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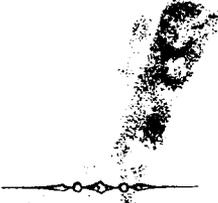
REPORT

OF THE

AHMEDNUGGUR MISSION.

FOR

1859.



BOMBAY:

PRINTED BY THOMAS GRAHAM.

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THE Members of the Mission were the same as in the previous year. Our Mission families were all graciously preserved from severe illness, and although the cholera raged for several weeks in Ahmednuggur and in many villages in the neighborhood, yet it was not suffered to come nigh our dwellings. All the members of the Mission were allowed to pursue their usual work without interruption through the year, and even those residing in the villages were able to remain at their posts during the sickliest season. For these mercies we feel called upon to bless God and to consecrate our spared lives more entirely to his service.

The sudden death of our beloved sister Mrs. Wood of the Satara Mission from cholera in November after returning to her station from a visit to Ahmednuggur, is calculated to make us feel more deeply our obligations to God for sparing our lives amid the dangers of the past year, and the importance of doing with our might what our hands find to do, for the night cometh when no man can work. We sympathize deeply with our brethren of the Satara Mission who have been so repeatedly bereaved, and who have laid in the grave four female Missionaries, until now not one remains. Their affliction affects us also, inasmuch as our Mission will be under the necessity of supplying a Missionary family to aid in carrying on the work at Satara, until a reinforcement can be sent from America to their help.

The number of native Churches connected with the Mission is eleven, no new Church having been organized during the year.

One new pastor was ordained; and one of our ordained pastors was sent to supply the wants of the native Church connected with our Mission at Bombay, his place being supplied at Ahmednuggur by one of our licentiates, whose labors have proved very acceptable to the Church and successful in winning souls to Christ.

From a table given at the end of the Report it will be seen, that 64 persons were received to the privileges of church-membership during the year; that six persons were excommunicated and six died, and two members left the Mission for Bombay, leaving the total increase of church members 50, and the number at the end of the year 369. There were 282 baptized children connected with the churches at the end of the year, of which number 54 were baptized during the year. Six children went with their parents to the Bombay Mission, ten died, and seven were received to the communion of the church, making the actual increase in the number of baptized children 31. These baptized children form a most interesting class, and they bid fair to take a high place in the native community, if they are educated as they should be.

Besides the mercies mentioned above, we have received others which deserve particular notice in our account of what God has done for us the past year. We have received above 3000 Rupees in donations from friends in this country to aid us in our Missionary work. Of this sum 1000 Rupees were given by our excellent Collector, C. E. Fraser Tytler Esq., to supply the deficiency in the appropriations made to us by our Society in America. In accordance with our usual plan we had requested a certain amount from our Society at home to meet the expected expenses of the Mission in 1859. In consequence of having incurred a large debt, our Society were unable to appropriate to the expenses of our Mission as much as we required. They felt themselves under the necessity of cutting down our estimates 2000 Rupees. On hearing of this, Mr. Tytler generously offered to supply half the deficiency, that we might not be cramped in carrying on the operations of the Mission. For his kindness and for that of other

friends in assisting us in the time of our need, we feel called upon to give hearty thanks to our Heavenly Father who put such thoughts into their hearts. In consequence of the aid received in this country we were able to carry on all our operations with efficiency, and still drew from the Treasury of our Society less than they had appropriated to our Mission even on the reduced scale.

Among the donations to our Mission is one from the Right Honorable the Governor, Lord Elphinstone, given after visiting our Mission schools in Ahmednuggur. We shall always have reason to remember the interest manifested by his Lordship and the members of his suite on this occasion. And especially have we reason to remember the assistance rendered us by Lord Elphinstone in maintaining the rights of native Christians; and in opposing the unjust demands of the heathen around us. For the principles enunciated in Lord Elphinstone's reply to the Hindoos of Ahmednuggur, who demanded that all native Christians should be denied the privilege of using the water of the public tanks, we would give him honor, and at the same time render hearty thanks to God who inclined his heart thus to maintain the cause of His people. Neither would we forget the earnest efforts of the local authorities to carry out the just decisions and to maintain the just laws of Government, efforts which have brought upon them much unmerited obloquy. We feel that in the course which has been taken, a precedent has been set which will prove of great importance to the progress of the gospel in India. The Government of Bombay has declared that native Christians shall have the same right to the use of the public tanks which Moosulmans have, and it has also declared that in the Government schools the children of native Christians shall be put on the same footing with those of Moosulmans and other classes who do not acknowledge caste. This is a sound principle, and one which relieves native Christians, especially those originally of the lower castes, from disabilities which have hitherto weighed them down. There is little doubt that if these principles are faithfully carried

out in the policy of the Government, the class of native Christians will soon stand at the head of the native community in this country. Many things are tending rapidly to this result.

The Annual Meeting of the Mission in October was an occasion of rare interest. Never did we see before such a company of native Christians together, as were assembled at Ahmednuggur on the 28th, 29th and 30th of that month, and when on Sabbath afternoon 200 native Christians sat down together with the Missionaries and a few English friends to the table of the Lord, it was a scene adapted to excite feelings of lively gratitude in the hearts of all who pray, "Thy kingdom come." We had made preparations for this sacramental occasion by meetings for prayer and mutual exhortation for three days previous, and especially by a day of prayer and fasting on the Friday preceding the Sabbath; and the prayers offered and the addresses delivered at these meetings by the native brethren exhibited evident proof of the working of God's Spirit in their hearts, and we felt like saying, "What hath God wrought!"

Other reasons for gratitude to God for his mercies the past year will appear in the reports of the particular fields, which will be presented in their order.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers), and Churches, as they stood at the close of the year 1859, is as follows:—

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

Native Pastors.—Rev. Hari Ramchundra, and Rev. Ramkrishna V. Modak (at Bombay). *Licentiate,* Mr. Vishnoopunt Karmarkar.

Churches.—Ahmednuggur First, Ahmednuggur Second, and Lonee. *Outstations.*—Shendee, Wadgaum and Lonee. Thirteen Native Helpers and one tract Colporteur. (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.

Native Pastor. Rev. Sidoba B. Misál. *Church at Seroor. Outstations.* Wadegawhan, Shirasgaum and Karde. Six Native Helpers.

3. SOUTHERN FIELD.—*Station at Kolgaum.* Rev. S. C. Dcan and Mrs. Dean.

Church, at Kolgaum. Four 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 his house which he is building at Rahooree is finished, but much of his time is spent in tours in his field.

Churches.—Shingvay and Gahoo. *Outstations.*—Shingvay, Gahoo, Wambooree, and Kendal. Five Native Helpers.

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

Churches.—Khokar and Panchegaum. *Outstations.*—Bherdappoor, Panchegaum, Kherdec, Wadalcy, Bhokar, Satral, and Khoorsangaum. Fourteen Native Helpers.

6. NORTH EASTERN FIELD.—*Station at Wadale.* Rev. S. B. Fairbank and Mrs. Fairbank.

Licentiate.—Mr. Maruti R. Sângale.

Churches.—Chanday, Dedgaum. *Outstations.*—Newasse, 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 1859, six Missionaries and seven female Missionaries, three native Pastors, two Licentiates, fifty-three Native Helpers, two Colporteurs, and eleven Churches.

I. REPORT OF THE CENTRAL FIELD; AHMEDNUGGUR STATION.

1. CHURCHES.—The past year has been one of prosperity in the churches connected with this station. Thirteen persons were received to the com-

munion of the First Church, five of whom had been baptized in infancy; and six persons were received to the Second Church, all of them originally heathen. Of those received to the First Church, two were a man and wife of the Mahar caste belonging to a village called Agadgaum, ten miles north-east from Ahmednuggur, in a very hilly region and on account of its situation difficult of access. In frequent visits to Ahmednuggur these two individuals became acquainted with the truth, and at length after being examined by the Church and approved, the Pastor of the Church went to their village with several Christian brethren and baptized them in the presence of many of the villagers. It is hoped that the truth will continue to spread among the villages in that hilly district.

Of the six persons received to the Second Church, two were a mother and son connected with a Regiment which afterwards removed from here to the Southern Mahratta country, and four members of this Church including the two just mentioned, removed with it. The husband of the woman was also desirous of being received to the Church, and gave evidence of being really a changed man, but in consequence of his being ordered off to a distance on detachment duty, he had not the opportunity of making a profession of his faith.

