

*L1 41/4*  
SIMLA BAPTIST MISSION.

PREACHING TOURS

IN THE HILLS

NORTH AND NORTH WEST OF SIMLA

AND IN THE DISTRICTS

BETWEEN

KALKA AND ROPUR.

*Rev. G. Hall*  
DECEMBER 1882, FEBRUARY AND MARCH 1883.

*L1 41/4*  
CALCUTTA:

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a Hindi New Testament in his hand. He read the 19th chapter of Luke very nicely which I explained to him. The young Rana was pleased, and after asking us if all our men had their food supplied to them, he went and after a little while sent us provisions enough for my 22 men, who were very thankful indeed, and also for me a fowl, rice, sugar, &c. The supply was continued to us for the three days that we stayed in that village.

The Pundit who is also the English teacher to the Rana's sons; then came to see us and had a long conversation with us. Though a native of the hills he was brought up in a school at Benares and could speak English pretty fluently. I found on enquiry that he had read the Bible when he was a boy but that he had forgotten what he learnt and his notion of Christianity was that it was a religion of morality even as Hinduism or any other religion. I tried to explain to him briefly the substance of our most holy faith, and that it supplies the real need of man, *viz*, the pardon of sin and reconciliation with God through Jesus Christ His Son and sanctification of the soul which no religion in the world can provide for sinners. He then said he would call again in the morning with the Rana Sahib and hear more on the subject.

#### *6th December*

The Pundit called to see us in the morning with one of his friends. I entered into conversation with them on the power and willingness of our Lord Jesus Christ to save sinners and on the necessity of accepting Him as a Mediator between God and man. They heard me attentively, asked a few questions which I answered, and then the Pundit invited me to see his house. I followed him and was very pleased to see his beautiful sitting-room well furnished with chairs, tables, bookshelves, a carpet on the floor and pictures hanging on the walls. My attention was directed to his books and I observed that he had, besides many school books in English such as history, geography, grammar, Shakespeare, &c, a large number of novels and only one book on Christianity, also a few books on the Hindoo religion in Sanscrit and Hindi. I remarked that his small library of books was not complete, because he had no Bible in it, and while I was speaking to him on the excellency of the Bible, one came and informed us that the Rana Sahib had come to see me in my tent. We therefore hastened down to receive him.

The Rana, an elderly man, with his priest and attendants about 30 people, was waiting for me near my tent. I received him gladly. He had heard that I had visited England twice, he therefore desired me to give him a description of the country and its people. I then told him some of the wonders of England and Scotland and of the greatest wonder that the true Christian people of that country are enlightening the whole world by the light of the Gospel they have received. The Rana and all his people listened with marked attention. I went on speaking on the power of the Gospel, and that Jesus Christ is the only Saviour of the whole world. The priest who came with the Rana then repeated a few verses from the Vedas, and tried to shew that the Hindoo religion, if strictly observed, is quite sufficient to save all Hindoos. Upon which I, without entering into the merits of the Hindoo religion he was speaking of, but taking for granted that the real Hindoo

religion was the worship of one Holy God and keeping His commandment, laid emphasis on the words used by him "if strictly observe" and pointed out to him that Hindoos have no power to save a sinner because of the utter inability of any human being, who is naturally depraved and corrupt, to keep the commandments of God or to cleanse his own heart. I then read to him Rom. viii. 3 "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

The priest then cited several Sanscrit verses one after another shewing that sins may be pardoned by repeating the name of Rana, by bathing in the Ganges, by pilgrimages to Haridwar, by worshipping gods and goddesses &c. I proved to him one by one, to the satisfaction of the Rana and all the audience, that none of the means mentioned by him can expiate sin or cleanse the corrupt heart of man, and explained the means God has provided for saving the human race and for cleansing their heart. The Rana then took leave of us.

In the daytime we visited from house to house in the village and preached the Gospel to as many as we found both men and women. In the evening many people came to see us in our tent and we spoke to them, warning them to flee from the wrath to come.

#### *7th December.*

In the morning we visited the several temples that are in the village and spoke to the priests and the people on the love of God in giving His only begotten Son to save us. In one of the temples, that of Mahadeva, we found a devotee almost naked, having his body besmeared with ashes. We entered into conversation with him. He wanted to make us believe that he was a virtuous man and a special favourite of Mahadeva, by shewing us a seat or a form studded with upright nails on which he sleeps by divine power, without any injury to his body. We told him that there was no divine power in that, but it was simply by long practice that his skin had become so hard as to endure the pointed nails. That the body of man is capable of enduring such things by practice. We tried to convince him that he was a sinner in the sight of God even as any other man, and that unless he accepted the free pardon and salvation offered by the Son of God, Jesus Christ, he would perish; he then humbled himself and confessed to us that it was his profession to obtain a livelihood. We admonished him and then left the temple.

