



REPORT

OF THE

AHMEDNUGGUR MISSION

FOR

1858.

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BOMBAY:  
PRINTED BY THOMAS GRAHAM.

1859.



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THE Members of the Mission were the same during 1858 as at the close of the previous year. The dangers through which we passed in 1857 were all happily removed; and during the whole of 1858 the health of the Mission families continued to be such as to call for hearty thanksgiving.

The number of the churches connected with the Mission was increased by three, making the whole number eleven. The new churches were formed by dividing the church at Chande into two, and the church at Khokar into three churches. This division of these churches became necessary in consequence of the distance at which the members lived from each other, and especially in consequence of the new interest which sprung up at the particular points where the new churches were organized.

From a table given at the end of the Report, showing the number of admissions into the different churches connected with the Mission, it will be seen that 86 persons were received to the privileges of church membership during the year, that four persons were excommunicated, and three died; leaving the total increase of church members 79, and the number at the end of the year 319. One-fourth of our present number were received within the year past. There were 251 baptized children connected with the churches at the end of the year, of which number 59 were baptized during the year, and two came from another Mission. During the year, 20 of our baptized children were received to the communion of the Church, and 6 died; leaving the total increase 35.

We have given another table at the end of the Report, showing the whole number of persons baptized and received to the Church in this Mission since its establishment in 1831. This table is an interesting one, as it exhibits the results of the past 27 years' labor in this field, so far as they appear in the conversion of the natives. Up to the end of 1854, when the Mission Church was divided into five different Churches, 198 persons had been baptized and received to the Church on the profession of their faith, and six joined us from other Missions (most of them from the American Mission Church, Bombay), making the whole number 204; 8 members removed from the bounds of the Mission, 13 were excommunicated, and 31 died; leaving 152 members, which at the close of 1854 were divided among the five new Churches. Since the commencement of 1855, 204 persons have been received to our Churches, including one from the American Mission Church in Bombay; 8 persons have removed from the bounds of the Mission, 12 have been excommunicated, and 17 have died; leaving the total increase for these four years 167. The whole number received during the 27 years past on profession of faith and from other Missions is 408, of which number 16 have removed from the bounds of this Mission, 25 have been excommunicated and 48 have died, leaving the present number 319.

The whole number of children baptized during the 27 years past is 385, and six have come with their parents from other Missions; total 391. Of these, 12 have removed with their parents from the Mission, 67 have been received to the communion of the Church, and 61 have died, leaving 251 still connected with our Churches. We think it is a very gratifying result that so large a number of baptized children have been received to the Church on the profession of their faith. It shows that God blesses his people in their families, and remembers his covenant to be a God unto them and also to their seed after them. Our efforts have always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with the Churches about one-fifth were baptized in childhood. It will be

noticed that while only 18 baptized children connected themselves with the Church before the end of 1854, 49 have been received during the last four years. This shows how we may hope the Christian Church will grow in this land, wherever it takes root. God will bless the offspring of his people and bestow upon them his Spirit.

Of the whole number of persons received into the Ahmednuggur Mission Churches, 12 were Brahmans and two Parbhoos, and five were children of these, who having been baptized in infancy came forward on arriving at years of discretion and professed their faith in Christ, in all 19 originating from the highest castes ; 31 were from the Koonabee, Malee and other high-caste Hindoos, and two were children of these ; making 52 members of our Churches who had their origin in the higher Hindoo castes ; and five were Moolmans. The remainder originated among the lower Hindoo castes. It will be seen from this, that while the greater portion of our converts originated from the lower castes, nearly 60 have come from the higher classes of the community, who can give us valuable aid in our endeavors to reach those classes, and who are themselves the firstfruits and the pledge of the future harvest which we may expect from even the highest castes.

Sixty-three Christian marriages have been solemnized in this Mission during the past 27 years.

The whole number of Mission laborers connected with this Mission from the first is 16, two of whom labored less than a year, one less than two years, and two less than three years. In all 102 years of labor have been expended upon this field, exclusive of the labors of the ladies of the Mission. Some portion of this time may be reckoned as spent in acquiring the language, so that the number of years of really efficient labor is much less than that given above.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers), and Churches, as they stood at the close of the year 1858, is as follows :—

1. CENTRAL FIELD.—*Station at Ahmednuggur.* Rev. H. Ballantine, Mrs. Ballantine, and Miss Farrar.

*Native Pastors.*—Rev. Haree Ramchunder and Rev. Ramkrishna V. Moduk (temporarily at Bombay). *Licentiate.*—Mr. Vishnoopunt Karmarkar. *Churches.*—Ahmednuggur First, Ahmednuggur Second, and Lonee.—*Outstations.* Lonee, Shendee, Wadgaum. Thirteen native helpers, one tract colporteur, 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, Shirasgaum, and Karegaum. Six native helpers.

3. SOUTHERN FIELD.—*Station* not yet determined. Rev. S. C. Dean and Mrs. Dean. Mr. Dean, though temporarily residing at Ahmednuggur, spends much of his time in making tours in his field.

*Church at the Outstation, Kolgaum.*—Three native helpers and one tract colporteur.

4. FIRST NORTHERN FIELD.—*Station at Rahooree.* Rev. A. Abbott and Mrs. Abbott. Mr. Abbott still resides at Ahmednuggur until a house can be erected at Rahooree, but spends much of his time in tours in his field.

*Churches.*—Shingvay and Gahoo. *Outstations.*—Shingvay, Gahoo, and Wambooree. Six native helpers.

5. SECOND NORTHERN FIELD.—*Station at Khokar.* Rev. W. P. Barker and Mrs. Barker.

*Churches.*—Khokar and Panchegaum. *Outstations.*—Bherda-poor, Panchegaum, Wudaley, Bhokar, Satral, and Astagaum. Ten native helpers.

6. NORTH-EASTERN FIELD.—*Station at Wadale.* Rev. S. B. Fairbank and Mrs. Fairbank.—*Licentiate.* Mr. Maruti R. Sangale. *Churches.*—Chande, Dedgaum. *Outstations.*—Newase, Toke, Sooregaum, Chande, Shingave, Miree, Pimpalgaum, Dedgaum, Bhende, and Hiware. Eleven native helpers.

In all there were in connection with the Ahmednuggur Mission at the close of 1858, six Missionaries and seven female Missionaries, two Native Pastors, three Licentiates, forty-nine Native helpers, three Colporteurs, and eleven Churches.

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

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#### I. REPORT OF THE CENTRAL FIELD; AHMEDNUGGUR STATION.

The mercy of God has been displayed the past year in an unusual number of conversions and admissions to the Church at this station. By referring to the reports of the Pastors given below, it will be seen that twenty persons have professed their faith in Christ during the past year in connection with the two Churches. Of these ten were baptized in childhood; and four more of the baptized children of these Churches connected themselves with Churches in other places. It has been very gratifying indeed to see the religious interest manifested by the children of our Church members. The labour expended in their instruction has been richly rewarded by our covenant-keeping God; and we trust this is but the earnest of what we may hope for in future years from the same class. There has been a good state of religious feeling in the Churches here. The intelligence of the religious awakening in America, which was communicated to our native congregations with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost, and they felt as they never did before, that with the rich effusions of the Spirit, enjoyed as they were in America, they might hope to see the preaching of the Gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer, and in the accounts given at these meetings of the progress of the revival in America, as they came from week to week in the religious newspapers; and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York and Boston and Philadelphia, touched a responsive chord when repeated in our prayer meetings here, and led to more earnest and united supplications for a blessing on our labors. The children of the Church shared in this interest as well as their parents. If there were no other result of these prayer meetings, than the higher state of religious feeling among the members of the Church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God.

