REPORT OF THE AMERICAN MISSION OF THE AMERICAN MISSION
among the Marathas,
for 1868.

BOMBAY:
PRINTED AT THE "ORIENTAL PRESS." 1869.
In the review of the year 1868, we notice with gratitude to God the forward step taken by our churches in the matter of self-support. This subject had received their earnest attention at Anniversary Meetings, and on the occasion of the ordination of pastors. Many of the Christians had pledged themselves to give a tenth of their income, and some whole churches took upon themselves this obligation. Few, if any, of our Christians had been accustomed to systematic giving, though many had made liberal offerings at our Anniversaries. We felt that this new plan was an experiment, and with some anxiety, we watched its operation. But after a year's trial, we feel sure it will succeed. Not that all have begun to give regularly; but so many among the most spiritually minded and influential of our Christians have taken up the duty, and urge it upon their brethren with such earnestness, that we are confident an influence from above is helping them, and will not let the churches draw back. The amount contributed the past year by all the churches for the support of their pastors is over Rs. 1,400, and if we include the offerings made at the meeting in October, and on other occasions, it will be about Rs. 1,650. We praise God for the grace bestowed upon these churches in the beginning of this movement. Those only who know the poverty of most of our native Christians, can estimate aright the significance of such an offering. It is not the large sum contributed, but the small means from which it was given, which determines its value.

In noting the changes which have occurred in our Mission the past year, the death of Bro. Munger in July deserves especial mention. He was the oldest member of the Mission, having begun his work here in 1834. The Master honored him with a
long period of service, and he honored his Master by serving Him with an earnest heart to the very end of his life. A sermon preached by Bro. Fairbank at the annual meeting of the Mission in October, giving some account of the life and labours of our departed brother, will be found in an Appendix to this report.

Bro. Harding, whose bereavement was noticed in our last report, returned to America in the early part of the year. We trust that he will soon be permitted to resume his labours here in India.

Bro. Atkinson and his wife, for whose arrival we were looking at the beginning of the year, reached Bombay on the 18th of January. They proceeded to Ahmednuggur where they have devoted themselves chiefly to the study of the Maratha; at the same time taking part in such work as those with an imperfect knowledge of the language find they can do.

There were seven families in the Mission at the close of the year. Their location, the number of churches, and pastors connected with each station, the out-stations, and number of native helpers are noted in the following Synopsis.

SYNOPSIS OF THE MISSION.

BOMBAY.

Station at Byculla.—(In charge of Mr. Hazen.) Church in Bhendy Bazar, Rev. Vishnu Bhāskar Karmarkar, Acting Pastor, Mr. Dāji Jagannāth, Catechist. Mr. Shāhū Dāji Kukadē, Ed. of the Dnyānodaya.

AHMEDNUGGUR COLLECTORATE.


Station at Pimplas, (in charge of Mr. Bruce.) Church; Sátrál, (under pastoral care of the Missionary.) Outstations: Sátrál, Shírdí and Pimpani. Five Native Helpers.


Station at Khokar, (in charge of Mr. Fairbank.) Churches: Khokar, Rev. Kásam Mahammadji, Pastor; Pânghégaw, Rev. Sayôjí Sawairátwad, Pastor; Wádgáw and Padhegáw (under pastoral care of the Missionary.) Outstations: Wádgáw, Tákí, Panchégáw, Bélápûr and Ghondhamâgni. Eleven other Native Helpers.

SATARA COLLECTORATE.


Station at Bhunji, (In charge of Mr. Abbott.) Outstations: Kaúthè and Mahabaleshwar. Two Native Helpers.

SHOLAPUR COLLECTORATE.

Station at Sholapur.—Rev. C. Harding, (part of the year,) Rev. A. and Mrs. Hazen. Church, Sholápûr. Outstations: Kûmbhârî and Pimpani. Mr. Lakshaman Bâwji, Licentiate, and four other Native Helpers.
### STATISTICS OF THE CHURCHES. No. 1.

#### Names of the Churches.

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The Statistics of the churches are given in the accompanying tables. It will be seen that fifty-eight persons have been added to the church on profession of their faith, and that there is a net increase of thirty-six in the
membership of the churches within the year. For several years past the additions have scarcely exceeded the losses by death and excommunication. We are glad to notice a change for the better in this respect.

We have added a second table, giving additional Statistics in regard to the ordination of pastors, contributions of the different churches, the number of schools maintained in the district, and the number of villages in which the Christians of each church reside.

At the annual meeting in Ahmednuggur in October, the subject of self-support on the part of our churches was made a prominent topic, and we trust many present received a new impulse in this direction. Some who had not previously contributed their tenth have since begun to give, and one paid his arrears for the whole past year. At the meeting of the "Union" it was resolved to form a "Sustentation Fund" from the contributions of the Native Pastors, to be used as the "Union" may direct for the aid of the weaker churches. Those churches whose members are most prompt and faithful in paying tithes for the support of their pastors will first be aided from this Fund. This plan will encourage fidelity in the performance of this duty. It is believed that the entire support of several pastors may thus be secured without aid from the Mission.

In the month of November a class was assembled at Ahmednuggur to receive instruction from Bro. Abbott, in the principles of Physiology and Hygiene. The class was composed of Pastors, Catechists, Teachers and Bible Readers from the different Districts, and also the wives of some of them. They attended two lectures a day during most of the month. Only a bare outline of the principles of the science could be given in so short a time. But we believe the members of the class received many valuable hints as to the best means of preserving the health of themselves and their families, and also the best manner of dealing with some of the most common diseases of the country. Some of our helpers have before rendered essential aid to the villagers where they reside in times of cholera. Bro. Abbott, has had much experience in dealing with this and other prevalent diseases, and our Assistants were glad of this opportunity to profit by his experience before his departure for America.

The Maratha New Testament with references, the printing of which was in progress last year, has been completed. An edition of 1,000 copies has been printed. It is in clear open type and the binding is attractive. The book supplies a great want of our Native helpers, and is highly prized by them.

An edition of 1,000 copies of the translation of the Tract "Come to Jesus" has also been published.

The Dnyanodaya has been issued twice a month as in former years. It appears more regularly than formerly, and supplies our Native Christian community with much valuable information of what is taking place in different parts of the world. It is often read to the people in the villages by those who receive it. It is an earnest advocate of the truth, always taking the side of true reform, and exposing error wherever it is met. Mr. Shahu Dajee Kukade is still the energetic Editor.
REPORT OF THE STATIONS, &c.
BY THE MISSIONARIES AND THE PASTORS.

BOMBAY.

The last report of this Station was written by Bro. Munger. It breathes the same earnest spirit and love of his work that we find in all his writings. He has finished his course, and has been called to a higher service. Rev. Vishnu Bhaskar Karmarkar, who since the death of Bro. Munger has had charge of the church here, writes as follows of the missionary who has gone, and of his own labors at this Station.

"Dear Mr. Munger, who for some time has had charge of the work here, the Lord has called to himself. But his earnest, affectionate preaching, his fervent prayers, and his zeal in the Lord's work are still living among us. And I am glad to say, they are very often referred to by the members of the Church. I often think, Oh that I, or some other one here were like him in this! But can this be obtained on earth unless it be given from above? Do we look upward for it as we ought? Much has been said on this subject. I will only add, happy he who follows him as he followed Christ. Surely for this idolatrous and caste-ridden land more laborers are needed. Lord, send forth laborers, the harvest is great.

"In the beginning of 1868, the disease with which I was afflicted (leprosy) had so gained upon me that I was very emaciated and weak. I was disheartened also by the use of many unavailing remedies, and had not that hope and joy in my work which are needed to stimulate us. Preaching even once on the Sabbath was wearisome to me. My presence began to be repulsive to the people. The Missionaries, my friends and relatives were moved with pity, and those who know the value of prayer as a means of help, used it in my behalf. Hope and sadness alternately prevailed in my mind like the flowing and ebbing tide. But in this strange and suffering condition I trusted the Lord's promises, (See Lam. 3: 22-23.) How many wretched beings are suffering from this disease! And the Lord pitied them all. Therefore He brought forth his secret remedy, and placed it in the hand of that well-known friend of humanity, Dr. Bhaudajee, who is using it for the relief of these afflicted ones. I gave some account of this in the Dnyanodaya of Sept. 1st. Will my friends remember me in their prayers, that the cure in my case may be complete.

"To avail myself of the above remedy, I came to Bombay in April, and began my work in connection with this church. The pastoral care of this
church is greater than that of my church in Nuggur. Yet my improved health enables me to attend to it cheerfully. My prayer to the Great Shepherd is that he will pardon all my remissness, and while he permits me to live, will enable me to minister to his flock.

"The statistics of the church will be found in the table. Three have been added by profession. The members of the church reside in eight different places. Some of them I only meet when they come to Bombay, so that I cannot speak with confidence of their christian walk. Of those who reside here, the spiritual state of some is good. They have not yielded to the worldly influences of Bombay, or followed the strange ways of some calling themselves christians.

"In the matter of giving, this church is perhaps somewhat in advance of the other churches of the Mission. For different benevolent purposes they have contributed during the year 385 rupees, and have a balance of 60 rupees in hand. According as a church understands, and begins to perform its duty, will Christ bless and strengthen them. If they will undertake to bear all their expenses, they will receive strength to do it, and will grow thereby.

"This church was the first organized in connection with the American Mission, (1827). It seems but right that it should be the first also to become independent of the Mission in regard to its support. If we consider the long time since its organization, 41 years, we are ashamed, and the Mission as well as the church should carefully inquire what is the reason of this delay in reaching its true position as a church of Christ. May the Lord himself solve the problem, and show us what He would have us to do.

"My regular duties have been preaching twice upon the Sabbath, taking charge of the meetings on Friday, and the monthly concert on each "first Monday," visiting the christians at their houses, instructing inquirers, sometimes going with Dājiba Jaganath to preach in the streets, at times looking over a Marathi manuscript of the Tract Society, and looking after the general interests of the church.

"Some people in connection with other Missions often attend our Sabbath services. The number present ranges from 30 to 50. When the Lord's Supper is administered as many as 75 have been in attendance. It appears from this that the denominational distinctions which prevail in England and America are not strictly regarded in our Native Churches, nor should they be. It is better I think to have no strife about these unimportant matters, for Christ is not divided, nor does he change. 'Jesus Christ, the same yesterday, to-day, and for ever.' May his prayer for the unity of his church, (John 17 : 23) be speedily fulfilled."
AHMEDNUGGUR.

At the opening of the year several changes were made necessary at this Station by the reduced number of Missionaries, and the altered circumstances of our work. One of our number was called to take charge of the station at Sholapoor, on account of the departure of Bro. Harding. The Normal School was transferred to other premises occupied by the C. V. E. Society, and the Girls' School occupied the house thus vacated. This brought the School under the more immediate supervision of Mrs. Bissell, and enabled her to devote more time to it.

Churches.—The 1st Church here now numbers 161 members. The pastoral care of such a church in India is of itself work enough for one man. Our wish is to place each of these churches under the care of an earnest pastor from among their own people. But until this can be effected, we dare not decline to do what we can for the spiritual good of those unprovided with a pastor. In the latter part of the year the church gave a call to Mr. Sudamajee Powar to become its pastor. He has accepted the call conditionally, and commences his work in the beginning of 1869. He prefers, however, to postpone his ordination till he has labored some months in this connection. We trust this pastoral relation may soon be consummated, and may conduce largely to the spiritual growth of the church.

