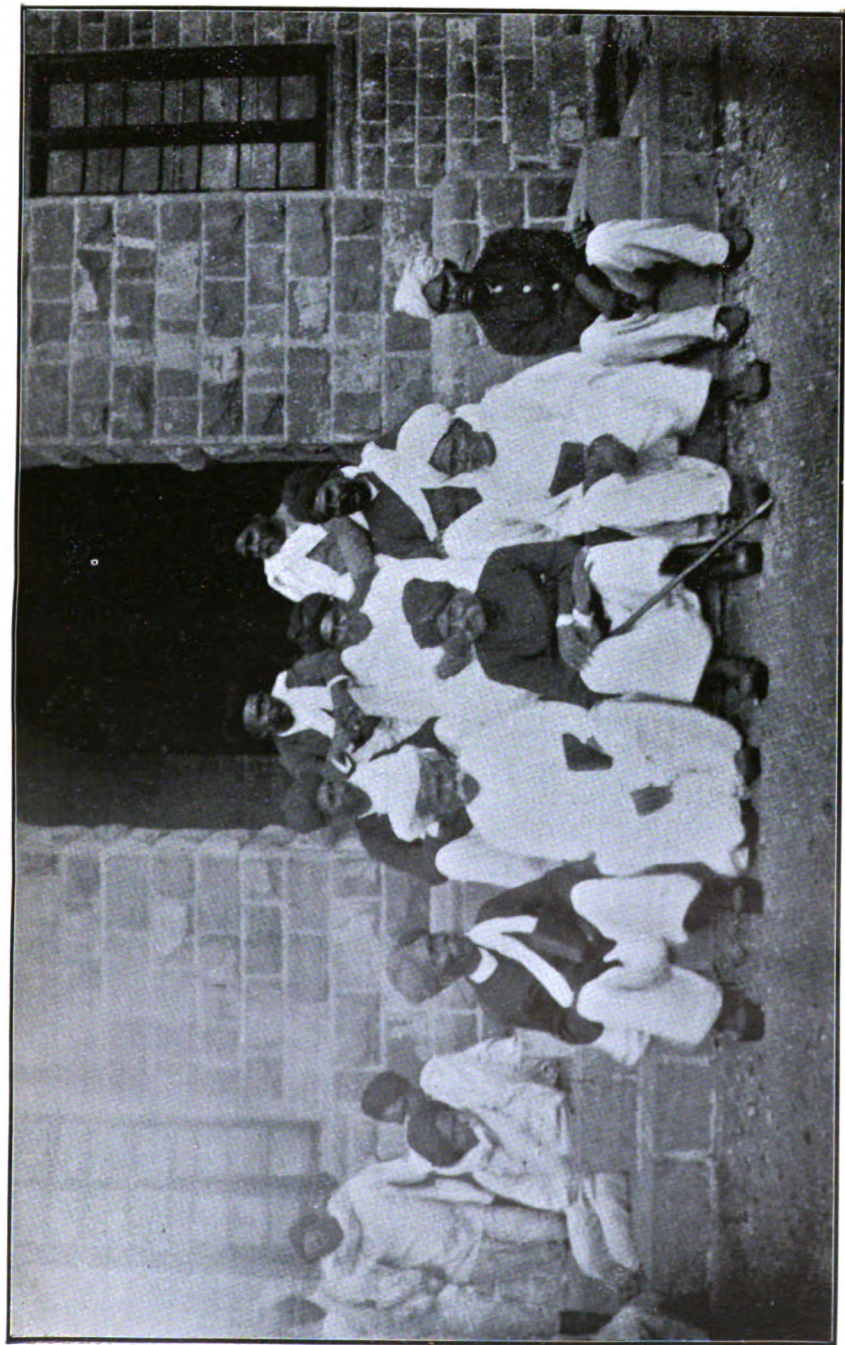


VADALA DISTRICT:—Population 60,000.

Number of Villages in District-	150
" " Churches - -	12
" " Communicants -	1957
" " Rec'd on Profes- sion 1910 - -	54
Total Christian Community	- 3470
Contributions for 1910	Rs. 1089
	= \$363
Number of Pastors - -	10
" " Preachers - -	4
" " Bible Readers - -	4

Number of Biblewomen - -	8
" " Schools - -	35
" " Teachers - -	58
" " Christian Pupils -	501
" " Non-Christian Pupils	589
" " Sunday Schools -	33
" " S.S. Scholars - -	1079
Biblewomen reside at Vadala, Dedgaon and Kharwandi.	
No resident worker lives at Amrapur, Suregaon, or Sonai.	

NOTE:—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.



Rev. Shetiba Gaikvad and other Workers, Vadala.

5. The work of the Girls' School, the Boarding Department, and the Lace School under the efficient management of Mrs. Tarabai Waghchoure cannot be lightly passed over. The Government School Deputy Inspector spoke to me especially of the good work done by the girls in their studies. It is gratifying to learn that responsibilities have not been misplaced but rather have been used as grand opportunities.

6. The classes in masonry and carpentry have completed during the year two school houses, one Government chawdi (public resthouse), and have done a large amount of miscellaneous work in repairs and renovation. This bungalow has been renovated within by these boys. They have also done some careful and delicate work in stone cutting and dressing.

7. The evangelistic side of the work, in fact, the churches of the district as a whole, have greatly benefitted by the Theological Extension work carried on by Mr. Bissell, Rev. Tukaramji Nathoji, Rev. Sumantrao Karmarkar, and Rev. Anandrao Hivale. Many have spoken of the profit of the education and inspiration of those meetings.

The evangelistic work in the district is even now attesting to the value of the work by certain requests that have come to me since my return for mission schools in distant quarters of the district where the evangelistic work was carried on.

8. The village schools continue to hold their own as strategic points of evangelistic and educational influences and even to steadily gain ground. The children in these schools, their parents, the people of those villages and even of surrounding villages are through them being brought to a knowledge of Christ and His Life.

It is a significant thing as reported by the mission school inspector that to-day in these village schools are to be found so many children from the predominating castes of this part of India. Aside from the Christian children, who have largely come from the outcastes, there are 22 children from the Merchant caste, 6 Brahmans, 16 Bhils (hunting tribes), 2 Gopals (wandering tribes), 41 Muhammadans, 189 Mahars, 36 Mangs, and most interesting of all 258 Marathas, representing the main industries of the villages, farmers, blacksmiths, carpenters, masons, etc.

Some of the teachers have done notable work. Here is a Christian teacher who did so poorly in the Training School that he was not allowed to complete his course but was given a chance to approve himself, first as an assistant and then as teacher in charge. He took a school that was run down. By dint of hard, faithful and persevering work, he gradually gained hold of the agriculturists of the village. His school has 32 scholars, all from what are considered as good castes. But the best thing about this teacher is that he never fails to impart

Christian truth to these scholars from the Hindu and Muhammadan castes.

Another teacher has worked for four years in one place against great odds. It seemed as if the school would have to be given up, because of the indifference of the people. But this spirited young teacher has gained the victory. He has a school of forty children made up of all castes of the village, and the village, no longer indifferent, is enthusiastic over their splendid school.

9. The note of significance that I close with is the very note that I carried with me as I went on furlough—the urgency of the villages for Christian schools. A number of villages, especially the agriculturist section, have sent in requests that they have a mission school, they want a Christian teacher. It is a time of significance and real opportunity. The Christian seed is being sown. The harvest must come.”

Concerning the Vadala Church, the central church organization of the District, we have received some interesting reports. The following summary of its growth in the twenty years since its foundation is presented :—

	1890	1900	1910
Communicants	127	231	408
Baptized Children... ..	34	101	97
	<hr/>	<hr/>	<hr/>
Total	161	332	505

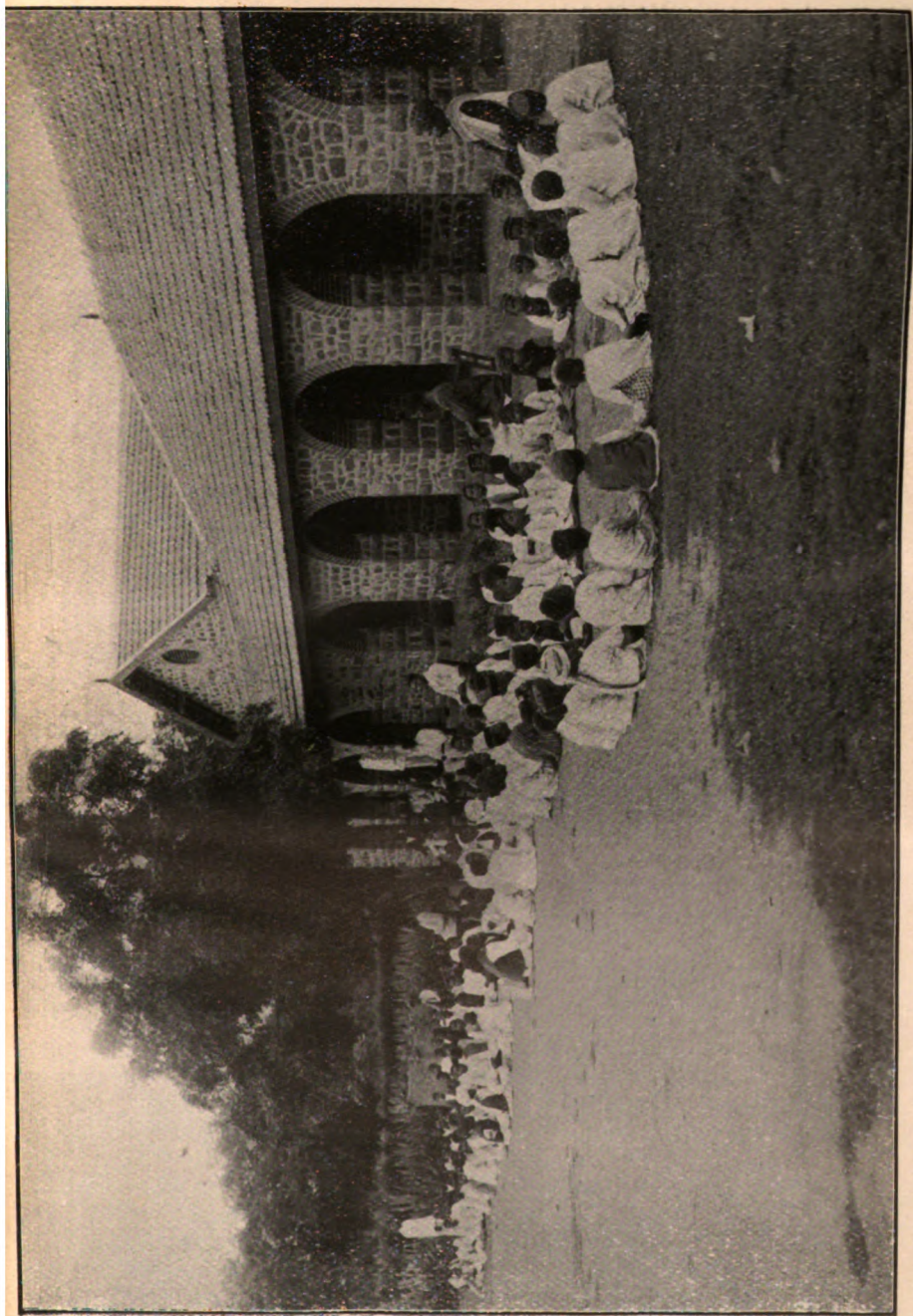
This is an increase of 221 per cent in the number of communicants in twenty years.

This Church has been self-supporting for four years. It has various ways of raising money, in addition to the tithes of Christian workers. Parents whose children are baptized pay a fee of two annas. On birthdays, marriages and other occasions, special free-will offerings are made. The boarding school pupils eat dry bread on Sunday evenings, and put the cost of their spices, etc., into the treasury. Former students now studying elsewhere send offerings. People who are married in the Church make an offering called the “church fee.”

RAHUKI STATION.

Rev. W. O. BALLANTINE, M.D., and Mrs. Ballantine are the missionaries in charge of this district. Their report is as follows :—

“We thank God for His many mercies : for good health in our schools, for increased enthusiasm among the native workers, and for large and ever-increasing opportunities among the people around us for leading them into the light.



Some of India's Future Men. Rahuri Boys' School

"A beautiful and commodious bungalow has been built on the site of the old one during the year, and will probably last as long as there is need of carrying on mission work in Rahuri !

"The village schools have received a gift of books and slates of nearly two hundred rupees value from Government and this was announced in connection with the reading of the Proclamation of George V as King, at a gathering of teachers and pupils from all this district.

"A class for preparation for Church membership has been held under a competent leader, and twenty-two young people have united with the Rahuri Church.

"The Y.M.C.A. has had a prosperous year, interesting young men who are not Christians. Delegates will be sent to the Triennial Convention in Bombay.

"The Christian Endeavor Societies are very active. Several delegates were sent to the Satara Convention. one of these was a boy from a remote village among the hills. He has been in our school for eight years. He brought back a fine report of the meeting. Not one of his relatives is a Christian or can read. He gives promise of being a leader among them soon.