But there have been other results. The native brethren have labored more than ever before in private conversations with the heathen around them, and many of those whom they have addressed, have manifested

a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God, and a feeling of regard for those who have become Christians, which have surprised and encouraged us. There are some who are in an inquiring state of mind, of whom we hope to be able to say soon that they have chosen the Lord for their portion. And in regard to the heathen in the villages around Ahmednuggur, we have been struck with the disposition to hear the truth and the readiness to acknowledge the falsity of other religions, which have been evinced by many with whom conversation has been held on the subject. And this not only among the lowest castes but among the higher classes also. We think that there are indications that the Holy Spirit is preparing the way in the hearts of men around us for the more extensive spread of the gospel. And while we see these things, we cannot but feel that they are granted us in answer to prayer, and that they are an encouragement to us to continue instant in prayer, and to accompany our prayers with earnest efforts, and not to faint or be discouraged because we do not at once see all those results which we desire.

We have not been without occasions for grief also. The report of the Pastor of the Second Church presents the case of a man who exhibited great interest in Christianity and a determination to embrace it whatever might be the temporal consequences to himself, and who, in all his conduct while with us, appeared unusually free from all worldly motives, and who had always borne the highest character for truth and honesty, who yet under the influence of his wife was led to abandon his profession and renounce what he knew to be the truth and embrace a lie. We mourn over his fall, but we have known similar cases before, where the influence of a wife and friends was too strong for the feeble faith of the new convert, who was thus led to apostatize from the truth, but in God's own time was brought back again to praise the name of the good Shepherd, who had sought him out when wandering and restored him to the fold. We still hope to see this wandering sheep restored, although he has of his own free will forsaken the fold of the Saviour. If he is indeed one of the Saviour's flock, none shall pluck him out of that Saviour's hands.

The number of young men in the school for catechists and teachers has been about twenty-five. Nearly all of them are professedly pious, and the remainder are children of Christians, some of whom having commenced study young, are the brightest and most advanced scholars in the school. The sum given for the support of each one of those preparing to be teachers and catechists, is from one to two and a half Rupees monthly. When a young man comes in from his village home and brings his wife with him to be instructed, we allow him four Rupees a month. Six boys connected with this school have united with the Church the past year. The school for small boys, which is a preparatory school to this, has been under the charge of Miss Farrar, and has embraced from fifteen to twenty pupils. Several boys have advanced from

this lower to the higher school during the year. Miss Farrar has also the charge of a large school of girls, supported by English ladies and gentlemen at this station.

The school for girls who are children of Christian parents, which is under the charge of Mrs. Ballantine, has numbered about 45 pupils. Seven of these were received to the Church at one time, and one at another time during the year, and five of those who had been instructed in the school and left it during the past year or in the year previous, were received into the Church at other stations.

During the three years past we have sent out nine young men from our school for Catechists, who are now engaged in teaching schools in different parts of our field. The number of girls trained in our girls' school, who have been married to teachers and catechists during the three past years, is ten. Some of these are exerting themselves in behalf of their own sex in the villages where they reside, and are making their influence felt upon the native families around them.

Lectures on Theology were given to a class of young men who prepared essays every two weeks on the subjects discussed in the lectures. Many of these essays were written with great care and are very creditable to the writers. Lectures on the History of the Old Testament and on the connection of the History of the Old and New Testaments as presented in Prideaux's work, were given on four days in the week. These lectures were attended by all the larger boys in the school as well as by the students of Theology. The Sanscrit class pursued the study of the Sanscrit Grammar and read books in easy Sanscrit. These lectures and studies were continued for seven months, from April to October.

The work of editing the *Dnyanodaya*, occupied a great deal of my time during the year. In this work one of the native helpers, Shahoo Dajee, gave me great assistance, nearly all the Marathee articles having been written by him. Almost the whole of the matter in the *Dnyanodaya*, the past year, was entirely original. This paper has now been in existence for seventeen years and has been the means of great good. We could not do without such a paper for our schools and for our native assistants in the villages, to whom it furnishes frequent opportunities of giving instruction to the people of the higher classes. They are often sent for by the principal men of their villages, with the request that they would bring the *Dnyanodaya*, and read it to them. We very much need funds to assist us in sustaining this periodical, so important to us in our work.

Numerous tours were made by the native assistants connected with the station, and two or three short tours by myself and family. Hurripunt went to Satara in the early part of the hot season by the direction of the Mission to assist the brethren there, and returned to us in June. Ramkrishnapunt left us with his family in the latter part of October for

Bombay, his assistance there being considered important to the interests of that station.

The reports of the native Pastors given below, will show more fully the state of the native Churches at this station.

In regard to the Church at Lonee, it need only be remarked, that during the past year three persons have united with the Church there on the profession of their faith. The catechist in charge of that station has made frequent tours in the villages around Lonee, and has met with many interesting incidents, and with some cases of interest in the truth, which we trust will result in conversion.

H. BALLANTINE.

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*Report of the First Church in Ahmednuggur.*

At the commencement of the year there were 83 members in the Church, and 18 were added on the profession of their faith. Eleven were dismissed to other Churches and one died, leaving 89 in the Church at the end of the year. Of these 46 are females.

There were 89 baptized children in the Church at the commencement of the year and nine were baptized during the year; 19 went with their parents to other Churches, 11 joined the Church on the profession of their faith, and 2 died, leaving 76 at the end of the year.

There were five persons remaining suspended from the Church at the close of 1857. Two of these were restored to Church privileges and two more were suspended during 1858.

Of the persons received to the Church seven were daughters and three were sons of native Christian parents, and had therefore been baptized in infancy. Two were wives of Christian husbands, three were relatives of Christians and were brought by their influence to study in the Mission schools here, and while pursuing their studies were led to embrace the truth. One woman was a sister of a former member of the Church long since deceased, and some of her relations with whom she resides here are Christians. One was a poor woman of the Kunbee (cultivator) caste, who was brought to the knowledge of the truth through the instructions of the wife of one of the Missionaries. A young man of the cultivator caste, who belongs to the family of Pateels at Toké, was led by the instructions of a native Catechist stationed there, to embrace Christianity. He had the happiness of bringing his wife and infant child with him when he left Toké, and his parents and a younger brother soon after followed him to Ahmednuggur, where they all put themselves under Christian instruction, and it is to be hoped that they will all follow the elder son in embracing the truth, as they have already broken the shackles of caste. It is

very rare indeed that a convert from the higher castes is thus permitted to bring the members of his own family with him when he embraces Christianity. (This convert properly belongs to the North-Eastern field, but it was more convenient that he should be baptized at Ahmednuggur, and so he is numbered among the converts of the first Church here.)

All these persons were frequently instructed in the principles of Christian truth both by Mr. Ballantine and myself, and after a careful examination of their knowledge of the principles of the Gospel and long observation of their daily life and conduct, they were received to the Church.

Five persons connected with this Church are employed by the Mission as catechists, three are employed as teachers, and two as Tract and Bible colporteurs.

My own labors are as follows. I preach generally once on the Sabbath, and conduct the Church meeting on Friday afternoon and the religious meeting on the first Monday of the month in turn with Ramkrishnapunt. I also generally instruct the candidates for Church membership once a week in the principal truths of Christianity. I also spend an hour every day in the school for catechists, and on Sabbath evenings I hear the stories which the boys and girls of the two schools have prepared from the Bible.

Three months during the past year I spent at Sattara in accordance with the wish of the Mission, giving assistance to the Missionaries there in preaching to the people. I have also spent considerable time in giving instruction to the people in Ahmednuggur and in the villages in its vicinity. I will add a few thoughts suggested by this review of the year that has past.

1st. In regard to the admissions to the Church. During the past year eighteen persons have been received to the Church. This is as many as came into the Church in both 1856 and 1857. And besides these, seven persons were received to the Church on the first Sabbath in 1859, who should be reckoned among the converts of 1858, for it was in 1858 that they determined to embrace Christianity, and indeed the Church decided in 1858 to receive them. Counting these seven members in addition to those received in 1858, the whole number is greater than all received in 1855, 1856, and 1857. And in fact, of all the members received into this Church since I have been its pastor, half have come in within a year. During the past year the mercy of God has been particularly conspicuous in the conversion of the children of members of the Church. In no year before have so many baptized children united with the Church. All the children of some of our families are now enrolled as members of the Church in good and regular standing. On one Sabbath it was indeed a goodly sight to see eight young females of different complexions, and dressed in a variety of styles, and all the children of Christian parents baptized in infancy, standing up before the minister and openly entering into covenant with God and with His Church. There was the daughter of the Missionary who officiated, the daughter of the Pastor.

and the daughters of Catechists connected with the Church, a most interesting company of eight, so interesting that I could not pass at this time without referring to them.