Two persons received to this Church in October were a man named Ramjee of the Koonabee caste and his wife, the history of whose conversion is one of peculiar interest in itself and gives us ground to hope for the speedy extension of the knowledge of the truth and its reception among the working classes of Ahmednuggur. The man here referred to has for many years been employed as a workman in the trade of braziers. Being a superior workman, his labor is very profitable to his employers. For more than a year he has given evidence of the influence of the truth upon his mind. He appears to have been led to the consideration of the subject of religion at first by the mutinies of 1857. He told the people who were speaking about the plans for destroying the English, that he did not believe that God would suffer the English to be destroyed, for their Government was one of justice and their religion was a religion of truth and honesty. He then commenced coming on the Sabbath to the religious services in the Second Church, and was gradually led to a better understanding of the truth. At first he was very timid, and came to Church only when it was convenient or when no obstacle appeared to prevent. He however discussed the subject of religion with the braziers who employed him and with his fellow-workmen, and found out all their objections to the doctrines of the word of God. The braziers being Moosulmans were accustomed to bring forward their old objection that Christ could not be the Son of God. He brought his difficulty to us, and was soon convinced that the objection had no force, and became satisfied

that his only hope of salvation was in Jesus Christ. He now became more bold, and came to church regularly on the Sabbath, and frequently came for religious instruction to the houses of the native brethren and especially to the house of the native Pastor of the Second Church, and would spend half the night in examining the Scriptures, religious conversation and prayer. He would frequently assist the brethren in conversing with others who came to make enquiries or for discussion on the subject of religion, and would give the reasons which had convinced his own mind that Jesus is indeed the Christ and the only Saviour of men. He then commenced telling his wife of his new views, and to his surprise he found that she was willing to join him in forsaking Hindooism. This greatly encouraged him. Her mother came to see them, and they told her that they were determined to become Christians, and that perhaps she might be brought into some trouble if she staid in their house. She staid with them, however, for a few days, and she used all the means in her power to prevent her daughter from going with her husband in his abandonment of his ancestral religion, but her entreaties and persuasions had no effect. The women in the neighbourhood endeavoured to persuade the young woman to forsake her husband, promising that they would provide another husband for her, but she replied that even if her husband did not become a Christian she would embrace the religion of Christ for the sake of her own salvation, and that she would on no account forsake him on his becoming a Christian. In this frank and open manner they continued to show to all their neighbours their determination to become Christians, and all went on quietly and pleasantly until just before their baptism, when the owner of the house which they occupied told them, that as they were now about to embrace Christianity he could not allow them to have his house any longer. All their household furniture was put out of the house, and in the presence of a large number of natives who looked on without saying a word, they removed to a house belonging to the Mission. The next Sabbath, October 30th, they were baptized in the presence of a large assembly, and all of us rejoiced that those for whom we had long been praying, had now at length been brought into the fold of Christ. The man continues to work at his trade with the same employer as before, and has had offers from other braziers also at even better wages. He is exerting a good influence upon the minds of his acquaintances, and we have hope of seeing others who have been led to the knowledge of the truth through his instrumentality, brought into the Church and made fellow-laborers with him in the vineyard of his Master.

At the same time with this young man and woman, another young man named Godajec and his wife received baptism in connection with the Second Church. They belong to a village 24 miles west from Ahmednuggur, but

came here for employment, and while working for his living the young man attracted our attention by the interest which he manifested in the subject of religion and his desire to know more of the truth. We found that years ago, when he was but a small boy living in his own village, he had attended a school established by the Mission in a village near his own, and that he walked several miles every day to attend it and only ceased when the school was broken up. In the few weeks that he attended school he had learned to read in easy reading, but had had no opportunities afterwards of pursuing his studies. His wife who is quite young, seemed like him very earnest to know the truth and to become able to read well. Both of them were at once put in the Mission schools, and we hope that they will be prepared in a few years to do much good in their own village by making known the truths of the word of God to their relations and acquaintance.

It is proper here to speak of another young man, named Krishna Salee, who was received to the Church on the first Sabbath in this year. He is of the weaver caste and is a pupil in the Government English School. Three years ago he came out with two other companions who were determined to be Christians and took refuge at my house; but his courage failed him and he returned to his mother and friends though with a heavy heart. He for some time ceased to come near us, but he was very unhappy, feeling that salvation was to be found in Christ alone and that none but true Christians were truly happy. At length during the past year he began to come to us again for religious conversation and prayer, and finally he attended the chapel regularly on the Sabbath. He was urged to become a Christian by his young wife who was herself desirous of embracing Christianity. At length he came and asked to be baptized, and he with his wife went to the house of one of the Christians to reside temporarily, thus openly breaking caste and casting in his lot with the people of God. We were rejoiced to see that the power of Christ had prevailed in this conflict with Satan and had delivered him out of the snare of the devil. His mother, strange to say, is desirous that he should come and live with her as formerly, and we hope that by residing there and maintaining free social intercourse with his relatives and the people of his former caste he will do much to extend the influence of the truth among them.

Ramkrishnapunt, the Pastor of the Second Church, having removed to Bombay in order to become the Pastor of the Native Church connected with our Mission in that place, he and his wife removed their relations from this Church to Bombay. It was with great reluctance that he finally consented to be separated from his own beloved Church in Ahmednuggur. The attachment was mutual and strong, but the question of duty was carefully and prayerfully considered, and as the Mission desired that he should become the

Pastor of the Church in Bombay and as the Providence of God seemed to call him thither, he cheerfully waived his own preferences and went to Bombay to serve Christ in that great city. Our best wishes and prayers go with him, and we hope that he may be made the instrument of great good in Bombay, while his influence continues to be felt also among those formerly under his pastoral care.

The Second Church has enjoyed the ministrations of one of our licentiates, Rev. Vishnoopunt Karmarkar, during the year, and they have requested the Mission to ordain him as Pastor over the church in place of Ramkrishnapunt. His ministerial labors and his influence in the native community of Ahmednuggur are, we think, of great value to the church. The number of earnest inquirers who come to be instructed in the truths of the word of God, was never greater than during the latter part of the year, and we hope to see some of them brought into the church before many months. In consequence of Ramkrishnapunt's departure to Bombay and the sickness of Vishnoopunt, which has compelled his absence from the station for a season, we have no separate Report of the Second Church. It is sufficient here to state, in addition to what has been stated above in reference to this church, that the number of persons connected with it at the close of the year was 28. One person was particularly mentioned in the last Report as having professed his faith in Christ and soon after apostatized. He was formally excommunicated the past year. Thus the number of the Church was only three more at the close of the year than at the beginning. Five children were baptized during the year, and six removed to Bombay with their parents, leaving 15 baptized children connected with the church at the end of the year.

The Church at Lonee has been increased the past year by the addition of six members on the profession of their faith in Christ, and one of these has been dismissed to join the Church at Seroor in consequence of being employed there as teacher. The number of members at the close of the year was 13. The number of children baptized was 5, one removed with its parents to Seroor, and two were received to the communion of the Church, leaving seven baptized children at the close of the year.

Of the six persons received to the Church three belong to one family, a man and his wife and daughter-in-law. His son, the husband of the young woman, had previously united with the Church, and is preparing to be a Catechist. The mother, although quite advanced in age, has exhibited a great desire to learn to read, that she might be useful to the heathen females in her own village by reading to them the word of God. Her perseverance in this work has been very encouraging. This family belong to a village 28 miles west of Ahmednuggur and 10 miles from Lonee. Thus the word

of the Lord is spreading in that region, where much labor was performed by our beloved brother Yesuba Powar who died two years ago, and where his son is now following up his labors.

Of the eleven churches connected with the Mission, nine are established in villages in different directions from Ahmednuggur. We have churches on the south and south-west, west, north-west, north and north-east, but in the district of country lying east and south-east of us no church has yet been established. During the past year the Pastor of the First Church has spent two months and a half altogether in making tours for preaching in that district, (the district of Ashtee) with his family, and has enjoyed excellent opportunities of making known the truths of the gospel to the people of the highest castes, both men and women. Some account of these tours has been published in the "Dnyanodaya," and republished in other papers in this country. The principal Police Officer in the district of Ashtee, Mr. Vyankatrao, is a converted Brahman, baptized in this Mission and still a member of the First Church; and his influence furnishes great facilities for making preaching tours and giving religious instruction there. As this district is a portion of the Assigned Districts taken from the Nizam a few years ago by the English Government, the people had enjoyed very few opportunities of hearing the truth previously, and like the people of Galilee before the time of Christ, they sat in darkness and in the region of the shadow of death. It would be very pleasant to see a Church established on that side of Ahmednuggur and to see also a Missionary station or outstation formed there and scattering the light of the Gospel amid the surrounding darkness.