"The months from June to December have been one chain of examinations. Three pupils from the Rahuri District have been prepared for Matriculation ; three for English School Final ; eight for Vernacular School Final ; two have passed the latter, and in the three Grades of Drawing eighteen pupils have won their certificates ; two hundred children in Rahuri took the Bible Examination given by the India Sunday School Union and a little boy took the Silver Medal for the best work in the 'Beginners' Class.'

"The Christian women of the district have been examined twice and have showed unusual effort. At these times the reports of the Biblewomen and voluntary workers are of especial interest. One reported a conversation with an old man who said—'When I was young there were no Christians here ; then Waniram pastor came and the number is all the time increasing. Why do they not keep the old religion of the country—why go after this new religion ?'

Women's Work.

Biblewoman.—'This is no new religion. It is from the beginning.'

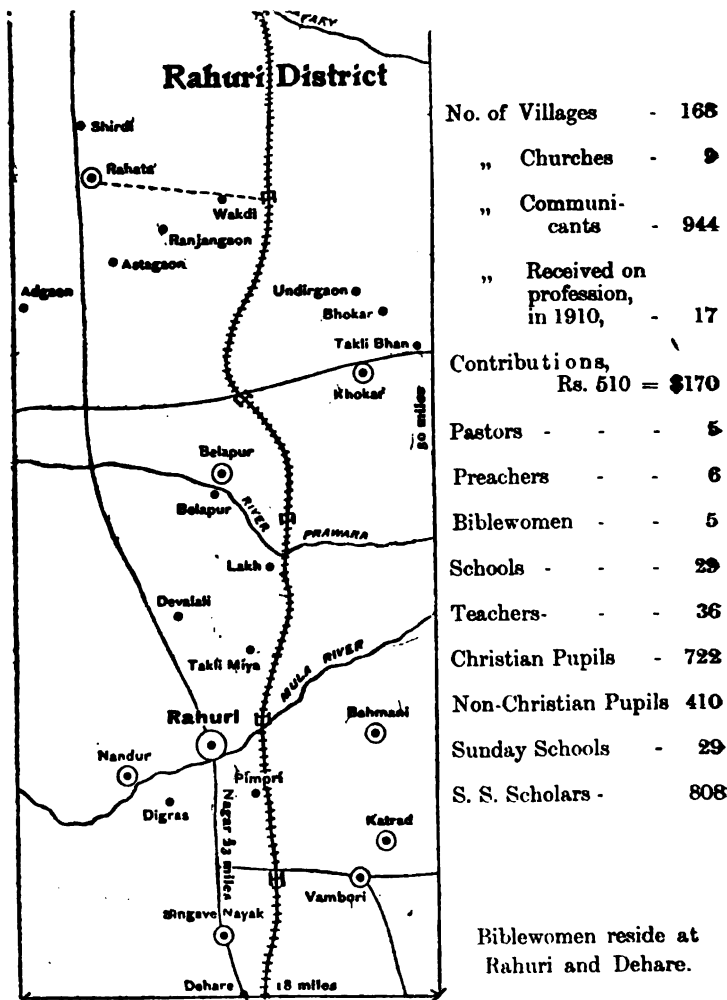
Old man.—'How can it be old ? Our holy books go back thousands of years.'

Biblewoman.—'Our religion is not from the West, but began here ; but it was lost here and then the Saheb people brought it again to us.'

Old man.—'I do not know about the West ; I only know our books are old.'

RAHURI DISTRICT:—Population 95,000.

Rahuri is 20 miles N. of Ahmednagar. See large map at front of Report.



NOTE.—Every village where there is a school or a resident worker is represented by a dot, If there is an organized church, a circle is around the dot.

Biblewoman.—‘You and I know little of the great world outside ; you do not even know Bombay. We are like frogs in a well ; we can see only the walls and sometimes hear the song of these who draw water and the light of the sky is far above us.’

“Five girls have for three years maintained a good record for scholarship and conduct in the English School and have been sent to Ahmednagar and to Poona for future study. Instruction in lace-making, sewing and drawing has been carried on throughout the year. The little boys and girls—one hundred in number—have been carefully taught by the most approved methods and have laid good foundations for future study.

**Co-Education and
Industry.**

“Among this class of people, the performing of vows is the most common form of expressing religious faith.

**Influence of Village
Schools.**

At a village three miles from Rahuri, many caste children attend the Mission School. For many years the people of this town have heard much about the Christian religion. Recently a woman who had made a vow to the Warundi god—(a famous shrine in this district)—started out to perform this vow. She hardly left the village when the cart in which she was riding overturned and she was caught underneath and killed. Then the people there began to say : ‘We have heard Christian preachers and light has come to us. What reason have we to perform vows to the stone god at Warundi ?’

“After this event two women had vows to perform. They called a pastor and a catechist, had the Bible read and prayer offered and then they distributed their gifts which otherwise would have been offered to the stone god at Warundi. On this occasion one of the women said, ‘My only boy was very sick with small pox. All hope was gone; we had put him at one side to die. Then I said in my heart, “Let this child be made well by the name of Jesus Christ and I will tell all around me by what name he was cured.” He became well and for this reason I have called you here.’

“This is not Christianity perhaps, but is it not a long step away from Hinduism ?

“The Rahuri Dispensary work began thirty-five years ago and from the first has not received funds from the Mission. For thirty years the Local Board of Rahuri has given an annual grant of one hundred rupees for medicine for the poor.

Medical work.

“A few years ago Brahmans were unwilling to take medicine except in the form of powders and preferred to have this given them by a Brahman compounder. To-day all kinds of medicine are freely taken and the Christian Assistant is admitted to the homes of the highest

castes even into the rooms where the household gods are kept and daily worshipped.

"The attendance is not like that of a large city, but this year over 6000 patients have received treatment, many coming long distances.

"The Medical work is one of the strongest influences brought to bear upon our non-Christian people. That this influence is increasing there is no room for doubt.

"Six years ago the head man of a village ten miles distant brought a very sick baby, three weeks old, to the Dispensary. He had married five wives one after the other, and this baby was the child of the fifth, his only son and heir. Medicine for a week was given and at the end of that time Vithoba Patil returned. He brought gifts of *supari* (betel nut) and fruit and a good report of the child. For a year he kept coming, always with gifts and always on Friday.

Medical Assistant:—"Why do you always come on Friday?"

Vithoba:—"It is the day to perform vows to our gods."

M.A.:—"But your gods did not cure this child, neither was it our medicine alone, not yet the virtue of our hands: the Great God cured him."

Vithoba:—"Show me your God and I will gladly pay my vows to him."

M.A.:—"Can you look straight at the sun and endure its light? How then can we look at the Great God who made the sun?"

Vithoba:—"Well, what is your God's day? Tell me that!"

M.A.:—"His day is Sunday, but all days are His; you can come on any day."

Vithoba:—"After this I will pay my vows to the one God alone, and I will follow no God of stone nor priest nor saint, but will follow the Great God."

This is not Christianity perhaps, but it shows a readiness to follow light which is more and more evident all over the district."

SIRUR STATION.

Mrs. WINSOR writes:—"What's wrong about the church? Is it the people?—No. They are a fully united

Sirur Church. Working together in the service of the Lord.

"Any trouble about the Pastor? No. A patient worker. The poorest in the church finds a friend in him.

"Any trouble about the Sabbath School?—No. It has been well attended. All the school children and adult members of the church are happy in the Sabbath school.

"Is it about the Inquiry class? Oh no! The young people are many of them in constant attendance, and from that class twenty-two have

united with the church, and wasn't it delightful to see those noble young men and boys stand up before the church to give their testimony for Jesus? Is it the mothers' meetings? No! We are not going to let that union of mothers for prayer ever fail to send its 'echoes' to the other side of the globe!

"But what is the trouble? It is this, in a very short time we shall have *no church edifice*, for the Sirur rains have so affected the building that one side has already fallen, and another will not stand two months longer. And as when all the Christians and a few outsiders are in the building, there is not even *standing room* it seems necessary to have the church not only repaired, but enlarged, but where are the means? That is the trouble.

"Many non-Christian friends as well as Christians, gathered in the large tent at the installation of Rev. R. K. Amolik over the Palva Church. This Church was formed in 1908, and its meetings are held in a small schoolhouse, with about one fourth of the room needed. We have received Rs. 105 from kind friends for the Church building, and farmers bring offerings of grain for it, but we have not yet enough to make a start.

"The Senior Society have made themselves useful. The Tract Committee often join their forces with the preachers, and find a welcome everywhere. The Hindu Sabbath School Committee report a large attendance and interest of both boys and girls, which the bright Scripture cards from America help to produce. Our News Committee have translated articles of interest from the Christian Endeavor World and other papers. The Boys' 'Indian Round Top' rescued the horse of a gentleman who lives near when it fell into a well and no one else would pull it out. They also refused to accept any pay for it. The 'Little Workers' have been busy as usual, and there is a very junior society now among the little boys.

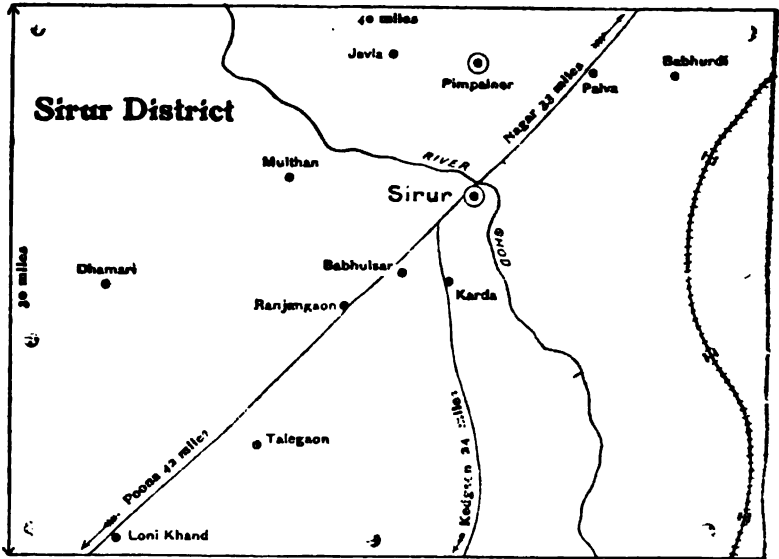
"What a blessing it is to have our blind widows read the Marathi Braille! M. and J., two of our Biblowomen, have been glad to have some widows accompany them. Such an interest was awakened! Why, we want to send them into all our villages! One woman said, 'What an idea, the blind girl reading! It is a hoax.' As the blind widow read the story of the Prodigal Son, they said, 'She has learned it by heart.' The surprise of the crowd increased, when the reader turned to other pages, and read anywhere in that large book! Their surprise increased as she explained what she read, and some said, 'Why, such blind women need

**Installation of
Pastor to Palva.**

Christian Endeavor.

**Dexter Home
for Widows.**

Sirur is 33 miles South West of Ahmednagar. See large map in front of Report,



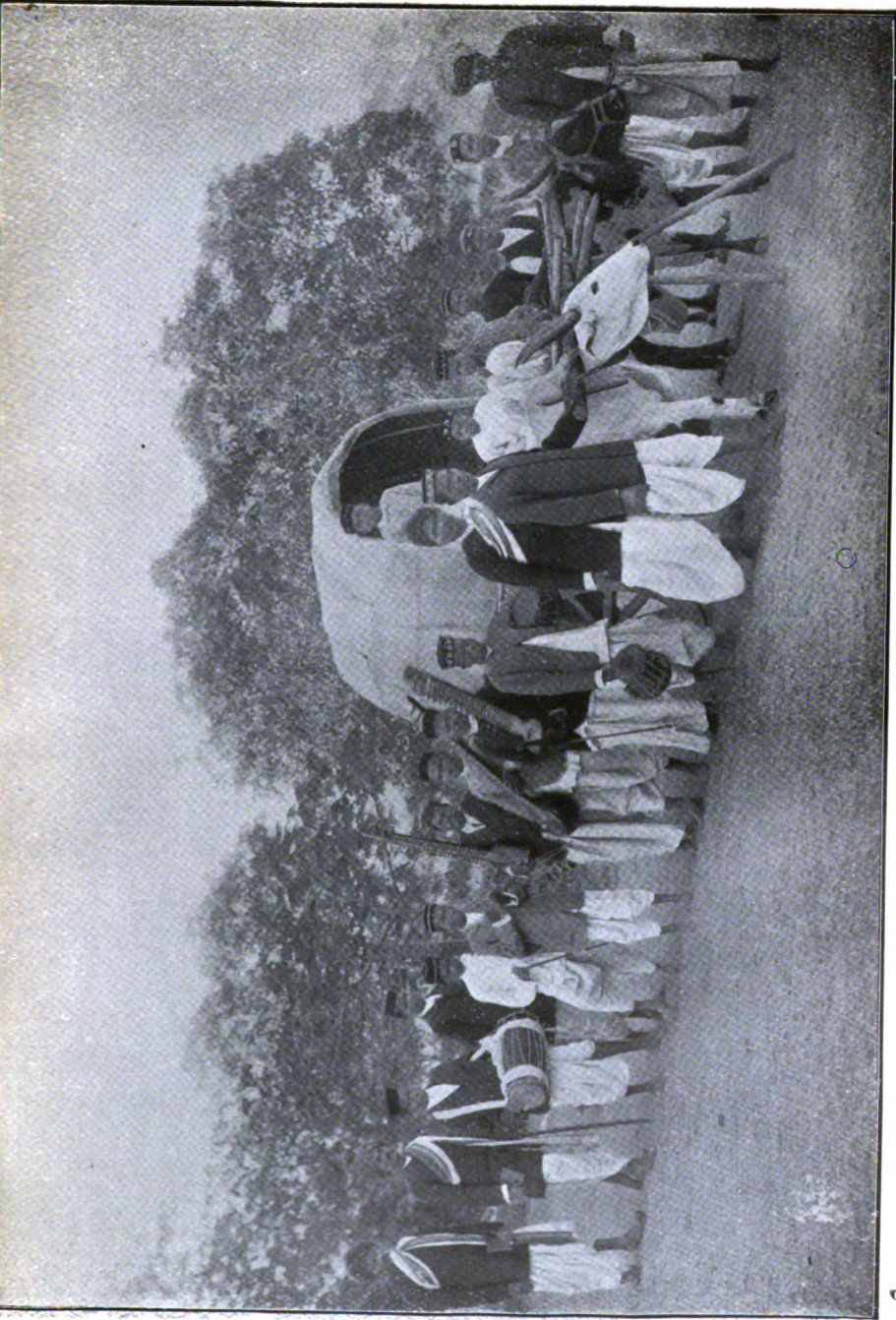
SIRUR DISTRICT.

