REPORT

OF THE

AHMEDNUGGUR MISSION

FOR

1857.

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For 1857.

The past year has been one of great mercy to this Mission. In the commencement of the year Rev. Mr. Fairbank, (who first came to this country in 1846 and labored here some years and subsequently in Bombay), and the Rev. Mr. Dean, joined the Mission. Their wives, the eldest daughters of Rev. Mr. Ballantine and Rev. Mr. Abbott, were born in this country and had not forgotten the language of their early days, and were therefore at once prepared to enter into the work of teaching the ignorant of their own sex the great truths of the word of God. And most heartily did they engage in this blessed work to which they had looked forward for years with great desire. At the same time with these brethren came also Rev. Mr. Harding and Mrs. Harding, who were designated to this Mission, but in consequence of Mr. and Mrs. Hazen's ill health and expected departure for America, were requested to remain for a time at Bombay and labor in the Missionary work there, as God should give them opportunity and ability. In October we were joined by Rev. Mr. Abbott and Mrs. Abbott, who were members of this Mission from 1834 to 1847, and who rejoice in being again allowed to labor for the poor heathen in this land.

Not only these additions, but also the preservation of the lives of all our members through the dangers which surrounded us the past year, and the preservation of all our churches from desolation by the hand of those who wished to destroy the name of
Christian from the land; these things make us feel that we have great cause for gratitude to God for His unceasing mercies. The health of two of the members of the Mission in the early part of the year was seriously affected, but a seasonable change, in the case of both, resulted in restoration to usual strength and efficiency for labor.

The number of Churches connected with the Mission, which at the commencement of the year was seven, was increased by the formation of one new Church at Kolgaum, a colony from the Church at Seroor. Two young men were licensed to preach the Gospel, making the number of licentiates three. Several new places were occupied as outstations during the year. The whole number of persons received to the privileges of Church membership in all our churches was fifty-six, a larger number than in any year before. These are the mercies to be recorded in 1857.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers,) and Churches, as they stood at the close of the year 1857, is as follows:—

1. **Central Field.**—*Station at Ahmednuggur.* Rev. H. Ballantine, Rev. A. Abbott, Rev. S. C. Dean; Mrs. Ballantine, Mrs. Abbott, Mrs. Dean, and Miss Farrar.

   **Native Pastors.** Rev. Huree Ramchunder and Rev. Ramkrishna V. Moduk. **Licentiate,** Mr. Vishnoopunt Karmarkar. **Churches.** Ahmednuggur First, Ahmednuggur Second, and Lonee. **Outstations.** Shendee, Lonee, Wadgaum. Eleven native helpers, two tract colporteurs, and one Bible colporteur, employed at the expense of the Bombay Bible Society. (In this is included the Western Field containing the Lonee Church, which is still under the charge of the Missionary at Ahmednuggur.)

2. **South-Western Field.**—*Station at Seroor.* Rev. L. Bissell and Mrs. Bissell.

   **Licentiate.** Mr. Sidoo Bapoojee. **Church at Seroor.** **Outstations,** Wadgaum and Shirasgaum. Six native helpers.

3. **Southern Field.**—This field is under the charge of Rev. S. C. Dean, who will build a house and reside in some part of the
field as soon as practicable. *Church* at the *outstation* Kolgaum. Three native helpers.

4. **First Northern Field.**—Placed at the close of the year under the charge of Rev. A. Abbott, who will reside in some part of it as soon as accommodations can be provided. *Church* at Shingvay. *Outstations*, Shingvay, Wamborce. Three native helpers.


In all there were in connexion with the Ahmednuggur Mission at the close of 1857, six Missionaries and seven Female Missionaries, two Native Pastors, three Licentiates, forty Native helpers and three Colporteurs. There were also eight Churches, of which the statistics are given in the appendix to this report.

The reports of the operations in the different fields of this Mission follow in order.

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I. **Report of the Central Field; Ahmednuggur Station.**

The great event of the past year has been the military insurrection in Northern India; and a report of our operations in 1857 would be incomplete which did not make some reference to it. We were spared indeed the pain of witnessing any actual mutiny among the military here, or any insurrection among the people, and were thus mercifully preserved from being spectators or victims of such atrocities as were witnessed in Northern India. Still we were not without anxiety. Besides the dangers of mutiny among the native soldiers at this station, repeated reports of gatherings of Rohillas and other predatory bands in the Nizam's territories prepared to make incursions into the districts belonging to the British Government, caused us alarm; and the small number of English soldiers who were available to garrison the Fort at this place, made us feel that our safety depended indeed not on an arm of flesh but upon God alone.
None but He could allay the excitement in the hearts of people around us. Had the Nizam determined to join the rebels, or had Holkar, Scindia and the other native powers of Central India failed in their adherence to the English, the consequences would probably have been fatal to us and disastrous to our Mission operations. But God restrained the wrath of man and we praise him.

In the very commencement of the year, three months before the mutinies commenced, some of our native Christians residing in the neighbouring villages informed us that reports were everywhere prevalent that a large army was coming from the North, to take this country from the English, and all the cultivators were urged to get in their crops as early as possible in order to be prepared for the emergency. We thought nothing of these rumours at the time, but they now only confirm the opinion founded on many other facts recently come to light, that the whole plan of insurrection was arranged beforehand, and that it was a deep-laid scheme to restore the supremacy of the King of Delhi, and to put an end to English power in this land. That these plans were not successful, is owing not to the carefulness or foresight of the Government, or the excellent plans laid to counteract the efforts of the rebels, but only to the mercy of God, who watches over his people and preserves his Church in time of danger, and who we believe has mercy in store for this dark land. He turned the counsel of our adversaries into foolishness. A few native Christians and Missionaries were murdered in Northern India, but even there the great body of converts was preserved. Those who died and many who survived exhibited the greatest constancy in extreme danger, and thus showed that they preferred giving up their life to abandoning their faith. Facts of this kind have recently come to light in great abundance, proving to the whole world that the native Christians whom it has been the fashion in high places to deride and sneer at as unworthy of any confidence, are in fact possessed of strong Christian principle; and thus has been shown to all the value of that religion which we are endeavoring to propagate.

The effect of these troubles was more unhappy on the people residing in Ahmednuggur itself than on those in the rural districts. In this city the minds of men were very much excited. We often heard predictions and threats from natives around us, that our day would soon come, that we should soon be driven out of the city or entirely destroyed, that the first persons to be attacked, should the English Government be put down, would be the Missionaries and the native Christians. There were a few days of great anxiety to us all in August and September. Under these circumstances there was very little hope of doing the heathen around us any good by our instructions; and our street preaching was almost entirely suspended.

These things will be found detailed in the reports of the pastors of the two Churches in this City, and I need not dwell upon them. Suffice it to
say, that during all these troubles, we all remained at our posts in Ahmednuggur, and the regular religious services were carried on without any interruption. The number of conversions in connection with the Churches in the City was not so great as usual, and yet we were not entirely without the evidences of God's presence. Seven persons were received to the privileges of Church membership in the First Church, and two in the Second Church. The dangers through which we were passing, led the Churches to more constant and fervent prayer to God than usual, and the result will, we hope, be seen in increased spiritual blessings bestowed in answer to these prayers. It is possible that the number of conversions will be much greater now among all classes of the native community than before the mutinies commenced. It is asserted in the public papers that such is already the case in Northern India, and it is openly declared that such will probably be the result of what has occurred. May the dark storm which has just passed over India prove indeed the precursor of brighter days to this now benighted land.