Twenty-one have been added to the church by profession during the year just closed. The first of these was Taibai, the aged mother of Haripunt the former pastor. For thirty years she had resisted the truth preached by her sons, and nourishing her pride of caste, refused ever to taste food at the house of a Christian. But her children and grand-children ceased not to pray for her. She was received to the church in February, and in July the Master called her to himself.

Eight of those received were from the Girls' School—six from the Normal School and two others were young men who had been recently connected with it. The others were the wife of
the teacher of the Station School, a student in the same and his aged mother, and a man who had been excommunicated three years before, now restored. Only one person has fallen under the discipline of the Church. He was a student in the Normal School. Soon after his dismissal he left for a distant city, where he suddenly died of cholera. Several living near who had become irregular and careless in their Christian duties, have been sought out, and induced to attend upon the services of the sanctuary.

A good beginning has been made in the payment of tithes. Some have paid regularly and cheerfully, others irregularly. Some promise that they will pay in the coming year. The number of those having regular service is less in proportion to the whole number of members than in some of the smaller churches. A number of them are inmates of the Poor House, or widows dependent upon some relative. Many of those most able to contribute reside at a distance.

The regular preaching services on the Sabbath, and other monthly and weekly meetings, have been sustained. In this work I have been greatly assisted by Rev. R. V. Modak, acting pastor of the 2nd church, in the absence of Vishnupunt. He has also assisted in the work of street preaching, which is a very important part of our labors here. The mass of the people are not reached by our Sabbath services in the chapels, and if the gospel is not carried to them, they will remain ignorant of it. In the early part of the year a small shop was purchased in the west part of the city, in a favorable locality for collecting an audience of passers by. This place after some fitting up, has been used several times a week by Pastor Modak and others for public preaching. It is also used as a school-house by one of our Christian teachers.

Rev. Vishnu Bhaskar, pastor of the 2nd church, writes as follows:

"For the first three months of the year I was with my church. Then I came to Bombay for medical advice, and since that time have been acting as Pastor of the church here. I was sorry to leave my church even for a
time, but rejoiced that Rev. R. V. Modak and other brethren were there to look after it in my absence. I am under great obligations to them for this kindness. It was a great joy to me to meet the members of my church again at the time of the anniversary; and the love for me which they manifested was more precious than gold. These churches thus advanced in Christian love, are the suggestive sign of the rich fruit of our labor which we hope will some day appear. My prayer for them is, “the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.”

Two persons have been received to the church, and one the Lord has called to join the company of “the undefiled,” and sing the “new song.” At the end of the year there were 36 members.

The two persons received to the church were from the Girls’ school. Some years ago they came to the house of Krishnarao, and told him they loved the Christian religion, and wished to live at his house. One of these was his wife’s sister, and her companion was the child of one who was formerly a pupil in the Mission School. They lived at his house for some time, and afterwards one of them came to live with me. Both of them attended school and religious meetings regularly, and having become matured in knowledge they presented a request to the church, and after examination they were received to its communion.

The one who died was Phazu Daud. From childhood he was the victim of leprosy, which he inherited from his father. For several years the disease had been slowly devouring him. His fair, lovely face, and his round limbs became deformed, his sweet voice and sprightly manner were torn from him, but the work of the Holy Spirit was more and more manifest daily. The plague could not touch this. By his patient, loving, pure demeanor he was a little preacher to us all. He sleeps in peace. We mourn his loss. If it had pleased God to spare him a little longer, I believe by the remedy of Dr. Bhaub Dajee he might have been rescued from the grasp of this fell disease. But he has gone to the “better land,” and we should all seek to follow him thither. “Set your affection on things above, not on things on the earth.”

Most of the members of my church have given their tithes the past year. I hope all will give in the coming year. When the church will prove faithful in all its duties the Lord’s promise will be fulfilled, “I will pour you out a blessing that there shall not be room enough to receive it.” They have also adopted the practice of taking up a collection for the poor each Sabbath day. “He that giveth to the poor lendeth to the Lord.”
Pastor Gungaram Wagohoure writes in regard to his first year of labour in connection with the Kolgaw church:

"Two persons have united with this church by profession and two by letter, making the present number twenty-three. Those who reside near have been regular in their attendance upon worship on the sabbath, and once in three months all assemble to spend a sabbath together and celebrate the Lord's Supper. A part only of the members as yet give for the support of the pastor. In connection with some of the brethren of the church, I have visited thirty-five of the surrounding villages, and preached the gospel in them. In some of these places from ten to fifty, in others from a hundred to a hundred and fifty men and women heard the truth. I would ask the prayers of God's people that He will bless these efforts to the advancement of his own cause."

Rev. S. B. Misal, Pastor of the Seroor church, reports no additions to the church during the year. The usual sabbath services and weekly meetings have been sustained, and a good beginning made in the payment of tenths. The amount contributed will be seen in the Table.

The little church at Loni, having but eight members, is still without a pastor. I have been able to make but one hurried visit to it during the year. Although the church is so small, an earnest pastor would find in the surrounding district many inquirers, and abundant encouragement for faithful effort.

Schools.—The mission has availed itself of the Normal School of the Christian Vernacular Education Society under the superintendence of Mr. Haig for the instruction of students preparing to become native helpers. The instruction in this school is thorough, wholly in the vernacular, and eminently Christian. The Bible is used as a text book during the whole three years of the course. It would be easy to draw a crowd of students by offering the inducement of teaching English. But the society rightly judges that for the education of the masses, well-trained Christian teachers are needed to give instruction in the language of the people. The society is erecting a block of substantial and commodious buildings on premises adjoining those of the mission.
—with only the city wall between—and it is hoped the main building will be ready for occupation by May of 1869. We recognize the good hand of God in bringing this Society to our help at a time when our schools needed more attention in order to develop their full usefulness as a missionary agency.

*The Girls' School* under the care of Mrs. Bissell, has had over sixty in attendance most of the time. Besides the general oversight of the pupils, Mrs. B. has spent about three hours a day in giving instruction to the different classes. Some pains have been taken to classify the studies in the higher division, and arrange them in a three years' course. On this plan a class will be expected to leave the school at the close of each year. A class of seven left at the end of the year in review. These are all members of the church, and their character is such that they are an ornament both to the church and the school. Three of these have been engaged as assistant teachers in the school for the coming year, and a fourth has been employed as teacher of a girls' school in connection with a native regiment at this station.

Ten of the pupils have made a public profession of religion in the past year—eight uniting with the 1st church at this place, and two with the second church. Most of these have been several years under instruction, and others who have been their teachers will rejoice with us in this fruit of their labors. The time is coming when virtuous young women in India will find a wide door of usefulness open before them. Even now a girls' school is not such a rarity as it was a few years ago.

One mother having three daughters in the school, suddenly and stealthily withdrew them to a distant village, and married the eldest to an idolater, with heathen rites. The girl was in the most advanced class, and had expressed a wish to unite with the church, and the conduct of the mother in removing her was a great grief to us. Though not a member of any of our churches, she had once professed Christianity in connection with another mission in a distant city.
Mr. Krishnarao, the head teacher of the school, has had a long experience in teaching. He is an earnest energetic man, and seeks the spiritual good of the pupils as well as their advancement in knowledge. His excellent penmanship and musical talent add greatly to his usefulness in this position.

A company of twenty to twenty-five women have come together daily for religious instruction, and have been taught by Mrs. Bissell and her assistants. A weekly prayer meeting for women has been sustained in several places. Often women who are not Christians are present in the meetings.

**Preaching tours.**—I have spent less time in this work than I could wish—much less than I should spend thus if duties at the station did not require my presence here. A few weeks were spent in this way in the last two months of the year. A ready hearing for the word was found in most of the places visited. Three or four companies of native assistants, from two to four in each band, were sent out in as many different directions, and “went everywhere preaching the word.” One of these companies I was able to join for a few days, and with them attended a pilgrimage of Khandoba at Kothan, about thirty miles west of Ahmednuggur. The old abominations of hock-swinging are now prohibited, but there is still enough éclat in connection with this pilgrimage to draw together several thousand people from the surrounding villages. We counted thirteen persons who were paying their vows by measuring with their bodies the distance from a certain tree, or their own village, to the shrine of the dumb idol. Twelve of these thirteen were women.

L. Bissell.

**REPORT OF W. WOOD.**

The first two months of the year I spent in Bombay, the hot season at Mahableshwar, and the rest of the year up to the 9th of December at Ahmednuggur, when I came to Satara, the station which I left nearly seven years ago.
My work has been much like that of the previous year. My time has been devoted mainly to preaching in the city and in the villages. My assistants have been two catechists, five teachers, and two Bible women. One of the teachers, a new man, has been employed on the very small pay of five rupees per month. Yet he has built a school-house in his village at the cost of about fifty rupees, without expense to the mission—a few individuals giving him a little aid. The children of different castes attend this school, as well as the children of outcastes. The other new teacher was sent to Pimpalgav, eight miles distant. For a few months there was a great deal of interest. The Mahars gave up their chowadi for a school-room, and furnished a house for the teacher to live in. After a while the owner of the house needed it, and another suitable one was not provided, so that the teacher and his family were put to great inconvenience. He, however, held on bravely, sending his family to Ahmednugger and finding shelter for himself as best he could. But he fell sick from exposure, and was obliged to give up his school. He has come to Satara with me, and commenced a school in town, which is attended by a good number of boys.

Two years ago we purchased a small house in Látamwádi, a little hamlet outside the city of Ahmednugger, for Vithaldas, one of our assistants. The language and habits of the people there were so bad, he found it a great trial to live among them. Often did he shut himself and family in his yard to get out of sight and hearing of these "Sodomites" as he called them. Such people are not much in favor of having a Christian come to live among them, and they expressed deep regret that the mission had made such a movement. Vithaldas is a gentle spirit, of winsome manner, and knows well how to approach men with the truth. He makes no noise, no bluster; hardly ever stands up to speak to a large audience; but he goes to single individuals, or to a few persons gathered about the door of their house, and sits down and talks with them, reads the Bible or other books, and unfolds the leading truths of the gospel. In this way he has
gradually won the goodwill of the people. His visits and his friendly conversations led them to visit him in return, and now he is very much respected and beloved by them all. In the hot season he had an _ota_, (raised floor of earth) made near his door to accommodate the people who might come for conversation with him. In July this _ota_ was covered with a tiled roof by the people themselves; they furnishing the wood and doing all the work. I gave them seven rupees for the tiles. For five months this was my preaching place on the afternoon of sabbath, and from time to time during the week. I usually had an audience of twenty or thirty, sometimes fifty or sixty men, women and children. Sixteen children from this place have been attending Government school during the year. Some of them are good readers and a few have learned to sing our hymns. I have often seen persons from this hamlet in our sabbath morning meetings at chapel. During our anniversary meetings in October, as many as twenty were present one day. Vithaldas is a living epistle, known and read of all. Would that we had more like him.

