

Church. His father rejoiced to give up his son to such a great work as was before him. His mother, to whom he had been particularly devoted, and for whose sake he had *walked* from Middlebury to Malone to spend vacations, was dead.

The vessel rounded the Cape of Good Hope and consumed 121 days in the passage to Bombay. Mr. Wilder had given three months, at Newark, Delaware, to the study of Mahratta, and, after another three months in India, Mr. Ballantine, being called away, asked him to preach. The invitation was a joke, but Mr. Wilder actually accepted it and did preach. The native Christians were astonished and said, "We prayed for him."

In Ahmednuggur Mr. Wilder spent six years. The day he reached there, he found a seminary with from fifty to eighty boys. Very soon after his arrival, this seminary was put under his care by a vote of the mission. Within a year there were six city schools, and, within three years, twenty more village schools. Fees had been given to induce attendance; he did away with fees, and had a larger and better school.

He went to Kolapoor in 1852. This city was especially *holy* in Brahmin eyes, and never had been contaminated by the presence of missionaries. The day he got there the leading Brahmins petitioned for his banishment. But, undismayed, he got a foothold and worked five years for his first convert. His school was the entering wedge of all his success. At the time of his coming he found in Kolapoor 44,000 inhabitants, and only one school, in a back street, with twelve boys in it. When he left, a college building, at Government expense, costing \$200,000, had been built, and "Father Wilder" was asked to make the address at the opening. He was too busy to comply, but his associate, Mr. Seiler, made the address, and took as his theme, "The Evidences of Christianity."

The cholera drove him from India in 1857, and by a remarkable Providence, he sailed the very day after the breaking out of the great mutiny of the Punjaub. Some of his nearest European neighbors were killed in that massacre.

To this period belongs his well-known disagreement with the American Board. He was an ardent advocate of schools and education, and next to actual conversion he placed the education of the Hindoos. He zealously urged the hiring of pundits and native teachers where Christian teachers could not be obtained, and refused to curtail his schools and school-work because he could not get just such teachers as he wished. This got him into a difficulty with Dr. Anderson, and resulted in the abandonment of his mission and his dismissal from the Board. Backed by his Presbytery and friends in this country, he returned to India in 1861, and went back to conduct his work on an independent basis. For twelve years he labored, supported by no Board or Society. However low the funds ebbed, he would never give