It is deserving of notice that the members of the Second Church in Ahmednuggur, although few in number, have determined to contribute at least a portion of their pastor's support. They have this year contributed the sum of Rupees 29. 5as. for this object, besides giving Rupees 36. 3as. at the Monthly Concert for prayer, or Rupees 65. 8as. in all for benevolent objects, which is about Rupees 3. for each member of the Church. The whole amount contributed by our native congregations during the year is 98 Rupees.

The work of education has proceeded the past year in Ahmednuggur on the same system as in former years. The number of young men in the school for catechists has been about twenty. The school for small boys, children of Christian parents, which is a preparatory school to this, has been under the charge of Miss Farrar, and several have advanced from the lower to the higher school during the past year. Miss Farrar has also the charge of a large school of heathen girls, which is supported by English ladies and gentlemen at this station. The school for Christian girls under the charge of Mrs. Ballantine, has numbered about forty pupils. Lectures on Theology and on a portion of the historical parts of the Old Testament were regularly given by Mr. Ballantine from April to October, and were attended by a large company of young men. A class of six also under his instruction pursued the study of the Sanscrit language. Four young men trained in the school for catechists went forth at the close of the year to their work as catechists and teachers in the different fields around. Four young men connected with this school were received into the Church during the year.

Two young native females connected with the Christian girls' school were received to the Church. Four girls connected with this school were married to young men taught in our schools. Three of them are professed-
ly pious, and they married young men employed by the Mission as catechists or teachers. One of these has died since the close of the year, in Dedgaum, leaving a most favorable impression upon all around her as to her own excellent religious character, and as to the joyful, nay, triumphant spirit with which the Christian is enabled to meet death, even though it come suddenly.

Two native catechists who had been pursuing their theological studies for some time were examined by the Mission, and at our meeting in November were licensed to preach the Gospel. The names of these young men are Marootee Raghunath and Vishnoopunt Karmarkar. The former is at present stationed at Newasse in Mr. Fairbank's field. The latter is stationed in Ahmednuggur, where he is pursuing his studies still farther. His influence is very considerable among the people in Ahmednuggur, where he taught a girls' school before becoming a Christian, and succeeded in obtaining, to an unusual degree, the confidence and affection of those whose daughters he instructed. Just before the close of the year he found a house in the south-western part of the City, which was offered to him at a reasonable rent, and at the beginning of this year he went there to reside; and we hope to see some good results from his labors in that part of the City, where hitherto we have found no opportunity of exerting any influence. He was married in November to a young woman who two years ago was a heathen, but her husband to whom she was married when a child, having died, she came here and joined her mother, the wife of the brother of the pastor of the first Church, entered the girls' school, and last year was received to the Church on the profession of her faith.

The translation of Cogswell's Theological Class Book in Marathee was completed during the year and published by the Mission. This translation has been accomplished by the pastor of the second Church in a most admirable manner, and is far in advance of anything that has appeared before in the Marathee language on this subject; and we think it will take its place as a text book with all those in the Mahratta country who are giving instruction in Theology to their native converts.

Besides this work, the translation into Marathee of a work prepared in Sanscrit on the subject of the examination of the claims of different religions, was completed by Mr. Ballantine, and is now being published by the Bombay Tract and Book Society. It exhibits the proofs of the authenticity and genuineness of the Christian Scriptures by quotations from ancient writers, and also the internal evidences that the New Testament is indeed the word of God. The work it is hoped will be extensively useful, as many educated natives are prepared to appreciate the proofs which are there presented.

Several tours were performed the past year by Mr. Ballantine, Mr. Abbott, and Mr. Dean, in different directions around Ahmednuggur. Mr. Barker also made almost daily visits to places in the vicinity of this city.
during the rainy season. Frequent tours were also made by the different native helpers connected with this station, and many heathen received from them some knowledge of the way of salvation through Jesus Christ.

The reports of the native pastors given below present a detailed account of their pastoral labors and of the prosperity of their Churches.

H. BALLANTINE.

Report of the First Church in Ahmednuggur.

In the commencement of the year there were 82 adults in the Church, and seven have been added during the year. Four persons have been dismissed to join other Churches, and two have died, leaving 83 in the Church at the close of the year. Of these 39 are females.

There were 87 baptized children at the commencement of the year. Seven children were baptized, two went with their parents to other Churches and two died, leaving 90 at the end of the year.

Of the seven persons received to this Church, three were children of Christian parents, two were the wives of Christian husbands, and one the husband of a Christian wife; one man also was a relative of a Christian. It will be seen from this that all who have been received to the Church the past year, have been brought under the influence of the truth through their connection with Christians.

Of the members of this Church, six are employed by the Mission as native helpers, five are teachers of Mission schools, and two are colporteurs. One of the native helpers belonging to this Church has gone to Bombay to assist Mr. Harding in his work.

I have preached once and sometimes twice on each Sabbath. Other public services I perform alternately with Ramkrishnapunt. There have been several candidates for admission to the Church, whom I have instructed regularly and examined as to their progress in the knowledge of divine truth. When I have had no duty to perform on Sabbath afternoon, I have gone into the prison or to some other place and preached. I have occasionally given instruction in public places on the streets. For some time a complete stop was put to street preaching on account of the confusion arising from the insurrection, but then on account of these very troubles I have had more opportunities of conversing with people in my own house. I have also occasionally gone and preached in the neighbouring villages.

I would now speak of God’s mercies to this Church in this time of great disturbance throughout India. God has not allowed this Church to suffer the least injury from the insurrection. Although the rebellion first arose in Northern India, yet the shocks of the earthquake were felt even here. The Bheels have risen in this very district and have given much trouble to the Government and to individuals, and some of our Christian Churches were in imminent danger. Yet notwithstanding there was fear that the rebellion would prevail even here, and although in some places in this Presidency the sepoys were on the point of breaking out in open mutiny, and a few regiments or a few men in some
regiments actually mutinied and did some injury, yet not one Church or Mission in this part of the country suffered any molestation.

Some spiritual benefit was realized from these dangers. The people of God were led to earnest self-examination. This work they do not indeed neglect at any time, but especially in times of danger they feel the importance of examining themselves to see whether they are indeed in the faith. There was also deep penitence and self-abasement on the part of the Church before God. They examined themselves and in view of their sins they repented and fasted. Thus in weakness the Church became strong.

The members of the Church felt more sympathy with their brethren in distress. Formerly they had little idea of the places where Christians were to be found in Northern India, and of what they were doing, and they took little interest in hearing about them. But from the time when the mutinies broke out, all have looked with great interest for news from each Mission and its converts, and have rejoiced in glad tidings and mourned over sorrowful tidings from them. And remembering how Christians in former times were called to suffer in the persecutions which they endured, and seeing how Christians now suffer and still continue firm in the faith, they have thought much of the importance of patience under trial.

The members of the Church have also been led by these things to meditate on the Scriptures more than before. Having experience of such dangers as befell David and other holy men mentioned in the Scriptures, who in times of great peril trusted in God, and remained firm and unmoved amidst all the dangers to which they were exposed; they have learned the true meaning and force of those expressions of strong feeling to which they gave utterance, and of the promises of God which sustained them. They have learned to cherish the same feelings of trust and confidence, and to regard those promises as made to them also, and understanding the exceeding value of those promises they have learned to love them more than ever before.

They have been much in prayer. From what has been said it will be understood that the Christians here must have prayed much, for none of the results mentioned above could have been brought about without prayer. It is not necessary to particularize the objects sought for in prayer in these times of danger. It is sufficient to say that besides the spiritual objects already alluded to, we prayed that the English Government and its army might be prospered, and that the mutineers might be completely routed, and peace be everywhere restored. And as we received answers to these prayers, so we engaged in thanksgivings to God for his mercy. These prayers were not only made in private, in the family, and at public worship, but we also met daily in a social circle for some months to pray for this particular object.