I may mention another assistant whose earnest piety and devoted zeal commend him to all. He has a large school in the city, in which he works very hard. On the sabbath he gathers most of his scholars into sabbath school, and teaches them Bible lessons. Besides this he usually preaches evenings to those who gather at the door of his school-room. The last month of the year he was out on a long tour with one or two others. He likes to preach, and whether he addresses the people in the streets of the city, or in remote villages, he throws his whole soul into the work. He will enter our next Theological class.

Several persons have manifested a good deal of interest in the truth. Some of these think they are Christians. I hope they are, but they have not seen their way clear to make an open confession of their faith in Christ yet. I fear for them, lest at the very threshold of heaven they stumble into hell.

W. Wood.
On the first day of January we left Rahuri for the Mahabaleshwar hills, and the first five months of the year were spent at that delightful place. During the first three months the change of scene, the rest, the recreation and the cool mountain air all contributed, in a good degree, to the restoration of health and strength; but after that time repeated attacks of fever deprived me of all, and more than I had gained. I have since however been able to engage with considerable vigor in my ordinary duties, for which I would be grateful to Him who is my "Refuge and Strength."

Churches:—The statistics of the six churches in the Rahuri and Pimplus districts will be found in the tables at the beginning of this report, and I need not repeat them here. The growth of these churches during the past year has been more internal than external. Progress has been made in the direction of self-support, and a higher personal consecration to the service of Christ. The principle of giving a tenth for the support of the Gospel, which was adopted near the close of last year, has been carried out, in at least two of these churches, in a satisfactory manner. Others however have been slow to fulfil their promises, and with them little advance has been made either in temporal or spiritual things. It is difficult for them to understand that the portion given to the Lord is not just so much taken from the mouths of their wives and children. Their faith fails to comprehend the promises, "He that hath a bountiful eye shall be blessed," and "He that watereth shall be watered also himself." Several individuals have come fully up to their duty in this respect, but the majority of the christians are very deficient.

Of these six churches three have settled pastors and one an acting pastor. From the reports of these pastors I make the following extracts:—
Rev. Waniram Ohol, pastor of the Rahuri church, says:—

"Two young men have been received to this church, and two persons have been excommunicated. One child also has been baptized and one baptized child has died. Hence the number of communicants and baptized children remains the same as at the beginning of the year. Services are held twice on the sabbath, one of which is conducted by Rev. Mr. Bruce, and the other by myself. When, however, Mr. Bruce is not present I am accustomed to preach twice. The audience is composed of the Christians, the teachers and pupils of the "Jacob School" and Mission School, and a number of people from the village. After the usual morning service I have assigned a portion of Scripture to the Christians and others to commit to memory, and on the following sabbath I hear their lessons and briefly explain them. In this way the members of the Church are becoming more interested in the study of the scriptures. There are four young men who are inquirers.

On Wednesday of each week a female prayer meeting is held in my house, which is sometimes conducted by Mrs. Bruce and sometimes by my wife. At this meeting many Hindoo women, who are our neighbours, are accustomed to attend and listen with interest. I frequently go and preach the Gospel in different parts of this village, and the people generally listen well and say that the Christian religion is true. Many are convinced that there is one only living and true God. ...... In July and August the cholera visited this place, and for some time it raged with considerable violence. On some days as many as six or eight persons died, and the people were greatly alarmed. But the Lord did not let this terrible disease come near any of his people. He kept us all, young and old, in safety, and for this we desire to be grateful to him. ...... When I became the pastor of this church the Christians promised that they would give a tenth of their income for my support. This promise they have nearly all fulfilled, and up to the present time have regularly given their tithes. Besides this money, the principal men of the village, including the Moonisf, Mamlatdar, Head Clerk, lawyer and teacher, have given regularly every month. We rejoice greatly that these people, though Hindoos, should of their own accord, give for the support of the Gospel. ...... In conclusion I would ask the prayers of God's people that this church, though small and weak, may daily grow in numbers and in grace."

The pastor of the Gahu church, Rev. Vithoba Bhambal, says:—

"Two services are held on the sabbath at which those who love the scriptures attend and partake of spiritual food. There is also a weekly
prayer meeting which is well attended. The members of this church live in four different villages, where I am accustomed to go often to meet them, and to preach the gospel to the people. The people generally listen well and manifest an excellent disposition, and I have therefore much joy in telling them the story of Christ. Two members of this church have died during the year, of these one had been the deacon of the church for ten years. He was a very old man, but he was accustomed to go from village to village, according to his strength, to make known the gospel. His death occurred in a singular manner. He had no sickness, but was engaged in his usual business when the call of the Lord came. As he was sitting at his dinner he suddenly coughed, and soon after expired. On the preceding night he had told his son that his days were passed, and he should soon depart, and he expressed the wish that he might die suddenly, so as not to be a burden to his friends. The next morning at nine o'clock he died. We believe that his faith was fixed upon the Lord Jesus Christ, and that the Lord received him unto himself. He died in peace, and even after death his countenance wore a joyful expression. ‘Blessed are the dead who die in the Lord.’ The Lord will give them the fruit of their toils.”

Rev. Jayram Barsi, pastor of the Kendal church, says:—

“All the members of this Church are from the Mahar caste. Nearly all the Mahars living here have given up idolatry, and I hope that they will become Christians. One young man is now asking for baptism. I have an excellent opportunity to preach to the heathen, as there are six villages within three miles from here, and the people all listen gladly to the truth. There are also some inquirers in the surrounding villages. Thus the work of the Lord is advancing here.”

Rev. R. V. Modak, acting pastor of the church at Wambori, says:—

“One person has been baptized and received to the church during the year. He was from the Mang caste, and belonged to the family of the village guards. For six months previous to his reception to the church he attended the sabbath meetings regularly, and I had also frequent conversations with him in private. By these means his mind was impressed with the truth of the gospel, and he has turned unto the Lord. Since he was received to the church he has appeared well, and I have hopes that others of his caste will follow his example and accept of Christ. Two persons have died during the year, one the deacon of the church, and the other his aged father. These both died in peace and in faith in Jesus Christ. Since the middle of March last I have resided by direction of the Mission, in Ahmednngur, but have spent one sabbath in the month at Wambori. On the remaining sabbaths the teacher has conducted the services.”
An event occurred some months ago, during our absence at Mahabaleshwar, which was very encouraging to us. The oldest child of the native pastor at Rahuri had been sick for some months, and had become very much reduced in strength. His difficulty was "calculus," and it became evident to his parents that unless relieved by a surgical operation the child would soon die. They therefore called a Native Surgeon who was possessed of unusual skill, and arrangements were made for the operation. At the appointed time many of the village people assembled at the pastor’s house, especially the women, who came to sympathize with the pastor’s wife. They were surprised to see her so calm, and they asked why she should allow the operation to be performed when it would certainly result in the death of the child. But the parents had a support which their sympathizers knew not of. They wished to do all in their power for the child, and were willing to leave the result with God. When all things were ready the company was silenced, and the pastor lifted up his voice in prayer, for the success of the operation, and for the life of the child. This simple exhibition of faith made a deep impression upon the people, especially upon the women who were present, and when they afterwards saw the child recovering his usual health, they began to think that the Christian’s God was indeed a hearer of prayer. As the result of this a goodly number of the village women of the higher castes began to attend the weekly prayer meeting at the pastor’s house, and they continued to come for some months, sometimes filling the house "uncomfortably full." They still manifest a very friendly feeling, though the attendance at the meeting has fallen off.

Schools:—The station school at Rahuri has been in successful operation for ten and a half months during the year. The number of pupils has been about twenty, and they have made satisfactory progress in their studies. The teacher is an earnest and faithful man and is very systematic in his method of teaching. The school is also under the daily inspection and instruction of Mrs. Bruce, when we are at the station. Two members of this school have been received to the church during the year,
and two others were examined, but were deferred for further trial. Two have also recently been sent to the Normal School in Ahmednuggur, one of whom was admitted to the junior class. The other five schools under my care are small, and the parents do not seem to feel much interest in them. The usual excuse is the "hard times" and the necessity of keeping their children at work. The people of several villages are urgently asking for teachers, but it seems best that, if sent, it should be in such a way that the people may feel that the schools are, in some measure, their own, and may thus take more interest in them. I have, therefore, replied to them that I cannot send teachers unless they will provide the teacher's house and school-house entirely at their own expense. At one place the people are now engaged in building a good substantial house for a teacher, who is promised to them "as soon as the last brick is laid and the last nail driven."

The advantage of these village Christian schools is sometimes illustrated in curious ways. I visited a village thirty-two miles from Rahuri, where there was a mission school several years ago. After preaching to the people and singing one or two hymns I was surprised and gratified to hear two young men sing, with a good degree of accuracy, the Marathi translation of the hymn, "I'm a pilgrim and I'm a stranger."

I asked them where they had learned this hymn, and they replied that they had learnt it from the teacher who died there five years ago. Thus the seed sown by that faithful young man still lies in the ground, ready to germinate when the showers of divine grace shall descend.

"The Jacob School, at Rahuri has been continued through the entire year. The number of pupils has varied at different times from thirty to fifty-five. These are all of the higher castes, and it was the design of the founder of the school (Capt. G. A. Jacob) to give them a good Christian education. The text books are the same that are used in our mission schools, including the 'Catechism' and 'Lambs Fed,' and the scholars attend church
once on the Sabbath. When we are at the station, Mrs. B. visits the school twice a week, examines the classes and gives religious instruction.

Native Assistants:—Six Bible readers have been employed under my care in going from village to village to give instruction. The six teachers have also employed a portion of their time in the same way. Thus the gospel is preached frequently and regularly in a large number of villages. The monthly reports of these assistants show that they have preached during the year 3,305 times to audiences numbering in the aggregate 35,526 persons. The three pastors have also voluntarily given me their reports, which show that they have preached 873 times, to 14,114 persons. Thus the whole number of audiences has been 4,178, and the whole number of persons 49,640, of whom 7,264, or about one seventh, were women. The average number in each audience has fallen below that of last year, being but 12, where last year in the Rahuri, Pimplus, and Khkar districts it was 13.

Tours:—The last weeks of the year have been spent in tents, and we have visited several villages, remaining a number of days in each place. It has been our aim to concentrate our efforts, as far as possible, upon the people of a single central village, with a view to producing a permanent impression upon them. Assisted by three or four native helpers we have held daily evening meetings, after the people have returned from their work. At the meetings several addresses have been delivered, interspersed with the singing of Christian hymns to native tunes. We have endeavoured to make known the fundamental principles and evidences of the religion of Christ, and to show the necessity of a personal interest in the Saviour of the world. In some places much interest has been manifested in meetings, and we hope that they may result in permanent good. May the Lord bless His own truth, and cause that it shall reach the hearts of many, for His own name’s sake.

Henry J. Bruce.
WADALE.

During the year 1868, the care of both the Khokar and Wadale stations has devolved on me. This has brought more pastoral labor than a missionary should undertake, and more than he can perform properly unless he makes his work of "planting" subordinate to that of "watering" the churches. However four of the eight churches in connection with these stations have been cared for by their pastors; and two of the others are very small. So my pastoral duties have been burdensome only because the homes of the Christians are widely scattered, and are far from my home. Our health has been preserved, and we have resided at Wadale through the year.