2d. This Church, though large in numbers, is composed generally of very poor persons, who are unable to give much to objects of benevolence. Besides the sum of Rs. 21 contributed on the first Monday of the month for the spread of the Gospel, some members of the Church have made a beginning, during the past year, of giving something for the support of their Pastor and for the support of the poor of the Church. Some of the children of the Church also have contributed each their  $3\frac{1}{4}$  annas for the Mission School Enterprize, and received their certificates, copying the example of the benevolent children of America. We have been much rejoiced to see the interest they have manifested in this work.

3d. During 1857 the Church was much in prayer that the mutinies which had arisen in Northern India might be speedily quelled, and that the churches of God might be saved from injury. During the past year prayer was made that all remains of the mutiny might be destroyed; and prayer meetings were established also to pray for a revival of religion such as was enjoyed in America, and to beseech God that he would send down the rain of his Spirit and make this land like the garden of the Lord in fruitfulness in the plants of holiness and virtue. These meetings have been continued in general without interruption, and the results have been very gratifying. (1) We have thought much of what is said in the Bible respecting the power of the Holy Spirit and the wonderful effects which he produces. (2) We have heard very particularly of the events occurring in America and in other parts of the world in connection with revivals of religion, and the Church has offered very earnest prayer that similar results might be seen here. (3) God has heard our prayers and manifested his favor, thus encouraging us to ask for still greater blessings. He has led to repentance some whose hearts were hardened and with regard to whom we had little hope. He has removed feelings of bitterness existing between members of the Church and has increased their brotherly love. He has also led those who before hated the truth to listen to it with interest and attention and even with delight. And above all a large number of members has joined the Church, and many more are desiring admission. These are the wonderful effects of the descent of the Holy Spirit, and on account of these this Church offers special thanksgiving to God. (4) From this we cherish sanguine hopes in regard to the future. God has given us exceedingly great and precious promises in His word concerning the increase of his Church and the glory of the kingdom of Christ. These are, we know, a sufficient ground of hope in regard to the coming of that glorious time. At the same time it is true that when the Church begins to increase and extend more than usual, the hopes cherished by Christians become more lively. When that which was

formerly a desert land, full of rebellion and wicked pride, and which seemed utterly parched up because there was not a particle of love for God or his religion; when that land becomes all changed and fitted for the sowing of the seed of the gospel; and when the plants of righteousness are seen springing up, and first the blade, then the ear, then the full corn in the ear successively appear, then those who sowed their precious seed weeping, cannot but cherish the joyful hope of quickly reaping the harvest.

HURREE RAMCHUNDER,  
*Pastor of the First Church.*

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*Report of the Second Church in Ahmednuggur.*

At the commencement of 1858 there were 23 members of this Church in good standing, and 12 baptized children. During the year two persons have been baptized and received to the Church on the profession of their faith. I will give some account of these.

The first received was a woman of the Mahar caste, the mother of a young woman received to the Church last year. She is about 60 years of age. She received her first instruction in regard to Christianity from her daughter's husband. And from the time when her daughter began to love the truth, she taught her mother the truths of religion and persuaded her to come and hear instruction on the Sabbath and on other appointed days also. Besides this, she used to come to me once or twice a week for more particular instruction in the doctrines of the Bible. When I first commenced teaching her, her memory was so feeble, that I feared she would remember nothing of what I taught her. When I spoke to her of the doctrine of the Trinity for instance, she understood what I meant without difficulty, but it was a long time before she could repeat the names of the Three Persons in the Godhead. Still she went on learning little by little until she not only understood the doctrines of the Gospel, but could give correct answers to our questions in regard to them. When her faith and conduct appeared to be such as becomes a Christian, she was received to the Church. Her baptism took place on the 6th of June, and from that time her conduct has been such as to adorn her profession, and she has rejoiced in the precious consolations of the religion of Christ.

The other individual received to the Church was Shaik Wullee Mahomed. He is about 60 years of age, and was by birth a Moosalman. He was born in Surat, and from his youth has been employed as a head servant in the houses of English gentlemen, and in their service he visited all parts of the country, till at length he came to Ahmednuggur. Some of the gentlemen whom he has served have been very pious men, who gave him instruction in the truths of Christianity and furnished him religious books to read. He

was by these means convinced that Christianity is true and Mohammedanism false, and he began to think of becoming a Christian. About eleven years ago, being at that time at Poona, he formed the determination to embrace Christianity, but his knowledge of the Scriptures was very slight and his experience of Christian feeling very little, and the Missionary to whom he applied for baptism very properly told him that he could not baptize him then. He, however, informed the Moosalmans of Poona of his purpose to become a Christian, and in consequence of this he suffered great persecution there and at other places also. To avoid this and to retain the favor of his own people, he performed penance and did many other things which his conscience disapproved. He at length determined that whatever might happen, he would publicly embrace the religion of Christ and follow its precepts; and in this determination he left his employment and came to us. There appeared to be no worldly motive whatever for his taking this course. He seemed to be impelled by the simple desire to seek the salvation of his soul, and he continued to exhibit the same spirit as long as he was with us. After remaining with us a few weeks, he obtained a very good knowledge of Scripture truth, and he endeavored to conform his conduct to the word of God. In about a month after he came to us, being convinced of his having sincerely repented of sin and believed on the Lord Jesus Christ, we yielded to his urgent request and received him to the Church. He was baptized on the 3rd of October and seemed very much rejoiced that he had at last been admitted into the Church of Christ. When his wife, who resided in Bombay, heard of his having embraced Christianity, she came to Ahmednuggur, and by her entreaties and tears persuaded him to return with her to Bombay. When they reached there, it was found that she had prevailed upon him to abandon his new faith and to declare himself a Moosalman. In view of this I am exceedingly distressed, but I still cherish the hope that although he has fallen he will rise again.

During the past year two persons have been suspended from the Church in consequence of unworthy conduct. Knowing that God has inflicted these chastisements upon us for our good, and that unless we make a proper improvement of these afflictions, he will see it to be necessary to send upon us still further affliction, we endeavor to be humble before him, and very earnestly pray that he would bind the wounds which he has made, and grant this Church health and increase.

Two persons, a man and his wife, have been dismissed by letter to join the Dedgaum church, and two persons have been received by letter from the First Church. The number of members in our church at the end of the year was 25. During the year five children received baptism, and one of our baptized children was received into the Khokar Church on the profession of her faith, leaving 16 children in this Church at the end of the year.

An interesting young man has frequently attended our public worship the

past year, and has appeared disposed to embrace Christianity, but he is still afraid to give up the world for Christ's sake.

Our audience at our Chapel on the Sabbath has been from 15 to 50, and sometimes on particular occasions it has been as high as 60. But generally only 20 or 30 attend the services.

The members of my Church commenced last year the work of raising a portion of my support, and this year they have continued their contributions for this object and raised altogether  $18\frac{1}{2}$  Rupees. On the first Monday of the month their contributions for the spread of the gospel have amounted to  $31\frac{1}{2}$  Rupees. The sum of these two contributions is less than that of last year's contributions, while it should have been more; but some of the members of our Church have united with other Churches, some have gone to reside in other places, and some have been unable to give much in consequence of being afflicted with long continued illness, and being not therefore in the receipt of their usual income. From these causes the deficiency has arisen.

Having heard of the revival of religion in America, daily prayer meetings were commenced here also to pray for a similar revival among us. In these meetings the brethren of the two Churches have been accustomed to meet together and pray with great earnestness and warm interest for the effusion of the Spirit. We have not seen very much fruit of these meetings as yet, but we are sure that in God's own good time we shall see blessed results, and in this hope these meetings are still continued.