In a word the dangers to which Christians in Northern India were exposed, were the means of arousing the members of this Church to life and activity, lest their great enemy should enter into their stronghold and find them unprepared. To prevent this they set themselves to making all necessary repairs and put watchmen on the towers, lest the roaring lion should come and devour any of their number. And just as the Government of this country had lost all confidence in their native regiments, just so the Christians here felt they could no
longer place any confidence in their own natural inclinations and passions, but feeling that their own hearts were "deceitful and desperately wicked," they rested entirely upon the power of God, and taking the whole armor of God whereby they might be able to withstand in the evil day, they prepared themselves for the conflict. Eph. 6:10, 20. And being thus prepared there is reason to believe that had the danger which was feared come upon us, the members of our Church obtaining strength and help from God, would have exhibited the same spiritual courage which primitive Christians exhibited, and which many Christians in India also have manifested in the face of extreme dangers, and would have held fast their faith unto the end, and come off conquerors and more than conquerors in all the trials and dangers which would have come upon them.

In conclusion I beg that our Christian friends would pray for us, that we may grow in grace and increase in numbers, and be enabled to glorify God our Heavenly Father.

HURRBA RAMCHUNDER,
Pastor of First Church,

Report of the Second Church in Ahmednuggur.

At the beginning of the year there were twenty members in this Church, all in good and regular standing, as mentioned in my last Report. During the year two persons have been added to the Church by profession, both of whom are females.

The first is an unmarried daughter of a member of my Church, and is about fourteen years old. She was baptized in childhood when her father united with the Church. From that time she attended the Mission female school here and enjoyed the privilege of the regular instructions of the house of God, and these means seem to have been blessed to her conversion. The other person is a woman originally of the Mahar caste, but recently married to a native Christian, an East Indian connected with the native regiment stationed here. It is not necessary to report the circumstances by which she was led to a knowledge of the truth and brought to take Jesus for her Saviour.

Sawalyaram, a member of this Church, was married on the 19th of June last to Reoobae, a member of the first Church and daughter of Bhagoba a deacon of that Church. Vishnoopunt also, a member of this Church, married on the 28th of November last, Sarzabaee a member of the first Church and a daughter of the wife of the brother of the pastor of that Church. Of these two young women, Reoobae has obtained a dismission from the first Church and joined this Church.

Thus we have had there additions to our Church the past year, two on profession of faith and one by letter. As the number originally in our Church was but small and those who come to hear instruction in our Chapel are very few, we had very little hope that any who come to us for instruction would this year unite with the Church. Of those two or three young men who while remaining Hindoos declared that at some convenient time they would embrace Christianity, we did indeed hope that some one at least would join the Church this year, and we did all we could to encourage them to come forward,
but I am grieved to say that they remain just as they were. Knowing that if they die in their present condition theirs will be a fearful doom, we pray with great earnestness that they may speedily turn to the Lord.

The number of hearers at the regular services in our Chapel has been from ten to forty the past year. Of all those who are connected with the Mission none attend our services except those who are connected with this Church, and several of these are absent from here, and people who are not connected with the Mission, though disposed to come in considerable numbers on particular occasions, will not come every Sabbath. And therefore my chapel, small as it is, often appears empty and desolate. I know not what others may feel about this, but it makes me feel very sad indeed. I wish that I could have many hearers. I desire much that so many hearers may come to this small chapel that we shall speedily have to enlarge it, and through God's blessing the instruction given here may be sanctified to the hearers, that they may turn to the Lord and thus His glory be promoted.

Though my Church is small, yet I rejoice to say that many of its members are so intelligent and so devoted and exemplary, that it gives me only joy to be their pastor, and they incite me to new efforts even as I endeavor to incite them. That is to say, I am often instructed by the piety and the patience which they exhibit. I am happy to say too, that such has been the uniform good conduct of all in the Church that no occasion has occurred for discipline or reproof.

During the past year one very good work has been commenced by our Church members. Some of them thought that although they were few and very poor, and unable to support their Pastor entirely, still they ought not to remain as they have done hitherto, without giving any thing at all for this object. They therefore called a meeting of the Church and explained their views to the brethren, telling them that although they could not give the pastor's whole support yet they ought to give as much as they could. All were pleased with the idea, and each one put down his name with the amount which he thought he could give monthly. The amount is about 4 Rupees per month. Although this is very little, yet it is a good beginning. God grant that this Church may so increase that the time may soon come when it may no longer be necessary for the Mission to support the pastor, but that the Mission may be able to give what it now gives us, to the support of the pastors of other infant Churches which are yet to be formed.

Besides their contributions for this object, this Church has contributed Rupees 36. 13 as. on the first Monday of the month for missionary purposes. The previous year the amount given was Rupees 48. 12 as. but though the sum contributed the past year for this object has been less, yet adding the sum given for the support of the pastor, it will be seen that our Church has been richer in liberality this year than the year before.

No person connected with our Church, whether adult or child, has been removed by death during the year. But in writing this I cannot refrain from mentioning the feelings of anxiety which we had for many days within a few months past. The mutinies which commenced in Northern India in May, extended more and more, and gradually approached our Bombay Presidency, breaking out in Nag-
poor, Mhow, Indore, Neemuch, till at length we began to hear of them in Kolhapoor, Ahmedabad, and other places in this presidency, and we began to fear that there was no garrison of native troops any where in which a mutiny might not occur any day. On this account the native force at this place, which had always made us feel so secure against the approach of robbers and plundering hordes, now became itself the object of fear, and it seemed to us that it would be a matter of joy if there were no native troops here at all. In this time of anxiety the native Cavalry at Aurungabad mutinied. This mutiny was at once put down, and many prisoners were taken by the Government and brought to this place for safe keeping. This became the source of greatly increased alarm. Often we heard reports that bodies of native troops were collecting in the territories of the Nizam, who were intending to come here and release the prisoners and take vengeance on the English. At one time indeed three or four thousand men attacked the English Residency at Hydrabad, and although they were dispersed at once, yet we feared that if such bodies of troops should rise and come to this place, not only the native troops here but also the Hindoos, particularly the Moosulmans of Ahmednuggur would join them and cause great destruction. And should such a calamity occur, we should experience the same cruelty as the Europeans and native Christians in Northern India, where the mutineers killed all of them they could find, and then murdered their wives and children with very great atrocities. And we feared that as their wrath was especially kindled against Missionaries and native Christians, they would injure us more than all others. Many enemies of Christianity also were accustomed to say to us; "Wait a few days and then we shall see how you fare," and we were sure that should such an emergency arise, those persons would do all they could to injure us. In view of all these things we felt that our days on earth were to be very few, and that we had come to the grave's mouth, to the very door of eternity. We never felt the uncertainty of life and the unsatisfying nature of worldly enjoyments, as we did then. We scarcely ever had such impressive views of our own weakness and helplessness and of our dependence on God for deliverance, as we did then. We therefore felt in an unusual degree the necessity of committing our all to God, and of making known all our requests to him with prayers, supplications and thanksgivings. In our daily prayers this was a constant petition that God would avert these evils from us. Still if it were his will that they should come upon us, we prayed that we might be prepared for them, and be enabled to continue stedfast in faith and meet death with joy. Many of the members of both the Churches were accustomed to meet together every day to pray for this object. And God in great mercy heard our prayers and kept us in safety. And not only so, almost all the mutinies and rebellions have been completely put down, and we begin to hope that in a short time peace and security will prevail in all parts of this land, and the work of the Lord will go on even better than before. We praise the Lord for what he has done for us, and we desire that our lives, our bodies and all that we have, which God has thus wonderfully preserved, may be entirely devoted to Him, and that in every way we may glorify Him.