Number of Villages in District	100	Number of Preachers	- - 2
" " Churches	- - 3	" " Biblewomen	- - 8
" " Communicants	- 375	" " Schools	- - 10
" " Rec'd on profession		" " Teacher	- - 16
in 1910	- - 30	" " Christian Pupils	- 185
Total Christian Community	- 916	" " Non-Christian	
Contributions for 1910	Rs. 367	Pupils	- - 191
	= \$ 122	" " Sunday Schools	- 9
Number of Pastors	- - 2	" " S. S. Scholars	- 587

No worker at Dhamari and Multhan,

Biblewomen reside at Sirur, Loni Khand, Palva, and Babhurdi. New church formed at Palva.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot,



Blind Boys with Preachers on Tour. SIRR.

never beg. They can go around, and anybody will give them a pice to see this wonderful thing, reading with their fingers !'

"The widows who are teachers for Mrs. Jameson in the Mahabalesh-var Industrial School all give satisfaction.

"One Evangelist, as Chairman of the Sirur Church Committee, has the care of Pimpalner Church and has also preached in all the villages about Pimpalner and in other places. He finds willing listeners, and also urgent petitions for teachers, and schools.

"Our Pastor, with his wife, has also planned to go every month until the rains, to some neighbouring village, and from some central town to reach the other villages around them. The people of the various villages listen during the day, and also come to the preacher at night to listen again.

"We are much favored also, in having so much interest connected with the *Blind boys*. The people never tire of listening to their sacred music, and these concerts by the Teachers and Blind boys reach many hearts, unreached before.

"After the school Examination we shall give the schools a vacation, and teachers, and some of the pupils who are singers with the Blind boys, will visit all the villages within a radius of 20 miles of Sirur, and also take longer tours. The boys always are ready to walk to these villages.

"One never gets tired of listening to their singing and in the heathen villages, until 12 and 1 o'clock at night the audiences remain to listen. Then many come the next day, to inquire more of these things. These are instances where the blind are *leading blind to The Light !*

"Our Biblewomen do not fail to impress us with the fact that they too are builders, and workers. Those here in Sirur, have a weekly account to give to the women and myself of earnest service of the Master, of this and that heathen woman, who is determined to try the new 'Jesus way.'

"I am glad to say the wives of our Pastors give their services willingly. The Pastor's wife relates that one woman who had two children, a girl and a boy, brought these to her, and said, 'I want my children baptized, and taught to read, and taught everything. This religion of Jesus is a good thing, but I can't learn; make my children good. They will become happy as you say. But such happiness is not for me, I am older and duller, and am a sinner—But I shall be happy for the boy and girl.'

Mr. D. W. WINSOR reports :—"From the little ones in the Kindergarten class, who with songs and actions are making paper baskets, building houses and driving trains, up through the Vernacular and 4th Anglo-Vernacular Standards,

Byington School for Boys.

all are happy and doing well in their various departments, and have added again to the success of the school. The instruction given is good, and we are greatly indebted to the masters for their faithful and painstaking service.

“The Headmaster's venture to have a Night School for boys has been greatly appreciated, and proved a success.

“The masters take an hour every evening in the Boys' Dormitory for assistance to the boys and prayer with them. A visitor lately has written : ‘The religious part of the school seems to be all that can be desired.’”

Mrs. WINSOR continues :—“In one city alone, not long since we counted thirty-four women, who had been

[Beverly School for Girls. through our Girls' School at Sirur. Not one of these, but was living at decided Christian life and nearly all in active Christian service (*i.e.*, employed by some Society)! One of our girls is the *first* in attainments of a large class of students in a Medical College. Some of our girls have just taken an examination for Nurses in the Central Provinces; one of these, we hear, is *first* in the class. Again in our own High Schools, we find a Beverly School girl first scholar in the fourth English standard; another, a fine scholar, will soon enter college.

“The Normal School in Poona reports one of our girls as first in the class all through the year. Another Normal School principal who has accepted one of our pupils, has written to ask for another.”

SATARA STATION.

Rev. and Mrs. T. S. Lee are in charge of the Satara Station. Rev. Anandrao Hivale is associated with them, and Rev. Prasadrao Makasare is pastor of the Satara Church. There is also a small church at Koregaon. Miss Nugent has removed to Satara, and will have charge of the work with Mr. Hivale while Mr. and Mrs. Lee are on furlough in 1911.

Mr. LEE writes :—“In Satara there is a Station School with sixty-seven pupils, a small orphanage, a school of over a hundred among the leather workers and a school for the depressed classes in the camp.

“There are five preachers and six Biblewomen working in the city and vicinity. There is a preacher at Vaduth. Two preachers and a Biblewoman and school teacher are in Rahimatpur, and in Koregaon a preacher and a teacher. A colporteur sells from one to two hundred gospels monthly with Satara as a centre. The Satara church is self-supporting.

“The pastor of the Satara church was ordained during the last season and the church work has greatly improved through his

faithful and constant efforts. His straightforward, spiritual and carefully prepared [discourses are food and inspiration to all. His house-to-house visiting and the fortitude with which he has borne personal hardship have been helpful and appreciated.

"The Sunday School has varied in attendance. While it was held in the [Station school on account of plague, the pastor went into the city and had a large school of Hindu children in the delapidated old church. The attendance at this school was greatly helped by the picture cards friends had sent us. The regular Sunday School has been very successfully conducted under the faithful and enthusiastic superintendence of Mr. T. B. Adhav, B.A., who was also president of the Christian Endeavor Society, and gave himself, together with the whole Christian community, to making the Bombay Presidency Christian Endeavor Convention which was held here an inspiration to all delegates and a permanent encouragement to the local society. The Sunday School teachers' preparation class has been conducted by Mr. D. K. Dhalvani.

"The greatest permanent gain for the Satara work this year was the coming of Rev. and Mrs. A. S. Hivale. After
Mr. and Mrs. Hivale. five years of study in America Mr. Hivale has entered upon his work with the spirit and devotion of a foreign missionary and he is also free from the physical and linguistic disabilities which handicap the foreign-born all his days.

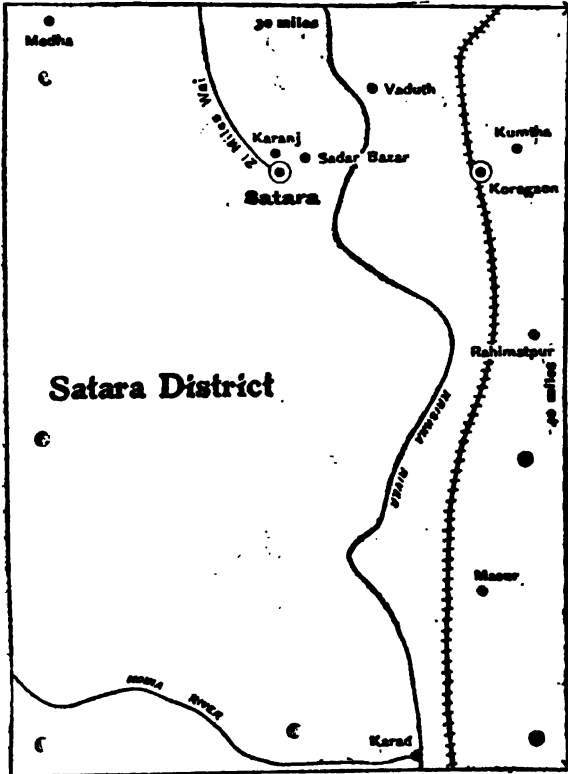
"At a place in the City where two roads come together, there has
Preaching in Satara. been preaching almost weekly and usually some of the hearers have come in a quiet way to Rev. Anandrao's house to learn more.

Some good personal work is also being done by individual preachers. This work was closed for some time on account of the political unrest three years ago, but now there is practically no disturbance ever.

"Each week a meeting has been held among the leather workers
Leather Workers. whose children attend our school and for whose work Satara is an important centre. Such needed and practical subjects as Cleanliness, Temperance, Home Life, Care of Children, True Religion, The True Saviour, have been discussed and at present Bible readings are being given. This meeting is an outgrowth of the rapid development of the school in this section and meets the demand that parents must be educated as well as the children in order to make the education of the children effective.

"In spite of being hampered by inadequate and in some cases wretched accommodation, the village
Village Schools. schools have for the first time all come up to government standards and are now all

Satara is about 80 miles S.E. of Bombay. See large map in front of Report.



SATARA DISTRICT:—Population 500,000.

SATARA CITY:—Population 22,000.

Number of villages in		Number of Preachers -	8
District -	700	" " Biblewomen -	5
" " Churches -	2	" " Schools -	5
" " Communicants -	122	" " Teachers -	17
Total Christian Community-	208	" " Christian	
Number rec'd on profession		Pupils -	76
in 1910 -	1	" " Non-Christian	
Contributions for 1910	Rs. 572	Pupils -	179
	= \$ 191	" " Sunday Schools	8
Number of Pastors -	1	" " S. S. Scholars -	259

No resident workers at Medha, Masur. Biblowomen reside in Satara, Rahimatpur, Korogaon.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

registered. One school had a huge sacred bull in attendance for several months because there was no other shelter for him but the temple. In some cases quarrels and divisions in the community interfere with the school, but often the teacher has an opportunity to be a peace-maker to the measure of his tact and patience.

“During the touring season we found the enquiring spirit very prevalent, and in both the Wai and Satara talukas the demand for schools and teachers was away beyond our means to supply.

Touring.

The lantern and phonograph attract many and after each preaching occasion some stay to talk and ask questions. Often they confess, ‘What you say is all right, but how can we do it? Every one would be against us.’ As the opinion that what we say is all right increases, the tightly closed way to profession will open.

“At the large religious fairs we have more hearers, but not as good attention. Such occasions, however, are good opportunities for the colporteurs’ work and there are instances of a Gospel which

At Fairs.

was bought from curiosity creating a desire to read more of the matchless story. At one town many school boys brought the gospels and then the preachers went to the town meeting place. The headman’s son who had heard much of Christ acknowledged Christianity as the true religion.

“We are constantly called upon to preform miracles. How satanic the challenge of a man to the preacher in one village: ‘Jump into the flooded river. If your Christ is true he will come and help you.

Miracles wanted.

If he does not, then he is not true and my god is.’

“Most of these people think they can see God only in the unusual. The story of Christ’s temptation skilfully and sympathetically told to the challenger and the crowd that heard was so much appreciated that the preacher was forced to accept a gift which he gave to his C.E. Society. All want to see Christ and God. Pantheism does not satisfy the human heart. ‘Show us Christ, Show us Christ,’ is the constant demand. ‘We can see Vithoba of Pandharpur.’ Still our message that they can see God only through the pure heart meets the approval of the earnest.

“In one village, all widows were warned that the Sahib had come to seize all widows, spit in their mouths, and thus make them Christians. The method of conversion suggested is doubtless an adap-

Opposition.

tation of the way in which a certain religions teacher in this district initiates his followers by having them eat food from his mouth.

“Hinduism realizes that it must rouse itself and all classes are progressing socially. Leaders are adopting a Christian attitude toward

their less fortunate neighbours. They do not take the Christian name, though an increasing number honor it. But it is the Christ spirit moving them and every true missionary who views things with Christ-like heart rejoices in these signs of the Kingdom's coming.

"Following the C.E. convention the Wai and Satara workers gathered in Satara for a week of instruction from the faculty of the Ahmednagar Theological Seminary. Each one returned to his work with fresh desire for self improvement, study and service."