2. *Schools, Theological Education, &c.*—The school for Catechists and that for small boys, and also the school for girls, the children of Christians, have all been prospered the past year. The numbers were about the same as in the year previous. Four of the boys in the school for Catechists have united with the Church, and also two girls in the Christian girls' school. Frequent examinations have been held of these schools, and those friends who have had an opportunity of visiting them have expressed themselves as very much gratified by the appearance of the pupils. In August Lord Elphinstone, who was at that time at Ahmednuggur on a visit, expressed his desire to visit the schools connected with the Mission, and a day being appointed his Lordship came with some of his secretaries and attendants. The schools were assembled in the large Mission Chapel, which was filled with the Native Christians and their wives and children. The girls were first examined in Arithmetic and Geography and in the Scriptures, and then the boys came forward and were examined in Geography, Arithmetic and in Ancient Chronology. All the visitors expressed themselves as much gratified with what they saw of the progress

of the scholars, who were nearly all converts or the children of converts. Lord Elphinstone made many inquiries in regard to the native Christians and the scholars of the school, and requested to be made acquainted with the Pastor of the First Church to whom he afterwards made a present of valuable books. Some of the gentlemen remarked that they had never before attended an examination of purely vernacular schools in this country, although they had often attended English examinations in Bombay, and they were pleased to see the amount of information communicated here through the Mahratta language. The native Christians were very much gratified by the kindness and attention exhibited to them by Lord Elphinstone and the other gentlemen present.

A fine school-house has been erected the past year by the aid of the ladies of the station for the school for girls in the Lascar Lines, which is under the charge of Miss Farrar, and is supported by the contributions of the ladies and gentlemen residing here. This school also received a donation of 100 Rupees from Lord Elphinstone.

Lectures on Theology were given as in previous years to a class of six young men, who prepared essays every two weeks on the subjects discussed in the Lectures.

Lectures were given three days in each week on the Bible, and one day on Sacred Chronology, which were attended by nearly all the boys in the school for catechists as well as by the students of Theology. The portion of Scripture taken up the past year for examination was the First Epistle to the Corinthians, which is full of instruction to churches formed of converts from heathenism. The meaning of the Apostle was very carefully investigated with the aid of such helps as Prof. Hodge's Commentary on 1st Corinthians and the works of other commentators.

The work of editing the *Dnyanodaya* occupied some portion of my time during the year, though the greater part of the labor was performed by my assistant, Mr. Shahoo Dajee. This paper has been of great importance to us the past year, especially during the excitement which prevailed on the subject of the use of the public tanks by our native converts. Many false reports were in circulation in the community and especially in the districts, and numerous ridiculous stories were told of what the native Christians and the Missionaries had done, and what they designed to do;—but through the pages of the *Dnyanodaya* we were able to state exactly what had occurred, and to give correct information to the people of the decisions of the Government, as well as to show the reasonableness of the demands of the native converts.

3. *Rights of Native Christians.*—This subject has assumed an unusual importance the past year in consequence of peculiar circumstances which have occurred at this station.

The Mission having for many years past rented a house in Ahmednuggur, with a reservoir of good water on the premises, the native Christians who generally lived near the Missionaries had made use of this water. But recently houses had been occupied by native Christians in different parts of the city, and it became very inconvenient for them to obtain all their water from the Mission compound. Knowing that the laws of India secured to native converts all the rights which they enjoyed before conversion, I took occasion when the Governor was at Ahmednuggur to mention to his Secretaries and also to the Collector, what the converts desired in respect to the use of the water of the public tanks. The Collector at once declared himself ready to sustain the right of all converts to use the public tanks, who had enjoyed the right before conversion, as this was in accordance with the law. In the month of September the native converts accordingly began to take water from the public reservoirs, having previously informed the native authorities of the town of their intention, and having been told by them that arrangements would be made to protect them in their rights. The Brahmins immediately made the most determined resistance. They threatened to beat any Christian who should touch the reservoirs. They prohibited the Hindoos using water from the tanks which they said had been defiled by being used by Christians; and they made a petition to the Magistrate, urging him to prevent the native converts from using the public tanks. The Magistrate, Mr. Tytler, called the principal inhabitants of the city together a few days after, and read to them his reply to their petition. He informed them that those who had the right to draw water from the tanks before conversion, had not forfeited that right by embracing Christianity, that on the contrary the law ensures them every right which they possessed before their conversion, and that this law would be enforced, and those acting contrary thereto punished. The Magistrate added that in Bombay and many other places all classes of the community, Christian converts, Hindoos and Mohammedans, have free access to all the public tanks and wells, and that in Ahmednuggur, while cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks, this common and obvious right the petitioners sought to deny to persons whose high respectability they themselves dared not and could not gainsay, and they denied them this right solely because they were Christians. This decision of the Magistrate was confirmed by the Governor before it was communicated to the petitioners. But the Brahmins, hoping to intimidate the Government, prevailed on the shopkeepers to shut all their shops, and no one was allowed to buy or sell even the most necessary articles in the bazar, though much trading continued to be carried on under cover. The people were told that any one who opened his shop would be considered as the offspring of a Christian. But finding that the Government were firm, the

shopkeepers after three or four days refused to obey the arbitrary orders of the Brahmans any longer and opened their shops again.

In the mean time the people of Ahmednuggur, or rather a small portion of the Brahma population, had petitioned the Governor of Bombay complaining of the Collector and urging that he might be directed to prevent the native converts from using the water. The answer of the Governor was very decided. It was as follows,—“Copy of a Resolution passed by Government, in the Judicial Department, on the petition of Anandrao Babajee Deshpanday and other inhabitants of Ahmednuggur. The Magistrate may be instructed to inform Anandrao Deshpanday that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that by their own showing the fountains in question were established by Mahomedan kings, and that in the days of those kings no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mahomedan religion how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shastras which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's Proclamation which expressly states that *none* shall be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges but of which she proclaims herself the Defender.”

Thus the rights of native converts were sustained. Some severe fines were inflicted by the local authorities upon persons who were guilty of using violence to the native Christians in connection with this excitement, and all saw that the Magistrate was determined to enforce the laws and to carry out the decision of Government. The consequence is, that every thing is now quiet at Ahmednuggur, but the natives generally do not use the tanks from which Christians have taken water. We hope that they will soon see their folly in thus allowing themselves to be deprived of a natural right, and that instead of obeying the behests of the Brahmans they will follow the example of Hindoos in Bombay and other places, where all classes without exception, Brahmans as well as others, use the water of the public tanks without any fear, lest it may have been polluted by the touch of a native Christian.

4. *Meetings for Prayer.*—A meeting for prayer on every other day of the week, which was commenced in 1858, has been continued the past year. At these meetings the native brethren would frequently relate interesting incidents which had occurred in their conversations with the people, or

would present the case of some inquirer, of his doubts and difficulties, and ask for the prayers of the people of God in his behalf. Or some brother would give an account of a tour which he had performed and of the people whom he had addressed. And frequently native brethren coming in from the villages where they resided, would give an account of the state of religion in their vicinity, and ask the prayers of the brethren in behalf of the people around them. Thus these prayer-meetings became a bond of union among Christians, and furnished opportunity for giving and receiving information on the religious interests of the people in Ahmednuggur and of the neighbouring districts. In this respect then, these prayer meetings served a very important purpose. In other respects also, we have reason to believe, they were blessed of God.

When the Annual Meeting of the Mission occurred in October, it was determined to call in the native helpers from the outstations, and give them also the opportunity of meeting together for social religious worship and mutual exhortation. They were very glad to come, and with them came many other native Christians from the villages and joined in the religious meetings. A prayer-meeting was held at 9 o'clock every morning in English, at which all the Missionaries and their families assembled, and every day at 12 o'clock we had a prayer meeting in Mahratta, which was attended by a large number of native Christians. These meetings were often very interesting, and were the means of drawing out the religious feelings of the native brethren in an unusual degree. They commenced on the 19th of October and continued for two weeks; and on Thursday, Friday, and Saturday of the last week in October, public meetings were also held for hearing addresses from the Missionaries and native Christians. We were favored during these meetings with the presence of Rev. Mr. Wood from Satara, Rev. Messrs. Harding and Bowen from Bombay, and Rev. Appajee Bapoojee of the Church Mission, Nassick, and the addresses of these brethren served to add interest to our meetings. On Sabbath, October 30th, the Sacrament of the Lord's Supper was administered, the large Mission Chapel being crowded on the occasion. On Monday the native brethren from the outstations began to leave us for their homes, very much cheered and encouraged, and all of us were much refreshed, and we trust benefited by the opportunities of Christian intercourse which we had enjoyed together. It was indeed "a feast of fat things," and we felt that it would be our own fault, and a grievous one, if we did not receive benefit from such precious opportunities. Our dear sister, Mrs. Wood, of Satara, who was so suddenly called away from her work on earth to her rest in heaven a few days after the close of the meeting, felt the deepest interest in the religious privileges of the meeting, which from being so long comparatively alone in Satara, she enjoyed in a peculiar measure, and

there is no doubt, as was afterwards remarked by her bereaved husband, that she was strengthened by the enjoyment of these privileges and prepared for the last conflict. Oh, how great will be the joy of all who shall be permitted to meet in the great assembly in heaven, and there recount the mercies of God to us upon earth. There he that soweth and he that reapeth, the Missionary, the Native Pastor and Catechist and all the converts shall rejoice together, giving the glory of their salvation to him who has redeemed them with his own blood.