I have engaged in the following kinds of work the past year. I finished the
translation of the Theological Class Book which I commenced the previous year, and it has been published by the Mission. My pastoral duties have been performed as in years past. Every Sabbath I have preached once and sometimes twice. Other public services I have conducted alternately with Hurripunt.

As to my labors in preaching on the streets, I am sorry to say that they have been interrupted even more than they were last year. The reasons for this have been various. Sometimes when I have gone to preach, no persons would attend. Sometimes people would assemble, but they would meet our instructions with taunts and jibes and all kinds of mockery, and very rarely indeed have I had an opportunity of giving instruction in quiet. In view of this fact I have sometimes felt that the time thus spent has been thrown away and that it would be better to spend my time in some more useful manner, and for many days I gave up the work of street preaching. Then after a while I commenced it again, but the mutinies broke out in different places, and when the people here heard of it, they were very much rejoiced and became greatly excited against Christians, and this led them to abuse us still more when we endeavored to preach to them. Sometimes we feared that if they should begin to quarrel with us when we were speaking with them on the subject of religion, and a disturbance should take place, the Government would find fault with us. I felt therefore that it would be better for us at such times of mutiny and rebellion to give the heathen no occasion to quarrel with us, and so again I gave up the work of street preaching. Still I have labored as before and even more than before, to improve the opportunities which I enjoyed of conversing on religious subjects with those who called to see me at my own house, whether acquaintances or strangers.

In these various ways God has permitted me, his ignorant, weak and unprofitable servant, to carry on his work another year, and I feel called upon to praise his name for His goodness, and in view of His numerous and great mercies bestowed upon me the past year, I desire to spend the remainder of my life in serving Him with new resolution and increased zeal. That He may assist me to accomplish this desire, I beg the prayers of Christian friends.

Ramkrishna V. Modak,
Pastor of Second Church.

II. Report of the First Northern Field; including the outstations at Shingvay and Wambooree.

At the beginning of the year the Church at Shingvay numbered nine members. Six persons were received into the Church on profession. One of these was the wife of the Catechist at Shingvay; the others were all converts from heathen families. Two persons quite aged belonging to the Church died during the year, and one was dismissed to join another Church, leaving twelve in the Church at the close of the year. There were eleven baptized children in the Church when the year ended.

Considerable interest in religion was manifested at Wambooree, a large place six miles from Shingvay and fourteen miles from Ahmednuggur. The Mahars there supported a teacher at their own expense, who taught
their children the truths of Christianity as well as the elements of science. 
This teacher had formerly been employed by the Mission, but had been 
dismissed for some misconduct. Having seen the good results of his labors 
there, the Mission took him again into their employment, and as the people 
of Wambooree thought they could not support him any longer, the 
Mission agreed to support him while he continued to teach at that place. 
In November four of the Missionaries here visited Wambooree, and after a 
careful examination, four persons were thought worthy of being received 
into the Church, and they were accordingly baptized. Of these, three are 
young men who received their first impressions of the truth in the school 
there, and we trust they will be prepared, after pursuing a course of study, 
to be employed as catechists or teachers in some of the villages in that 
field. They are interesting young men. We feel greatly rejoiced in seeing 
the new interest which has sprung up in that field, and especially in that 
large town, where formerly it was difficult for us to obtain a hearing. 

I should remark that the disturbances in Northern India seem to have 
had very little influence on the minds of the people in the villages around 
us. Whenever any of our number have had occasion to make a tour in the 
villages, they invariably found the people perfectly quiet, and there was no 
want of disposition to listen to the truth. In fact our work has advanced 
the past year in the villages more than in any former year as will be seen 
from the different reports. 

At the close of 1857, this first Northern field with the Church at Shingvy 
was placed under the charge of Rev. Mr. Abbott.

III. REPORT OF THE WESTERN FIELD, including the Church at Lonee.

The Church at Lonee was formed in November 1856 with only seven 
members. Of these two were removed by death during the year past. 
One of these was the Catechist in charge of the Church, our beloved brother 
Yesooba. He died at Ahmednuggur, December 17, 1857. A brief 
memorial of him has been published in the Dnyancdaya. It is sufficient 
here to say, that from the time of his baptism in 1844 to his death, his con­ 
duct and character were those of a consistent humble Christian. Even the 
heathen loved him, and many shed tears at his death. As his life was 
uniformly marked by honesty, purity, and truth, so his death was that of 
the righteous man. Like Paul he was in a strait betwixt two, feeling that 
to depart and be with Christ was far better than to remain here; but he 
left the matter entirely with God, who saw fit to take him to himself. 
There was great mourning at his burial.

We felt deep regret at the loss sustained by the feeble Church at Lonee, 
and could not but ask with great concern, who would supply his place. 
At present his eldest son is in charge of the Church, and we hope he may 
follow in the footsteps of his father. The whole region around Lonee has 
often been traversed by Yesooba and his brother Bhagooba in their tours
to give instruction, and many there are convinced of the truth of Christianity, and some exhibit a desire to be admitted to the Church. But the harvest remains yet to be reaped, and we hope that the day may soon come when he that sows and he that reaps will rejoice together.

I will add in conclusion, that this the smallest church in the Mission is now the only Church under my pastoral care. As I have been relieved of the care of three large and interesting fields to the North and North-East, I hope to have more time to look after this Western field which has been too much neglected hitherto. It is a promising field, though will probably never be so interesting as the fields in the valley of the Godavery, emphatically the land of promise.

H. Ballantine.

IV. Report of the Second Northern Field; Khokar Station.

The year opened upon us under very favorable auspices. It found me engaged in the delightful work of making tours in the villages that are thickly scattered along the banks of the Godavery. After leaving that river we passed over to the Paira and attended the great annual pilgrimage at Kolhar, where a good opportunity was afforded of making known the truth to a large number. We returned to our station from that tour, and near the end of January received several persons into the Church on profession of their faith.

We had fondly hoped that we should be able to remain in our field until the rains, but much to our disappointment it was otherwise ordered, for on account of Mrs. Barker's health we were obliged to spend the hot season at Mahabaleshwar. By the blessing of a kind Providence, we were permitted to return at the commencement of the rains in our usual health. Now however, another obstacle arose to prevent our reaching home. Between Ahmednuggur and our station are two bridgeless, boatless rivers, which are quite impassable at that season, and besides, the roads thither for a part of the distance lead through a deep black soil.

When the rains should cease we felt sure of being able to reach our chosen field of labor, but we were again disappointed. As the waters subsided, the spirit of insubordination arose among the lawless Bleels, gang robberies were committed at Khokar and in the vicinity; and the end of the year found my family unwilling exiles from our rural home. A single firebrand would have left our chuppered house roofless in a few minutes, and threats were heard which led us to think that desperadoes were designing to injure us in this way.

In company with a native helper I made a tour of a few weeks in that part of the field most distant from the Nizam's dominions, not however without some fears for our safety, since robbers were often in close proximity.
At the beginning of the year the number of members in the Khokar Church was 33. Within the year ten have been received on profession of their faith, and one person excommunicated in 1855, was restored. A man and his wife have been excommunicated for idolatry in marrying a son according to Hindoo rites,—and one member has died, thus leaving the number at the close of the year 41.

At the close of last year there were 59 baptized children. Within the year three have died and six have been baptized, making the present number 62.