WAI STATION.

Dr. and Mrs. Beals were in charge at Wai until April, Miss Nugent from April until her removal to Satara in November, and Mrs. Sibley and Miss Gordon at the end of the year. Mr. Lee has had oversight of evangelistic and village work.

Miss NUGENT writes:—"Dr. Beals' assistant carried on the Medical work and was under no supervision except in matters of finance. The number of patients at the hospital was small and the

Medical Work.

number of visits also.

"The three girls' schools have had little supervision. They were closed for about four months on account of plague, and the constantly occurring Hindu holy days and holidays left an unusually small margin of working days. The teachers are often discouraged and the wonder is that they do such good work under such trying conditions, but their quiet, dignified, lady-like demeanour cannot fail of its effect.

Girls' Schools.

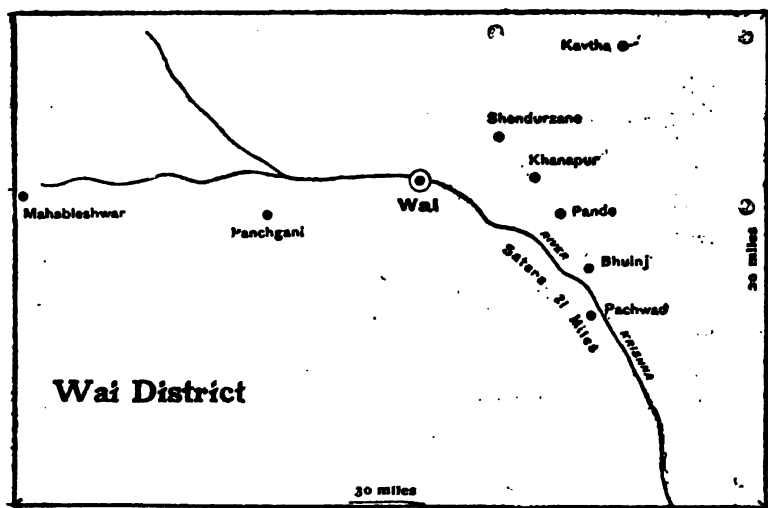
"The Station school has had many reverses during the year, having had no less than three different Missionary Superintendents as well as a number of changes in the teaching staff. The Head Master left early in the year and it was found impossible to fill his place. As a result, the higher classes suffered, and the English was greatly neglected.

Station School

"A Kindergarten on a very modest scale was begun by a teacher trained in Sholapur. Although there was no suitable accommodation or furniture, still it was a great help to the little ones and they learned a great deal more than they would have done in the old fashioned way. The chalk lines on the mud floor rubbed out easily and turning the seats round so as to use them for tables was often exasperating, but not even all these inconveniences damped the ardour of the little Kindertartener, who went on with her work as if oblivious to outside things. She taught the stories of 'Little Moses' and 'The

Kindergarten.

Wai is about 65 miles S. E. of Bombay. See large map in front of Report.



WAI DISTRICT:—Population 89,000

WAI CITY:—Population 14,000.

Number of Villages in District - -	120	Number of Biblewomen -	2
" " Churches - -	1	" " Schools - -	10
" " Communicants -	71	" " Teachers - -	14
Total Christian Community - -	145	" " Christian Pupils - -	63
Contributions for 1910	Rs. 476	" " Non-Christian Pupils - -	288
	= \$ 158	" " Sunday Schools -	11
Number of Preachers - -	4	" " S. S. Scholars -	332

Biblewomen reside at Wai.

No resident workers at Mahableswar, Kawtha, Panchgani, Pande, Panchwad.

NOTE—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

Christ Child' as well as lessons in honesty and self-control and kindness to one another, to say nothing of games, skipping and dancing. Her work was looked on at first with a good deal of suspicion, but some of the parents visited the school and were satisfied.

"The school for good caste boys at Shendurzane has had a satisfactory year. The teacher had formerly

Other schools. lived in Wai, three miles away, and walked out to his work every morning. During the rains it seemed best that he and his wife should go there to live, so as to be there regularly. Presently quite a stir was made because the master and his wife used soap and defiled the little stream where other people washed. Next they refused to give them drinking water unless they would pay a good caste man to bring it. In the end however, the generosity of the people triumphed and they not only gave them water free, but also invited them to their dinners and were most friendly.

"In the Maharvada there was a good deal of trouble. The roof was in danger of falling in and the people were asked to repair it. They said the mission should share the expense but delayed long to do the work, so that the school was suspended for some time.

"The two Biblewomen visited regularly in the homes of the women in the town and the nearer villages and were usually cordially welcomed among the middle class women. Some of the Hindu women frequently came to visit one of the Biblewomen who lived in the compound. All who know her feel they can trust her and make a friend of her."

Mr. LEE writes :—"The preachers in Wai have been going their rounds throughout the year and the village schools have had their inspections before the plague has come and it has come to only one village. There is less of a rabid kind of opposition and more of a friendly interest than ever before.

Evangelistic Work. "The schools have to contend with the ignorance and poverty of the people. When a boy is old enough to earn a pice a day guarding cattle or driving birds from the grain the parents usually take him out of school. Men come from Bombay and present the attractions of the city to boys and when their imagination is fired they go to work in the mills either with or without their parents' consent. The logic of the woman who told the teacher that the school was of no use to her since they had seven acres of land and none of their ancestors had studied reading and writing is not uncommon and it is unanswerable to her kind of mind, but that mind is less common as evidenced by the fact that it was only lack of funds which made us decline to open three



Miss Nugent and Wai Workers.

new schools this year. A husband and wife in one village read the Bible together and believe it is true but they fear the people. There are people who are learning to pray in Jesus' way and in His name, and little by little the educating of people goes on."

SHOLAPUR STATION.

The missionaries at Sholapur are Rev. and Mrs. Gates, Rev. and Mrs. Hazen (arrived July 19) Miss Fowler and Miss Harding. Miss Bertha Fulcher of the Z.B.M.M., an English Society, works for Muhammadan women and children, in co-operation with our missionaries. Rev. Tatyaba Bhosle is Pastor of the Sholapur First church, and Rev. P. B. Keskar has an independent medical work, besides superintending the Leper Asylum. Rev. and Mrs. Ohol live at Barsi, an important out-station, in association with Rev. V. R. Chandkar, who has been superintendent of work there and in the Nizam's Dominions to the eastward.

The work of the Sholapur Station includes the Church, the Boarding Schools for Boys and Girls, three day schools in the city for boys, and three for girls, the Biblewomen, Dr. Keskar's Dispensary, and the Leper Asylum, which is supported by the Leper Mission of Great Britain. Outside of Sholapur, in the District, there are six churches, and 17 out-stations at which there are teachers or preachers. These out-stations stretch along the line of the railway fifty miles, while 35 miles to the north is Barsi, and farther still, to the northeast, the "Mogalai" (Nizam's Dominions) in which are two churches and many Christians of humble origin.

Mr. GATES writes:—"The influence of the Christians in the outlying villages is indicated by the name given to a village where several families live. It used to be called 'Chor (i.e., Thief) Pimpari,' but it is now called 'Christian Pimpari.'

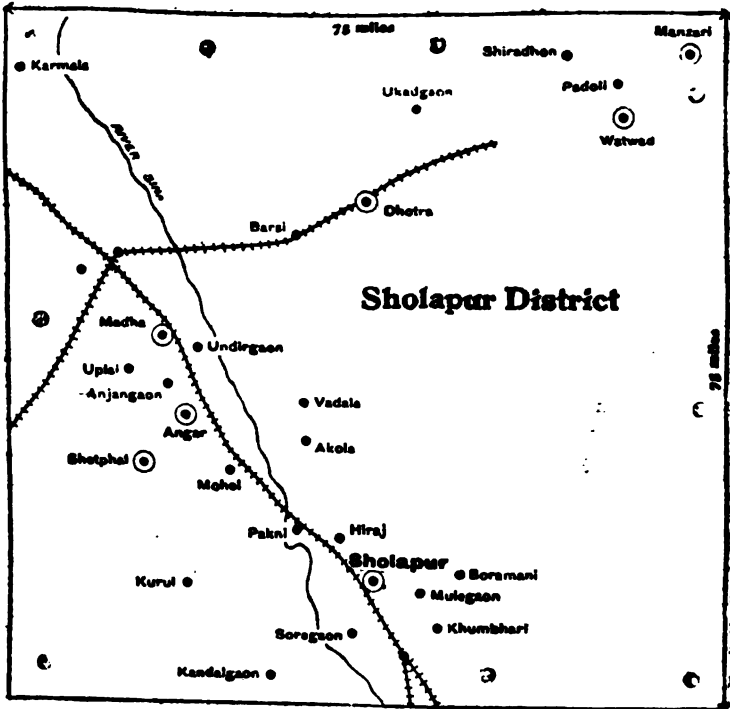
"The village work centres round the Christian school. The teacher is often the only adult in town who can read and write. His life touches others on many sides, his influence over his pupils and through them over the adults being greater than that of the preacher.

"We are glad to have in this district Mr. and Mrs. Ohol, who joined us in June. Mr. Ohol got an excellent education in America, an excellent wife from Madras, and an excellent missionary spirit from somewhere, and the Barsi district is sure to profit by all of them. The town has 25,000 people, and there are large towns on the railway on each side of it.

"A few snap-shots from the life of our Christians may help to show how their life contrasts with ours. A high caste man in a country village reviled a new convert. When asked in a friendly way

Snap-shots.

Sholapur is about 150 miles S. E. of Bombay. See large map at front of Report.



SHOLAPUR DISTRICT:—Population 700,000.

SHOLAPUR CITY:—Population 74,500.

Number of Villages in District	740	Number of Preachers	- - 9
" " Churches	- - 8	" " Biblewomen	- - 9
" " Communicants	- 960	" " Schools	- - 29
" " Rec'd on profession		" " Teachers	- - 46
in 1910	- - 45	" " Christian Pupils	- 347
Total Christian Community	- 1733	" " Non-Christian	
Contributions for 1910	Rs. 1384	Pupils	- - 555
	= \$ 461	" " Sunday Schools	- - 28
Number of Pastors	- - 2	" " S.S. Scholars	- 1132

Biblewomen reside at Sholapur, Barsi, Madha, Angar.

No resident workers at Boramani, Akola, Undirgaon, Uplai and Ukadgaon. There are schools and workers living at Laul and Yavali, N. W. of Sholapur.

NOTE.—Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

why he did so, he replied, 'I know that the Christian religion is good, but I wanted to see how the man would stand being abused !'

"A Christian preacher got the first prize in a rhetorical contest open to men of all religions. The custom had always been to send the winner of the prize to neighboring cities to repeat his address. But in this case it was thought better to disregard the rule !

"Twelve men—some Christians and some Hindus—got 250 acres of land from Government on a three years' lease. A Hindu under-officer asked Rs. 120 as compensation. As it was refused, he made arrangements to give the land to other parties, representing to his superiors that the men had broken the agreement. When he had nearly completed his nice little plan a friend stepped in and secured the land to the proper persons. When an ignorant man has to get some one else to sign an agreement for him he cannot always tell what is being signed.

"A Christian woman working in a field crossed another field which made the owner angry. He beat her then and again afterwards before many witnesses. As this was a penal offence, she set out to prosecute the man, and came to Sholapur for this purpose. She was advised to write a letter to him asking him to beg her pardon and pay her expenses to and from Sholapur. He agreed, and that church has scored one for peace.

"A child was born to a Christian teacher in a village where our people are not well known. The teacher

Hindu View-Points.

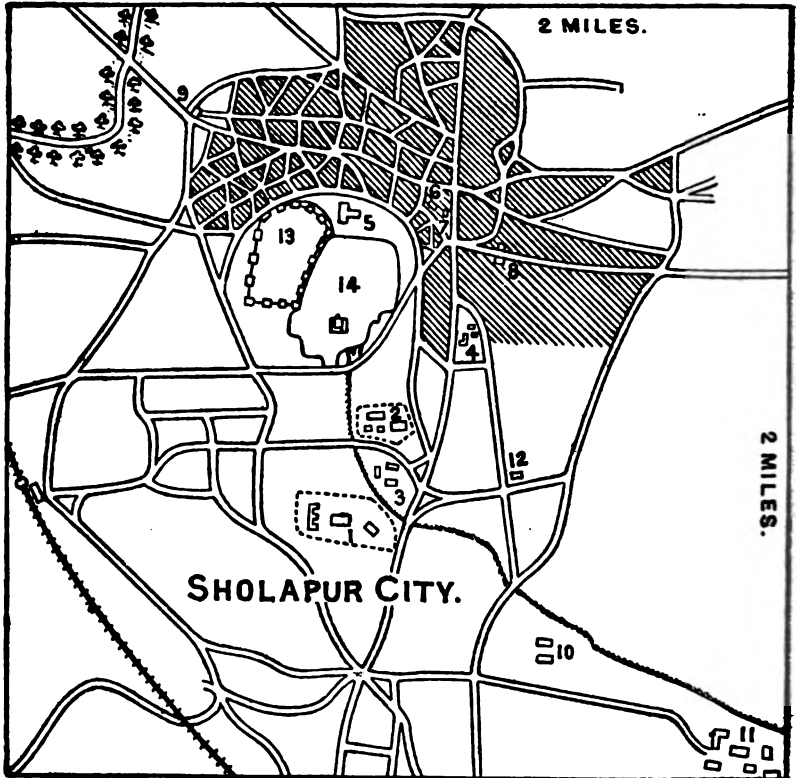
did not perform any religious ceremonies the fifth day, and the people are surprised that the child lives and thrives !