II. BALLANTINE.

Report of the First Church in Ahmednuggur.

During 1859 thirteen persons were added to the Church, six were dismissed to other Churches and one died, leaving 95 in the Church at the end of the year. Of those received into the Church, five had been baptized in infancy, and were attending the Mission schools at the time of their conversion. Six others were women, the wives of Church members, and in one case the daughter of a Church member. Only two, a man and his wife from Agadgaum, 10 miles distant from Ahmednuggur, were beyond the reach of the usual means of grace, but by frequently coming to Ahmednuggur and conversing with Christians they became acquainted with the gospel, and were at length led to embrace it.

All these persons received instruction from Mr. Ballantine and myself in the truths of Christianity, and the Church after being satisfied of their acquaintance with these truths and of their good conduct determined to receive them.

Three persons have been suspended from the Church, and one formerly suspended has on good evidence of deep and humble repentance for his sin been restored. Seven persons remained suspended at the end of the year.

Seven children were baptized during the year, two were received to the privileges of Church membership, one went with its parents to another Church, and one died, leaving 77 baptized children at the close of the year. My labors the past year have been very much the same as in years previous, except that in consequence of Ramkrishnapunt's departure to Bombay I have had the charge of the school established by Col. Pottinger in the Lascar Lines, and I have there introduced the course of religious instruction usual in our Mission schools.

I have had good opportunities of making known the gospel in different places in Ahmednuggur; and in the neighbouring villages these opportunities have been better the past year than ever before. In addition to this I have spent altogether about two months and a half in tours with my family in the district of Ashtee; and in consequence of the aid rendered by the native Police Officer in that district, who is a converted Brahman, I have enjoyed unusually favorable opportunities there of preaching the gospel to men and women of the highest castes.

The system of raising money by subscription for aiding the poor of the Church and for contributing to the support of the Pastor, has been pursued as it was

commenced in 1858, and some of the members of the Church have agreed that from the beginning of 1860 they will give one twentieth of their income for the support of the Pastor alone. In order to carry out this plan efficiently the former Deacons not being considered sufficient in number, two new Deacons were appointed.

The prayer meetings commenced in 1858 for the out-pouring of the Spirit of God have been continued three times a week ; and besides this, at the Annual Meeting of the Mission in October, when the Missionaries came here from different places and the native Christians came in from the villages around, daily prayer-meetings were held, and God was pleased to answer prayer and to rejoice the hearts of his people, so that we who had before been cold and inactive in the service of Christ, were warmed with the fire of his love and filled with earnest desires to glorify him. We thus obtained a little experience of the revival spirit in America and Europe, and were led to hope for a still richer experience of the same blessing.

During the past year the Christian Church has been confirmed in its rights and privileges by the Government. Not only have those, who had equal rights with others before conversion, been sustained in their rights by all the authority of Government, but even those originally of low caste have been declared to have the same rights as Moosulmans, after becoming Christians. Thus has been fulfilled the prophecy, "Behold all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish." It may well be said in these circumstances that the authorities in this land have become nursing fathers, and Queen Victoria nursing mother of the Church of our God. And we trust that God will do for us still greater things than these.

HARI RAMCHUNDRÁ.

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

The Lord has given us the privilege of serving Him in this field another year, for which we praise him. The humblest place in His service is more than we are worthy of, and should be accepted with devout gratitude. The record of the past year in our own hearts is full of mercies temporal and spiritual. The record as regards the work of Christ, furnishes occasion both for thanksgiving and humiliation.

The Church.—In June last Mr. Sidobá B. Misál, a licentiate of this Mission, was ordained Pastor of the church in Seroor. He has been preaching to the congregation in this place since receiving his licensure four years ago ; and at a meeting of the Mission in May a request was presented from the church here to ordain him as their Pastor. The candidate having signified his desire for the same, and passed the requisite examination, was ordained accordingly. I

believe this relation is one of mutual respect and affection on the part of Pastor and people, and trust it will prove a lasting blessing to both.

The church have recognised the principle, that they are bound to contribute to the support of their pastor according to their ability. Near the close of the year a resolution was passed to make monthly contributions for this purpose from the beginning of 1860. On account of their fewness and poverty they can at present pay but a small part of the pastor's salary. But it is gratifying that they are not disposed to excuse themselves from doing anything because they can do but little. Will not some one, to whom the Lord has given the means, delight to help this little flock in the wilderness in supplying themselves with the bread of life ?

In the last Report of this station, reference was made to some who had walked disorderly, and had thus brought reproach upon the cause of Christ. Of these I grieve to say that to preserve the purity of the church it has been found necessary to cut off three, who have proved false to their profession. One who was suspended from church-fellowship in 1858, has been restored. There have been no additions to the church by profession during the year; two have been received by letter from other churches.

Towns.—In the villages that have been visited the past year, I cannot say that any marked change appears in their manner of treating the truth. An utter refusal to listen is very rare. We can generally get a good hearing from a considerable number of the people. Often they will come to our tent to attend the Sabbath services. Many assent to what we say with such earnestness that it is evident they are intellectually convinced. From these we may hope for fruits in due time. Many try to show that after all Hinduism and Christianity are in fact one, differing only in name,—a futile effort which only serves to bring out more clearly the heaven-wide difference. Occasionally we meet one or more in a place who evince a true interest, a teachable spirit and a desire to know more of the way of life. But these cases are as yet very rare. The more common reply is, “what you say is true, but who is going to embrace it ?” In several villages an unusual desire for tracts appeared, and a good number were distributed both gratuitously and by sale.

Out-stations.—Wādaghàn and Shirasgāv have been occupied by their respective catechists as heretofore. In the latter place the assistant meets with less opposition than formerly. Though originally of the lowest caste, he is now treated with respect by all classes.

During the last two months of the year a school-house and teachers' house were erected in the *Māhārūāda* of the village of Karde, six miles south of Seroor. The teacher removed thither in the beginning of the present year. The fruits of this effort are yet to be developed. The school at Seroor has been small most of the year.

Efforts to obtain a house for a catechist in the village of Talleguv have hitherto been unsuccessful. In my visits thither the people still invite me to come, and I am not without hope that the way will yet be opened.

Prayer-Meetings.—Two weekly meetings for prayer have been sustained by the few Christians who reside in Seroor. In the month of September a daily prayer-meeting was commenced in the Chapel, which was continued about six weeks. This was held in the evening, and was attended not only by the members of the church, but by many others,—often thirty or forty being present and listening attentively to the prayers and exhortations. The necessary absence of myself and others from the station rendered it impossible to continue these meetings, but even for so short a time they were not in vain. It is one of the blessed fruits of prayer that it increases its own spirit in those who offer it. The praying one may not see the answer to his petition at once, yet is he not discouraged. He knows that “He is faithful that promised,” and delay only draws him nearer to God, and makes him more bold at the throne of grace. And if he cannot at once point to the fruits of his prayers among those around him, he can say with David, “I humbled my soul with fasting, and my prayer returned into mine own bosom.”

We hear often of “the great want of India,” and there are many opinions as to what it is. If I were to add one to these it should be, *India wants men to pray for it*,—men of faith, who have power with God and prevail.

LEMUEL BISSELL.

III.—REPORT OF THE SOUTHERN FIELD; KOLGAUM STATION.

Through the goodness of God I have been permitted to spend a large portion of the year with my family in going from village to village to preach the gospel. The commencement of the year found us on a long tour some sixty miles from Ahmednuggur. We continued this tour until some time in the month of March, when we were obliged to go into Ahmednuggur on account of the heat. We spent ten weeks of the rainy season at Kolgaum, which is some twenty miles south of Ahmednuggur, where the only church in this field is situated. Since the rains our time has been spent on another long tour, excepting a short time when we attended a business meeting of the Mission at Ahmednuggur.