All the eleven persons received into the Church are adults and are heads of families. Among them is one who was formerly a Hindoo gosavee, or religious teacher, of the Mahar caste. His name is Harkoooba. He is now about forty years of age and has great influence in this region of country. He commenced exercising his vocation at the early age of fourteen years, and since that time has visited almost every important holy place in Western India. He had made about 400 disciples, among whom were many men high in authority, and had expended more than 200 Rupees for idols and sacred relics. These he has recently sold for a mere trifle, the proceeds helping to eke out a very meagre support. In answer to my inquiries as to how he made disciples, he said it was performed by sprinkling water on the head and thighs, and giving the candidates milk to drink. The candidate for discipleship was also required to make a feast for himself (the gosavee), his attendants, and the people of the village, at an expense varying from thirty to one hundred Rupees. Wherever he went his disciples and hundreds of others bowed at his feet, and treated him with almost divine honor. He once said to me, "In many ways have I deceived my countrymen by inducing them to trust in false gods and even in myself for protection from evil. I have led many of them in an evil way, but now having, as I trust, found the right path, I wish to devote the remainder of my life and all my powers to telling them of a Saviour." He has already entered on this work with commendable zeal. He is diligent in his efforts to learn to read, but he employs much of his time, (though not in Mission service,) in speaking openly for Christ, in consequence of which he is sorely persecuted. The Pateel of his village has threatened to drive him away and would without doubt do so, did he not stand in awe of the authorities. He bears the reproach of the Brahmins of his own village and of his disciples in other places with wonderful meekness, not returning railing for railing. As a result of his labors several persons living near him have begun to inquire what they must do to be saved.

The little time actually spent in labor among the people of my charge and the few who have been admitted to the privileges of the Church, are not a true criterion of the real progress of the work. A recent tour through the field shows that there has been a marked advance within the past year. The Spirit of God has evidently been at work among that
people, giving an increased desire to know the truth. The contrast between this and former years at the pilgrimage at Kolhar was very marked and very gratifying. There was far less excitement than we have ever before known. No doubt this was due in part to the action of Government, who have wisely prohibited the cruel and exciting practice of hook-swinging.

It is also a cause for rejoicing that so many of the people in this field are losing all confidence in Hindooism. In many villages almost the whole Mahar population have ceased to worship idols. The number of inquirers has greatly increased within the year, and at its close many were asking for admission to the Church.

We may derive encouragement from the fact that so large a number desire stated religious instruction. At the close of the year the Mahars in more than twenty villages, nearly all of which are within ten miles of Khokar, were urging us to send them a Christian Catechist or teacher. Parents wish to learn to read, as well as to have their children instructed, and many of them say they will attend an evening school. We have found in our tours, an earnest desire to hear the truth that has greatly surprised us, and often our audiences have listened until we were obliged to cease giving instruction from sheer exhaustion.

Thus is the work growing on our hands, and we long to supply the wants of those who plead so earnestly for the bread of life. The Bible is a sealed book to nearly all of them, since very few can read. They must have the living preacher among them, else they will surely perish. There is only one means by which we can hope to meet their wants, and that is a native agency. We must employ every Christian who is fitted to give instruction, and we need to search out and instruct those who are not prepared but who have a desire to engage in the work. There are some of this latter class who should be placed at once in the school for catechists.

It will be seen from these facts how imperative is the call for funds to carry on these operations. Here are hundreds of men and women asking for themselves and their children instruction concerning the way of salvation. Their cry to us is, “Tell us O Christian, tell us of thy God.”

I cannot close this report without urging those who pray for the prosperity of the cause of Christ in this land, to remember the wants of this people. As a general thing, they are poor, many of them very poor. They are utterly unable to do more than give a little labor with their hands towards building houses for schools and for the teachers to reside in. Will not those who have been blessed with the means, give as the Lord hath prospered them, for this most desirable object?

May the time speedily come when in place of crumbling Hindoo temples and Mahomedan mosques, places for Christian worship shall be found thickly scattered over all this great valley of the Godavery.

W. P. BARKER.
V. Report of the North-Eastern Field; Wadale Station.

On my return from America in the beginning of 1857, the Missionary operations in this part of the Valley of the Godávari, which lies to the Northeast of Ahmednuggur, were put under my care. This region is designated for convenience "the Northeastern Field. The village of Wadale, which is on the Aurangabad road and twenty-six miles Northeast of Ahmednuggur, was selected for the new station early in the year, and measures were at once taken to secure a building spot and then to erect the necessary buildings. India is ever content to delay, and especially in such a year as 1857, when many deemed it rashness for the Missionary to venture into the districts at all, the erection of buildings proved a tedious business. At the end of the year, the walls of unburnt brick were still incomplete and the roof was not begun. The prospect is however that the house will be ready for occupation when the heat of the approaching hot season shall render tent life unhealthy.

Preaching and Tours.—It being impracticable to reside in the districts while the mutinies at the North were rampant, and while they seemed likely to involve this region also, I made frequent visits to this field for preaching and pastoral labors, and found them both pleasant and profitable. I experienced no special difficulties or opposition, and the word seemed to have uncommon power over the minds and hearts of the villagers. On two of these visits I was accompanied by other members of our Mission.

My native helpers have had their regular Sabbath and daily religious services at their respective stations, and have engaged to a considerable extent in visiting villages near by. They have also attended many of those half-secular, half-religious assemblages called yatras. The yatras have not afforded as good opportunities for communicating religious instruction during 1857 as in years before. They have been but thinly attended, as Government has forbidden hook swinging and obscene songs, and other such immoralities, which were in fact the great attractions to the crowds that used to come ostensibly to worship the idol. Very favorable opportunities for the word have been found at weddings, by those assistants who were of the Mahars before conversion. Large companies collect at weddings, and idly wait for hours while the wedding feasts are preparing. The time drags heavily, and the preacher is welcomed by those who care little for the glad tidings he proclaims. Thus we "sow beside all waters."

Native Church at Chande.—The Chande Church was formed in March 1856, and at the beginning of 1857 had sixteen members. In the course of the year, twenty-two were received on profession of their faith and three by letter. None were taken away by death or any other cause. So at the close of the year there was a membership of forty-one. Twenty-nine of these were men. There were at the close of the year twenty-five baptized children of the families of Church members. It is worthy of note that six of those who were received into Church membership on profession of their
faith, were baptized in childhood. I would also direct special attention to the fact that nine persons, of whom one was a female, were received into the communion of the Church, September 20th, before Delhi was entirely in the hands of the English and before any news of the successful attack on it had reached this Presidency; and when the hopes of those favorable to the mutineers were brightest. These converts and those who had previously joined themselves to the people of God, were assured by their neighbors that the consequences of their professing Christ would be speedy martyrdom. Such facts should be collected and published till the last remnant of the skepticism felt by some persons respecting the sincerity of Christian converts in India has melted away.

Chapels.—The Chande Church has met in the school house there till the present time. It is a low, close, inconvenient room, and holds only a part of those who assemble. Those who cannot get in, sit outside where they can hear. I find it very exhausting to preach in such a small crowded room, and I wish to build a small chapel there, with higher walls, and sufficiently large to seat seventy-five persons. By using the cheapest materials such a room could be built for a sum not more than a hundred and fifty Rupees. The school room is in the Maharwada, but the Chapel should be built in a place where all classes of people may come without any unpleasant associations.

There should also be a similar room prepared at Dedgav. In Dedgav there are nine members of the Chande Church residing, as well as some promising inquirers. Dedgav is six miles from Chande, and six miles is a long Sabbath day’s journey. Those living there and in other villages in that direction which are still farther away, usually attend religious services there or at Bhende, and come to Chande only on special occasions. At present a chaudi is used for services. But as the chaudi is public property, they are liable to interruptions which are sometimes unpleasant and over which the Christians have but little control. Other centres as Bhende, Miri, Toke and Tukai’s Shingave, in which places members of the Church reside, are in need of places for worship. But I do not propose to make an effort to put up chapels at any of them this year, unless the necessity for it become too pressing to resist. Were it not for the commercial crisis in America which has diminished the flow of some of the fountains of benevolence, and the unusual demands on the charitable of India, I would ask for help to build them at once.