"A young Brahman asked to be baptized, but it was thought best to wait a while. Meanwhile a friend of his was baptized, and he drank the water with which his friend was baptized, and now says that he needs no further baptism !

"A Western man with but little experience in the East was indiscreet while out with a preacher in the bazar. The crowd became excited and threatened violence. The man took off his hat and stood for a moment in silence with his eyes closed. One asked what he was doing, and a by-stander said, 'He is reporting your conduct to his God.' All trouble subsided."

Rev. Tatyaba S. BHOSLE, Pastor of the Church, writes as follows :—

"Unity has increased in the Church, and divisions have nearly disappeared. The Church is making use of many opportunities for service. It is making progress in giving. In addition to the regular expenses, it is giving Rs. 16 a month to support two village schools, which have been placed in its charge. The Christian



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| <ol style="list-style-type: none"> 1. "Hartland" and "Winona" Bungalows, Boys' Dormitories and Workshop. 2. "Harding House," Woronoco School and Kindergarten. 3. "Harding Hall," "Wanita Hall," 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. 13. Fort. 14. Tank and Temple. |
|--|--|

Endeavor Societies connected with the Church have also paid part of the support of an orphan boy for the past year, and continue it for the next year."

Mrs. GATES writes:—"The six schools for Hindu children in the City have been interrupted in various ways, and so work has not been satisfactory. Weddings, sickness, the 'Seminary Extension,' and just as the year is closing, the dread apparition of the PLAGUE, all interfere with the regular work of schools. In the girls' schools, many girls are married and taken away and children find employment in the mills, even though they are under the legal age.

"An outline plan for systematic Bible study in these schools was taken up at the beginning of the year, three days of each week being given to a lesson on the life of Christ, two days to some Old Testament lesson, and Saturday to a Catechism. This system has helped the teachers, and the pupils have been interested.

"The women have been studying for a year the Life of Christ, taking it up synoptically. They have become deeply interested, and have enjoyed the study. Their work brings them in contact with high and low, but especially the latter. They always report much of interest, as I ask them each Friday to tell of any special cases. A Brahman woman whose husband died a year ago, has been tormented by her relatives because she refused to be shaved at the funeral pyre. They tell her she is a disgrace to them and to herself, and if she will not kill herself, they may be obliged to do it! Once she went to the tank, thinking to throw herself in, but the water looked black and cold. She purchased opium, but she shrank from taking that, for fear of the postmortem investigation. One day, in bringing water home, she saw two of our Biblewomen, and became interested in what they were saying, asked them to come and see her. Later she asked to be taught to read, and has made good progress. She says 'Before I knew you, I used to spend my days in crying, but now life looks brighter to me.'

"The eleven Christian Endeavor Societies of the Sholapur Union have been active. The Quarterly social gatherings are events looked forward to with eagerness by all. One society which is a little more than a year old, is composed of young men, who are supporting themselves in various ways. They are often not able to attend many of the regular services of the church, and it is also difficult for them to plan for committee meetings, but the whole society of over thirty members is a committee. Their wish is to help young men like themselves, till they can find work, giving them food and lodging until they are able to do for themselves. Recently they have

formed the plan of supporting a school among Hindu children, to be cared for entirely by themselves."

Work in Barsi has been looked after for years by Rev. Vishramji R. Chandkar and his wife. Now they are joined by Mr. and Mrs. Ohol.

Mr. OHOL writes:—"We arrived in Barsi September 6th. The hired bungalow in which we are living is situated in a Cotton Press yard, and we have to use it as a church and as a school too.

Work in Barsi. Every Sunday afternoon a service is held here and the Thursday prayer meetings alternately in the bungalow and in Vishramji's house.

"Although Barsi has many schools, yet the first thing the leading Hindus and Muhammadans who come to see us ask for is a good school where English also could be taught. They are willing to pay fees for their children. Mrs. Ohol and I have been teaching a few English one hour a day.

"The low caste people who are living on the outskirts of the city have been asking for a Christian school. On one occasion when we visited them they brought forth 40 children, saying: 'We have yet many more children who would attend the school; give us a teacher, and we will build a hut for him.'

"Just recently I happened to sit in the railway carriage beside a Brahman priest of the highest order.

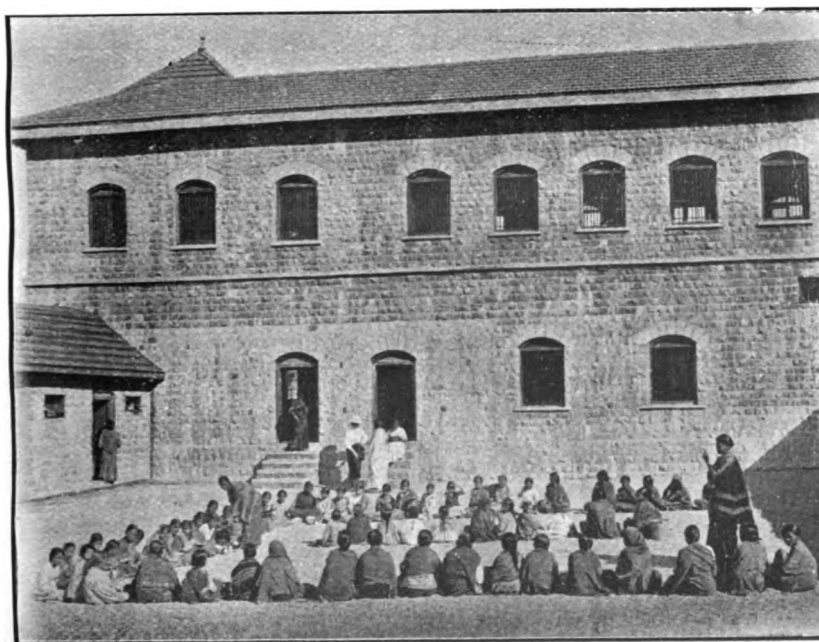
A Benares Brahman. When he new that I was a Christian, he moved a little so that his clothes did not touch mine. I was reading the Christian *Bhajans* of Mr. Tilak, and said, 'Here is a *Bhajan* full of Sanskrit words some of which I do not understand; would you explain them to me?' He would not take the book in his hand, so I read it to him. I had not read two lines of the *Bhajan* when he told me to stop, and half singing them after me explained in his beautiful Marathi line after line till the last line where the whole thought of the poem is summed up that without Christ we can never know God. He repeated it loud enough so that many people in that carriage could hear. I read five or six other *Bhajans* to him, and he was so pleased with them that he wanted to know my address, and accepted my invitation to come and see me."

Miss FOWLER writes:—"The Woronoco Girls' Boarding School had on its roll at its last Government examination eighty-five pupils; of these seventeen are day pupils coming from the homes of our Christians, with the exception of two non-Christians.

"Of the six full time teachers, five are former pupils of the school.



Wanita Hall, Sholapur.



Breakfast at Wanita Hall.

"Eleven girls who have finished the course here, are continuing their studies in the Ahmednagar Girls' School, and one in the Poona High School and six are in the Kindergarten Training Class. Five have gone into the homes of Christian families where they are helping in the work of the home, and six have married, making homes of their own.

"An important event in the school life this year was the opening of the new dormitory. This was in connection with the anniversary celebration, and the interest shown by former pupils was inspiring. A very pleasing feature in connection with the exercises, was the presence of quite a number of Brahman women, who were all most interested and friendly, and one gave an interesting talk to the girls, in the presence of her husband, a very unusual thing.

"The real occupancy of the new dormitory—now christened Wanita Hall—did not take place until the 10th of November, but now the girls, teachers and matron are enjoying very much the large, light and airy rooms, and the ease with which the work can be done in the conveniently arranged grinding room, store room, bath rooms and cook room.

"The Sunbeams C.E. Society at present numbers 50 members.

It was represented by 9 delegates at the Sunbeams C.E. Society. last C.E. Convention held at Satara, contributing Rs. 10 toward some of their expenses.

"The custom started some years ago, of each member pledging to earn some money for the Society during the school vacation is still in vogue. The money given from this last vacation amounted to about Rs. 25. Some of the ways by which it was earned were these:—One girl instead of writing a letter, for which she had received money for the stamp, saved the money for the society. Some saved the money they had received for sweets, some sewed for others, some made buttons, and some prepared different kinds of food to order, and many of the girls watered the school garden.

"With their money they have still continued to help toward the support of a child in S. Africa, and besides the regular fees to the Presidency Union, have been ready to contribute to worthy calls in various directions. Just recently they presented a table and chair to Wanita Hall.

"A short time ago, a C.E. Social was given at Wanita Hall, and all the 'Sarasvati Mandir,' (a club for Brahman women) were invited. They seemed to thoroughly enjoy themselves, entering heartily into the games, which they had never even heard of before.

"One of them said to the teacher, 'Why did we not know each other before? Why has our love for each other been so long hidden?'

They were surprised and pleased when they heard that they were remembered in the Endeavourer's prayers."

Miss HARDING writes :—" We have fifty-two children enrolled in the Kindergarten this year ; a number of them **Josephine Kindergarten.** are scarcely three years old, but the babies are more regular in their attendance than many of the older ones, who are kept at' home by their parents to work.

"The Kindergarten hours are from nine until eleven. The majority of the children come from poor families and have little or nothing to wear, so when the 'calling woman' brings them to the Kindergarten they are met by three or four of the older girls, whose work it is to wash and dress them, before they are allowed to enter the school-room. The dirty rags being removed, they are scrubbed, their hair is combed, and they are dressed in clean frocks, after which they are ready to begin work. When the Kindergarten is over, these clothes are taken off, and the little brown babies return to their homes in their own ragged costumes.

"We have had a number of Brahmans visit the Kindergarten during the year, and they have seemed much interested in the work, and sometimes have given money or distributed sweets to the children. They have asked us to start a Kindergarten in town for their children.

"Twelve new girls have just joined the Kindergarten Training Class this past week, and three more are expected soon. This will make 15 in the junior class, and there are 16 young women in the senior class.

"The course extends for two years. In addition to the regular Kindergarten studies, and the daily practice in teaching, the girls are taught English and they also receive instruction in cooking and sewing. Each pupil before she finishes the course is expected to cut out and make a certain number of garments such as are worn by women and children, and she must also know how to do the simple as well as the finer cooking.

"After several months of practice teaching in the Kindergarten, the girls are sent out to our city schools, where they have an opportunity of teaching not only the little children of Kindergarten age, but also those in the Primary and First Standards. In these Hindu Girls' Schools, they come in contact with an entirely different class of little ones, and the new problems which they have to meet and the difficulties which must be overcome, all help to develop and make them more self-reliant.

"Every pupil in the Training Class receives a monthly allowance of 3½ rupees or about \$1.33, out of which she gets all her supplies and

boards herself. The dormitory for the girls is in one end of our compound (the buildings just vacated by the Woronoco School).

"The Junior Society, called Little Stars, has about 40 members.

Little Stars. In June, the Society elected as their President one of the young women in the Kindergarten Training Class, who has a general over-sight of all the Committees, and is a help to the children in many ways.

"The Society sent one of their number as a delegate this year to the C.E. Convention at Satara, paying all her expenses. They were also able to help towards the expenses of another delegate."

Miss NUGENT was in charge of the Boys' School until her departure to Wai in April. On the arrival of Mr. and Mrs. Hazen in July, they resumed their former work. Miss Nugent writes of her

work as follows :—

"The work among the boys was full of encouragement, and it was a pleasure to be of any service to them. The benefits of industrial work were plainly visible. They were physically stronger and more independent and manly, and could adapt themselves to changed conditions more readily than boys who have not had such training. The school turned out a number of well-made pieces of furniture, which reflected credit on the young carpentry master and on the boys. No slipshod work was allowed, and perfect work was the ideal."

Mr. and Mrs. HAZEN write :—"We are glad to report a helpful furlough, refreshment from travel in new regions, inspiration from contact with the churches of America, from visits to old friends and meetings with new, better equipment for work gained by special studies in Hartford and visitation of educational institutions, a cordial welcome on our return, and a deepening desire to serve our people in the spirit of the Master. It is a pleasure to record our appreciation of the work done in our absence by our fellow-missionaries and Indian fellow-workers. The efficiency with which the work of the different departments of the Boys' School has been carried on, under the painstaking supervision of Miss Nugent, has deeply impressed us. The boys seem to have gained much in manliness and moral tone since we left them, as many of them have grown considerably in physical stature,

"The Anglo-Vernacular Department of the School has had the advantage of two well-qualified Brahman teachers, who have been interested in improving the quality of work. There are now 34 pupils enrolled, in four classes. We usually have only three, but decided this year to retain the boys who had finished the Third Standard, giving them a part of the studies of Standard Four, includ-

School Work.

ing English, and having them put in the rest of their time in the workshop, in the expectation of their paying their way for this year, and laying up something for the next.