When on our tours, we pitch our tent in a village and remain there from two days to two weeks, and using this as a centre we visit the near villages. In this way during the year we have pitched our tent in thirty-three different villages, and some of these villages we have visited two or three times.

I have had during the year the assistance of three catechists and one colporteur. One teacher has been under my care for seven months. He has at present fourteen pupils in his school.

At the commencement of the year there were ten members in Kolgaum Church. During the year five have been added to the Church, three by letter and two by profession. One member has been excommunicated for renouncing Christianity, leaving fourteen the present number in the Church. Two of these have been suspended for unchristian conduct, leaving twelve in good standing.

The past year has been a time for sowing the seed rather than a time for gathering in the harvest. Though we see but few ready to come out and take the vows of God upon them, yet we are not left without evidence that our labors have been blessed of the Lord. We find that the seed is taking root. The knowledge of Christianity is spreading. The bitter hatred is giving place to calmness and friendly feeling. We find each time we visit a village, that the people appear more friendly to us and more ready to hear and acknowledge the truth than on the previous occasion. In some villages, where one year since many exhibited much hatred of the name of Jesus, now we see nothing of it. They now admit the truth of what we preach, though they do not believe it from the heart. Nothing but the Spirit of God can convince the heart. What we most need is the outpouring of the Holy Spirit. God gives his Spirit in answer to prayer.—Brethren, pray for us.

S. C. DEAN.

IV. REPORT OF THE NORTHERN FIELD; RAHOOREE STATION.

During the past year there has been an increasing desire on the part of the people, generally to hear the word of life.

The excitement in Ahmednuggur in regard to the water difficulty, extended to nearly all the villages in this district and caused some opposition, and some individuals in consequence of it, stood aloof from those who sought to give them Christian instruction. In general the opposite effect was produced. It set the people to thinking, and it furnished occasion for conversation on the folly and oppression of caste. This excitement plainly revealed the fact, that not a few among the more intelligent would rejoice in the downfall of caste and its utter extinction. They have been led to see more than ever before the abject slavery, to which they have been reduced by the caste system.

The decision of Government and the opposition to that decision on the part of a few bigoted Brahmans, have opened the eyes of many to the impudent and hollow pretensions of the Brahmans. It may lead Government to perceive, that to interfere with caste is simply to interfere with a system of oppression, and that *it is no interference with the Hindoo religion.*

In one village the excitement led to acts of violence, but the promptness of

Government in punishing the offenders, completely stopped any further demonstration on the part of the people. On the contrary, there has been a great desire manifested to hear the gospel, and better opportunities of preaching to all classes, than ever before. In the months of January, February, November and December, tours were made to the more important places in the district. The plan has been to stop two or three weeks in a place, visiting in the mean time the near villages. This plan gave all who desired it an opportunity of frequently hearing the truth. This plan of touring has been adopted with the hope, that the presentations of truth for a number of days in succession will create an interest and give a permanency to impressions, that could not be expected from a more transient visit. These visits to the villages were usually preceded by frequent invitations on the part of the people. And while at these villages, religious meetings were frequently held at the houses of the upper classes at their request, and neighbors with their families came together and listened with attention for an hour to the word of God and the voice of prayer.

Notwithstanding all this readiness, and in some cases eagerness to hear the Gospel, not an individual of the upper or middle classes, has expressed a desire to unite with the people of God. All the Christians in this district, and all those who are now asking for baptism, belong to one caste. They are all from the Mahar caste. This doubtless is a great obstacle in the way of others embracing Christianity.

During the past year eleven have been received to the Church at Gahu on profession of their faith, and three persons have been received into the Church at Shingvey. Some fifteen persons have applied for admission to the Church.

Some interesting cases of conversion might be mentioned. An orphan lad adopted by a Gosaveen, had a great desire to learn to read. He knew of the Mission school in a neighbouring village, and obtaining the consent of his adopted mother he started for the school. A heavy rain had fallen the previous night, and the river he was to cross was much swollen. As he approached its banks, he saw a collection of people, some of whom were pulling upon a rope with all their might and shouting as Hindoos always do when a desperate effort is required. On coming up to them he found that one of the village gods had tumbled into the river. After stopping a few minutes to witness their vain struggles to extricate the drowned god, he leaped into the river and soon landed safely on the other side. A few hours brought him to the school where he was admitted. After becoming acquainted with the scholars, he one day related the circumstance of the idols tumbling into the river. The comments which the school boys made upon this story completely shook his faith in idolatry. After learning the story of Christ, he tore his beads (the badge of his profession) from his neck.

and resolved to be a Christian. He commenced at once to take an active part in the prayer meeting. The mother soon heard of the change that had taken place in her son's conduct and she came in haste to remove him from the school. The reasons which the lad gave his mother for changing his religion, and the Christian instruction which she received from the teacher and other Christians at that place, awakened in her a desire to know more of this new religion. She remained there several weeks for this purpose. The result was that she too resolved to be a Christian. They both have since united with the Church at Gahu.

At the commencement of the year there were three Mission schools in this district. One has been discontinued for want of interest on the part of the Mahars to send their children to school. Another school has been quite small during the busy season of the year. Only one school has been carried on efficiently through the year. The Mahars have in several villages been urgent for Christian schools, but as soon as their children can earn a few pice, they do not care to send them to school. In two villages the upper and middle classes have asked for Christian schools. They say they have no objection to a Christian teacher, provided he is not from a low caste. Could such a school be established among them, much good might be expected as the result.

The Lord can raise up such teachers and other agencies as he needs for carrying on his own blessed work, and he can open the hearts of his people to contribute all necessary funds for this purpose.

A. ABBOTT.

V. REPORT OF THE SECOND NORTHERN FIELD; KICKAR STATION.

Our Heavenly Father has graciously watched over us for good during all the days of another year, and its close finds us in the enjoyment of numerous blessings. I desire from the heart to say, "Bless the Lord, O my soul, and forget not all his benefits." He has once and again raised us from sickness to health, and though within the year the pestilence has raged fearfully at our station, and in the surrounding villages, it was not permitted to visit our dwelling.

None of the members of our Churches have been called away by death, and only one baptized child has died. With special gratitude I have to record that I was able to remain at the station with my family during the whole rainy season.

Preaching and Itinerating.—When at the station, I have preached once in the school-room there on the Sabbath, and once in the

Chapel at Wadaley, an out-station three miles distant. An Assistant or Teacher has also conducted a second service at Khokar.

The daily exercise for the exposition of Scripture and prayer, mentioned in the last Report, has been continued, and all the children of the school have attended this meeting regularly.

I have occasionally spent a Sabbath with the Church at Panchegaum eight miles distant.

In January, February, November and December, several weeks were spent in itinerating with my family among villages at a distance from our home of ten to twenty-five miles. We have adopted the plan of remaining from one to three weeks in tents at a central place, and visiting all the villages in the immediate vicinity. These, especially in the neighborhood of rivers, often number as many as eighteen or twenty within a circuit of five miles radius. On Sabbath we held preaching services at or near our place of encampment, to which people occasionally came from neighboring villages.

As a rule however, we must go to the residences of this people if we would meet them. Rarely do we find sufficient interest among those who are not Christians, to induce them to walk a few miles to meet with the people of God, and learn their duty. With much pleasure and gratitude we observed at the Kolhar pilgrimage and fair, a marked readiness on the part of many to hear the truth. Since Government have prohibited the revolting practice of hook-swinging, and have partially put a stop to the singing of obscene songs, the amount of excitement and wickedness at this annual pilgrimage has perceptibly diminished.

While itinerating I have been privileged to have the company and assistance of an excellent Native Catechist and his family. The influence of their instruction and example have been very salutary.

The heathen have heard with wonder a native woman giving instruction on the most important and sublime of all topics, and have seen with surprise a well regulated family, where husband and wife were accustomed to partake of their meals *together*, and where the blessing of God was invoked day by day. Such examples of what Christianity can do, are as good as sermons, and serve to give them increased weight.

The heathen cannot fail to see that there is a difference between him that serveth God and him that serveth him not.

Church at Khokar.—The number of members at the beginning of the year was fifty-five. Within the year two persons were received by letter and two by profession. One man was excommunicated for idolatry, thus leaving the present number fifty-eight.

The number of baptized children at the commencement of the year was sixty-five, and at the end sixty-nine. Seven children were baptized during the year, and one died.