By the donations of two friends, one hundred and thirty Rupees have been received for building a chapel on the new mission premises here at Wadale. And I am authorized by the mission to put up a cheap building, with a room that will seat seventy-five persons, and a veranda on which others may sit and hear, in case a larger number assemble. This building, to cost not more than two hundred and fifty Rupees, will meet the present exigency. I hope there are those loving the welfare of Zion who will make up the deficiency for this and provide the means for the proposed chapel at Chande.
Education.—There are four common schools under my charge. But I am sorry to say that only one of them has prospered. The poor people have found it necessary to keep their children at work, and two of the schools have been suspended for half the year while the teachers have been employed as catechists. I hope by living here to make the schools more efficient. There is great eagerness in several large villages for schools, but we have no unemployed qualified teachers at present, and want the means of supporting them had we the teachers.

Additions to Native Helpers.—Several young men, members of the Chande Church, are desirous to attend the school for catechists in Ahmednuggur, and might become fit for teachers and catechists in the course of two or three years. But they live by their daily labor, and as some of them have others dependent on them, there is no hope of their becoming fit to help us unless we provide the means of support for them while they are studying. Two Rupees a month support an unmarried, and four Rupees, a married student in that school. The need for additional laborers is so great in all this region, that I feel constrained to ask for help to allow our educating the more promising of these young men. The Mission thought the exigency required us to employ a catechist for Toke, though unprovided with the means of supporting him, and we employed one in October. The Missionary work is a work of faith, and we try to exercise it with reference to these growing responsibilities and calls for labor.

Mr. Maruti Sangale who was previously teacher of the school for catechists at Ahmednuggur, but has since been stationed as a catechist at Newase, pursued his studies there without a teacher, and near the close of the year, after sustaining a creditable examination as to his fitness for the gospel ministry, received licensure. He remains at Newase.

S. B. Fairbank.

VI. Report of the South-Eastern Field; Seroor Station.

During the first half of 1837 the impaired health of myself and other members of my family necessitated our absence from the station. A kind Providence, however, permitted us to return in June in greatly improved health, which has since been continued to us. From the time of our return to Seroor till October the disturbed state of the country made it unwise to attempt any very active efforts, or be out in the villages. But the usual preaching service in town twice on the Sabbath, was continued without interruption during the year. In the absence of the Missionary this is conducted by Siduba the native preacher. He also preaches once each Sabbath when I am present. The last two months of the year I spent mostly in tours through the villages near here, and found the people as quiet and accessible as in past years. There are comparatively few of these villages in which the truth seems to have made such an impression that we can hope for the immediate fruits
of salvation. Yet we recall with deep interest our interviews with the people in many places, the kindness with which we were treated, and the serious attention with which the truth was heard, and trust that time will yet show that some received lasting impressions for good.

At the commencement of the year a native helper was stationed at Shirasgaw, about fifteen miles south of Seroor. Three persons were baptized at that place in October, and five others have been received to the church in Seroor, making an addition of eight persons in all. We have to record with deep humility and grief that two have been excommunicated for apostasy during the year.

In November a church was organized at Kolgaw, twenty miles east of Seroor, including six members from this church, two from the First church at Ahmednuggur,* and one from the church at Shingvay. The Church was put in charge of the native assistant residing there, and the whole of that part of the field has since been committed to the care of Mr. Dean.

A new chapel has been commenced at Seroor, the walls of which are already up, and in connection with it a house for the native pastor who may have charge of the Church. We trust that the influence of the latter will thus be greatly increased, as living among the people he will be brought in daily contact with them, and have more frequent opportunities of urging upon their attention the truths of the Gospel.

Lemuel Bissell.

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* These two though included in the Kolgaw Church were not formally dismissed from their former connection till after the close of the year. Hence in the table the number of members is seven.
APPENDIX.

The following Table exhibits the Statistics of the Native Churches connected with the Ahmednuggur Mission in 1857.

<table>
<thead>
<tr>
<th>Churches</th>
<th>Church members Jan. 1, 1857</th>
<th>Received on Profession</th>
<th>Received by letter</th>
<th>Dismissed to other Churches</th>
<th>Excommunicated</th>
<th>Died</th>
<th>Present number</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Church in Ahmednuggur</td>
<td>82</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>83</td>
<td></td>
<td></td>
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<tr>
<td>Second Church Ditto.</td>
<td>23</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seroor Church</td>
<td>23</td>
<td>8</td>
<td>6</td>
<td>2</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khokar Church</td>
<td>33</td>
<td>11</td>
<td>..</td>
<td>2</td>
<td>1</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Shingva Y Church</td>
<td>9</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanday Church</td>
<td>16</td>
<td>22</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Looee Church</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Koigaum Church</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>195</strong></td>
<td><strong>56</strong></td>
<td><strong>4</strong></td>
<td><strong>7</strong></td>
<td><strong>210</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Donations to the Ahmednuggur Mission in 1857.

- C. E. Fraser Tytler, Esq................................................. 500
- J. Macnee, Esq ................................................................. 10
- G. F. Sheppard, Esq.......................................................... 100
- Major Duncan................................................................. 50
- Mrs. Longson................................................................. 6
- Yohan Prem................................................................. 3
- Dr. J. M. Barnett....................................................... 264
- A. Davidson, Esq............................................................ 50
- Rev. R. F. Colvin......................................................... 120
- J. Hunter, Esq............................................................. 400
- Mr. T. Graham............................................................. 5
- Rev. A. White.............................................................. 10
- J. T. Molesworth, Esq.................................................. 100
- Major Auld................................................................. 50
- Dr. Roome................................................................. 10
- Rev. C. Harding......................................................... 100
- Dr. J. G. Fraser......................................................... 200
- Contributions from native congregations.................. 98

**2076**
ACCOUNT OF YESOoba POWAR.

The following account of a native Catechist connected with the Ahmednug­gur Mission, who died in December, 1857, was prepared by the pastor of the First Church in Ahmednuggur, and will, we have no doubt, be read with interest.

I regret to say that Yesooba Powar, a native assistant in charge of the small church at Lonee, connected with the Ahmednuggur Mission, died on the 17th of December. All who knew him will share in our sorrow at his death. He was a good man and some account of him, I am sure, will interest many.

Yesooba’s early History.

Yesooba was born in Kinhee, a small village twenty miles west of Ahmed­nuggur. Two brothers still survive him; the elder brother is a deacon in the first church in Ahmednuggur, and his younger brother is in the church at Satara. Yesooba was of the Mahar caste, and was accustomed to perform the duties of a village Mahar, and also engaged in the cultivation of the ground with his brothers; but on account of the difficulty of obtaining a sufficient support for all their families from their slender resources, Yesooba went away and engaged in the service of English gentlemen and thus supported his family. He was for some years in the service of Major General Lester at Bombay.

His going to Benares and observance of various religious rites.