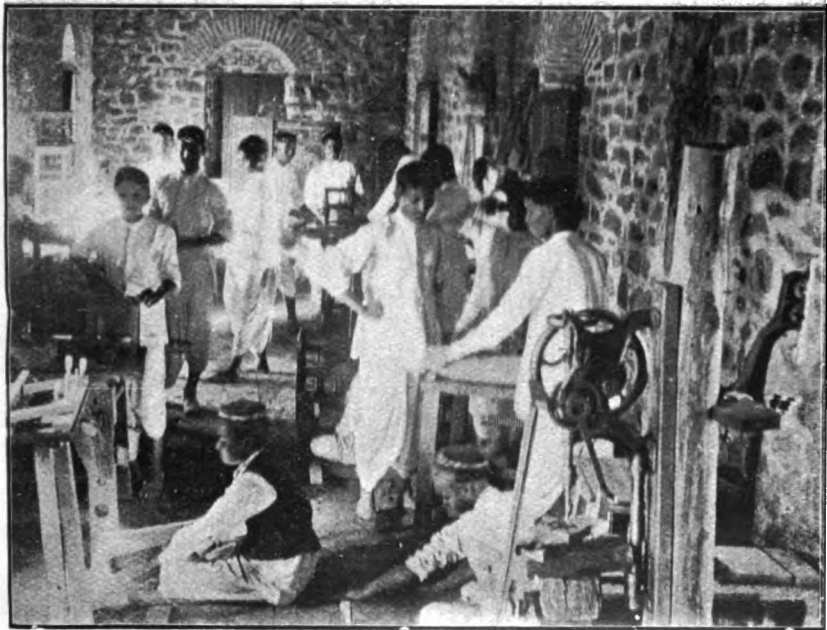
“The Vernacular Department (45 Pupils) has suffered, (as hitherto, from changes of teachers. Two former pupils who have had a good standing and good training have now returned to work in the school, in addition to two others already employed. One young man who has taught in this school for a year, one of our orphans of 1900, has recently married and gone to work in a village in the District. Thirteen Christian workers in the District, and ten in Sholapur City, were pupils of this school.

“The Industrial Department shows the result of thorough supervision during the year past. 45 Boys are enrolled in the Carpentry shop, most of them working one or two hours a day, in addition to the five hours of school work, and an hour of drawing. As they have also two hours of study at night, there is not much time for idleness. Three boys have put most of their time in the shop during the year, and five more have begun to do six hours of work, with two hours of school. The Weaving branch was closed when we left on furlough in 1909, but by means of a generous gift received through Miss Wheeler, we have been enabled to start it again. As weaving, both by hand and power loom, is an important industry in Sholapur, we consider this worth maintaining. Boys who had some training in this work have found ready employment in the Sholapur cotton mills, and smaller weaving establishments.

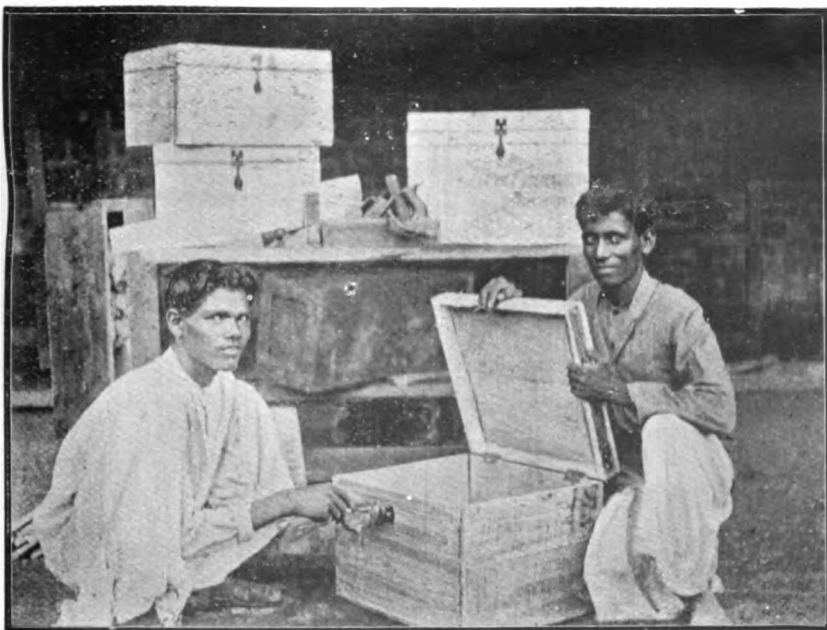
“The Boarding Department has now eighty boys, most of whom are in school and workshop, but we still provide a home for six boys who work in the mills. Cricket is in vogue, swimming much enjoyed when the quarry is full, and recently races and other sports have been entered into. The boys do all their own house-cleaning and whitewashing, as well as watering the plants and trees in the compound and at the school. Work for all is the rule, and it is usually done without complaint. Christian Endeavor Societies for large and small boys help to develop the religious side of life, and provide for some practical service.

“At an anniversary celebration of the school, of seventy-five pupils who sat down to eat together, there were nineteen teachers, one preacher, one Bible woman, three carpenters, three masons, eight hand weavers, fourteen mill workers, four clerks, three fitters, three policemen, three railway clerks, two painters, five servants, one colporteur, one farmer, and one cooli.”

Some Fruits.



Carpentry Shop, Sholapur.



Making Boxes, Sholapur

ACKNOWLEDGEMENTS.

The Mission would send its hearty thanks to all the constituency of the American Board and of the Woman's Boards, who by their generosity and sacrifice have enabled the Boards to make their regular appropriations for our work ; and also to the many givers of special offerings which have helped to fill up that which was lacking in the general appropriations. Many of these special gifts are acknowledged in the following pages ; others have been acknowledged in the *Missionary Herald*, or directly by the Missionaries receiving them.

We are under deep obligations to the Government which through the Educational Department has generously aided our schools.

We gratefully acknowledge the continued efforts of Miss Emily C. Wheeler in securing support for orphans and other pupils.

Special medical service has been given to missionaries by

Dr. L. H. BERNARD,	-	-	-	Poona.
Dr. VAIL,	-	-	-	Miraj.
Dr. GOHEEN,	-	-	-	Vengurla.

DONATIONS.

In the following lists, the value of gifts in Indian currency is usually given. Three rupees are ordinarily about equivalent to one dollar, and 1s. 4d. to one rupee. The rate of exchange on drafts which come from American or England naturally varies.

RECEIVED BY REV. H. FAIRBANK FOR HIGH SCHOOL.		Rs.	a.
Miss Wheeler	...	3515	12
Christian Herald	...	1133	8
Hon. J. P. Muir McKenzie	...	102	2
	...	340	0

FOR ORPHANS.		Rs.	a.
Rev. E. Parsons	...	76	8
Amherst ladies	...	80	0

MRS. FAIRBANK FOR JEUR DISTRICT.		Rs.	a.
Beatrice Nebraska	...	868	6
M. B. Shindi	...	2	0

FOR ALICE HOUSE.		Rs.	a.
Miss Wheeler	...	218	4

MRS. FAIRBANK FOR ALICE HOUSE.		Rs.	a.
Christian Herald	...	130	6
A. D. Logan	...	80	10

T. S. Pond	...	76	10
L. H. Van Hornen	...	80-0-8	
L. H. Felter	...	123	8
Fort Wayne, Ind	...	123	1
Miss Wheeler	...	230	0

FOR PARNER DISTRICT.

	Rs.	a.
From Winslow C.C., Taunton, Mass	...	158
Through Rev. R. A. Hume	...	91 18
" " "	...	61 9
" " "	...	48 12
" " "	...	31 0

FOR KOLGAON DISTRICT

	Rs.	a.
By special vote from Warner class, Grace C.S.S. Chicago, Ill	...	57 8
By special vote from Mr. & Mrs. Peter Verberg, Grace C. C. Chicago	...	80 10
By special votes from Aux. Flatbush Church, Brooklyn, N.Y. by W.B.M. Orphans	...	110 18

	Rs.	a.
By special Vote from Mr. and Mrs. J. A. Werner, Chicago Ill	184	0
By special Vote from Mr. and Mrs. J. A. Werner, Chicago Ill.	867	15
Orphans	38	5
By special Vote from Grace C.S.S. Chicago Ill.	46	0
By special Vote from Branch C.S.S. Elmwood, Conn.	12	4
By special Vote from "Bissell Mission Band" Elmwood, Conn., by Miss Helen A. Sears, Orphans	229	3
By special Vote from Mr. and Mrs. L. C. Axtell, Roseville, Ill.	88	3
Through Miss Wheeler for Orphans	91	0
Prof. J. B. Knight	130	0
Rev. H. Sayles, Chicago	90	0

RECEIVED BY E. FAIRBANK FOR THE VADALA DISTRICT.

Tompkins Ave. O.C., Brooklyn N. Y. A. Friend	\$	1
Harfield, Mass, C.C. Contribution		5-93
Presby. S.S. Aurora, N. Y.		20
Friend, Amherst, Mass		25
Mrs. Theodora Bulkeley, Brooklyn N. Y.		50
S. S. Joy Prairie, Ill.		20
A. C. James, New York City		2000
Friend, Jacksonville, Ill.		25
Wallcourt School, Aurora, N.Y.		60
Mrs. R.L. Zabriskie Aurora, N.Y.		80
Dr. and Mrs. Low, Aurora, N.Y.		10
Mr. A. Hollis Vail, Orient, L.I.		40
Mrs. Gillespie, Orient L.I.		6-02
Mrs. E. J. Smith, Pittston, Pa. thro' Miss Wheeler		10
Primary Dept. Crosby. First Church S.S. Morristown N.J.		20
Miss Campbell, Morristown N.J.		10
A friend in India		25
Miss Elizabeth Coburn		4
Miss A. E. Wiggin, Newburyport Mass		50

RECEIVED BY REV. W. O. BALLANTINE, RAHURI.

	\$	cts.	Rs.	a.
Mr. Lee Soda Hubbard, Oregon	15	..	45	0
Lace sold, From friends in America for	66	50	200	0
Fisko Hall	10	..	80	7
Rollston Church, Fitchburg Mass,	20	..	60	14
Brooklyn Church, N.Y.	15	..	45	10
Mrs. Johnson, Boston, Mass	20	..	61	5
Mrs Paterson, Montreal, Canada, £5	..	..	75	0
Mr. Charles Chase, Royalston, Mass	20	..	61	0
Mr. Brownell, Support of teacher	10	..	80	0
Grants-in-aid A. V. School	..	..	427	0
Boys' Station School	..	..	425	0
Girls' Station School	..	..	250	0
Kindergarten	..	..	200	0

	Rs.	a.
Common Schools	900	0
Wheeler Fund	1720	56
Christian Herald Fund	193	0
Local Board for Dispensary	100	0
Mrs. Squires, Kearney, Neb.	15	..
Royalston, Mass, S.S.	15	..
Mrs. Olmstead support of girl	20	..
Mrs. Dunbar, support of girl	15	..
Mrs. Denis, support of girl	20	..

FOR WORK IN WAL.

	Rs.	a.
Mr. G. L. Flagg, San Diego, Cal.	61	6
A friend	75	0

BIBLEWOMEN'S WORK, WAL.

	Rs.	a.
Miss Beatrice N. Baker, U.S.A.	168	5

FOR MEDICAL WORK, WAL.

	Rs.	a.
Mr. C. W. Loomis Binghamton N. Y.	305	5

FOR HOSPITAL BUILDING FUND, WAL.

	Rs.	a.
Jun. C.E. Wai	10	..
Mrs. Day, Penn, USA	80	9
Chatham O., USA	30	9

FOR WAI KINDERGARTEN.

	Rs.	a.
Miss Wheeler	120	0

FOR THE ABBOTT HOME AND ORPHANAGE, WAL.

	Rs.	a.
S. V. Limaye, Wai	5	0
Cong. Ch S.S Chatham O.	68	0
Miss Minnie Kittredge, Fishkill on Hudson	91	3
Mrs. W. H. Dunwoody, Minneapolis, Minn	153	1
Y. W. C. A. Milwaukee, Downer College	153	..
Lyndale Church, Minneapolis, Minn	15	4
A. B. Friend	261	13
Rev. R. B. Douglas from Leper Fund	45	0
Miss F. A. Gardner, Moorhead Miss	92	0
Mrs. J. F. Pike, Seattle, Wash	80	7
Miss S. H. Kingman, Minneapolis, Minn	91	5
Dr. L. H. Grieve, New York	280	0
Miss Frazer, Homiots	61	6
Miss A. B. Johnson, Natal	52	8
Mr. Brinsmade, Washington, Conn.	66	13
Mr. L. McDermid, B.C.	46	0
Mrs. Boeanquet	74	7
Mrs. Arthur Pollard	15	5
Mrs. Holman Ann Arbor, Mich	76	10
Young Ladies Guild, Park St., Boston	55	1
Mrs. Ann Shosey's Legacy	95	10
The Ladies of the Cong Ch., Pittsfield, N.H.	110	13

DONATIONS.