Church at Panchegaum.—The number of members has been increased by two during the year, thus making the present number eleven. One of these was received by profession, and the other by letter. Four children have been baptized, making the whole number seven. This infant Church has made commendable efforts to sustain regular religious exercises, and to secure a good attendance at school. The combined influence of the teacher and the deacon Harkooba, has resulted in much good. It will be seen from the record of these two Churches that the ingathering of the past year has been small. God is showing us that the blessing must come entirely from Him, that while we labor with no less zeal, He would have us to pray with far more frequency and fervency for the gift of Heavenly blessings. He would have us to remember that it is not by might or by power, but by His Spirit that we can gain victories in our conflicts with the kingdom of Satan. I rejoice to be able to say, that we have evidence that within the year some of the members of these Churches have made considerable advances in the divine life, and have shown an increasing desire to live for the glory of God and the good of souls. They have listened with deep and growing interest to accounts of the blessed Revival in America and Great Britain, and as a result they have been inclined to more fervent prayer for a similar blessing to descend upon themselves and their impenitent friends.

Those who were able to attend the annual meeting at Ahmednuggur in October and November, derived much spiritual profit from the privileges there enjoyed.

I praise God for the Christian fidelity of many persons, manifested by their endeavors to faithfully watch over and reclaim erring brethren. I would earnestly invite all God's people to pray, that He will be pleased to add to the numbers, the graces and the strength of these feeble vines which are, I trust, of His own right hand's planting. Pray, that every Christian grace may be perfected in these His people, so that they may become burning and shining lights among a crooked and perverse generation.

Schools.—The Schools at Panchegaum and at Khokar, (the latter of which has been under Mrs. Barker's daily supervision), have made very satisfactory progress. The former has had an average attendance of about twenty, and the latter of eleven. The school at Khokar was at one time nearly broken up by the influence of caste. Some Mang children sought admission to the school, and were of course allowed the privilege. The parents of children already in attendance remonstrated, saying that they should withdraw their children from the school if Mangs were allowed to attend. The reply was that they were free to do so, but that none who sought for admission should be refused on account of caste. The school was very small for a few days, but after a time the disaffected ones yielded their prejudices to the dic-

tates of common sense, and to the entreaties of their children to be allowed to return, and soon the school was again filled up, and all went on as quietly as ever. It is exceedingly difficult to secure regular attendance at school. This is owing partly to the indifference of parents, partly to the lack of energy in our teachers, and partly to the want of suitable school-rooms. A quiet and comfortable room is a great desideratum, and is often indispensable to success.

The school at Astagaum has been discontinued, and the teacher transferred to Bhokar. That at Wadaley has also ceased for want of scholars, and the teacher has been permitted to join an advanced class in Ahmednuggur. A new school has been organized the past year at Koorsangaum, a place on the right bank of the Pera six miles S. of Khokar. This promises to succeed well, provided funds can be secured to build a school-room and a house for the teacher.

Library for Native Readers.—The number of Catechists, Teachers and readers is steadily increasing in my field. The stores of our Mahratta literature are also increasing year by year, and I feel a strong desire that all persons in connection with us who can read, should, as far as possible, have access to these stores of knowledge. Very few of these readers are able to purchase books for themselves, and hence the only practicable method of bringing readers and books together, seems to be to establish at the station a circulating Library. The Bombay Tract and Book Society have on application generously given duplicate copies of all their Marathi publications, and the Mission have also granted a copy of each of their publications including the bound volumes of the *Dnyanodaya*.

I would further solicit from persons who may feel inclined to aid in this enterprise, donations in money or in Mahratta books, such, e. g., as dictionaries, histories, scientific works, &c.

Such donations may be sent to the care of Rev. C. Harding, Bombay, or Rev. H. Ballantine, Ahmednuggur.

Chapels.—The generous gift of a benevolent friend of the Mission cause, has enabled me to build Chapels at Panhegaum, at Satral (a village on the Pera 20 miles S. W. of Khokar), and to nearly complete another at Bhokar. The two at P. and S. were built at an expense respectively of Rs. 122 and Rs. 83, and each building has under the same roof a room for the Catechist to reside in. I feel confident that the progress of the work both at Panhegaum and Satral, is due in no small degree to the fact that these places of worship are entirely under the control of the Helpers, and that they can there converse with inquirers and others without fear of interruption.

A Chapel is much needed at Koorsangaum,—another at Khirdee, (where a school has recently been established under favorable auspices), and a third

is needed at Khokar. Our present place of worship is too strait for us, and besides is located in the Mahar quarter, where the prejudices of the higher castes will not allow them to come.

Chapels can be erected at the two former places for about Rs. 125 each, (including a room for a Catechist), and at Khokar for Rs. 250. May He whose is the silver and the gold, incline the hearts of His people to furnish the means necessary to erect these temples to His praise!

Practice of Medicine.—Scarcely a day has passed in which I have not been called upon to prescribe for the sick, and during those weeks when the cholera raged so fearfully in this region, nearly all my time was occupied in this way. I have reason to believe that some lives were saved by these efforts, and that as a result many have become more favorably inclined toward the religion of Him who went about doing good.

Those who so seldom witness an act of unrequited kindness among their own kindred, see with expressions of great surprise voluntary and unpaid efforts to relieve distress, and say, "What a merciful religion is this!"

W. P. BARKER.

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

The year 1859 has been one of prosperity and encouragement to us, though offering less than some years of specially interesting incidents. With slight exceptions we enjoyed uniformly good health and were allowed to reside in our pleasant village home. We thought it no loss to be away in order to attend the general meeting of the Mission in October. It was a meeting, especially the portion of it devoted to religious exercises in connection with the Native Christians, in which we seemed to breathe the air and feel the spirit of heaven. And we went forth stronger in faith and sustained by a fuller sympathy with each other.

Religious Services.—Our preaching and other religious services have been conducted on the same plan that they were last year. We use the cool weather for visiting the remoter parts of our district. Pitching our tent in some favorable location, we live there a week or ten days and visit the villages that are within four or five miles. Then we remove to another centre and repeat the process. We think this mode preferable to the one sometimes adopted of moving the tent daily, both because it is less fatiguing and because it economizes time. At other seasons we visit the villages nearer home, and have regular services on the Sabbath and daily prayers in the Chapel at Wadale.

My native assistants have made extensive tours, several of them having attended religious gatherings, or itinerated among the villages in the Nizam's

territory. We have listened to their accounts of these tours with increasing interest; for each of them seemed to think his experiences particularly interesting, and each brought earnest petitions from different villages for resident teachers of Christianity.

Native Church at Chandé.—The membership of the Chandé Church has increased during the year from 42 to 54. Fifteen were received on profession of their faith and three members died. Two of these were of the original eight that were set off from the Almednuggur First Church to form the Chandé Church in 1856. The number of baptized children has been increased by eleven, of whom one has died, so that there were twenty-three at the close of the year.

Yesübâ Salave, one of the members who died, was a man so much esteemed and so widely influential, that a short biographical notice is inserted in the Appendix of this Report.

Shingave.—There are thirteen members of the Chandé Church and seven baptized children residing at Shingave, making a Christian community of twenty persons. They live six miles from Chandé and have separate religious services, and they are asking for a separate Church organization. We pitched our tent under a large Banyan tree near Shingave, and spent ten days there in November very pleasantly and profitably. Visiting neighbouring villages in the morning, I had a daily service at the Chapel in the evening, at which the native brethren assisted by offering prayer. In the afternoons a company of forty to fifty women assembled to receive instruction from Mrs. Fairbank. On the Sabbath we had communion and two persons, wives of Christians, were baptized and received to the privileges of the Church. We can but look on the Christian community, with whom we had so pleasant a visit, as the nucleus of a flourishing Church.

Native Church at Dedgav.—Five members were received on profession of their faith in 1859, but one received a letter and joined the Church at Panchegav where she went to reside after her marriage; so that there were twenty-seven members at the close of the year. Two children were baptized and two died, leaving the number twenty as at the beginning of the year.

Chapels.—The Chapel at Wadale has been at last completed. Dr. Hugh Miller of Bombay, long the friend of our Mission, gave the sum that was required to complete it. We find it sufficiently commodious on most occasions, but have sometimes wished it were larger, when all who came could not be comfortably seated inside.

Schools.—For the larger part of this year my schools have languished. The one at Wadale only, which is taught a part of the day by Mrs. Fairbank, has remained in session through the year. However at the close of the year the seven schools were all in session and as efficient as could be expected in such untoward circumstances.

Native Helpers.—I hoped at the beginning of the year that help would come from some quarter and enable me to send another half dozen of our more promising young men to the Catechists' school. But this hope has not been realized. The generous subscription of Fifty Rupees each month to this department of our work by G. F. Sheppard Esq., the Assistant-Collector who was in charge of the district in which we reside, has sufficed to meet the expenses of the out-stations and native helpers at Newāse and Shingave, and also has provided the means for keeping some young men at the catechists' school. We can but express our regret that he has been transferred to Khandesh.