It so happened that Yesooba was required to go to Benares in the service of a gentleman who had employed him. As he was a very simple hearted man, and had a great regard for holy men and holy places, and as Benares was in his estimation the chief of all holy places, it can easily be imagined what would be his feelings when without any arrangement on his own part he was brought to that place. Whatever the Brahmans required him to do, that he did, performing all the rites and ceremonies connected with the sacred ablutions there. But he was not satisfied with having bathed in the holy water himself; he was very anxious that the elders of his own family should share in the precious privilege, and how they should obtain it was the question. He determined to carry a load of the holy water on his shoulder, 800 miles, to his native village for this purpose, and although this involved great expense he willingly incurred it. It was necessary for him to wear the yellow clothes worn by pilgrims, and to perform various rites and ceremonies, and endure great hardships in order to accomplish his object, yet all these difficulties he encountered and did what no Mahar ever before had done. On arriving at Ahmed­nuggur, he first went to Shingvay a village fourteen miles distant on the road to Rahooree, and opened the sepulchre of his deceased Gooroo, and bathed his bones with the holy water. He then went to his home in Kinhee, and poured
some of the holy water on his aged mother and his elder brother, giving them the sacred ablation. Then he went to Punderpoor and bathed the god Chokhoba with the holy water. (This god the Mahars are permitted to approach and worship, while they are prohibited from entering the temple and prostrating themselves before the shrine of Vithoba.) And wherever he performed this sacred rite of pouring the holy water on his gooroo, his elders or his god, there he gave presents to the Brahmans, and collecting companies of Gosavees, gave them a feast;—and thus having accomplished the great objects of his pilgrimage to different shrines he returned to his home. Although he was a Mahar yet the people of the villages small and great would fall at his feet, because he had performed the pilgrimage to Benares and had worn the yellow clothes peculiar to the pilgrim. In consequence of his having been to Benares he observed certain rules of diet, and a peculiar mode of preparing his food, which made him live separate from his brothers. He would not eat what any one else had prepared. After bathing he would prepare his fire place while in his wet clothes, and then having cooked his food he would dine by himself. He would eat neither fish nor flesh. He would not use spirits nor the intoxicating preparation of hemp. He had been admitted to see and worship the sacred banyan tree at Allahabad, and he would therefore eat nothing whatever from the banyan leaf, even though it had been prepared by a Brahman. He would not eat from a dish made of Kāsē (bell metal) nor eat the Kashee phul (bottle-gourd), because they had the name of Kashee (Benares). These rules he faithfully observed for twelve years.

His coming to Nuggur.

When his elder brother Bhagoba became a Christian, Yesooba was at Bombay, and was very much grieved to hear that his brother had embraced Christianity. He had opportunity of hearing the gospel at Bombay, but he gave little heed to it. Bhagoba frequently sent him letters urging him to come to Nuggur, but he was very much annoyed at these repeated invitations, as he thought that his brother wanted to make him apostatize from Hindooism like himself. At length Narayan Ramchunder, a Christian brother of Ahmednuggur, went to Bombay on some business and met Yesooba. He gave him much information about his brother Bhagoba and about the Christian religion, and succeeded in removing some of Yesooba’s doubts. Soon after, Yesooba sent his wife and eldest son to Ahmednuggur to the care of Bhagoba, begging him however not to have them baptized. Afterwards hearing that his son was sick at Nuggur he left Bombay to come and see him. When he came here the boys seeing his peculiar ways of preparing and eating his food used to laugh at him; but Bhagoba was constant in prayer that God would cause the light of his gospel to shine into his brother’s heart; and God heard him speedily.
Yesooba's change of heart and embracing Christianity.

God sent his Holy Spirit and made Yesooba a partaker of the new birth. The light of the gospel burst upon his darkened understanding and his eyes were opened, and he saw clearly that his sins had not been washed away and could never be washed away by the waters of the Ganges and other holy rivers, that he needed the washing of regeneration, and that Christ's blood alone could cleanse from all sin. He saw that by wearing the yellow clothes of the pilgrim, no holiness or purity is attained, that his soul needed to be arrayed in the righteousness of Christ. He saw that all his rules of diet, avoiding the use of meat and certain vegetables not injurious to the health, were useless; but that evil thoughts and evil desires and evil works which proceed from the heart and defile the mind and destroy the soul, should be put away; and justice, truth, and love, and all other right feelings and right conduct should be carefully cherished. He saw the folly of trusting in that sinful gooroo who was unable to save himself, and whose bones he washed with the water of the Ganges, and he perceived too, that that idol which he had washed with the same water brought so far with such labor, was no God. He felt that Jesus who shed his blood for us, and who had bathed us, although dead and become like dry bones, with the blood of atonement, and who having risen from the dead ever liveth to make intercession for us, that Jesus was indeed the true gooroo, the true prophet and the true God. Having in his heart genuine hunger and thirst after righteousness, Yesooba saw that hitherto, he had vainly spent his money for bread that satisfieth not, and for water which does not remove thirst, and that Christ who is himself the bread of life and the water of life, had offered him the rich and fat things of salvation, by eating which he would indeed be filled, and that he had opened the fountain of living water, by drinking which his thirst would be assuaged, and it would be in him a well of water springing up unto everlasting life. He now counted as loss all that merit which he had before regarded as great gain, and of which he had been so proud, yea, he cast it away as dung. Rejecting it as a filthy rag, he embraced the righteousness of Christ which is by faith, and that Saviour whom before he despised and treated with contempt, he now regarded as the pearl of great price, as the treasure hidden in a field. The Church of Christ which before he looked upon as defiled and base, he now regarded as holy and dear to God, and on the 6th of October 1844 he joined the church by receiving the holy ordinance of baptism.

His labors in preaching the Gospel.

After Yesooba became a Christian he did not remain idle, but wishing to impart to others that precious treasure which he had found himself, he went about every where preaching the word. All the remainder of his life was spent in this work. He went on tours with different Missionaries and
native preachers for several years, and then for five years he accompanied Mr. Munger on his long tours into those parts of the country where Christ was not known. And when on account of weakness he was unable to travel long stages, he was appointed to the work of a native assistant at Khokar, where he remained three years, preaching the gospel to the people of that place and in the region around. Afterwards when a church was to be established at Lonee, a village twenty miles west of Ahmednuggur, he was appointed to take charge of the church, many of his relatives residing in that vicinity. The church at Lonee was formed Nov. 29, 1856. From that time till his death, he remained there performing his duties with great faithfulness.

Yesooba's Character.

I have no desire to conceal any of Yesooba's faults or to exaggerate his excellencies, but wish to present his character in such a manner that all who read this account may acknowledge it to be a correct description of him. I have accordingly endeavoured to ascertain his faults, but have been unable to discover any worthy of mention. I do not mean to say that he was faultless or perfect, for like other men he had his imperfections, but they were not such as could be particularly pointed out. In many things he imitated Christ and all good men; some of these things I will now speak of.

In giving instruction he was accustomed to preach the simple truth of the gospel. Others often repeat stanzas from the Hindoo poets or from their sacred books, thinking that it adds force or elegance to their addresses, while in fact by thus mingling other things with the word of God they injure rather than promote its efficacy. But Yesooba did nothing of this kind. He preached the pure gospel, using sound speech that cannot be condemned. And though he was not learned, or eloquent, or skilful in bringing forward new proofs of the truth of Christianity, still by his holy life and consistent conduct, he gave the very best proof of the truth of the religion of Christ.

He was very willing to work with his own hands while engaged in the work of instruction. When travelling with a Missionary, he would assist the servants in pitching the tent, in bringing water when necessary, and in various ways. In the places where he was stationed as native assistant, while he was giving instruction to the women, if they were at work in the fields, he would take hold and help them, at the same time continuing to talk to them and endeavouring to direct their minds to the truth. On this account even the heathen women were not annoyed by his coming to give instruction to them, but were rejoiced because they knew he would help them in their work, and they listened to him with pleasure. Thus instead of making others serve him, he imitated Christ in serving others.