During the past year the details of my pastoral labors were the same as in the previous year, and so I need not repeat them. I will only mention what changes have occurred in my work. As the Bombay Mission needed much the assistance of a native pastor, the Ahmednuggur Mission decided that I should come here for six months. In accordance with this decision I left Ahmednuggur with my family, and on the 25th of October arrived at Bombay. I felt that it would be a great trial for me to leave my dear Church for so long a period as six months and come to Bombay, and especially when I saw how painful it was to the members of my Church to have me leave them for so long a time. But when we reflected that such a dear brother as Vishnoopunt was appointed to take charge of my Church, and Mr. Ballantine was at hand to help him in that work, and that my work in Bombay would be to preach the Gospel, both the members of my Church and myself acquiesced in the arrangement. And since I came to Bombay I have been much rejoiced in the opportunities which I have enjoyed of attending some of the numerous religious meetings held here, and especially of preaching every Sabbath in the Mission Chapel, and several times in the week proclaiming the Gospel to hundreds of people in the streets. Still I have an ardent desire to return to my own field and labor there in my own dear Church and in that district. And besides the climate here does not agree with me, and it will be very pleasant to me indeed, when I have fulfilled the time for

which I was sent here, to return to my former work. But I should not be tenacious of remaining in any particular place or doing any particular kind of work. Rather I would say, let me be ready to go and stay in the place and do the work which the Lord shall point out. My great desire is that as God has thus far permitted me, his unworthy servant, to labor in his vineyard, so he would continue to allow me to pursue my labors and with greater efficiency than ever before, and I pray that he would give me strength and understanding and grant me opportunities also for laboring for him, that his name may be glorified through me.

RAMKRISHNA V. MODAK,  
*Pastor of the Second Church.*

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## II. REPORT OF THE SOUTH-WESTERN FIELD; SEROOR STATION.

In reviewing the past year, it is with gratitude that I record the goodness of God in granting us uninterrupted health, and the ability to continue our labors during the entire year. Our Native Christians also have been spared. Only one death has occurred in connection with our church—that of an infant son of one of its members.

*The Church.*—There has been but one adult received to the Church on profession of faith during the year. This was a wife of a member of the Church. It has been our sad duty to excommunicate two, who openly renounced Christianity. One of these has confessed his sin and folly, and professes penitence, and we are not without hope that he may be restored. The conduct of some others has been disorderly, and given us much sorrow. On the other hand, there seems more interest than usual in the better part of the church, and a determination to make a faithful use of the means of grace in the belief that God will not suffer his word to be preached in vain. Two weekly prayer meetings have been sustained since the first of May, held in the evening, because that was the time when most were at liberty to attend. One of these is held at the house of Siduba, the native preacher, and the other at the school-house among the Mahars. In the latter place, from ten to twenty of the people living near are often present.

*The Chapel.*—One of the most interesting facts in connection with the operations of the past year is the completion of the Chapel referred to in last year's report. This was opened for public services on the first Sabbath in June. It is in a favorable locality for collecting a congregation, and will seat 200 persons; in the same yard with the Chapel, is the house of the Native Assistant, who has charge of the Church. This is now occupied by Siduba, who, Providence favoring, will be ordained as pastor of the Church during the ensuing year.

There was for some time an increased attendance at the new Chapel on the Sabbath, but various reasons have contributed to prevent the continuance

of this. One is the departure of the troops from this place, as some of the camp-followers were regular attendants at our Chapel. The great cause, however, is a want of interest in the truth, and a fear of being thought favorable to Christianity, which is so unpopular among the higher classes.

*Tours.*—Both myself and native helpers have made frequent tours in the villages near this, and have found encouraging evidence that the word has not been preached in vain. A knowledge of the truth is spreading. The bitter hatred which we encountered a few years ago, has in many places disappeared, and we are received as friends. The message we deliver is acknowledged to be the word of God, though not believed from the heart. On the part of some there seems a more earnest apprehension of the obligation which the truth imposes upon those who hear it. One man whom I asked of his spiritual state, extending his arms in opposite directions, replied, "I have hold of both yet;" meaning that he acknowledged the one true God, but still held on to the world. This perhaps represents the true state of hundreds in this field. They have no confidence in Hinduism, but have not courage and faith in God enough to lead them to break the bonds of caste and their connection with the heathen world.

At its meeting in the early part of November, the Mission decided to occupy Tallegáv, a large village 18 miles S. W. of Seroor. Dhonduba, a native assistant who has been at Bombay the past year, was designated to this out-station, and in December left Bombay to enter upon his work. Tallegáv has been visited by myself and those under my care many times during the past three or four years, and the people there appear friendly and accessible to the truth.

*Schools.*—One school has been kept up in the Mahar part of the town most of the year. The attendance has not been uniform, varying from ten to thirty. A second school was opened in a near village in November, but those attending it are young men, who can find time for study only in the evening. In many villages a Christian teacher would be well received, and would easily collect a dozen children into a school, but the teachers are wanting.

Instead of the daily morning service in my own compound, I have proposed to the few families residing here to have family prayers at their own houses. This has the advantage of securing the attendance of all the members of the family, whereas the females were often absent from the public service. It is not interrupted by my absence from the station. The bell rings at the appointed time, and if any one has work he is released from it for half an hour. When at home I often go to the house of some one of the families and have worship with them. This gives an opportunity for conversation with any members of the family who are not Christians, or for counsel in regard to any particular duty.

This record contains little of that news most cheering to the heart of a Missionary—that of souls converted and gathered into the Church of Christ.

Nought but the Spirit of God can reach the hearts of men. We feel more and more the need of earnest prayer for this. We trust the way of the Lord is being prepared. Truth is the Spirit's sword, and this truth is becoming widely known. In his own appointed time He shall come, whose right it is, and reign in the hearts of all.

LEMUEL BISSELL.

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### III. REPORT OF THE SOUTHERN FIELD.

On the first of January 1858, the Missionary operations in this part of the Ahmednuggur Mission, which lies south of Ahmednuggur, were placed under my care.

In past years there has not been so much Missionary labor here as in some other parts of the Mission field. Occasional tours were made by Missionaries, and a Catechist and School-teacher were stationed at Kolgáv, a village about twenty miles south of Ahmednuggur. A small Church was organized at Kolgáv in November 1857.

During the past year two Catechists, and for ten months, a Colporteur, have been employed. I have also had the assistance of another Catechist for the past few weeks. A small school of twelve pupils has been in operation at Kolgáv.

Early in the year, Ranjangav, a village eighteen miles from Ahmednuggur, was selected as the most desirable place for my residence, and efforts were made to secure a building spot, but they were not successful.

Most of the first three months of the year I spent in touring with my family. At the close of the rains in October we spent three or four weeks at Kolgáv, where the Church is. Here I daily held evening meetings in the school house, which were regularly attended by twenty or thirty men. Others were occasionally present. One man was received into the Church on profession of his faith, and some others expressed the hope that they had given their hearts to the Saviour. The last two months of the year we spent in touring.

During the year I have preached in eighty villages, and in some of them several times. My assistants have visited more than three hundred.

We have been treated with great kindness wherever we have gone, and usually have had large and attentive audiences. This is especially the case among the cultivators of the soil. In many of the smaller villages the people listen with great interest, and usually say, "All that you say is true." In a few instances I have seen the eye moisten as I have spoken of the guilt of the sinner and Christ's love in dying for him. Our assistants find the same interest exhibited when we are not with them. One who has been about in some of these same villages for three or four years is surprised, and says he never saw so much interest manifested before. The assistants have several times talked till long after midnight, the people all listening and unwilling

to let them go, saying, "Tell us more about your religion before you go." On one occasion, as the catechist left, every man of the village arose and followed him a long way, asking questions and listening to his remarks. Finally they persuaded him to sit down and tell them more about the Christian religion. And there, a mile from any village or dwelling, they sat and listened to the story of the cross till after midnight. The interest exhibited is the more strange because these are the *village* people, and the catechists were formerly *Muhars*, the despised outcasts.

Mrs. Dean finds ready access to the women, and often has more than a hundred attentive listeners around her.

The Lord is evidently opening the hearts of this people to receive the Gospel, and will not the children of God send it to them?