An epidemic fever was prevalent at the beginning of the year, and Gyanoba and Santoba, two Christians who had been in my employ for several years, died with it. It was as if members of my own family had been taken. They died in assurance of faith, and their last words were most cheering to their friends, and instructive to many who saw for the first time how a Christian can die. And many others have been deeply affected by hearing of the peace and joy and wisdom they manifested while dying, and have been led to ask that God would give themselves such a death.

When in health G.— was a man of few words, and very modest and retiring. He had read the Bible to some extent, and made some progress in study—doing his work mornings and evenings, and attending school in the middle of the day. He would pray in a social meeting, if called on, but it was diffidently and in few words. This made the bold earnestness and assurance of his last words the more remarkable. He took care of his wife and her mother and sister through their sickness till the fever left them, and then he took it himself. He was much worn, and anxious for his only daughter, who fell sick a little before he did. I saw him once and gave medicines, but they were not used. I was away from home living in tents. The disease made such rapid progress that his friends threw aside medi-
cine, and tried cauterizing after the cruel Hindu practice. His body was scarified in ten places—on the neck, wrists, ankles &c. This was done first with a red hot piece of gold. Then no relief was obtained, the blistering oil of the marking nut was applied boiling hot to the wounds. A mixture of red pepper, flour and antimony, was several times rubbed into his eyes. Before they began he begged of them not to torture him, for said he, "I am going, and it is useless to burn and vex this clay." Under the torture his reason gave way. He thought they were cutting off his legs and arms. He screamed for help till his voice failed, and then could not speak for two days, recovering his voice and his reason only two hours before his death. Then, though blind from the anjan, he strained his red eyeballs in vain, he recognized all who came by their voices, and had a word for each. He told them that his Savior was near him, and he was not afraid—that they must follow him, but he was going now—that he had suffered fearfully, but was now happy, for God had pardoned his sins. He begged his brothers that they would care for his daughter, (not having been informed that she had died two hours before,) and that they would regard his wife as himself. He also commended his wife to the special care and instruction of his pastor, who had been lately ordained, and expressed the assurance that God would care for her. He called for a man with whom he had a case in litigation, and asked that their quarrel might cease. He begged his brothers to invite some estranged relatives of another village to a dinner and to make up the quarrel with them. He exorted his pastor and fellow Christians to live as they prayed. He spoke thus for two hours, and then quietly "fell asleep."

S. took the medicines I gave, but they seemed to produce no effect. The fever effected his nervous system from the first, and soon his tongue as well as the rest of his body, was paralyzed. His soul was evidently at peace, but we longed for a few last words, and just before his departure he was enabled to
utter them. He spoke of his wife and children, prayed for them and said he trusted in Christ and was going to Him.

*Itineracy.*—The hot weather began very early this year, and before the end of Feb. I found it necessary to give up itinerating. The weather in March, April, and May seemed unusually hot, even for the Dakhan, and I was unable to do much besides the regular routine of duties at Wadale. A visit to Bombay in July told very favorably on my health, and I have been enabled to work vigorously till the close of the year. On returning from the anniversary meeting in Ahmednuggur, we began our cold season tour—spending a month in the Khokar district, and then a week at Khedle while Mr. Hari Gayakawad was ordained as pastor of the Sonai Church, and closed the year at Shingawe Tukai. I hope we may be allowed to keep on our tour till the hot season.

I have found the singing of hymns from the *Gaganamrit* a help to preaching and religious conversation in our evangelistic efforts—especially in the evening, and in places where there is some knowledge of Christian truth. Hearers who can read soon learn the tunes, and sing with us, and then they commit the hymns to memory. This intermingling of singing with religious instruction is a step toward the *Kirttan*.

Pastor Kāsambhāï has a choir of four trained to assist him, and he finds his *Kirttan* on the “Glory of Christ” a great attraction to all classes. One of his assistant singers also handles the *vina* (guitar) and another the *mridang* (a musical drum.) He secures audiences of from 100 to 500, of whom perhaps a quarter are women. They are invariably quiet and attentive during the hour and a half to two hours required for his *Kirttan*. They would gladly sit as much longer, if he would continue it. The impression seems to be both deep and lasting.

*Hymns to Native Tunes.*—During the past year, I have helped the movement among the native Christians in favour of using indigenous music. My assistants have several of them attempted the composition of Christian songs suitable to be sung by women
while grinding at the mill. And some songs they composed were at once committed to memory by the Christian women, and are now sung instead of the pernicious and puerile songs they brought with them out of heathenism. At least some of these are worthy of being printed for general use. I hope more will be composed, such as will be acceptable to Hindus as well as Christians, and that they will retain the favor of the public. The women in the Dakhan rise before light, and grind from one to three hours daily, and those who can, usually beguile the time with singing. Those who sing well have attentive auditors. So we must have Songs for the Mill as well as Cradle Songs.

Zenana Work and Bible Women.—In the same connection I will refer to the employment of Christian women to read to and instruct the women around us. Christianity has made less progress among the women than among the men of India; and this is one principal reason why our progress is slow. It is also a principal reason for the relapses of Christian men into heathen practices. The Table in this report prepared by Mr. Bruce, which shows the number of men and women in our churches, shows that the male membership greatly preponderates, whereas the female membership preponderates in the churches of Christian lands. The difficulty is to reach the women. For some years two Bible women have been employed in Ahmednuggur and its vicinity, supported by the Zenana Society of London. Mrs. Fairbank has translated and forwarded their monthly journal. For some two years past an unknown friend, resident in Bombay, has supported a Bible woman at Newase. Lately "The Women's Board of Missions" of America, acting in connection with the Am. Board, has arranged for the employment of Bible women under the care of our Mission, and two have been selected to labor in the vicinity of Wadale. This is a beginning in a department of work that has been neglected, but has strong claims and gives good promise.

The Khokar Church: Pastor Kāsambhāi writes as follows:—

"The number of members in this church at the beginning of the year was 32. One was excommunicated for marrying his child in the Hindū
way, and two were dismissed to join the Panchegaw church. Four persons were received from the Wadagaw church, and one wandering sheep, of whose return we had very little hope, was providentially brought back, chastened and repentant, and rejoined the fold. So that the number of members at the end of the year is 34. The number of baptized children at the beginning of the year was 88. Three were baptized during the year, and seven received from the Wadagaw Church. One went to another church with his parents. Two died, and one was received to the communion. Thus the whole number at the end of the year is 94.

"A blind man and his wife who have been affected by the truth for more than a year, and have lately expressed their desire to join the church, will soon be admitted to the communion. This blind man has been employed by us to play on the mridang, one of the musical instruments in connection with the kirttan. Having a retentive memory, he soon learned all our songs, and is very useful to us in our attempts to proclaim the Gospel by means of the Kirttan. May the Lord strengthen him and his wife in their determination.

"My work has been the same as heretofore. In order to give some idea how I spend the week days I will give an extract from my journal. Feb. 4th. Went to Bherdapdr, early in the morning, and met Ramji K., who is the head man in the village. Being very friendly to Christians he gave me a seat in his shop, and sent round a Mahar to call the people together. About thirty persons were collected. I read to them a small tract containing a summary of the Gospel, to which they listened with much attention from beginning to end. R. then asked me some questions about it. Then a Brähman who could not bear to see the people listening so well, came forward and told them in great anger to go about their business. But he was rebuked by several voices, and our friendly discussion continued for about an hour. I then went to Mahadoba's house. M. is a catechist and a member of my church. After taking breakfast in his house, I called his family and neighbours together, read the 19th Psalm made some remarks on the excellency of the Scriptures, and concluded with prayer.

"I have also been able to preach Christ in several villages by means of the Kirttan. Wherever we have had the Kirttan, crowds of people numbering from 200 to 300 persons, of both sexes and all castes, have come together and listened for hours with deep attention. I cannot refrain from expressing my gratitude to the Rev. Messrs. Bruce, Fairbank, Bissell, R. V. Modak and Narayan Sheshadri, for giving me pecuniary aid from time to time to keep up the Kirttan.

"With a few exceptions, the members of this church have given the tenth of their income according to the promise they made at the annual meeting."
The Wadagaw Church had become small and feeble by the removal by death of its members, and as there seemed no likelihood of its speedy recovery, it was thought best to fuse it in the Khokar church. This was done in December—the church giving letters to all its members for joining the Khokar church, and the Khokar church received them to its membership.

The Panchegaw Church—Pastor Sayaji writes:

"I had completed the regular course of Theological studies under the instruction of Mr. Ballantine and Mr. Hazen, and had been urged to accept the Pastorate of this church by the principal brethren. But at the time of my ordination I was overwhelmed with thoughts of my incompetence and inexperience. I made known all my cares to God, and He has strengthened me from day to day.

"Two members and one child were received in 1868 by letter, and one was baptized, so there were 18 members and 16 children at the close of the year. There are several inquirers here and in the vicinity, but none of them have yet decided to come forward. One did come forward, but it pleased God to take him away suddenly. He was formerly a consistent Christian, and obtained a good education in the mission schools; but through the influence of his father he went back to heathenism. I frequently conversed with him, and through the year he seemed to be coming back. He told me he could find no peace except through the Christian scriptures. He delighted in the Bible more and more, and said, again and again, that he would acknowledge the Lord. Then suddenly he was taken with the cholera and died. Just before he died, he repeated the Lord's prayer aloud with great fervor, and as he closed his spirit went. On this account his relatives repented of what they had done, and cried aloud saying that they had wrought the ruin of Sawaiyarām. I hope he has gone to heaven.

"I preach daily as I find opportunity in this village, and twice on the sabbath in our church. I also am in the habit of holding services in the houses of the Christians who reside away from Panchegaw, and go to some other village nearly every day for preaching. My heart often sinks within me when they do not give heed, but I find strength again through meditation and prayer.

"Our church is very earnest in giving for benevolent objects. More than half give their tithes with entire regularity. Some have given the tenth of the produce of their fields. They have also made a small subscription for building a house for the pastor, and their earnestness in such things gives me great joy."
The Chándé Church—Pastor Lakshmanrāw writes:—

"Three of the church members have died this year, and two have taken letters to other churches. One was received to the church. He was from the Mang caste. There are now three candidates for church membership. Three of the baptized children have died, and one has gone to another church. So there were 41 members and 39 baptized children in the church at the close of the year.

"On the sabbath, service is held in my house in the morning, and in the chapel in the afternoon. Some come from other villages, but some of the members live where there are teachers or catechists who have preaching services on the sabbath. We have meeting for prayer and conference on Tuesday evening, in which special efforts are made to incite Christians to the performance of religious duties. I also have services in other villages two or three times each month.

"It is matter of great joy that two female members of our church are employed in going from village to village to preach to the women.

"Some of the church members give their tithes; but it is matter of great sorrow that others do not. And just now we are suffering from the drought and high prices, so that the Christians are much cast down. Yet they continually call on the all powerful God that all their distress may be removed."