Mat. 20: 28.
Very often when giving instruction, if the people listened with interest, he would take no thought about his necessary food, but would do all he could in preaching to the people, and then take what first came to hand to satisfy his wants. His meat was to do the will of his Heavenly Father. John 4:35.

Although Yesooba was a poor man, yet if any hungry or distressed persons came to his house, he would give them enough to eat, although he himself remained without a morsel. At one time all the Mahars of a village had no grain whatever, and they and their families were in great distress. Yesooba went and with his own money purchased grain and gave them. Often when he met a poor man he would throw his own clothing over him, and would say nothing of it when he came home for fear they might be displeased at what he had done. He was so full of kindness that he could not bear to see any one suffering want. He would rather suffer himself. The Mahars are generally careless about the instruction of their children, and sometimes when the Mission has supplied them with a teacher and books they would neglect to send their children to school, and they would not even supply them with writing boards to write their lessons on. In such circumstances Yesooba would supply the writing boards and thus endeavour to promote the education of the Mahar children. Thus his deep poverty abounded to the riches of his liberality. 2 Cor. 8:2. He not only did all he could himself to promote the welfare of others. He endeavored to confer benefits through other persons also. He was accustomed to teach the women connected with the church and with Christian families the Lord's prayer and the ten commandments, and when they had learned them, he interceded with the Missionary's wife and obtained for them some articles of clothing. When he came last from Lonee where he had been teaching the wives of the Christians and other women, he told Madam that they had all learned the prayer and the commandments, and begged that some clothing might be given them, as they were very poor and needy. Being deeply impressed with a sense of God's great mercy towards himself, he treated all who were in distress with great tenderness and sympathy. When the Deputation came here from America, he was stationed at Khokar, and when the Deputation went out there, a Christian boy who had lost both his parents, came to their tent at Wadaley to see them. Yesooba coming up and recognizing him drew him up to him, passing his hand over his face, and exhibiting in every motion so much tenderness that it drew tears from all eyes. The result was that this boy was placed in school, and is now a consistent Christian and preparing to become a catechist.

Many natives who have become Christians, I am sorry to say, feel little concern about paying their debts, and are willing to allow their creditors to lose the whole, thus retaining in this respect the same character which they
had before they became Christians. But Yesooba was entirely different. He utterly abhorred being in debt. He was poor and had occasion at times to run into debt, but he was always very anxious to pay it. He always regarded the saying of our Lord: "It is more blessed to give than to receive." He consequently acted with such uprightness in all his dealings with the heathen and with his Christian brethren that all acknowledged it. Even the enemies of Christians when finding fault with the native members of the church and with the native ministers also, would say of Yesooba when his name was mentioned: "Ah! he is the pure gold. We can say nothing against him."

Yesooba had true love to his Christian brothers and sisters. When he was in Ahmednuggur, he would often go to their houses and see how they were, and if any were sick or in trouble he would labor much to help them. When he went into the villages he would never go without bidding them all good bye, and when he came back, he would always go round and greet them all. If any were sick it was his peculiar province to give them medicine, and to see that all their wants were provided for. Sometimes some were afflicted with painful and even loathsome diseases, and in such cases though no one else would visit the sick, he would go to them and administer medicine to them, binding up their sores and doing every thing according to the directions of the physician. He was so careful about the sick and so particular to follow the directions given, that the native physician gave him very great praise. And at length when his own son Nana fell sick, he took so much pains in attending to his wants that he became very much exhausted, and this was followed by an illness which terminated his life.

Yesooba was very humble and free from pride. He had a deep and abiding impression of God's mercy to him. When he thought of his own meanness and unworthiness, and of God's infinite grace in bringing him into his kingdom, he was often overwhelmed with emotion. In his prayers he would frequently seem to come to the Saviour like the woman which was a sinner, and bathe his feet with his tears. Luke 7:38. When he gave instruction to others he would tell them his own experience, and like Paul would say that God had mercy on him although the chief of sinners. 1 Tim. 1:12-16. In our annual meetings, when he would rise and speak, the thought of God's unspeakable mercy towards one so unworthy as he, would fill him with such emotions that he could not proceed, and the tears streaming from his eyes evinced his gratitude to his blessed Saviour.

His sickness and death.

In consequence of the great labor and care which fell upon him in connection with his sick boy, he was attacked with fever, and though this
did not appear at first to be severe, yet in two or three days he became so weak, that he could not rise from his bed. His friends would urge him to exert himself a little when they were trying to raise him up, and would tell him not to give up entirely to his feelings. Yesooba replied that his strength was all gone, that he desired to depart and be with Christ which was far better. He said to his Christian brethren that he knew not which to choose, that if it was the will of God that he should stay longer and serve him on earth he was willing, but if God desired to remove him he was ready to go and was happy in the thought. The native doctor said to him one day, Yesooba, you have often instructed and exhorted others and now do you fear to die yourself? He replied, No, I am not afraid to die. If it is the will of God, then I am ready to go to him. In saying these things he imitated the example of the apostle Paul. The night before he died, his wife who had been weeping, came to him and said, You are now about to leave me, and whom shall I and these children have to depend upon? Yesooba though very weak replied with great energy, God is your protector, trust in him. Jer. 49: 11. Ps. 68: 5. Having said these his last words to his wife, he took her hand and kissed it with great affection. After he had thus committed her and his children to God, his eldest son seeing that he was approaching his end, asked him what portion of Scripture he should read for him. He replied, the 17th chapter of the Gospel of John. As he read a few verses of this chapter, he asked him a few questions and received from him satisfactory answers. When he read the 4th verse, I have glorified thee on the earth, I have finished the work which thou gavest me to do; Yesooba shook his head and laying his hand on his breast he said, I have finished my work, I have kept the faith. 2 Tim. 4: 6-8. He then asked his son to pray, which he did. After this I went to see him, and finding him very weak indeed, instead of trying to converse with him, I read a portion of Scripture to the company assembled there and led them in prayer, earnestly beseeching that Yesooba might be restored, still that not our will but God's will might be done. Thus we commended him to God. Afterwards Yesooba asked his brother Ehagoba to pray and he did so. These were Yesooba's last words. The people who watched with him continued to put a little water into his mouth all night, and in the morning he breathed his last. On Thursday the 17th of December 1857, at six o'clock in the morning he died, being about 50 years old. When dying he was not at all troubled or distressed, but went to sleep in perfect peace. Christ had taken away the sting of death, therefore he was not afraid to die. 1 Cor. 15: 54-58. Death was to him only the door of entrance into that everlasting rest from all the toils of the world, and he went up to receive the crown of righteousness and to see that Saviour whom, though he had not seen on earth he loved, and to enjoy the happiness of dwelling with him for ever.
And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. 14: 13.

Let me die the death of the righteous and let my last end be like his. Num. 23: 10.

Yesooba has left a wife and four sons to mourn his loss. His eldest son is a Catechist and has now charge of the Lonee church in the place of his father. May the mantle of Yesooba rest upon him. And may the younger sons all choose the way of the Lord, thus following in the footsteps of their parents, and add honor to their father’s good name.

It is our prayer also that the members of the Lonee church may not be discouraged at the loss of their faithful minister, but retain in mind his excellent instructions and follow the path which he pointed out, that so the fruit of Yesooba’s labours may be apparent to all; and may that church be a crown of rejoicing and of glory to him in eternity.

And may God who has removed such a faithful labourer from this Mission, raise up others of like spirit with him to supply his place. And may all of us, the native labourers here, call to mind our deficiencies, and endeavour to grow up to the stature of a perfect man in Christ, and so walk that for us to live may be Christ, and to die may be gain.