Should I spend only one day in each village of my field, there would not be days enough in the year for me to visit all these villages. And for hundreds of miles to the south and east of me there is no one to tell the people the way of salvation.

S. C. DEAN.

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#### IV. REPORT OF THE FIRST NORTHERN FIELD.

The First Northern Field, which has been assigned to me, lies mostly in the Rahooree Talooka, but its boundaries have not yet been accurately defined. It has the town of Rahooree for its centre, and contains some sixty villages. The larger portion of this field is easy of access, except in the rainy season. The western part, however, is broken, abounding in hills and deep ravines, and can be reached only on foot or horseback. The villages are small and in a dilapidated condition, and the inhabitants poor. The two largest villages are Rahooree and Wambooree, the former containing some 3,500, and the latter about 5,000 inhabitants. A large number of these villages are situated on the Moola, a small river which passes through this field from the S. W. to N. E. A good and substantial road from Ahmednuggur passes through this district in a northerly direction, rendering a few of the villages accessible even in the rainy season.

*Native Assistants.*—To aid in cultivating this field I have had for a part of the year five native assistants, three of them having been employed half of the year either in teaching or attending school. These assistants, by their exemplary lives and interest in their work, have given general satisfaction, but most of them are far from being efficient helpers.

*Schools.*—I have had nominally two schools under my care, but owing to caste prejudices, only children of the lower castes would attend, and the parents of this class very seldom being able to read themselves, take but little interest in the education of their children. The prejudice against Christian schools is nothing in comparison to the prejudice against the mingling of different castes in a school. I am persuaded we might have good schools

embracing children of all classes, if we had good Christian teachers, originally from the higher castes. Although caste among Christians is not recognized in the Church, it is recognized out of the Church by the Hindoos. These prejudices would doubtless gradually wear away if our teachers had better education. Were it not for the importance of giving instruction to the children of Christians, I should not attempt to carry on any school operations till supplied with a different class of teachers. There is only one Government school in my field, and no native schools where any of the Christian families reside. Consequently schools must be provided for these children, or they must grow up in ignorance. The school teachers do not confine their labors to their schools, but conduct daily religious exercises of Scripture reading and prayer, where all are invited to attend.

*Tours.*—Something has been done in the way of touring the past year. The assistants have visited nearly all, if not all, of the villages in this district at least three times, and many of these villages have been visited quite often during the year, and in this way very much precious seed has been sown. These assistants have generally been well treated, and are often listened to with respect by the high caste people.

During the past year I have personally visited the larger part of my field twice, besides touring in another direction about a month. During the hot season and rains, frequent visits were made to the more accessible villages in this district and the villages near Ahmednuggur. On all these tours the people generally gave respectful attention, and often manifested a good deal of interest in the religious subjects discussed, and urgent requests were made that they might soon be visited again. A large proportion of the people are ready to acknowledge the truth of Christianity, and express the belief that they all shall soon become Christians, and this hopeful state of things usually lasts as long as the Missionary is with them. There are, however, instances, and with gratitude I would record it, where these impressions have been permanent, and have resulted in hopeful conversions.

During the last two months of the year I have visited different villages with my family, which has opened to me almost a new field of effort. The Missionary's wife is invited to the houses of the Brahmans and the most respectable of other castes. Such visits will, I trust, do much to undermine the prejudices of the females of these families, and give them views of divine truth, which will show them their own wretched moral condition. Some most gratifying instances have already become apparent where the prejudices of caste and custom have given way in consequence of this direct influence upon these secluded females. Such labors furnish the Missionary with opportunities of giving instruction to otherwise inaccessible portions of the community. Our plan has been to spend a week or two weeks, and in some instances a longer time in one place, at the same time making repeated visits to the near villages. The object of this plan is to render the impressions made by the truth more permanent and to give the people an oppor-

tunity of becoming personally acquainted with us, that they may feel assured of the interest we take in their welfare. We are hopeful as to the best results from such a plan.

*Churches.*—There are two Churches under my charge: one at Shingvay organized in 1855, and containing twenty members, eight of whom were received the past year, including one by letter. Connected with this Church are fifteen baptized children. The efficiency of this Church is very much impaired, not only because the members belong to different towns, but because so many are away from the towns where they belong.

The other Church at Gahoo was organized May 29th of the past year, consisting of five members from the Khokar church, since which time there have been six additions of adults and four children baptized. All the members of these churches have, so far as is known, lived exemplary lives. There has been no case of discipline in either Church during the past year. We are in great want of a chapel at Gahoo and also at Wambooree.

*Conversions.*—Some of the conversions that have taken place the past year have been interesting. On returning to this country we found one old woman of the Koonbee caste, who was formerly acquainted with us. She was in almost a starving condition. As soon as she heard of our arrival, she thought of her better days, and resolved that she would no longer abandon herself to despair. Like the poor prodigal she returned to us, wept over her sins, and promised that she would now seek the salvation of her soul in earnest. She came daily for religious instruction, and soon professed to have found peace of mind in believing on Christ, and has now for about a year exhibited a humble and Christian spirit. Some months ago she united with the First Church at Ahmednuggur.

Some who have been received to the Church were very ignorant of Bible truth, but they exhibited such a Christian spirit and such faith in Christ that they were admitted without a dissenting voice. One woman, during her examination as a candidate, could hardly answer a question that was proposed to her. This was partly owing to her embarrassment. At last she said, "I cannot answer your questions, I don't know anything, but I know that Jesus Christ is my Saviour, and I will never forsake him." The development of her Christian character has since been very satisfactory.

One man and his wife were received into the church of Gahoo from a village about ten miles distant. As they were leaving for their village, they expressed their fear that they would be greatly persecuted, and desired the prayers of God's people in their behalf. Their fears were realized. They came to me after a few weeks to tell of their trials, the greatest of which was that they were not allowed to have family worship. He is one of seven brothers, who were all married, and among them all there was a large number of children. They all lived in one room, and the brothers were unwilling to have prayers in their house. It was suggested that they might perhaps find some out-house where they might retire for prayer. They replied,

"there is no such place, but we can sometimes go out and kneel upon the ground, but now in the rains the ground is generally very muddy." His brothers have now ceased to persecute him. He is permitted to have family worship, and finds a listening crowd around him while he reads the word of God and seeks for heavenly blessings from their common Father. Visiting his village a short time ago, I was gratified to find that his Christian influence extended beyond his family circle. The people in his village testified to his upright and consistent conduct. This man, with his brothers and friends, have earnestly petitioned for a school, and to remove all obstacles in the way, they went to work and built a school-house at their own expense with the exception of three or four Rupees.

*Inquirers.*—In personal tours and those made by my assistants we frequently meet with those who express their belief in Christianity and desire to know more of the truth. Their address is taken, and special pains are taken to meet them often and to instruct them more fully in the doctrines of the Bible. I have at the present time about seventy names upon this list. Some few of these we hope soon to receive to the Church. In regard to many of them there is no evidence of any thing more than a theoretical belief that Christianity is true.

*Mission Station.*—The town of Rahooree has been selected for our location, and a piece of ground has been secured for a building site. Great difficulty has been experienced in securing this land. Almost a year of negotiation was required before legal possession could be obtained. A full history of these negotiations would furnish striking illustrations of Hindoo character and Hindoo prejudice.

With a residence at this station, and the increased facilities it will furnish for Missionary labor, I cannot but look hopefully upon this field. At the same time I would ever remember that all human labor will be in vain without the aid of the Holy Spirit.

A. ABBOTT.

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#### V.—REPORT OF THE SECOND NORTHERN FIELD; KHOKAR STATION.

In presenting the Report of this field for 1858, I wish first of all to invite our personal friends and the friends of Missions to unite their thanksgiving with ours for God's distinguishing goodness to us, to our Native helpers, and the Church during the past year. He has granted us good health; has permitted us to prosecute our labors with very little interruption; and has preserved us not only from danger, but also from the fear of dangers, to which allusion was made in our last Report. A goodly number have, by His blessing, been added to the Church, while none have been removed by death; and in many respects the past year has been one of great prosperity.