Dispensing of Medicine.—This department of my duties for a while threatened to absorb too much of my time. One day I dispensed to forty-five persons. But the average number was about a dozen only, and after the sickly time had passed did not exceed half a dozen; so that I concluded to make no special effort to reduce the number of applications. There were instances of invalids brought from a distance of thirty and forty miles, to be treated for, in some cases at least, incurable diseases.

The Home Missionary Society of Wadale.—This society has sent out its missionaries whenever its funds would allow of so doing, and was enabled to secure ten months of service. The missionaries make their reports when the Christians are assembled on the first Monday of the month, and furnish part of what makes that always an interesting day.

S. B. FAIRBANK.

APPENDIX.

Biographical Notice of Yesûbâ Salave.

He died on the 27th of February, the third anniversary of the day on which he with seven others was constituted into the Chande Church. The little company of eight persons has increased to eighty. For the Chande Church has sent out a colony to form the Dedgav Church, and there are now in the communion of the two churches eighty-one persons. But adversity walks hand in hand with prosperity, and we forget for awhile to rejoice over the goodly number that this year even have come out from among the heathen and professed Christ, while we remember that Yesûba has gone. A standard bearer has fallen. He was elected to the office of deacon when the Church was formed, and discharged the duties of his office with exemplary fidelity till his decease. It seems desirable that there should be some record of his life, and this is made with the hope that it may give his example a wider influence.

He belonged to Sonai, the principal town of a Máhal, and which lies some twenty-five miles to the North of Ahmednuggur. But for twenty years or more he had resided in Pimpalgav, a small village lying eight miles East of Sonai. He chose this place because of the advantages it offered for grazing his cattle. He was a Mahár, but a man of too much energy to content himself with keeping the village gate and doing such menial work as is usually given to Mahárs, and too much pride to allow him to go from house to house and gather the leavings of the villagers' dinner and use them for the food of his household, as Mahárs usually do. From childhood he felt above so degraded a condition. He chose the business of a *hedyá* or drover, buying and selling cattle at the different fairs which form the cattle markets in this region. After gaining experience and confidence he would go and buy cattle among the obscure villages in Khandesh and Berar, and sometimes go as far as Bombay to sell them. A *hedyá* is a synonym for a man of shrewdness and general information, and Yesûba was sagacious and well informed above most of the class. He prospered in business and was in general repute as a man of substance and ability.

He determined to give his children an education, and as there was no school in Pimpalgáv, he proposed to have a family school. While he was arranging for this, Lákhirám, the late well-known catechist, came to his village and advised him to ask the Missionaries to establish a school there. He was impressed with what Lákhirám said then and at subsequent visits. He had also the example and instruction of the catechist Sakharám whose village is near Pimpalg v.

Before he had gained correct knowledge of the plan of salvation, at one time on his way from the Walke fair, he called on Mr. Ballantine at Ahmednuggur. He then took a bag of money he had brought with him, and emptying it

on the floor, he said with affecting earnestness, "Saheb, take this money and give me salvation."

The first indication his wife noticed of his change in belief, was his giving up visiting the *Walke fair* because it was held on the Sabbath. This step he took about twelve years ago. The following cold season Mr. Ballantine and his family visited *Pimpalgāy*, and spent a day in instructing the people there. It was a high day for *Yesûbā*. He killed a sheep and made a dinner for the missionary and those who were with him. But he did not seem prepared at that time to profess Christ. The free intercourse with missionaries and native Christians that ensued was blessed to his farther enlightenment, and he was at last baptized, March 24, 1850, by Mr. Wilder, and admitted to Christian privileges in connection with the *Ahmednuggur Mission Church*.

A storm of persecution at once burst upon him. It were vain to try to describe the annoyances and vexations he endured. Their force and extent may be imagined from the more tangible fact, that he was soon stripped of his property. One day he took four high priced oxen to a fair. All four of them died of poison before night. His cattle and horses were poisoned from time to time, and soon all were gone. He was frequently told, that if he would abjure Christianity his cattle would cease to die. But he said, "There was a man in the land of *Uz* whose name was *Job*, and though my sorrows become as great as his were, I will not deny my Lord. And he will bring me out of all my distresses." At last his persecutors despaired of bringing him back to Hinduism by such means, and he was no more annoyed. He turned his attention to farming and for several years ceased to trade in cattle. But farming was uncongenial to him, and for the last two years of his life he engaged again in his favorite business and with his wonted success. Though old and infirm, his activity and energy exceeded those of his youthful partners in trade, and the expression of his opinion decided theirs in trading. His judgment was deemed by them almost infallible.

As a Christian his earnestness and decision were no less conspicuous. His conversation turned much on religious subjects, and he strove to let his example teach. He was so fearful lest he should be thought to retain caste-feelings that he often sought occasion to drink water from the hands of *Mangs*.

He was remarkably hospitable and generous. The stranger was welcome to share his meal. His friends found it hard to withstand his urgency that they should stay another day. When persons of higher castes visited him on business, he would provide their food by means of the higher caste people of the village. He did it unostentatiously, but it became generally known that he gave a rupee each month for the spread of the gospel, or more than a tithe of his earnings.

I stated at the beginning of this notice that he was a deacon of the *Chande Church*. He magnified his office. He was untiring in whatever he thought

would promote the welfare of the Church. The evidence of his faithfulness appeared in the results in his own family. He had the privilege of seeing all who lived under his roof become members of the Church. First his wife, then his four children who still remained with him, the wife of the eldest of them, and a widowed daughter who after the death of her husband sought an asylum there, and also two young men employed on his farm and the wife of one of them, professed Christ and were received into the communion of the Chande Church.

If he was disposed to claim his full share of authority in the Church, it was what was conceded to him in other relations in life: and if his care lest evil should creep in, made him sometimes censorious, his grey hairs might suggest a sufficient apology. He was never employed as a catechist or reader by the mission, nor did he receive any emolument or help (except from his native Christian brethren) on account of his being a Christian. But on the contrary he suffered reproach and loss.

He was strict in his observance of the Sabbath and loved the assembly of the saints. He attended Sabbath services at Chande, until the Missionary began to reside at Wadale, and after that he came more than two miles to morning service at Wadale, and then returning home went as far the other way to Chande for the afternoon service, and in the evening he had a special service at his own house.

His memory is fragrant. He was a sincere, earnest Christian, his enemies being judges.

For several months before his death he was subject to attacks of intermittent fever. And sometimes in the paroxysms of fever his mind would wander, and it was interesting to notice that the tenor of his thoughts at such times, was almost exclusively religious, and particularly about the welfare of the Church, his Pastor, the little Home Missionary Society of which he formed so important a part, and the conversion of individuals for whom he had been making special efforts.

He ripened fast as his end drew near. He was convinced that he was soon to leave us, but we could hardly believe it. He would not however, give up his business and often labored beyond his strength. A few days before his death he labored excessively at stacking wheat, and became heated and exhausted. He sat down to rest and took a severe cold, which was followed by inflammation of the lungs and resulted in his death. The disease made it difficult for him to speak, but he showed much pleasure when we had singing and reading the Bible and prayer by his bedside. It was good to pray with him and then feel the warm pressure of his hand. During the night before the Sabbath on which he died, he called his son-in-law three times and had him pray at his bedside.

During his sickness he was visited by those of other castes who, as a usual thing, would not go to the Mahar quarter. One of these, a Kunabe, talked with him about the days of his prosperity, and expressed regret that he had lost his property. "I have lost it, it is true," said Yesuba, "but I have gained an inheritance in heaven that I shall never lose."

The morning of the Sabbath, his last day with us, found him apparently better, but he was not deceived and proceeded to set his house in order. He assembled his children, all seven of whom were gathered there on account of his sickness, and gave each of them a few words of advice. He said he was ready to leave them all except the widowed daughter with her two orphans. His most earnest charge to the son who would have the homestead, was this; "E—, never forget to put the rupee in the missionary box on the first Monday of the month, *never* neglect it." Afterwards he had prayers and then a visit from his pastor. He received him with his usual cordiality and expressed his satisfaction with God's dealings and his conviction that he was one of God's people. He was tired and soon dozed. At noon he asked to be carried "to the outer room where he usually had family prayers," and there he gently sank away till his spirit departed at 4 p. m. He was buried, as he had requested, in his field beside his well. The memory of the just is precious. Yesuba is dead, but his influence lives. May a double portion of his spirit fall on the Church that mourns his loss.

Annual Meeting of the Mission in October.

Reprinted from the "Dnyanodaya."