The Dedgāw Church—Pastor Mahipatirāw writes as follows:—

"Six have been received on profession of their faith, and two by letter from other churches, so that the number of church members at the close of the year is 35. Four children have been baptized, but three died and one was received to church membership. So there were 28 baptized children at the close of the year. The American Mission has three schools in our bounds. Others are much desired and needed. The church members live in six villages, and individuals from still other villages are seeking the way of life. Of those who have joined the church one, Vithoba, was a young man of cruel and thievish habits, on whom his own family placed no confidence. But for the last year he has been a new man, and is now studying with his wife in the Wadālī school. It is a change seen and marked by all. Both he and his wife were received to the church in August. Two of three others, Vithatāl and Rebāl are widows, and each is the mother of a son, born a little after the death of his father. V. has been a widow for five years, and R. for three. Both have lived irreproachably, and though sometimes in temptation and often in distress and want, they have found that "God is a father of the fatherless, and a judge of the widows." Two others have
offered themselves for church membership, and I would ask the prayers of God's people that they may keep on their way, and ever be earnest in God's service."

The Sonai Church.—Eight were received on profession and and three by letter. But three took letters of dismission to other churches and one was excommunicated. One child was baptised, and two came from, and one went to other churches. So there were 32 members and 10 baptised children at the close of the year. Five of those received on profession of their faith belong to the village of Karazgaw, and several others there are recognized as candidates for church membership. Vithoba G. our school teacher there, is an earnest worker. He holds meetings in turn at the houses of those who have professed or wish to profess Christ, and he finds the meetings very interesting.

Mr. Haribá D. Gúyakawád was ordained as pastor of this church on the 24th of December. Five pastors from neighbouring churches and two missionaries assisted at the public services of the ordination. The village of Khedle has been chosen by the church as the best place for the central chapel and the residence of the pastor, and the ordination was held there. Owing to strong Brahminical influence, the cultivators, &c., declined attending the trial sermon by the pastor elect, and the ordination services. The audience was composed mostly of Christians, and numbered only about a hundred.

But Pastor Kasambhai gave his Kirttan on the glory of Christ in the evening, and excepting the Brahmans all the villagers were conquered by its attractions; 250 men and women came and gave the best attention for nearly two hours to the hymns, and Christian instruction that was interspersed. When it was through, one man told the Christians that the Kirttan had converted him.

The next evening Bro. Bruce, brought his magic lantern, and illustrations of Natural History, Astronomy, and Scripture stories, and a still larger audience assembled, and listened
for two hours to the explanations we gave, and to the religious instruction we founded on the pictures. The audience was so much interested that we gave notice that some more pictures would be shown the next evening, and people came from other villages so that we had an audience of 400. On Monday Br. Bruce removed to another village, but I borrowed the magic lantern, and tried its power at Karazgáw, sending notice to near villages. The people came from six villages to the number of about six hundred. On Tuesday evening 400 came together at Sonai, and gave the best of attention. A week after, I met one Bible reader who resided there, and he said that the illustrations of eclipses had been the talk all the week, and the people acknowledged that the Hindu theory of eclipses being caused by Ráhú and Ketú trying to swallow the sun and moon, is wrong, and that our explanation is the true one. He had had unusual opportunities for preaching from the interest awakened by the magic lantern.

I have been the more particular in noting the above, because it offers a hint as to helps that missionaries may well avail themselves of. The old Prophets and the Great Teacher used objects and types, as well as vivid illustrations made real by appropriate words and gestures, to enforce their teaching, and we may do worse than to imitate those illustrious masters.

The Shingawe Tükäi and other Churches.—There are three other churches under my care, the Padhégáw, the Newasé, and the Shingawe Tükäi churches, but it does not seem necessary to write out at length the statistics which are presented in a condensed form in the tables.

There is a matter in regard to building houses for the pastors and Chapels in which I feel the deepest interest, but I will here only refer to an appeal on the subject that will be found in the appendix to this report.

Schools.—The Christian schools under my care, though far from being as well as I could wish, have flourished this year
better than before. I have paid particular attention to them. But the improvement and increase of interest are due in great measure to the training the teachers have received from Mr. Haig, in the Normal School at Ahmednuggur. The teachers have learned how to interest their scholars, to give object lessons, and to remove tedium by introducing singing and calysthenic exercises between the recitations. They have also acquired new ideas of the dignity and importance and responsibility of their station, and have learned to expect greater results than they were wont to do. The following table will show the attendance.

<table>
<thead>
<tr>
<th>School</th>
<th>Scholars</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wadâlè, Station School</td>
<td>26 to 39</td>
<td>36</td>
</tr>
<tr>
<td>Suregâw Common School</td>
<td></td>
<td>6</td>
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<tr>
<td>Karazgâw</td>
<td>...</td>
<td>12 to 16</td>
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<tr>
<td>Khedlê</td>
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<td>Sonaî</td>
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<td>Kauthe</td>
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<tr>
<td>Shingawê Tûkâî</td>
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<td>Chândê</td>
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<td>Khokar</td>
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<td>10 to 14</td>
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<tr>
<td>Belâpur</td>
<td>...</td>
<td>13 to 15</td>
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</tbody>
</table>

The average of the attendance in the common schools is a fraction more than 12 scholars for each school, and the total is 160. Of these 18 are girls. Half of the scholars in the Station School at Wadâlè are girls. The want of food and hard times are compelling the poor to leave their homes and seek employment on the new roads that Government has undertaken in order to give employment to the starving—or to go for a temporary residence in those parts of the country where there was rain enough to bring the crops to maturity. Our schools will be much reduced in numbers, but I hope this will only be the
case "till the calamity be over past," and that in a few months
God will send plenteous rain and abundant harvests, and restore
all things to their wonted prosperity. And now that the judg­
ments of the Lord are abroad, may the people learn right­
eousness.

Tithes.—Frequent references have been made in the report of
the churches to the failure of some Christians to fulfil their
pledges regarding the giving of "the tenth." Still, great pro­
gress has been made in regard to giving. The total received
in 1868 in the districts under my care is Rs. 427.

I will here take the opportunity to acknowledge with thanks
the reception of Rs. 200 from Mrs. Sheppard of Dhulia, and of
Rs. 20 from E. T. Candy Esq. for the support of children in
the Station School at Wadâfé.

S. B. Fairbank.

SATARA.

The report of this station for the past year must be very
brief. The tokens of God's favor, in preserving the lives and
health of the laborers, in blessing their labors to some extent,
and in inspiring them with hope as to the future, we would
record with thankful hearts.

In reporting the different departments of our work, I will
begin with

The Church.—This has been under the special care of
the Missionary, and no other labor has been so satisfactory. The
members of the church have been regular in their attendance at
the services on the Sabbath, and at the two weekly meetings for
prayer. They have manifested increasing interest in the instruc­
tion given them, and there has been no case of discipline during
the year. It will be seen by referring to the statistical tables of
the report, that five adults have been baptized and received to
the church on profession of their faith in Christ. Three of these
are young men belonging to the Station school. Another is the
mother of one of these young men, the other is the father of a
young man received into the church at the close of the previous year. One of the young men above alluded to was a Mussalman, and being the first convert from that religion in this place, there was some excitement and opposition on his becoming a Christian. These additions to the church make the number of communicants thirty. The training of these converts, a large portion of whom are young men, is a most interesting and important work.

At the beginning of the year the native Christians of other churches having resolved to give one-tenth of their income for religious purposes, the subject was brought before this church. With a single exception they agreed to make a like sacrifice, and I believe they have all fulfilled their engagements. The demurring brother saw his error, and began to give his tenth some months before the year closed.

*Sabbath School.*—At the beginning of the year a change was made in our Sabbath services. Instead of a sermon in the afternoon we have had a Sabbath School. The lesson, about ten verses of the bible, is given out the previous Sabbath, and the Christians and their children are expected to study and commit them to memory. The school is opened by singing, then the portion of scripture selected for the lesson is read, prayer is offered, and the verses read are made the subject of an address, from 15 to 20 minutes. This is followed by singing. Then the congregation is divided off into as many sections as there are teachers. And for the remainder of the hour these teachers are employed in asking questions, explaining and enforcing the truths contained in the lesson. The school is then closed with prayer by one of the teachers.

It was supposed that few but Christians and children connected with the mission school would attend. In this we were agreeably disappointed. We have a much larger audience at this service than in the morning. After the address only a few withdraw while the classes are being arranged. Usually from one hundred to one hundred and twenty five are present, at this exercise. The singing at this school is native music, which
at first attracted a good many. A teacher was employed about a month to instruct the singers and this made the service still more attractive.

Other Services.—Our excellent native assistant has been faithful and laborious in preaching in another chapel, and in different parts of the city. He has a service in the jail, on the Sabbath, where his instructions have been very acceptable. Once a week for some months past he has accompanied Mrs. Abbott in the city where she meets a good number of women, and has assisted her in giving instruction. He is also very useful in instructing inquirers who visit him in the evening. His wife has usually been with Mrs. Abbott to the jail once a week to visit the female prisoners, about twenty five in number.

The school teacher and other Christians after the sabbath services are over, and also on other days of the week, have collected a congregation near a tank in the city, where they have usually been favored with a respectful hearing.

Bible Women.—Mrs. M. E. Munger came to Satara in 1855. She seemed particularly qualified to labor among the Hindoo women, but in about a year and half she was called away to a higher service. Her sisters are now supporting a native christian woman in the work which Mrs. M. was not permitted to accomplish—that of carrying the word of life to the benighted Hindoo women. This Bible woman has been under the direction of Miss Abbott. She with another christian woman as a companion, spends several hours every day in reading portions of the bible and in religious conversation, wherever she finds women ready to listen. She is thus able to carry the gospel to those who would otherwise never have the opportunity of learning the way of salvation.

The christian women and a few others meet Mrs. Abbott at a prayer-meeting and a sewing circle on alternate weeks. Each one contributes weekly one pice which is expended for sewing materials. The garments made are given to the poor of the church, or to some of their poor neighbours. While they are
sewing some one reads a religious tract or book. A special object at each prayer-meeting is to instruct the women in some Christian duty.

Out Stations.—The catechist at Udate visits in succession a number of villages, and reports an increasing interest among the people in listening to the truth. He has during the year addressed 4967 persons of whom 1445 were women. The catechist at Kowta has felt encouraged by the increasing attention given to the preaching of the word. Two young men under his instruction have expressed their belief in Christianity, and a desire to profess Christ before the world. The catechist reports that during ten months of the year he has preached the word to 2505 persons of whom 465 were women.

Bhuang.—This station is still unoccupied by a missionary. A Christian school teacher has been employed here, and the people are visited occasionally by the missionary. They seem interested in the truth, and express a strong desire that a missionary should come and live among them.

Mahableshwar.—During three months in the year there were two religious services held on the Sabbath. The congregation was variable. A Catechist should be located here. There is a girls' school supported by the residents about eight months of the year, under the superintendence of the missionary.

Station School.—The principal object of this school is to raise up teachers and catechists, and to provide instruction for the children of Christians. Young men of promise are received, and an allowance is made for their support in part. Besides their ordinary studies special attention is given to their religious instruction. The girls of the school are taught sewing four days in the week. Four members of the school have become hopefully pious within the year, three of whom have united with the church.

Common Schools.—1. A small school at Kowta was taught by the wife of the catechist for about six months.
2. A small school of many children taught by a native Christian woman in Kolowadi near Satara. This school has been twice suspended in consequence of the children having been taken from school to work for their parents. When there is no school the teacher does the work of a Bible woman. She reports that she finds interested listeners wherever she goes.