I would mention two things as furnishing occasion for special gratitude, viz. Our having been able to remove, with all our effects, to the Station, so that our delightful rural residence has become, in reality as well as in name, our *home*; and the commencement, under favorable auspices, of village occupation during the rainy season.

This has been a question of doubtful issue for more than 15 years; and when, in 1854, it was decided to commence a station beyond the bridgeless Paira, and at a distance of several miles from a good road, it was left optional with the occupants to spend the rains in Ahmednuggur. We have felt under the necessity of availing ourselves of this privilege until the present year, when in the month of August, there being a break in the monsoon, I went to Ahmednuggur and removed my family hither, crossing the Paira at Newasse, by a rather tedious but safe process. Having a somewhat elevated and very salubrious location, we have not suffered on the score of health, and have found the difficulty of getting our customary bi-weekly store of supplies from Ahmednuggur much less than we had anticipated.

The ability to remain at the Station during the monsoon, is a matter of great importance in reference to the progress of our work, since that is, for the majority of our rural population, the most favorable period of the year for spiritual seed-sowing, and, it may yet be found, for in-gathering also. At that season the cultivators are occasionally at leisure for days in succession, and on visiting villages at such times, we have been asked more than once to remain *the whole day* and give instruction. Not one in 500 of the Koonbees (if we include the women) can read, and when the rains fall, time hangs heavily on their hands, and they are, as we have found, glad to see and hear us. It is therefore with great joy that we are able to report the probable *permanent* occupation of our village home.

*Tours.*—Located as we are in the midst of a scattered village population, the work of itinerating becomes the first in point of importance, and, we think also, of promise. Few except Christians and inquirers, will come to us regularly for instruction, and nearly all of these, who live at a distance, cannot conveniently come if they would. If we would meet the people we must go to them, and we therefore feel it incumbent on us to spend a large part of our time in going from village to village, and, so far as we can, from house to house.

Nearly all the tours of the past year have been performed without my family, who were compelled, by the unsettled state of the country, to remain several months in Ahmednuggur. The first six weeks of the year were employed, in company with two helpers, in visiting the more distant villages, some of which are 20 miles from the station. We preached the Word in nearly 60 villages, and spent three days at the great annual pilgrimage and bazar at Kolhar, where good opportunities were afforded for making known the truth. That gathering was much smaller than usual, for men dared not at that time leave their families and houses unprotected, and vendors feared

to venture from home with their wares. We found more of a lawless and insolent spirit among the people than we have before met with, and in two or three instances my assistants and myself were shamefully abused. As a general thing, however, we were cordially received, and at many of our gatherings the Spirit of God was evidently present to impress the hearts of those who heard the truth. Some of those occasions neither they nor we shall ever forget.

In the hot season, when tent-life was not practicable, I adopted the plan of visiting the villages from six to eight miles distant, in the following economical, and, as I found, healthful method. I left home at 4 P. M. or at such time as to enable me to reach my place of destination about sunset—partook of my evening meal after arriving—met the people for an hour and a half or two hours at the public rest-houses, private houses, or in the open air—slept in my cart and returned home early in the morning, occasionally meeting audiences by the way at intermediate villages. The expense of conveyance was from 8 to 10 annas per day. This seems to be about the only practicable mode of itinerating in the hot season, until we have a larger number of Chapels built, that may shelter us from the heat for a few hours in the day.

It is very desirable to visit the same place repeatedly, and, if possible, steadily, to become intimately acquainted with the people, and to show by familiar intercourse that we feel an interest in their welfare. It is well to meet the trader at his shop, the mechanic at his shop, the farmer in his field or threshing floor, and the shepherd at his sheep-fold, and to converse freely with each in regard to his labor, his trials and his grievances. Having met them on terms of friendship and intimacy, we have found that those even who opposed would generally consent, at our invitation, to come and hear the truth; and that those who had been accustomed to regard "Sahab" as a sort of unapproachable being, would freely make known their difficulties, and listen attentively to instruction.

Having no "made" roads, we are of course prevented from going to any great distance from home during the rains, but there have been only a few days in which I have not been able, either in a bullock cart or on foot, to reach some one of the eight villages that lie within four miles of us.

*Churches.*—The church at Khokar has been greatly blest during the past year. Two churches have been formed from this, so that our single band has become three. In May, five persons received letters of dismission to form a church at Gahoo (which is under the charge of Mr. Abbott), and in December seven were dismissed to form a church at Panhegaum. Within the year 23 have been added to the Khokar Church by profession, and 5 by letter, and 14 children have been baptized.

There has been a growing spirit of prayer on the part of christians that has given us much encouragement.

It is with pain we have to record that a man and his wife have been

excommunicated for marrying a daughter according to idolatrous Hindoo rites. We still hope they may be led to repentance.

The number in the Church at the commencement of the year was 41. To these add the 28 admitted, and subtract the 12 dismissed and the 2 excommunicated, and we have remaining 55 as the present number. At the close of last year there were 51 baptized children in the Church; within the year 14 have been baptized and five received, with their parents, from other Churches. From these subtract two, whose parents were dismissed to other Churches, and three who have joined the Church, and we have the actual increase 14, and our present number 65.

The formation of the new Church at Panchegaum, Dec. 22nd, was an occasion of much interest and joy. This village stands on the Paira, 8 miles S. E. from Khokar and 6 miles W. of Newasse. Messrs. Abbott and Fairbank took part in the exercises, and there were also present representatives from eight of the ten Churches in the Mission. On the preceding evening, a meeting for conference and prayer was held, which was a fitting preparation for the exercises of the following day. Harkooba, of whom special mention was made in the last Report, was chosen Deacon. On the Sabbath following two were received to the new Church by profession, making the present number nine. This condition of things is to us a very pleasant contrast with that on our first visit to Panchegaum two years ago, when there was not a single Christian there.

*Schools.*—A School was established at Panchegaum early in the year and has been successful beyond our expectations. The majority of the scholars have made good progress in study, and the labors of the teacher, a faithful and judicious young man, have been blest to the spiritual good of those under his instruction. Two boys from this School have been received to the Church, and one of them has been admitted to the School for Catechists in Ahmednuggur.

It is a fact of no little importance that the children of Mahars and Mhangs sit side by side in the school room. This was not brought about, however, without a struggle that threatened, at one time, to break up the School.

In February, a School was commenced at Astagaum, 18 miles W. of Khokar, which has been tolerably prosperous. It has suffered from not having been properly visited, on account of its distance from the station.

Another School, started in January at Khanapoor, six miles N. of us on the Godavery, ceased to exist before the close of the year through the removal of families from the village, and the want of a suitable place for the teacher to live in.

Its contemporary at Kolhar shared a more unhappy fate through the influence of caste, the greatest obstacle we have to contend with. The Mahars, who sent their children to the School for a time, hearing that some of our Christians had received Mangs into their houses and had eaten with them, became alarmed and declared they would have nothing to do with the School unless the Mission would pledge themselves not to admit Mangs into the

Church. The teacher was of course removed, and since July has had a School of Mussulman and Mahar children at Khokar, which promises, under Mrs. Barker's supervision, to do well.

We regard these Schools as an important instrumentality, and we look with strong hopes for fruit from them in due time. I hope by being here through the year, and securing frequent examinations, to make them more efficient. Good places could easily be found in this field for four times our present number of teachers, if those of the right stamp could be had.

*Labors at the Station.*—These have consisted chiefly in conducting two preaching services on the Sabbath (one at Khokar, another at Wudaley three miles W.); a weekly meeting of the Church; a daily Scriptural expository and devotional exercise for the Christians at the Station; and Lectures on Theology to the Teachers and Catechists as often as they could be brought together without interfering with their regular labor.

Mrs. Barker, in addition to having the oversight of the School and instructing regularly the Christian women at Khokar, meets the women in adjacent villages two or three days in the week.