The Annual Meeting of the Ahmednuggur Mission was held here last month, and was attended by Missionaries from other places in this Presidency and by many Native Christians, belonging to different villages. Indeed we have never had such a large concourse of Christians here before.

From the 19th October, a prayer-meeting was held every day at 12 o'clock. Excellent remarks and earnest prayers were made at these meetings, and many felt that they were greatly benefited by being present. From Thursday, October 27th, until Saturday the 29th, the services of the Annual Meeting were held, and many excellent addresses made on important subjects, of which I will give some account.

On the 27th, the Rev. Mr. Bissell being the Chairman of the meeting, after prayer and singing; 1st—Rev Mr. Fairbank read a portion of Scripture and made some remarks. 2nd—Sawalyaram Nawajee made an address, showing the reasons for thanksgiving to God because of the blessings bestowed upon his Church, and especially the mercies experienced the past year in this Ahmednuggur Mission. 3rd—Cossum Mahomedjee spoke of the results of the mutiny in Northern India. 4th—Dhondooba Bapoojee showed from

Matt. x. 16, what Native Christians have to suffer while living among idolaters. 5th—Thummajee showed how Christians should treat one another. 6th—Rev. Vishnoo Bhaskar Karmarker made an address on the power of prayer. 7th—Rev. Mr. Abbott spoke of the true liberty of the Christian. 8th—Bhagoba Pawar, of Kinnay, and 9th—Parasharamjee spoke of the blessings they had received through the knowledge of Christianity. 10th—Shahoo Dajee made an address showing what kinds of business Christians should engage in. 11th—Rev. Mr. Wood showed how we should act in view of the fact that God has redeemed us from everlasting death.

On Friday the 28th, after prayer; 12th—Rev. Mr. Harding read a portion of Scripture and made some remarks. 13th—Soodamjee Pawar mentioned some other reasons for thanksgiving besides those mentioned the day before. 14th—Dajiba Nilkanth made an address showing that God is almighty and does wondrous things. 15th—Mahiputraw spoke of the offers of salvation being made to all and of the importance of preaching the Gospel to those who know it not. 16th—Ramjee Gungajee Bhor showed the importance of Christians preaching not only by their mouth but by their holy conduct. 17th—Gyanoba Pawar spoke of the necessity of Christians giving up all their former wicked habits. 18th—Rev. Appajee Bapoojee made an address on the the duties of Native Christian females. 19th—Rev. Marootee Raghoo-nath Sangle spoke of the importance of earnestness in prayer. 20th—Sidoba Hiwale showed how necessary it was to bridle the tongue. 21st—Krishnajee of Tokay made an address. 22nd—Shewak of Waamboorec made some remarks on John xiv. 1. 23rd—Rev. Haripunt Ramchunder spoke of the power of the Gospel as foreshadowed in Is. xi. 9. 24th—Rev. Mr. Ballantine read Haggai ii. 1-10, and made some remarks on the way in which God would show forth his glory in coming time. On Saturday the 29th, after prayer and singing, 25th—Rev. Mr. Barker quoted Mal. iii. 10, and spoke of the necessity of proving the Lord by bringing all the tithes into His storehouse. 26th—Luxumon Rawjee showed what encouragements we had to labor from the present state of the world. 27th—Vittooba Kalokhe showed from Deut. xxxi. 6. that the Christian religion advances through the aid of the Almighty. 28th—Dhondooba Wagchoure spoke of the advantages of family worship. 29th—Narayan Ramchunder made some remarks on 1 Tim. iii. 10-12. 30th—Jairam Barse spoke of the proofs that the Christian religion is from God. 31st—Sayajee exhibited the importance of our loving even our enemies. 32nd—Rev. Mr. Dean remarked on the fact that Christ is knocking at the door of our hearts and that we ought to give him a place within. 33rd to 37—Addresses on general subjects. 38th—Rev. Sidooba Bapoojee made an address on revivals. 39th—The Chairman Rev. Mr. Bissell made an excellent address in view of all that had been said, showing that one thing

especially was needful, and that all should strive for that before every thing else.

On Sabbath Oct. 30th, the Lord's Supper was administered. There were 200 native communicants. It was a very solemn occasion. On Monday those who had attended the meeting began to go to their homes.

Some of the addresses above mentioned were on very important subjects and were very interesting. We met many at this meeting whom we had never seen before, and we know not when we shall see them again. In reference to this separation the 203rd Hymn, "Blest be the tiethat binds," was sung at the close of the meeting, and many were deeply affected by the thoughts suggested. My prayer is that the blessing of God may follow all that was said and done at this meeting.

A CHRISTIAN OF AHMEDNUGGUR.

Ahmednuggur, 11 Nov. 1859.

Statistics of the Native Churches connected with the Ahmednuggur Mission for 1859.

| Names of Churches. | No. of Members, January 1st. | Received on Profession in 1859. | Received by Letter. | Dismissed to other Churches. | Excommunicated. | Died. | Number, Dec. 31st. | Baptized Children, January 1st. | Baptized in 1859. | Came from other Churches. | Went to other Churches. | Received to Communion. | Died. | Number, Dec. 31st. |
|-------------------------|------------------------------|---------------------------------|---------------------|------------------------------|-----------------|-------|--------------------|---------------------------------|-------------------|---------------------------|-------------------------|------------------------|-------|--------------------|
| Ahmednuggur First | 89 | 13 | .. | 6 | .. | 1 | 95 | 76 | 7 | .. | 1 | 2 | 3 | 77 |
| Ahmednuggur Second | 25 | 6 | .. | 2 | 1 | .. | 28 | 16 | 5 | .. | 6 | .. | .. | 15 |
| Seroor | 27 | .. | 2 | .. | 3 | .. | 26 | 24 | 3 | 1 | .. | .. | 3 | 25 |
| Khokar | 55 | 2 | 2 | .. | 1 | .. | 58 | 65 | 7 | .. | .. | 2 | .. | 69 |
| Shingvay | 20 | 3 | .. | 2 | .. | .. | 21 | 15 | 3 | .. | 2 | .. | .. | 16 |
| Chande | 42 | 15 | .. | .. | .. | 3 | 54 | 13 | 11 | .. | .. | .. | 1 | 23 |
| Lonee | 8 | 6 | .. | 1 | .. | .. | 15 | 5 | 5 | .. | 1 | 2 | .. | 7 |
| Kolgaum | 10 | 2 | 3 | .. | 1 | .. | 14 | 7 | 4 | 3 | .. | 1 | .. | 13 |
| Dedgaum | 23 | 5 | .. | 1 | .. | .. | 27 | 20 | 2 | .. | .. | 2 | .. | 20 |
| Gaboo | 11 | 11 | 2 | .. | .. | 2 | 22 | 7 | 3 | .. | .. | .. | .. | 10 |
| Pancheagaum .. | 9 | 1 | 1 | .. | .. | .. | 11 | 3 | 4 | .. | .. | .. | .. | 7 |
| Total.... | 319 | 64 | 10 | 12 | 6 | 6 | 369 | 251 | 54 | 4 | 10 | 7 | 10 | 282 |

Donations to the Ahmednuggur Mission in 1859.

| | |
|----------------------------------------------------------|-----------|
| The Right Honorable Lord Elphinstone..... | Rs. 300 |
| C. E. Fraser Tytler, Esq | „ 1,000 |
| G. F. Sheppard, Esq. | „ 200 |
| Captain A. Davidson..... | „ 50 |
| Rev. A. White..... | „ 12 |
| Mrs. Fenwick | „ 4 |
| Mr. L. Fenwick..... | „ 5 |
| Dr. E. Batho | „ 30 |
| Dr. J. M. Barnett..... | „ 76 |
| C. B. Ker, Esq..... | „ 100 |
| A Friend | „ 3 |
| Lieutenant W. Manson | „ 60 |
| Captain J. F. Lester | „ 30 |
| Luis de Souza, Esq..... | „ 10 |
| Rev. S. B. F. (for Chapel)..... | „ 50 |
| Rev. R. V. Modak | „ 30 |
| Mrs. Hanson..... | „ 5 |
| H. Hebbert, Esq..... | „ 100 |
| James Hunter, Esq | „ 600 |
| Mr. Yohan Prem..... | „ 3 |
| Major Arrow..... | „ 50 |
| Dr. A. M. Rogers..... | „ 50 |
| Lt. H. M. B. Sandwith | „ 10 |
| The Hon. G. A. Hobart, (for poor Native Christians)..... | „ 50 |
| “ Much Forgiven,” | „ 50 |
| H. B | „ 60 |
| Native Congregations | „ 119 |
| | <hr/> |
| Total..... | Rs. 3,057 |