3. A school of caste boys in Bhuing continued for ten months. The teacher is a convert from the Marathi caste. His school being reduced in numbers by the parents taking their children to their fields, he went to his native village and collected a school of between thirty and forty scholars of Brahmin, Marathi and other caste boys. Previous to this his townsmen had persecuted him, and forbidden his taking water from the public wells, because of his becoming a Christian. By a little firmness on the part of the Police Magistrate they gave up their opposition, and now send their children to his school, where they receive Christian instruction. We hope for fruit in this village.

It is with deep regret that I leave this most interesting field of labor, as the circumstances of my family require my return to America. The Rev. W. Wood who commenced the work here, and labored for eleven years, has now returned to this station. May he be permitted to gather much fruit here to the praise of the Lord of Missions.

A. Abbott.

SHOLAPUR.

The writer joined the station on the 13th Feb., 1868. The Rev. C. Harding left it on the 13th March for America. He sailed from Bombay the 24th idem. with his four motherless children. At Liverpool the little boy who had borne the journey very well up to that time, was suddenly taken ill and died. The father and his three little girls pursued their sad way and reached New York May 22nd.

Preaching.—The work at the station has not been different from that in preceding years. We feel that preaching the word is the
great work of the evangelist in a heathen land. We have endeavored to reach as many people as possible with the voice of the living preacher. Two assistants have been constantly employed in this way, and part of the year a third. In addition a teacher has taken part in the service once a day. We have thus had two companies of preachers each morning, and some of the time preaching in three places. Most of the year there has been preaching in the afternoons also. Other christians have been in the practice of going out on Sabbath mornings to villages in the vicinity, to speak to the people as they should find opportunity.

On the Sabbath there are two services at the chapel in the city, and after the p. m. service there is usually preaching in front of the chapel to any who may gather there.

The numbers who attend these chapel services vary much. At times all our seats will be filled, and on such occasions half the audience consists of "outsiders," men not connected with the christians. At other times none of this class come and remain through the entire service.

In addition to the chapel there are about a dozen places in the city and the Camp bazar, which are visited regularly, and some other places occasionally, for the purpose of preaching. The numbers who listen vary much at the different stands, and also at the same stand on different days. I have had more than 200 listening in quiet, and I have spoken to an audience of less than twenty. It is the exception when we have less than 30, and the average is full 50.

For a few weeks we had a lecture and discussion at the chapel on Saturday evenings. The room was always well filled and the attendants were of the educated classes. The meetings were of much interest. I hope to resume them.

A Thursday evening lecture to the christians has been well attended and a good degree of interest manifested. A Bible
class on the Sabbath has been engaged in studying the epistles, from that to the Galatians onward. From an hour to an hour and half has been occupied in this exercise.

The Church.—The church now numbers twenty-five, an increase of four in the year. Three persons have been received by letter from other churches and two on profession of faith, and one, who left us some years since has been excommunicated. Three children have been baptized. The number is now eleven.

There are twelve members of other churches residing here at present, who worship with us. Some of these we expect will transfer their relation to this church before long. One of our number no longer resides here. Two are living at their village 12 miles from here, where they meet with many trials; but we trust they are holding on in the true way, and that they will yet appear as lights in that region.

Of the two members received on profession of faith one had been baptized in infancy. The other is the younger brother of the brahman who was baptized last year, and on whose account the riot took place as related in the report.

At the same time when this young man was examined and received another was examined as to his faith in Christ, and it was expected that he would be baptized on the same day. But the evening previous to the day appointed, he went away to his village to inform his mother and other friends. The mother was very much grieved as a matter of course. He thought he might defer his baptism until she should be more quiet, and perhaps become reconciled to his course. So he stayed away from the service. He has not yet found the “convenient season,” has not attended the Sabbath services, nor been to see me. Our christians have sometimes met him, and he has always expressed his belief of the truth, and a purpose to join us soon.

Other inquirers have appeared, and walked with us for a time, and then disappeared. Near the close of the year a family of weavers joined us. The father and mother appear well, and desirous of learning, and we trust a good work is begun in them.
The state of feeling in the church has not been satisfactory all the time. We have endeavored to exercise "long-suffering," and to urge that "even as Christ forgave you so also do ye." The appearance is of a growing interest in the truth, of increased love to Christ, and activity in His service. We hope that as the result of such experience, the evil remaining may be swallowed up, and one heart and one mind become the rule.

A few members of the church are systematic in contributing for the support of the gospel. Others have yet to learn the blessedness of giving.

It has not been a year of ingathering. Yet we are not without encouragement. There is increased attention to the word spoken; a different tone is evident on the part of those who oppose and dispute; and sometimes a desire to hear about Christ is very manifest.

Schools.—Schools have not prospered. Very few have attended regularly at this school on the premises, though a good number have come in all. At the other villages, the "fear and opposition" spoken of in last year's report has prevented any regular school being kept up. The teacher at the village east has been employed as a preacher throughout the year. The state of things at the village was such that he thought there was little hope of good there, and he has resided there only a part of the year. Near the close of the year the quarrels seemed to have come to an end, and some persons expressed a wish that the teacher might return. The teacher at the village west has had only an evening school of young men. Four of these come regularly and are making good progress. Four men from other villages have learned to read, with a little help from this teacher. He has visited their villages, and they have at times come to spend a day or two with him. Two of these belong in one village. One of these two has also taught another young man in his own village, so that he now reads well. All these readers and others in the vicinity manifest so much interest in the truth that we hope for good.
An old man, nearly blind, lives in a village about eight miles beyond the teacher. He came led by his grandson; and spent a few days with the teacher. Then he went back to his village to tell his friends of what he had heard. He then came back again desiring further instruction that he might tell the people still more. This occurred two or three times during the year.

_Tours._—In December we visited the villages along the road, and on each side, as far west as Pandherapoor. We had interested audiences all along, and in the city itself the seat of the great Vithoba. This is an interesting and hopeful department of our work. But it is little that we are able to do in this direction.

_Labours among the women._—Mrs. Hazen has been in the habit of going to meet the women in various parts of the city twice a week. And a beginning has been made in the way of employing Christian women as Bible readers. But a report of such labours will belong to the future.

The progress made the past year will seem very little, but we trust it is true progress. If it be, the fruit shall yet appear.

A. Hazen.
AMERICAN MISSION REPORT.

APPENDIX.

A SERMON IN MEMORY OF THE LATE REV. S. B. MUNGER—
PREACHED AT AHMEDNUGGUR, OCTOBER 25th 1868, BY
REV. S. B. FAIRBANK.

Phil. i : 21. "For me to live is Christ, and to die is gain.

So wrote Paul, embodying in one short sentence his autobiography, and
in the next his assurance of another, happier life, beyond the grave.

It is common for christians to avoid speaking of their personal religious
aims and expectations, or to speak guardedly. They say, "I am trying to
live for Christ." "I hope the Lord will give me a place in Heaven."

But some have no such hesitation. They know. They are confident, as
Paul was. They speak boldly ;—because they are conscious of the one pur­
pose that controls every other purpose and every action and wish, and
makes all things subserve its end ; and because they know in whom they
have believed and take hold on eternal life.

Such a one was Br. Munger, whose life and death we to-night com­
memorate. He was a man of definite purpose and assured faith—a man of
one aim and one controlling idea—a man who would use our text with the
same intense and thorough meaning as Paul did.

His sermons abounded in such intense expressions of experience and
faith. When he stood up to preach, it was as God's messenger ;—as the
watchman who heard the word from God's mouth and warned the people
from him, knowing that his failure might leave some wicked man to die in
his iniquity, whose blood should be required at his hand. So, when he
stood up to preach, his raised hand would quiver with emotion—his eye
would flash and his ringing voice would become instinct with his soul­
utterance It suited him to say "For me to live is Christ and to die is
gain,"—and no hearer could doubt that he said it without limitation.

And when his strength had been taken away in his last sickness—when
his arm trembled involuntarily from paralysis—and his eyes and tongue
had nearly ceased to do his bidding ; his earnest spirit demanded of them
one more last service. Then his eye flashed again, and his voice, though it
had lost the loud ringing tone that had characterized it for so many years,
came distinct and definite, as he spoke his last words. They were like an
echo of our text. They were "None but Christ."

For a Master, he had served "None but Christ." For his Saviour, he had
trusted in "None but Christ." For a Refuge in death he asked for "none
but Christ." For an Intercessor and Lord in heaven, who should bring
him to the Father of Spirits, and give him a place in one of the "many
mansions,” he would seek “None but Christ.” These his last words give us the key note, and let us harmonize upon it, while we rehearse some parts of the anthem of his life—a life in which the gospel of salvation was “sounded out” along these plains and hills of the Dakhan.

My impression is that Br. Munger kept a journal of such matters as specially interested him in his inner and outer life. But I have not had access to it. And were such a record in my hands, I should shrink from culling extracts. Nor have I attempted to gather together his letters. He gave but little time to correspondence, and for many years his nervous difficulties made writing laborious. He would however send a letter when a friend had occasion for special joy, and he never would fail to send at least a note of sympathy in a time of special sorrow. His letters abound in references to “the loving Savior,” “the precious Savior,” “the blessed Savior,” and to “the Home of the saved,” or “Your and our happy Home.”

I have a sheet containing his answers to the questions proposed by the Prudential Committee of the Am. Board to those sent forth as missionaries. The answers are very short, but they contain items that I will here repeat, interspersing some comments, as well as items obtained from other sources, so as to lay before you a synopsis of his biography.

His name in full is Sendol Barnes Munger. He was born 5th Oct. 1803, in Fairhaven, Vermont. He became an orphan while still a child. Calvin Munger, his father died when he was three, and his mother died when he was six years old. Her maiden name was Rebecca Hemenway. The names of his parents show that they were of the old Puritan stock. He had one brother, younger than himself, who took his father’s name, Calvin, and who died at the age of 32, a preacher of the gospel in the Protestant Methodist connection. His cousin Asa Hemenway of Shoreham, Vermont, was a missionary of the Am. Board to Siam, and Mrs. Anna Hemenway Caswell of the same mission was also his cousin. These cousins of his were younger than he, and entered on the work of Missions five years later; it would be interesting to know how much of the influence that sent them to Siam, emanated from our departed brother. After the death of his mother he lived for several years with his maternal grand-parents in Shoreham, and he ever regarded that place as his home, till he made a home in India.

These towns of Fairhaven and Shoreham where he spent his boyhood and youth, are on or near the Shore of Lake Champlain at its Southern end, and near Lake George, whose charming scenery is extolled by every visitor. Within ten miles of Shoreham are Crown Point and Fort Ticonderoga, and Mt. Independence, and other places of historic interest.
where the Green Mountain boys fought and conquered. And those same Green Mountains were ever towering before him. His academical studies were pursued in Castleton Academy; and his collegiate course of four years was pursued at Middlebury College, both of which institutions are in the vicinity of his home, and under the shadow of the same Green Mountains. These beautiful and grand surroundings helped to mould the plastic nature of his youth, and to make him what he became. Lake George with its quiet loveliness, was not so near as the mountain and the battlefield; and the mountain and the battlefield left a deeper impression. He studied theology at Andover—was a member of the Andover Theological Seminary for more than three years.