This Report would be imperfect without some allusion to the *practice of medicine*, which has become a regular department of labor, and one of growing importance. From one to three hours a day are occupied in attending to the wants of the sick, many of whom come from places 15 or 20 miles distant. This was to be expected at a Station forty miles from any hospital or regular physician, and with this expectation I spent two years in the study of medicine before coming to India. A necessity seems laid upon me to engage a part of the time in the practice of the healing art, and I cannot say that this is to be regretted. By this means the opportunity is afforded of becoming acquainted with many persons whom I should otherwise never meet, and of gaining admission to many houses I could otherwise never enter. The physician often meets his patients under circumstances and in a state of mind peculiarly favorable for imparting instruction relative to the condition and wants of the soul. When languor and pain seize the body, and worldly cares are of necessity laid aside, the mind can be most easily directed to the great Physician.

We are greatly straitened for lack of facilities to carry on this department of our labor. We are in want of medicines, and of a place to shelter those who come from a distance, and need to remain with us for a few days. The hospital accommodations needed at present could probably be provided at an expense not exceeding Rs. 75, and for this sum we would ask the friends of the sick and the needy in this land, since we have no funds that can be properly devoted to this purpose. Medicines, or money to procure medicines, will also be thankfully received. I am anxious to have facilities for carrying on a department of labor from which, there is reason to hope, much good will result.

W. P. BARKER.

## VI.—REPORT OF THE NORTH-EASTERN FIELD; WADALE STATION.

I removed to Wadále with my family in January of 1858, the year under review in this Report, and have been allowed to reside here through the year, except the time required to attend the business meetings of the Mission, and a few weeks when we took the duties of a family called away from their station by ill health. For the first few months we lived in a tent, but there was no shade for it, and as the hot season advanced, we found it necessary to retreat during the middle of the day to a small room in the house. Its door and window had not been hung, but it had a roof, and we preferred to suffer some inconvenience rather than leave our station; for a great many things connected with the churches and inquirers demanded speedy attention, and there were calls on every side for us to come and tell of the way to Heaven. Our house was finished in May, and we took possession, thanking Him who had not suffered "the sun to smite us by day nor the moon by night," and who had "preserved us from all evil." We heard the bruit of war and felt the pulses of a public sentiment trembling in the balance between law and anarchy, but "He did not suffer our feet to be moved."

*Preaching.*—I have had two stated services in Maráthí on the Sabbath at our house. On the first Sabbath of each month, when the church members have made it a point to assemble, the room in which we have met has been uncomfortably crowded. On other Sabbaths the audience has been small, numbering from twenty to thirty, of whom some have come from other villages. I have spent some Sabbaths in Chánde, Dedgáv, Shíngave and Bhende, but have preferred visiting those villages on week days, thus securing quieter Sabbaths than I could command away from home.

The news of the "Great Awakening" in America, and the feeling that we should be more in prayer than in times past, have led us to make our daily Maráthí prayers a more extended exercise than we used to do. Besides the exposition of Scripture and prayer by the Missionary, and singing, I have called on one or more of the native brethren to lead in prayer. Strangers have frequently been present at this exercise and also at the daily religious exercise Mrs. Fairbank has held with the women. We have frequently visited the villages that are near Wadále, especially when there were moonlight evenings, and have had good opportunities for delivering our message. The women have assembled to hear Mrs. Fairbank, while I addressed the men. We have each usually had companies of forty or fifty and occasionally as many as a hundred.

In December, we visited the remoter villages of our field to the West and North, and found an open door. The season was not very favorable, as the villagers were busy in their threshing floors, but we had larger audiences than we have usually secured nearer home.

My native helpers have also had their Sabbath and daily religious services when at home, and have made frequent visits to other villages. They

have often brought interesting accounts of individual inquirers, some of whom have been gathered into the churches.

*Native Church at Chánde.*—The membership of the Chánde church was forty-one at the beginning, and twenty were added in the course of the year. One was received by letter and nineteen on profession of their faith. Two of them were baptized in childhood. A colony of seventeen persons was set off to form the Dedgáv church, and two members died, so that the membership at the close of the year was forty-two, of whom twenty-six were men. These belong to nine different villages.

One of those received was an old woman, named Tulasábái. After passing the age of fourscore years, she was brought to the knowledge and love of the truth by the blessing of God on her son's instructions. She expressed an eager desire to receive the sacraments, and as she was too infirm to leave her home, a deputation from the church examined her, and she was baptized and received, and we had a precious communion season with her. She said her "greatest desire was to depart and be with her God and Saviour, and we must not keep her," but "before she went she wished to taste once of the cup." Her desire to go *home* was gratified in less than two months from her baptism.

The case of a young man admitted to the Chánde church at the close of December 1857, is worthy a paragraph in this connection. He was the son of a Native assistant long in the employ of our Mission, and was baptized in childhood, educated in our schools, and employed in riper years as a school teacher; but broke away from moral restraints, so that he became a plague to the Christian community and his presence and influence were dreaded by all. After some years of misconduct he repented and did works meet for repentance, and in a few months regained the confidence and love of his friends, was received to the church, recovered his wife who had taken refuge at her father's house, and at last, in June, was placed as school-teacher at Shingave, and is at present in charge of the largest school under my care. I know not how much of the special religious interest in that village is to be attributed to his influence. Six persons were admitted to the church just after the close of the year under review; one of whom was his wife. We must "have long patience for the precious fruit, until it receive the early and the latter rain."

*Native Church at Dedgáv.*—The members of the Chánde church, scattered over a district twenty-five miles long by twelve broad, found it difficult to meet so frequently as was desirable, and it seemed best to divide it into Churches corresponding to the clusters of villages in which the members reside. The north-east portion was therefore set off, by the wish of the Church and with the approval of the Mission, and a colony of seventeen was constituted into the Dedgáv Church, on the 7th of March. The exercises on the occasion were conducted by the Missionary in charge, assisted by the Pastor of the Ahmednuggur second church. This

number was augmented by four, received on profession of their faith, and by two received by letter from the Ahmednuggur second church, so that the number at the close of the year was twenty-three, and of these eighteen were men. They are living in six different villages.

On one occasion a young man from Hivare came forward unexpectedly as a candidate for Church membership. He was examined and his appearance and answers were very satisfactory; but as our attention had not been previously directed to him as an enquirer, we advised him to wait a month before joining the Church. Before the month expired, he was attacked with a sudden disease, that terminated fatally in two days. He died in the faith, and though not formally admitted to the Church, we have reason to believe he was a member of the great Church of Christ.

*Chapels.*—The timely contributions of a beneficent friend to our Mission work, has enabled me to build small chapels in Tuká's Shingave and Chánde. That at Chánde was not finished at the close of the year. The Sabbath on which I first preached in the Chapel at Shingave was made interesting by the reception of six persons, all of Shingave, to Church membership, and by the baptism of four children. There were four Church members living there before, and some others are desirous to profess Christ. The Teacher there is often kept up to a late hour by those who wish instruction. It would seem that the freedom from interruption, and the quiet enjoyed in the new chapel, are material auxiliaries to the presentation of the truth. Would that every village had such a place of worship! No matter though they be humble and unadorned; they are adorned by the Spirit's presence, and become porticos to the heavenly temple. Several such chapels are needed in the N. E. field, and I trust the Lord will put it into the hearts of his people to furnish the means for building them. The chapels built at Chánde and Shingave are substantial, and I expect they will need very slight repairs for the next ten or perhaps twenty years. Wood is very scarce and dear, and it is only in favorable circumstances that such a building can be put up for Rs. 150. But Rs. 160 or 170 will suffice in this region.

The impossibility of getting wood suitable for the *larger* roof of the chapel at Wadále has prevented its completion. Arrangements were made at the close of the year to bring wood for the frame of the roof from the distance of a hundred miles, and it will be speedily completed, but at an expense of Rs. 125 more than was contemplated when the foundations were laid. Another donation has been received to aid in building it, and I still hope for another hundred Rupees to enable me to complete it.