67

	Rs.	a.
Miss Wheeler	961	7
The Primary Department, High-land Presb S.S. Detroit, Mich., U.S.A.	\$ 20	60 0
Miss F. C. Frazer, Canada	10	80 0
Mr. J. W. Gordon, Hamiota,	30	60 0

RECEIVED BY MRS. WINSOR FOR SIRUR.

	\$
Mrs. Hulskamper	10
Mrs. Harrison Fay	11
Mrs. E. O. Brown	10
Miss E. R. White	80
Miss M. O. Richards	28
Miss E. S. Wilson	15
Miss C. Philbrick	25
Rev. H. L. Hartwell and family	25
Mr. T. E. Isaacs	50
Louis Klopsch, Esq., Jun	10
The Phil. Branch, W. U. M. S.	100
Christian Herald Fund	Rs. 641
For Palwa Church from friends	105
Poonra friends	78
Miss Wheeler	2055

RECEIVED BY REV. L. S. GATES.

	Rs.	a.
Government Grants for Schools	988	0
Middletown Conn. for Biblewomen	91	8
Bible Society for Biblewomen	276	0
From So. Africa for Biblewomen	104-1-2	
Collections of Services	15	5
Donations from So. Hadley Mass.	92	0
" Kansas City friend... ..	308-10-5	
" Thomaston, Conn.	46	0
" Terryville "	15	0
" Meriden "	97	11
" Somers "	30	4
" Playmouth "	186	8
" Canandaigua, N. Y.	180	0
" Churchville "	127	15
" Mr. Banyan, Sholapur	5	0
" H. L. W., Middle town Conn	80	7

FOR SHOLAPUR BOYS' SCHOOL, CARE OF MISS BELLE NUGENT (JAN.—JUNE) AND REV. AND MRS. HAZEN.

	Rs.	a.
Jericho Ctr., Vt., Boys' S.S. Classes	60	18
Mrs. Sarah Kempton	22	18
Thomaston, Ct., Prim. Dept. S.S.	86	11
Burlington, Vt., First Church, friends, for deficit	609	0
Miss Lena Watrous	46	0
Deerfield, Mass., C.E.	46	0
Colchester, Conn., friend	80	12
Falmouth, Mass., Cong. S.S.	17	11
Mr. Aurelius Sykes	61	8
Miss S. E. Merrill	3	1
Atlanta University, Church	46	3
Attleboro Falls, Mass., C.E.	80	12
Thomaston, Conn., King's Daughters	45	10
Thomaston, Conn., Junior C.E.	46	10
Hartford, Conn., First Church	78	11
Richmond, Vt., S. S. Class	15	5
Misses C. E. and H. R. Palmer... ..	61	8
Pittsford, V.T., S.S.	17	0
Hinesburg, Vt., Cong. Church	78	6
Miss Margaret Nourse	45	14
Miss E. M. Priest	45	18

	Rs.	a.
Burlington, Vt., First Church, S. S., for tools	89	12
A Friend, New York	90	6
Mr. and Mrs. R. M. Syson	15	0
Miss Mary S. Hazen	15	0
Hockanum, Conn., Young Men... ..	38	0
Hartford, Conn., First Church collection	81	0
Dr. Robert Hazen	60	0
Doa. and Mrs. Hart	30	0
Mr. Emerson	36	0
Mrs. Wallis	30	0
Miss Mabel Brownell	15	0
Proctor, Vt., Union Church	60	0
Sherburne, Vt., Cong. Church	41	0
Northfield, Vt., Cong. Church	25	0
Montpelier, Vt., Cong. Church	19	0
For Mrs. Agnes Pattison	60	0
Mrs. and Miss Wood	15	0
Burlington, Vt., a friend	30	0
Hartford, Conn., Park Church	30	0
Dr. Secord and sister	15	0
Mr. and Mrs. Cowles	15	0
Mrs. B. B. P. Boston	30	6
Rev. Frank W. Hazen	52	2
Miss Jessie Robertson	15	0
Mrs. Thos. Petherbridge	61	4
Mrs. M. Tremaine, thro' Christian Herald	58	8
Miss Emily C. Wheeler, from many donors, \$283.25	893	15
Miss Emily C. Wheeler, special gifts for Industrial School, \$200. and \$50.	768	2

RECEIVED BY MISS ESTHER B. FOWLER.

	Rs.	a.
1st Church Sunday School, Springfield, Mass.	75	10
Mrs. Buffington, Evanston, Ill.	45	6
Sunday School, Monson, Mass	66	18
Mrs. Northam, Ann. Arbor, Mich	48	0
Mr. and Mrs. Keene, Kansas City and Pro Christe Brighton	74	13
Jr. D'pt. W. B. M. Springfield	46	14
Jeanette Bridgman No. Yokima Wash	46	3
Henrietta Taylor and 2 friends... ..	6	0
Phillips Y.P.S.C.E. Salt Lake City... ..	45	15
Mrs. Skinner, Minneapolis Minn	15	4
Miss Bissell for pupil	30	0
Mrs. Northam, Ann Arbor	45	0
Mrs. Ipson, Jamestown, N.Y.	30	10
Miss Wheeler	1120	0
Christian Herald	318	10
	2015	2

RECEIVED BY MISS MARY B. HARDING.

	Rs.	a.
For Orphan, from Miss E. Danielson, Conn	47	14
Miss M. E. Salisbury, Providence, R.F.	47	14
Rev. and Mrs. H. Nutting, Southbury, Conn	45	18
Ju. C.E. Union, Providence R.T.	47	14
Miss D. M. Lowe, Portland Me.	69	12
Mr. C. J. Eastwood, Melrose, Conn	66	6

	Ra.	a.
Mrs. M. J. Washburn, New Bedford, Mass ...	122	18
Mrs. John Hartwell, New York City ...	152	0
For Work 1st Cong, Church, Bridgeport, Conn ...	60-14-2	
Mrs. Parsons, Colorado Springs Colo ...	76	8
Miss F. E. Thompson, Melrose, Conn. ...	149	2
From Friends... ..	18	0
	Ra....	904-14-2

RECEIVED BY REV. P. B. KESKAR
FOR THE ORPHANAGE.

	Ra.	a.	p.
Miss K. Steel	2	0	0
Mission to Lepers in India and the East, through Thomas A. Bailey, Esq., for the support of the untainted children	172	0	0
Emily C. Wheeler	60	12	0
Mr. Herbert E. Packham	64	10	10
The Christian Herald through Rev. W. H. Stephens	190	11	0
Rev. S. V. Karmarkar	1	7	0
Mrs. D. M. Buffington... ..	51	10	0
Miss Chumpabai Sukthankar, M.D.	5	0	0

FOR THE LEPER ASYLUM FOR 1910.

	Ra.	a.	p.
Mr. and Mrs. Anderson thro' Miss Agnes Long	14	18	6
Mission to Lepers in India and the East, thro' Thomas A. Bailey, Esq.	3375	11	10
Mrs. E. E. Whitley	7	2	0
H. W. Stevenson, Surgeon-General, I.M.S., Surgeon-General with the Government of Bombay	20	0	0
Miss Parson, through Miss K. Steel	4	0	0
Miss Agnes Long	14	14	0
Government grant for the maintenance of the inmates of the asylum	2000	0	0
Miss Z. McAuley	106	18	0
Miss M. R. Nock	5	0	0
Mr. P. S. Tatpati	1	8	0
Miss J. A. Latta	46	0	0
Messrs. Fundleek and Alekar, Deputy Educational Inspectors	2	0	0
Sir George Clarke, The Governor of Bombay, through Hon'ble H. O. Quin, I.C.S., Collector	50	0	0
Rawaji Nemchand Shaha	1	0	0
Mr. Charles Canine	2	0	0
Government grant for the school	60	0	0
Mrs. Weston	0	6	0
Mr. Sidram Tippens Khumbhar	10	0	0
Mr. Ramana Kumbhar	10	0	0
Mrs. McLaren, thro' Thomas A. Bailey, Esq.	1	14	0
Mrs. Irene Jones, Secretary, Y.W.C.A. Lonavia, Branch	50	0	0
Bhimana	10	0	0

FOR THE BIBLEWOMAN'S FUND.

	Ra.	a.
George N Taylor, Esq	244	1
Mrs A Fridham	74	6
Mr. Roger Park of Chicago	15	8
Late Miss Anandi Keshkar	1	5
Miss Z McAuley	76	10

RECEIVED FOR THE SCHOOL IN
WADAR WADA,

	Ra.	a.
Colonel G W Oldham	90	0
Mr Danielrao Salve	10	0
Mr Bhau, Susane	8	0
Marthabai	4	8
Mrs Janabai	4	8
Mr. G. W. Mackenzie... ..	150	0
T. B. Adhav, Esqr., Pleader, Satara	5	0
		272 8
Received for the Famine Fund By Miss K. Steel	2	2

FOR WORK OF
REV. AND MRS. KARMARKAR.

	Ra.	a.
Miss Mary Hall, U.S.A.	149	14
Dr. Bertha Campbell U.S.A.	153	7
Mr C.L. Smith	59	15
Miss Peoples	15	0
Christian Herald	11	0
Mrs. Freeman	\$ 2	
A Friend, England	15	0
N B Socy of Scotland	446	12
B and F Bible Society, India,	144	0
Rev J Lampard	50	0
Rev M B Fuller	50	0
Mr W L Woldon	25	0
Parvi Christian Association	10	0
Justice F. J. Robertson	50	0
Rev. J. Smith	100	0

FOR BOMBAY HIGH SCHOOL
THROUGH REV. A. A. MCBRIDE AND
REV. B. K. HUNSBERGER.

	Ra.	a.	p.
Special Vote,	153	0	0
M E S	20	0	0
Arts and Crafts Fund	640	7	0
R M B	45	11	0
Mrs E S H	107	7	6
J H L	83	10	0
J P W	276	5	9
M J B F	92	0	0
J E U	618	4	0
H E E P	90	0	0
W E B	14	14	0
J T B	45	18	0
Y A C	7	6	0
Miss Wheeler	953	10	0
J B K	120	0	0
Mrs E S H	76	2	0
O L S	158	7	0
A H S '95	72	0	0
J M C	80	0	0
Mrs C	800	0	0
Christian Herald	280	4	0

FOR THE LITTLE BOYS HOME,
BOMBAY, UNDER DR. & MRS. ABBOTT.

	Ra.	a.
Mr Dan Woodbury	803	7
Miss Catherine Sanford	61	0
Miss Mary Stone	91	0
Mrs B W Clarke	911	0

DONATIONS.

69

	Rs.	a.
Mrs T H Conant ...	75	11
Miss H Sherman ...	75	11
ACKNOWLEDGED BY REV. R. E. HUME		
Friend, Springfield, Mass ...	75	11

FOR BLIND SCHOOL BOMBAY
CARE OF MISS MILLARD.

	Rs.	a.
Y M C A Carol party...	20	0
Miss E. Carruthers ...	40	0
Mrs Evans ...	74	8
T A Bailey, Esq. ...	90	0
Y W C A, Lonavli Branch	19	0
Mrs Tayabjee ...	10	0
Mrs Kemp ...	10	0
Miss Dobson ...	10	0
Fourth Pres. Magistrate	25	0
Kiltas Company ...	50	0
Mrs R P Reese ...	30	0
Lyndale Sunday school	36	0
Miss Hale ...	30	0
Mr Torrey ...	150	0

	Rs.	a.
Mrs Cate ...	15	0
Miss Warren ...	75	0
Washington, D.C. ...	90	12
Mrs Ciferon's Class ...	91	3
Old South Sunday School	45	5
Bethel Sunday School ...	43	15
Mrs Gould ...	15	4
Miss Garson ...	4	8
Ravenna, Chlo ...	80	12
Record of Christian Work	12	0
Donation ...	41	5
Lonavli Branch Y W C A	10	0
Miss Wagstaff ...	20	0
Hon H E E Procter ...	50	0
Sir Sasoon David ...	50	0
Mr Shaspurjee Wacha ...	50	0
M R J... ...	50	0
Thro H E Lady Clarke	65	0
Mrs Payne ...	10	0
W S Millard, Esq. ...	30	0
Mr Gorundi ...	3	0
Miss Wheeler's Fund ...	1646	0

STATISTICS.