In the list of answers referred to, is a description of the inception of his missionary character, and I will give it entire. He writes, "I once had an opportunity of hearing Rev. Horatio Bardwell, after his return from India, and my sympathies were so much moved for the heathen, that I said in my heart—if God will give me a new heart and open to me the door, I will be his messenger to the heathen. And when God led me to hope in the salvation of Christ, he led me also to think of my vow. And from that time I was consecrated in purpose to this work."

In the same he tells of his conversion as follows:—"My hope of conversion from darkness to light and from the power of Satan unto God, dates July 4, 1821. It was granted me in Shoreham during a time of a most precious revival of religion. In Sept. of that year I united with the church of God in that place. I was induced to seek a liberal education by a conviction that this is the proper way to the work of the gospel ministry, unto which I believed myself called of God."

He was ordained 12 Feb, 1834, and embarked at Boston 21 May, and arrived at Bombay 10 Sept. of the same year. That was 34 years ago. After giving two years to the study of the Marathi language in Bombay, he was stationed at Jalna and resided there till 1842, when the protracted ill health of Mrs. Munger made it necessary for him to go with her to America. They arrived at Salem 10 June 1842. After three and a half years in America, her health having been "measurably restored," as was supposed, they again embarked for India 3 Jan. 1846. He arrived at Bombay alone. She died on board the ship Chicora and was buried in the Southern part of the Indian Ocean. (Lat 37° S. Long 66° E.). He was stationed at Amednuggur or Bhingar till May 1853, and was engaged chiefly in itinerating. Then he visited America the second time—was married to Miss Mary Ely, and returned, reaching Bombay 2 Nov. 1854, the next day after the hurricane. In Jan. 1865 he was stationed at Satara, and remained there till 1866. Mrs. Mary Munger died there, June
1856. During the years 1861 and 1862, he was absent for a visit to America. He was married while there to Mrs. Sarah Paul who has survived him. In 1865, he took charge of the station at Bombay, and thence his "change" came and he went to the higher service 23rd July, 1868.

It was while Br. Munger was stationed at Bhingār that I became intimately acquainted with him. He was then, so much of the time as he was at home between his long tours, an inmate of my family. I first saw him in America in 1845. But our acquaintance fairly commenced in Sept. 1846, when in company with Br. Hume he met us on board the Woodside—as we first anchored in the harbor of Bombay. He was a veteran then. And that was twenty two years ago. The Master has called him away. But the call came after thirty four years of service as a Missionary—a longer term of service than is allowed to most—and he was allowed as he wished, to die at his post, and "lay his bones on the soil of India."

I was saying that we met Bros. Hume and Munger on shipboard. We came on shore and met Br. Allen. We came on to Seroor and met Br. French. We came on to Nuggur and met Bros. Ballantine and Abbott. These six with their families, and Miss Farrar completed the mission circle. They were the second generation in this mission. The founders of the mission and many others who had helped for a time, had all passed away. Hall, and Newell, and Graves, and Nichols, and Frost, and Garrett, and Sampson, and Harvey, having finished their work, had gone to the better land. Nott, and Bardwell, and Stone, and Ramsay, and Read, and Boggs, and Hubbard, and Webster, had finished their work and returned to America. These had all been finally removed from the Mission.

And of the six who were here in 1846, only Br. Abbott is still of us. Allen, and Hume, and French, and Ballantine, and Munger, and Miss Farrar, have all gone to their rest above. "Our Fathers where are they? and the prophets, do they live for ever"? "The elders have ceased from the gates." "The joy of our hearts is ceased." But "Thou O Lord remainest for ever; Thy throne is from generation to generation." "Turn Thou us unto Thee, O Lord, and we shall be turned. Renew our days as of old."

There are different styles of missionary work. And comparisons are often made between the style that gives most time to preaching and the style that gives most time to teaching. My object in referring to these is not to compare these styles of work, or to discuss their merits. "There are diversities of operations, but it is the same God which worketh all in all." In practice, every earnest man has his own way and style—a way that he likes and a style that is somehow appropriate to, as well as
peculiar to, himself. And he does good in his way. Probably he does more good in his way than he would in any other’s way. He can learn from others and improve his own way, but usually by adapting the plans and suggestions of others to his own, in the way of correction or completion.

Br. Munger was a preacher. It was natural for him to preach, and when he would impress his convictions on other minds he would “lift up his voice like a trumpet.” He set a higher value on preaching than on any other department of Christian work. And the missionary especially he thought should “preach the Word.” So, from the beginning to the end of his missionary work he gave himself to the “Ministry of the Word, making oral preaching and the preparation for it, his business. He prized, he advocated,—he practised preaching as the chief duty of a missionary. As far back as 1839 he wrote as follows. “Among our labors preaching should hold the pre-eminence. While we are liable to err in our estimate of the importance of other departments of missionary labor, there is no probability of our overrating the value of preaching Christ crucified. This is undeniably the chief means of effecting the dominion of the kingdom of holiness. To the efficacy of this instrumentality must the Church mainly look for the joyful tidings which shall be communicated by ‘great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever’.”

Br. Munger did not confine his preaching to the Hindus. Everywhere—especially while at Jalna—he gave much time to preaching to Europeans and Indo-Britons. At Jalna he “preached to the Europeans twice on the Sabbath when the chaplain was absent. And he had a regular Wednesday evening meeting for prayer and the exposition of the Word—had a meeting on Friday evening among the Indo-Britons—and Saturday evening eight or ten gentleman and ladies came to his house and spent an hour in the mutual study of the Scriptures.”

This was excessive. He was sent to evangelize the heathen, and he took on himself in addition the work of a chaplain. Of this he wrote. “It is my endeavor to average my duties in such a way that none of these labors shall interfere with my special work as a missionary to the heathen. I must admit, however, that they do consume not a little of my strength.”

His preaching at Jalna was blessed in some cases to the conversion of his hearers, and in others to their spiritual edification. One officer to whom his word became a blessing “was desirous, as a thank-offering to the Lord, of placing in the hands of the American Board, a large sum of money, for the purpose of establishing a new mission at Nāgpūr
which had not then been occupied as a mission station. The Am. Board was not then in a situation to avail itself of this offer, and it was subsequently made to the Free Church of Scotland's mission committee, and the result was the establishment of their Nagpūr Mission."

In later years, while stationed at Bhingar, Br. Munger gave himself entirely to itinerating among the villages, for so much of the year as affords weather suitable for tent life. In this work he was most earnest and laborious. The records of his tours show that he would visit and preach in four, five or six villages every day. The average number of villages he visited during one cold season was more than five a day. Having given directions for forwarding his tent, he would mount his horse at day break and gallop to the first village on his way, preach to those he could collect, and then take the saddle again and gallop to another village. So he would preach in three or four villages, reaching his tent at eleven o'clock. In the afternoon his tent was sent on again at four o'clock, and he would preach at one village on the way, and then at the village where he spent the night. It is not strange that at the end of the cold season he was thoroughly worn and exhausted. In this way he visited the villages from Nuggur to Sholāpur for several successive years. He extended his tours to the N. E. as far as Nāgpūr, and to the South beyond Kolāpur. He was greatly interested in a tour among the Ghonds. Thus he visited and preached in thousands of villages—in some of them but once, and in some of them frequently.

He was disappointed in the tangible results of his itineracy. It was "sowing beside all waters." It was "proclaiming" far and wide, the truth as it is in Jesus. It was not cultivating, nor gathering in the harvest, nor forming churches. But multitudes were told of Christ Jesus. And "thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge, by us in every place."

He learned that his preaching was blessed to some hearers, and he may know of more cases now. When he had reason to think that some poor soul was repentant and really inquiring the way of life, he would travel a long way to visit his village and look him up again and again—and if there seemed reason, bring him with him to his station for fuller instruction. But he was very careful to avoid anything that flavored of pecuniary inducement.

Another work of Br. Munger was the preparation of tracts. At such seasons of the year as do not allow of itinerating, he gave his time and strength to writing Marathi tracts and books; and to such studies, especially of Hindu literature, as he thought would fit him to write for and preach to the heathen. His tracts which have been published, as
"The New Creature," and "Salvation by Jesus Christ," are sermons. They are for sinners in danger of hell and in need of the Savior. In them as in his preaching, he is plain spoken and pointed, almost to a fault. His pungent unsparing attacks on Hinduism, usually awakened heated controversy and often anger and abuse. His earnestness was often mistaken by the Hindus for anger. His favorite tracts were controversial or hortatory.

He distributed a great many tracts, on his tours. He would often come to a village, especially late in the forenoon, when but few of the people were at home. He could not preach to the absent, but he could leave tracts to preach after he had gone. So he scattered them freely.

As the years wore on, his bodily strength diminished, and his nervous difficulties increased. And during his last years at Satara and Bombay, he had to give up itinerancy and content himself with preaching in the chapel and the bazar. Having more time for study and writing he prepared a full "Memoir of Mrs. Mary Ely Munger" in Marathi, and an extended "Comparison between Hinduism and Christianity." He was elaborating and rewriting this latter work when laid aside by his last sickness.

While in America, 1842-45, he prepared a volume in English entitled "The Conquest of India by the Church," and it was published by the "Massachusetts Sabbath School Society." A large part of the book is devoted to the portraiture of Hinduism. I would fain make full extracts. The closing paragraph is as follows. "Such is Hinduism. It is a mighty fortress of Satanic erection. From its foundations to its cloud-capped battlements, its walls are falsehood, impurity and impiety. Its ramparts, bastions, and defences of all kinds are ancient usage, custom, superstitious pride and selfishness. It is garrisoned by hosts of principalities and powers, and wicked spirits, and millions of militant soldiers of the Prince of darkness. It is ruled with strictest discipline and defended with craftiest policy by Satan himself." His thorough study of the Hindu religion in its standard books and from its living advocates led him thus to characterize it, and to show by abundant extracts that his scathing condemnation was well founded.

In the rest of the book he gives a short "View of the operations of the church," "that there may be a just appreciation of the results and present state of this warfare," and then he discusses with great earnestness and many words of exhortation, the importance, the means, and the possibility of the church's conquering India for the Lord. This book is so true to its author that I must extract a few more sentences, so that he who has gone, may again awaken us by his earnest words. He says; —"The church in its earthly aspects and relations embraces the force
of the kingdom of God on Earth. It is the standing army of the Prince of Peace and of the Captain of Salvation. And every legitimate member of the Christian church is Christ's soldier." "The Bible is the armory for the soldiery of Christ. There must every soldier equip himself." "Each one for himself must put on this armour and use it as God requires. He must learn to fight by fighting. The Holy Spirit is the Great Teacher, and therefore every soldier must become the organ of the Spirit. He must read, hear, meditate, study the Bible in the Spirit. He must think, speak, act in the Spirit. He must fight every day, and every hour in the Spirit. He must cry to God for help." "Satan always conquers or is conquered. Resist him in God's armor and the victory is yours. Parley with him and victory is his. Overcome and take the crown is the counsel of the Captain of Salvation."