*Schools.*—I have had frequent and urgent applications for Schools. One has been formed at Wadále, to which Mrs. Fairbank has devoted a part of each day when at home, and some boys have attended it, coming two miles from Kharawandé. Two other new ones have been established in villages where Christians reside. There are now six in all, and those at Wadále and

Shingave are flourishing. In most of the villages it is useless to continue Schools through the year. The people are too poor to dispense with the aid of their children during the harvest months and where they can earn a few pice by grazing cattle. It seems desirable to combine the qualifications of Catechist and School-teacher. The Christian School-teacher is regarded by the people as a Catechist, and as many of the Catechists as are not too old should have sufficient education to teach School.

*Native Helpers.*—The generous subscription of fifty Rupees a month begun in April by a gentleman of the Civil Service, has since then supported the native preacher who is stationed at Newáse, the school-teacher at Shingave, and four students in the Catechists' School. Our arrangements for educating young men for assistants, are, however, with every help, insufficient to supply the demand, and we take them from the School and set them to work as soon as they can perform the duties required, leaving them to pick up a more liberal education as they can by private study. There are more than a dozen young men, members of the Chánde and Dedgáv Churches, who are without the means but are very desirous of attending the Catechists' School. Some of them are promising, and it were well if all of them had a fair education. One of them attempted to support himself in Ahmednuggur while attending School, but found it impracticable.

*Dispensing of Medicine.*—Some of my time daily has been devoted to the dispensing of medicine, and I think that even the little knowledge of it I possess has widened my influence, especially among those castes that have as yet been but slightly affected by Gospel truth. Some days the number of cases has been large, so that with consulting books and preparing medicines, I found it a burden to attend to them all. Still I would bear such a burden. Christ devoted much time to healing the sick, and we do well to imitate him in it so far as we can. I think every village Missionary should have such a knowledge of common diseases, and especially of epidemic and acute diseases, as will enable him to treat them with success. Two of my native assistants are apt scholars and have become the physicians of the villages where they reside.

*Poor Fund and Home Missionary Society.*—I have been much interested in watching and stimulating the infant beginnings of beneficent effort among these native Christians. Two members of the Dedgáv Church are blind, and the rest acknowledge the obligation resting on them to help these their dependent brethren. Others have been sick and in want, and their cases have been considered by the "committee of the whole" Church, and their treasurer for the poor has been directed to help such. There are monthly contributions taken up for the Poor Fund.

On the first Monday in each month the Christians assemble for hearing Missionary intelligence and for prayer for the conversion of the world, and to this monthly concert they do not come empty-handed. Their subscriptions accumulated for a while, and then it was decided to form a Society

and send forth home Missionaries, chosen from among themselves, into the villages North and East of the Mission Field. This Society has prosecuted its work with much zeal. It has received some twenty Rupees from the Mission Society of the American Mission Church in Bombay, and a donation of twenty-five Rupees from Mr. Graham of the Mission Press. These means, with its collections at the monthly concert, enabled it to send out two Missionaries for six and a half months of the year. They were not sent in months unfavorable for securing audiences. There was in the Treasury, at the close of the year, Rs. 11-1-11. Reports have been presented at each monthly meeting, and we think good has been done, both in the "regions beyond" and to the donors. They find it is good to do good, and "more blessed to give than to receive."

S. B. FAIRBANK.

No. 1.

*Statistics of the Native Churches connected with the Ahmednuggur Mission for 1858.*

Names of Churches.	Church Members, January 1st.	Received on Profession in 1858.	Rec'd by Letter from other Churches.	Dismissed to other Churches.	Excommunicated.	Died.	Number, Dec. 31st.	Baptized Churches, January 1st.	Baptized during 1858.	Came from other Churches.	Went to other Churches.	Received to Communion.	Died.	Number, Dec. 31st.
Ahmednuggur First.....	83	18	..	11	..	1	89	89	9	..	9	11	2	76
Ahmednuggur Second.....	23	2	2	2	..	..	25	19	5	..	..	1	..	16
Seroor.....	28	1	..	..	2	..	27	22	3	..	..	..	..	24
Khokar.....	41	23	5	12	2	..	55	51	14	5	2	3	..	65
Shingvay.....	12	7	1	..	..	..	20	11	3	2	..	..	..	15
Chande.....	41	19	1	17	..	2	42	22	9	..	14	3	1	13
Lonee.....	5	3	..	..	..	..	8	7	..	..	..	2	..	5
Kolgaum.....	7	1	2	..	..	..	10	2	1	4	..	..	..	7
Pedgaum.....	..	4	19	..	..	..	23	..	6	14	..	..	..	20
Gahoo.....	..	6	5	..	..	..	11	..	7	1	..	..	1	7
Panchegaum..	..	2	7	..	..	..	9	..	2	1	..	..	..	3
Totals.....	240	86	42	42	4	3	319	216	59	27	25	20	6	251

*Statistics of Membership of the Churches connected with the Ahmednuggur Mission from its Establishment in 1831 to the end of 1858.*

Names of Churches.	Members Rec'd on Profession.	Do. rec'd from other Missions.	Do. removed from the Mission.	Do. Excommunicated.	Do. Died.	Total increase.	Children Baptized.	Do. came from other Missions.	Do. Removed.	Do. Received to Communion.	Do. Died.	Total increase.
Mission Church, A. D. 1831-1854.....	198	6	8	13	31	152	248	4	9	*18	39	186
Ahmednuggur, First A. D. 1855-1858....	43	..	4	2	6	31	36	..	1	22	9	4
Ahmednuggur, Secd. do....	15	..	2	..	1	12	11	..	2	2	2	5
Seroor do....	23	..	2	5	3	13	19	..	..	4	3	12
Khokar do....	40	..	..	5	1	34	24	2	..	10	2	14
Shingvay do....	17	..	..	..	2	15	10	..	..	..	1	9
Chande do....	49	1	..	..	2	48	20	..	..	9	4	7
Lonee do....	3	..	..	..	2	1	1	..	..	2	..	1
Kolgaum do....	1	..	..	..	..	1	1	..	..	..	..	1
Dedgaum do....	4	..	..	..	..	4	6	..	..	..	..	6
Gahoo do....	6	..	..	..	..	6	7	..	..	..	1	6
Panchegaum do....	2	..	..	..	..	2	2	..	..	..	..	2
Totals.....	401	7	16	25	48	319	385	6	12	67	61	251
Abstract of the above ..												
A. D. 1831-1854....	193	6	8	13	31	152	248	4	9	18	39	186
A. D. 1855-1858....	23	1	8	12	17	167	137	2	3	49	22	65

\* Five of these connected themselves with other Mission Churches, and so were not reckoned among the converts of our Mission Church.

*A Table showing the Classes to which the Members of the Churches in connection with the Ahmednuggur Mission belonged before Conversion.*

	Brahmins.	Purbhoos.	Koombes and other Shoodras.	Moosulmans.	Mahars.	Mangs.	Roman Catholics.	Baptized Children received to the Church.	Total.
Received 1831-1854.....	11	2	24	3	142	7	2	13	204
Received 1855-1858.....	1	..	7	2	140	5	..	49	204
Total.....	12	2	31	5	282	12	2	62	408

*Donations to the Ahmednuggur Mission in 1858.*

C. E. Fraser Tytler, Esq.....	Rs. 450
Dr. J. M. Barnett.....	„ 264
Captain A. Davidson.....	„ 50
Colonel J. W. Auld.....	„ 50
T. Graham, Esq.....	„ 40
Babajee Ramchunder.....	„ 25
James Hunter, Esq.....	„ 300
F. Stuart Chapman, Esq.....	„ 100
G. F. Sheppard, Esq.....	„ 450
H. Hebbert, Esq.....	„ 100
C. B. Ker, Esq.....	„ 30
Dr. H. Miller.....	„ 150
Dr. E. Batho.....	„ 25
Miss Barton.....	„ 10
Captain J. Field.....	„ 25
Captain J. H. S. Pierce.....	„ 20
Major T. Candy.....	„ 30
Major Arrow, Nagpore.....	„ 50
J. Muir, Esq.....	„ 100
Dr. J. G. Fraser.....	„ 200
Mr. Yohan Prem.....	„ 3
Thank offering for a new Chapel.....	„ 100
Contributions from Native Congregations.....	„ 96

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Total...Rs. 2668