I. CHURCH STATISTICS FOR THE YEAR. 1910.

District.	Names of the Churches	Year of Organization	Names of Pastors and others in charge of Churches at the close of the Year	COMMUNICANTS										BAPTISED CHILDREN					Whole number of Christians	No. of Villages in which Christians live	Contributions during the Year,
				Received on profession during the Year,	Net Gain or Loss	No. at the close of the Year	Males	Females	No of Readers	Baptized during the Year	Received to Communion	Net Gain or Loss	No. at the close of the Year	No. of Catechumens							
Bombay		1887	Rev. S. V. Kamarkar	38	+ 31	363	146	217	367	6	..	..	..	276	61	700	1	992	12	0
Nagpur City	Ahmednagar	1823	{ Rev. Shahurno R. Modak Rev. Raci Sathé
	Ahmednagar 2nd	1892	Rev. B. P. Umaj	40	+ 21	957	417	540	800	15	26	6	6	266	80	1253	14	651	12	1	
	Khokar	1855	Rev. Appaji S. Bhosle	6	- 6	143	103	40	50	..	..	..	..	81	80	204	8	98	1	2
	Shingve Naik	1855	Rev. Vitthoba Bhambal	..	- 23	71	41	30	23	..	..	..	..	105	68	244	8	34	2	0
	Rahate	1858	Mr. Govindrao Lekhande	..	- 18	88	54	84	20	..	..	..	..	97	25	210	6	21	2	0
	Vambori	1860	Rev. Ramnaya Bandetu	..	- 8	144	92	52	40	..	..	..	..	100	50	294	15	131	8	0
	Rahuri	1861	Rev. W. O. Ballantine	12	+ 31	272	140	132	190	9	23	1	..	178	50	207	2	85	6	0	
	Katarad	1866	Rev. Ramnaya Bandetu	..	- 27	63	30	23	15	6	4	..	..	247	46	565	23	212	4	0
	Bahamani	1869	Mr. Bhikaji Adhav	1	+ 2	102	54	48	15	2	1	..	..	81	40	124	2	16	2	0
	Bahamani	1900	Rev. Bhikaji Vishram	8	+ 6	65	38	32	16	..	..	..	..	19	128	8	2	2	0	0
	Belapur	1901	Rev. Sadoba Jadhav	..	- 37	70	40	80	22	8	..	..	..	58	15	173	7	86	14	0
	Sirur	1855	Rev. D. R. Shinde	28	+ 23	805	129	178	290	6	26	..	..	20	150	738	7	824	0	0
	Pimpalner	1902	Sirur Church Committee	..	+ 26	50	13	7	6	1	..	..	..	21	17	68	2	13	0	0
	Palva	1909	Rev. R. K. Amolik	2	+ 1	20	30	20	7	2	2	..	..	15	60	125	5	80	0	0
	Satara	1856	Rev. P. V. Makasare	1	+ 1	110	51	59	86	6	5	..	..	69	17	179	7	233	1	10
Koregaon	1904	Rev. B. M. Ankajpagar	..	- 1	12	5	7	10	8	..	..	..	17	..	..	4	89	4	0	
Chanda	1856	Rev. J. G. Hivale	1	+ 1	138	81	57	22	2	..	..	..	63	..	208	8	69	11	0	
Pachgaon	1858	Rev. T. S. Dethle	14	+ 14	163	76	77	44	1	..	..	..	69	25	280	8	41	0	0	
Dedgaon	1858	Rev. K. R. Hivale	16	+ 12	272	131	141	21	4	..	..	..	232	274	778	12	101	14	9	
Shingve Tukel	1860	Rev. K. R. Hivale	4	+ 4	151	78	73	15	2	..	..	..	181	18	800	7	103	10	8	
Sonal	1861	Rev. H. D. Galkvad	..	..	108	61	47	50	..	..	..	..	52	40	200	7	34	1	6	
Javkheda	1867	Rev. J. H. Gorde	..	- 5	206	108	98	12	..	..	..	..	184	50	390	20	60	11	8	
Vadala	1890	Rev. J. S. Rahator	..	- 7	408	192	216	84	..	..	..	..	197	60	585	2	460	11	0	
Mukindpur	1898	Rev. B. L. Chandkar	..	..	192	111	81	17	..	..	..	..	71	16	278	12	87	11	0	
Avana	1868	Rev. J. H. Gorde	19	+ 21	128	59	64	20	..	..	..	..	78	20	246	8	98	11	6	
Kevasa	1901	Rev. B. L. Chandkar	..	..	111	53	55	10	..	..	..	..	54	4	149	1	29	16	0	
Kevasa	1901	Rev. J. C. Salve	..	+ 1	64	37	37	8	..	..	..	..	40	12	106	1	29	16	0	
Kavtha	1903	Rev. J. C. Salve	..	..	64	37	37	8	..	..	..	..	40	12	106	1	29	16	0	

1856	17	11	6	10	...	...	...	...	...	...	...	13	6	36	4	9	0	0	0
1857	125	63	63	32	32	30	30	30	30	...	...	74	35	224	8	99	6	0	0
1858	66	39	37	30	30	30	30	30	...	...	...	57	5	198	5	100	15	2	0
1859	71	38	33	13	13	13	13	13	...	...	...	40	10	121	8	114	2	9	0
1860	41	41	30	18	18	18	18	18	...	...	...	25	31	117	5	83	8	6	0
1861	66	35	31	30	30	30	30	30	...	...	...	53	15	114	4	86	4	3	0
1862	72	39	33	11	11	11	11	11	...	...	...	52	10	134	4	83	2	0	0
1863	122	61	61	55	55	55	55	55	...	...	...	98	16	236	4	213	0	0	0
1864	35	14	21	5	5	5	5	5	...	...	...	49	5	89	8	46	12	0	0
1865	52	29	23	15	15	15	15	15	...	...	...	49	10	111	3	77	0	0	0
1866	50	13	37	10	10	10	10	10	...	...	...	81	5	86	3	12	8	0	0
1867	44	16	22	10	10	10	10	10	...	...	...	80	5	79	3	18	12	0	0
1868	30	16	14	9	9	9	9	9	...	...	...	15	10	55	3	18	2	0	0
1869	623	261	362	294	294	294	294	294	...	...	...	515	40	1178	10	1148	18	6	0
1870	59	27	57	25	25	25	25	25	...	...	...	45	...	104	8	17	4	0	0
1871	114	57	57	25	25	25	25	25	...	...	...	61	...	175	14	26	0	0	0
1872	43	23	21	19	19	19	19	19	...	...	...	30	...	50	11	15	4	9	0
1873	14	41	25	16	16	16	16	16	...	...	...	16	7	78	5	39	1	0	0
1874	30	9	11	6	6	6	6	6	...	...	...	17	...	87	4	41	10	0	0
1875	44	23	21	90	90	90	90	90	...	...	...	8	40	92	1	78	7	10	0
1876	71	84	37	66	66	66	66	66	...	...	...	8	...	24	2	18	0	0	0
1877	60	39	27	27	27	27	27	27	...	...	...	53	21	145	5	476	8	0	0
1878	9	17	19	27	27	27	27	27	...	...	...	86	8	75	2	18	8	0	0
1879	84	38	21	36	36	36	36	36	...	...	...	49	...	109	4	14	14	8	0
1880	84	38	46	36	36	36	36	36	...	...	...	...	...	145	2	44	0	0	0
1881	120	57	63	42	42	42	42	42	...	...	...	...	...	218	4	88	7	0	0
1882	80	45	37	29	29	29	29	29	...	...	...	...	...	181	6	22	7	0	0
1883	84	14	20	15	15	15	15	15	...	...	...	...	...	57	3	28	1	0	0
Totals	7127	3509	3618	4474	4474	4474	4474	4474	...	...	...	4436	1455	18018	843	7189	8	8	0
Totals for 1909	7016	3490	3526	3722	3722	3722	3722	3722	...	...	...	4551	1452	18019	866	6888	10	8	0

2. DISTRICT STATISTICS FOR THE YEAR 1910.

NAMES OF DISTRICTS	MISSIONARIES IN CHARGE	INDIAN CHRISTIAN WORKERS.										SCHOOLS.					SUNDAY SCHOOLS.								
		Foreign Missionaries	Indian Missionaries	Pastors	Ordained Preachers	Not Pastors	Licensed Preachers	Bible Readers	Biblewomen	School Teachers (Male)	School Teachers (Female)	Medical Workers	Total Number of Christian Workers	No. Non-Christian Teachers	No. of Schools.	No. of Christian Boys	No. of Christian Girls	No. of Non-Christian Pupils	Total No. of Pupils	No. of Churches	No. of Out stations	No. of Sunday Schools	No. of Teachers	No. of Christian Pupils	No. of Non-Christian Pupils
Bombay City	Resident Missionaries	9	1	0	..	..	4	6	10	17	3	50	4	10	124	134	816	564	1	..	11	50	304	338	642
Ahmednagar City	Resident Missionaries	15	..	2	3	2	..	20	53	25	2	107	25	13	490	401	593	1427	2	..	14	124	647	716	1362
Vadala District	Rev. E. Fairbank	..	1	8	2	4	4	8	51	7	1	80	..	88	848	158	599	1090	12	32	33	60	505	574	1079
Rahuri "	Rev. W. O. Ballantine, M.D.	2	..	5	1	3	2	5	30	6	1	53	1	29	442	280	410	1132	9	26	20	41	408	400	808
Kolgaon "	Rev. H. G. Bissell	..	..	2	2	..	4	5	15	..	..	22	..	10	45	32	187	264	6	10	10	16	380	370	500
Paner "	Rev. H. G. Bissell	..	..	4	1	1	4	1	18	1	..	30	..	17	57	34	264	345	7	18	18	20	150	325	475
Jeur "	Jeur Committee	..	..	3	..	..	1	1	11	..	..	16	..	8	57	30	135	372	6	8	8	14	140	165	305
Sirur "	Mrs. R. Winsor	1	..	2	1	..	1	8	10	6	..	23	1	10	110	75	191	376	3	14	9	21	245	342	587
Satara "	Rev. T. S. Lee	..	3	1	1	2	5	6	11	2	..	29	..	5	48	30	179	257	2	6	8	20	82	177	259
Wal "	Resident Missionaries	..	2	..	..	4	..	2	8	6	..	20	1	10	26	37	288	351	1	8	11	22	81	251	332
Sholapur "	Resident Missionaries	6	2	2	1	5	3	9	32	14	..	68	4	29	162	135	555	902	8	17	23	72	415	717	1132
	Totals	39	5	20	12	21	23	71	268	84	7	515	86	174	1064	1376	3700	9980	57	184	170	460	3207	4274	7481
	Totals for 1909..	38	5	21	9	25	23	71	268	78	2	407	44	178	1723	1406	3711	9929	57	185	186	432	3664	4366	8080

3. EDUCATIONAL STATISTICS FOR THE YEAR 1910

NAMES OF SCHOOLS AND DISTRICTS	HIGHER AND BOARDING SCHOOLS										COMMON SCHOOLS				No. of Christian Boys	No. of Christian Girls	Number of Non-Christian Pupils	No. of Boarding Pupils	Amount of Fees	Ra. A. P.	Amount of Government Grants		
	SECONDARY					PRIMARY					Total	Others under instruction	Grand Total under instruction	Received to communion during the year									
	Number	Boys	Girls	Total	Number	Boys	Girls	Total	Number	Boys												Girls	Total
Theological Seminary, Ahmednagar	1	45	...	45	1	80	...	80	...	...	...	125	3	100	...	25	46	1269	0	3014	0	0	
Union Training School, Ahmednagar	2	426	12	438	1	127	...	127	...	...	...	566	1	312	11	243	200	3068	2	15485	14	11	
Mission High School, Ahmednagar	1	...	136	186	1	...	166	166	...	...	...	338	25	...	324	14	181	2267	14	3780	0	0	
Girls' Boarding School, Ahmednagar	1	61	40	101	1	23	63	86	...	...	...	187	82	68	101	23	153	1858	14	4604	0	0	
Mission High School, Bombay	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Station Boarding and Common Schools.																							
Bombay City	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ahmednagar City	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vadasa District	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rahuri	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kolgaon	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Farnor	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jaur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sirur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Satara	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wai	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sholapur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	11	737	286	1043	18	729	659	1888	145	1105	1408	4418	186	6990	182	1904	1876	9086	11	6	88592	14	11
Totals for 1909	13	691	863	1064	20	828	696	1524	145	2678	1351	4020	822	6929	151	1722	1496	8577	2	1	51147	6	10

STATISTICS OF MEDICAL WORK, 1910.

PHYSICIANS.	No. of New Patients.	No. of Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohammedans.	Paria.	Others.	FEES.	
									Rs.	As. Ps.
Rev. W. O. Ballantine, M.D., Rahuri	2356	2896	5252	989	3956	307	.....	.....	966	0 0
Vitthalrao Ohol, Medical Catechist, Vadala,	859	271	1130	886	158	31	.....	55	31	1 9
Rev. P. B. Keekar, Sholapur... ..	3012	7550	10562	5125	3458	1953	2	26	1398	9 0
Dr. Gurubai Karmarkar, Bombay	2965	4452	7417	4280	2000	517	130	490	1975	5 0
Mission Hospital, Ahmednagar ... ..	.....	.....	16046	.....	.....	.....	.....	.....	1359	15 9
Dr. and Mrs. Beals, and Anandrao Vaghchaure, Wai	3780	4340	8120	1949	5321	860	.....	.....	413	8 0
Totals	.....	.....	48627	.....	.....	.....	.....	.....	5274	7 6
	.....	.....	48245	.....	.....	.....	.....	.....	6225	9 3