And again, "As ye pass over the earth from soul to soul, family to family, tribe to tribe, nation to nation, conquering and to conquer, build you fenced cities, fortify strong holds, and put captains in them and stores of victual and of oil and wine. And in every several city put shields and spears and make them exceeding strong. Consecrate all the spoils of conquest to the objects of this warfare. Baptize all into the name of the Captain of Salvation. Upon everything write Holiness to the Lord. Endure hardness as good soldiers of Jesus Christ. Be not dismayed by reason of the multitude and might of your enemies, for the battle is not yours but God's."

And again, "I herewith present you a map of a distant province of Satan's empire. Will you look at it? Will you study it? England has studied the map of India with advantage. She has learned the magnitude of the conquest and its value, and has taken the field with fitting strength. In like manner would we have Christians study the moral map of India. Study it with the hearts of conquerors—with a view to conquest."

In these extracts we see an image of the soldier-spirit of our departed brother. Life was to him a warfare. A tour was a campaign. A meeting with Brahmans was a battle. He "learned to fight by fighting." He did not let his armour or his weapons rust. He fought with Satan for his own soul. He fought to release the prisoners of sin. He fought valiantly the battles of the Lord. He fought believing in the eventual triumph of the kingdom of God over the length and breadth of India and the world. He always had his armor on, or at least his uniform. Br. M. indulged in a blunt style of speaking and a manner that suited the camp rather than the court. Strangers were sometimes repulsed by his rough utterances, and old friends were sometimes troubled by his plainness of speech. We used to think, though it corresponded with his soldier-spirit to "make his mouth like a sharp sword," that it would have corresponded just as well to have made it "like a polished shaft." (Isa. 49:2.)
But under the rough outside there was keen sensitiveness, and poetic taste, and earnest sympathy, that fit occasion would develop, though they were ordinarily hid in his heart. A few besides those who regarded him as their spiritual father, knew of the deep fountains of gentleness and tenderness within his breast, whose sweet waters could well up and flow for their refreshment. His sympathies were easily aroused by hearing of the sorrows and afflictions of others. His eye would fill and glisten, and his powerful voice would acquire a strange sweetness and richness of tone; and he became a prince among the sons of consolation.

He had no children, or the traits that made him a favorite with children when he would unbend for their sake, had been more fully developed. He loved children—always prayed particularly for them—always prayed for them with fervor and pathos.

No one could understand and appreciate Br. Munger, who had not heard him pray. He always prayed fervently, and usually with the yearnings of tenderness. He came to the Mercy Seat with petition, with importunate pleading, with a penitent and weeping soul, with overflowings of love and faith and trust. Then we found our perceptions quickened and our best desires expressed, as he led our devotions with words fitly spoken, that were like apples of gold in pictures of silver fit for presenting before "the Great Master." Then our hearts swelled with sympathetic emotions as the full, sweet, intense, tremulous tones, warm from his heart, fell on our ear and echoed around.

His characteristics fitted Br. Munger to be an Evangelist. They fitted him for preaching in times of revival. They fitted him to do the work of a John the Baptist. They did not fit him to be a pastor. There are men better fitted than he was to build up and repair and conserve the walls of Zion. His proper work was to demolish error—to tear away and destroy the defences of evil; of Hinduism, and of Atheism, and Pantheism, and Nothingism and every other ism that deceives and kills souls. "There are diversities of gifts, but the same Spirit." And that "Spirit divideth to every man severally as He will." “If the whole body were an eye where were the hearing? If the whole body were hearing where were the smelling”? “Are all apostles? Are all prophets? Are all teachers? But covet earnestly the best gifts.”

In this mission work in India, there is abundant opportunity for the exercise of just such gifts as were given to our departed brother. May his mantle fall on worthy successors—on men who have, as he had, a burning fire shut up in their bones and are weary with forbearing—on men who will as he did, "lift up their voice like a trumpet and show the people their transgressions"—on men who will, as he did, "preach the
word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”—on men who can say when need be, “Thou art the man”—on men who will as he did, “fight a good fight, endure afflictions, do the work of evangelists, and make full proof of their ministry.”

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors, and their works do follow them.” Their works do follow them. Br. Munger’s work is not done. “He being dead, yet speaketh.” His testimony is remembered in thousands of villages, “a sweet savor of Christ, in them that are saved and in them that perish, to the one a savor of death unto death, and to the other a savor of life unto life.”

At the moment of death, when the glory dawned on his spiritual vision, now did his bodily eye break through the death-films, and open out, and gaze, and beam, and smile in sympathy with his departing spirit. And now as he looks down from heaven and traces the silver rills of salvation, flowing among the hills and along the plains of India; from fountains that he, while on the earth, unlocked and opened; and that will flow on to bless this people through the years following—how will his eye beam and his voice praise the Master who gave him such a service! How will his heart swell with thankfulness, and his face shine with a brighter glory, as one after another, they shall come and join the throng of the redeemed, who drank of the water of life from the fountains that he opened, and who through his teachings found their Savior, and their God.

“For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

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**CHAPELS AND HOUSES FOR PASTORS NEEDED BY THE INFANT CHURCHES IN THE DAKHAN.**

The American Mission to the Marathás has published an Annual Report for some years, so that the principal matters connected with the formation and growth of the Native Churches in our connection are well-known to those who take an interest in the work and aid it by their contributions and their prayers.

There are some specialities, however, in the present stage of the development of these infant Churches into self-sustaining, independent
institutions, that will be interesting to our friends and that should be made known to the public.

Ten of the Churches at Ahmednuggur and villages within forty miles of it have ordained Native Pastors. Arrangements are being made for the ordination of two others, and the ordination of the thirteenth has been put off, only because there is no house provided or to be had for his residence.

These Pastors were chosen by the Churches, and for their support a large part of the Church members cordially devote a tenth part of their earnings and profits. At the time of their ordination the Churches pledged a tenth of the entire income of those belonging to the Church. Some members have not fulfilled their pledges. In their poverty they put off payment till harvest time, or some expected receipt should enable them to do it more easily; but failed in their expectations. The better plan of giving the consecrated tenth, as the first-fruits from every receipt or gain, has been practised by some with pleasure and success; and will be practised by more hereafter.

In most of these Churches the members are scattered, living in villages that are in many cases several miles away from the Chapel and the Pastor's residence. And if only the male members or the heads of families are counted, the membership is very small, as well as poor. The entire tenth of the members will furnish only about one half of the very moderate salaries of some of these Pastors.

The hope that such Churches will become self-sustaining, is founded on the hope that the blessing of God will not only be continued but vouchsafed in such enlarged measure, that the number of the Church members will be greatly increased, and that those who believe in Christianity but do not think themselves fit for Church membership, will join the congregations and help to sustain the ordinances of the Gospel.

At present the remainder of the salaries of some Pastors is supplied from the Sustentation Fund of "the Union." This fund is made up of the tithes paid by the Pastors and such other contributions as are received by the Union from other sources. The salaries of the others are supplemented by allowances from the funds of the Mission. Every effort is made to lessen the dependence of the Churches on the Mission and to make them rely on their own exertions with the blessing of God for support and growth. And so far as aid is required, it seems desirable that that aid should be administered by "the Union" which is composed of the pastors and a delegate from each church. It is plain that in their present infant state, they must receive help from some quarter. It
should be judiciously afforded—should supplement their efforts when
they have done their utmost. And, so afforded, it will not dwarf the
growth of their ideas and efforts in favor of self-support.

They greatly need help in providing suitable houses for public worship
and dwellings for their Pastors. Of the thirteen Churches that have
settled pastors, or are taking steps towards it, the Ahmednuggur Second,
Seroor, Kolgaw, Rahuri, Gahú, Khokar, Chande and Dedgaw Churches
have the use of rooms that suffice in some sort for chapels and parsonages.
At Kendal there is a house for worship, but none for the pastor. He
now occupies a hired room that the owner will need from the beginning of
1869, and there is not another vacant room in the village. At Panchegaw
a small thatched house affords the two rooms required. But it is found
that the yearly expense of repairing the thatch is a great burden, and the
church is desirous of building a house with an earth roof, the yearly
repairs of which will be very slight. The Sonai Church has neither of
these requisites, but has selected a building spot and made a subscription
in way of preparation for building. The Ahmednuggur First Church
meets in the Mission Chapel, but will have to rent or build a house for
their Pastor. The Pastor elect for the Shingavé Tukái Church would
have been ordained before now if a house could have been obtained for
him to live in.

It should also be stated that the houses, excepting those at Ahmednuggur,
Khokar, and Seroor are unfit. They are low, with flat earth roofs; but this being in accordance with the fashion of the Dakhan, is perhaps
as good a style as any for the villages.

But they are too small. They contain only two rooms, each having a
small door and one or two little unglazed windows that are closed by
shutters. One of these rooms measures fifteen by thirteen feet. It is
used through the week for the school and on the Sabbath for worship.
The other room measures fifteen by nine feet and forms the dwelling of
the Pastor and his family. The sizes given are medium. The rooms
used in some places are larger and in other places smaller. They were
not built in view of a Pastor's needs. There is no attempt anywhere at
giving the pastor a private room for his closet and study. For that he
must follow the example of Nathanael or take advantage of some ravine
in the vicinity. The cooking also is done in the family room, which has
no chimney. The smoke impregnates the clothes of the occupants and
keeps their eyes in a state of irritation that unfit for reading. Such a
building used to cost fifteen years ago, from Rs. 150 to Rs. 200, more or
less, as the materials had to be brought from a less or greater distance.
Prices have risen and now from Rs. 200 to Rs. 250 are required. It will
last many years with very slight repairs, if it is occupied and so saved
from the ravages of white ants.
We think that every Pastor should have at least a small room where he may pray and study in private. And this room should be provided with a glass window, so that he may study in a rainy or windy day. And there should be a separate room for cooking.

The cost of a building, containing a room for religious service, a family room, a cookroom, and a study, all of the most economical proportions, will vary according to the locality from Rs. 300 to Rs. 500. In those places where the two indispensable rooms are already provided, a study and cookroom may be built for Rs. 125 to 200, or perhaps in some places for Rs. 100.

The need for those five buildings that have been specified is pressing, and contributions are respectfully solicited in behalf of the Churches. They are poor, and especially in this time of drought and pecuniary distress, they need aid in building them. Contributions for this object may be sent to Mr. Marutiraw R. Sangale, Treasurer of Building Committee of the Union, American Mission, Ahmednuggur; or to the Rev. A. Hazen, Treasurer of the American Mission, Sholapur; or to the Rev. G. Bowen, Bombay; or to any one of the American Missionaries if it be more convenient.

By direction of the American Mission,

S. B. Fairbank.

Ahmednuggur, 22nd Nov. 1868.

DONATIONS.

The American Mission gratefully acknowledges the following donations received in 1868:

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Rev. S. B. Fairbank........ Ahmednuggur.
Rev. A. Hazen............... Sholapore.
Rev. W. Wood................ Satara.
Rev. L. Bissell............. Ahmednuggur.
Rev. H. J. Bruce........... Rahuri, Ahmednuggur.

Note.—Donations will be thankfully received by either of the above mentioned Missionaries or by the Rev. G. Bowen, Tract House, Bombay. Remittances and orders for the Dnyanodaya may be sent to Mr. Shahn Dajee Kukade, Byculla, Bombay.