There is a jail in that village and we saw five or six prisoners in it. Being very near to the place where our tent was pitched these men and their guard used to hear our preaching and singing very attentively. We took an opportunity to speak to them. We asked the guard of the respective crimes for which they were imprisoned and then told them that they were prisoners there only for a time, but they and all men, rich or poor, were prisoners in Satan's jail. All are bound by iron chains of sin, idolatry, caste and superstition and if not saved by the Son of God now, will sooner or later be cast into everlasting punishment in hell. As I was describing to them the chains of Satan, a large number of people assembled. I then explained to all, how the Son of God came down from heaven to redeem us and to deliver us from our bondage. All ac-

knowledged with one accord the truth of what I said and praised God by repeating 'dhunya, 'dhunya' (blessed, blessed) May the Lord bless the words spoken this day.

*8th December.*

We again this day visited from house to house, and at night at the request of the Rana and his sons we exhibited the magic-lantern at his house. The Rana's household and many of his people were assembled: We shewed and explained to them many of the views of the Old and New Testament. We also shewed a few comic pictures to interest the children. All the people were much pleased.

*9th December.*

The next morning the Rana sent us, through his Pund't, a present of Rupees 21 which I at first declined to receive, but the Rana himself came to take leave of us, and pressed us to receive his present which I did as his donation towards our School Building Fund.

We left Kair at about 11 A. M. with gratitude to God, greatly encouraged by the hospitality and kindness shewn to us by the people, especially at the thought that our message was understood and received by them, though we cannot say who, among the people, will truly be brought to the light of the Gospel.

*Busuntpura*

We left Kair at 11 A. M. and reached Busuntpura at 5 P. M. We admired the beautiful scenery most part of our way especially at Naldega, where Lord Lytton had his camp for some time, but the whole way was solitary, we found only one or two men and women now and then to speak to. When we reached the place from which the descent to Busuntpura begins, our coolies and followers rested for half an hour, we sang hymns and had conversation with a few travellers that were coming towards Simla. Here we had the first view of the village Busuntpura and of the river Sutlej. Busuntpura means Spring house or city and this name is given to the village, because it is the summer residence of the Rana of Bhaji. The beautiful village full of green trees and pretty little houses has a charming view from the top of the hill where we were resting. We descended lower and lower down for an hour to reach the village.

On our arrival at the village the first place we saw was the large temple of the goddess Kali, surrounded by about thirty very large and bushy trees which were covered with monkeys. The temple was in a ruined condition. We rested for awhile under a tree, till all our men with the tent, &c. arrived. The priest and some of the people came out to see us. We told them the object of our visit and made several enquiries regarding the temple, the village, and its inhabitants, then temporal condition, &c. and then explained to them their sad spiritual condition in the sight of God, and informed them briefly the message of salvation which our Heavenly Father has sent. The priest confessed that the goddess Kali has no power to save them and so did the people. They pointed out a suitable place to pitch our tent in and went away with the promise that they would come again at night to hear us.

At about 9 P. M. when we had finished our dinner and were resting, fully prepared to receive the people and preach to them, they began to come in. Our small tent was quite packed with the villagers, chiefly men, and many were sitting outside (fortunately the place was not so cold as Simla). We sang hymns and prayed—especially for our hearers and all the village people. They never before had heard or seen such things. I then preached from Luke xix. “The Son of man is come to seek and save that which was lost.” I have never seen more attentive hearers—every now and then they were assenting to the truth and repeating ‘dhunya, dhunya’ (blessed, blessed). After the service was over, a pundit put us several questions which we answered. It was nearly 11 o’clock, but the people were so interested that they would not leave us. At about 12 all but two left us with a promise to see us again in the morning. The two who remained behind stayed with us for an hour longer, and we had further conversation with them. They said, that they were deeply impressed with the truth of the message which had just been delivered to them from the word of God. They promised to visit us at Simla if they have an opportunity.

*10th December*

We left Busunipura at about 9 in the morning, but before leaving, the two men, with whom we had earnest conversation on the previous evening, came to visit us and bid us farewell. Several others of the villagers also came and we reminded them of what they had heard from us the previous night and after singing and prayer we left the place.

*Bhuj.*

Area 96 square miles. Population 19,000. In going to Bhuj or to its capital Sumi where the Rana lives, we had to travel along the banks of the Sutlej, and on our way we visited two or three villages and preached the Gospel. We reached Sumi at about 5 P. M. and were directed to go straight to the bungalow set apart for European travellers which is conveniently situated at a short distance from the bazar. It has a nice little enclosure with a cactus hedge in front, but the bungalow itself was not in a habitable condition. We, however, tried our best to make it comfortable, pitching our tent in front of it and using the bungalow for the residence of our servants and coolies. The Rana's people very kindly supplied us with firewood, &c. and to as many as came to see us, we declared the object of our visit and invited them to come to hear the message, which the Heavenly Father had sent for them.

*11th December.*

Next morning we went to the bazar and preached the Gospel to a large number of people. Our colporteur went from shop to shop and sold a few tracts. After we returned, the Rana's people came and informed us that the Rana would be glad to see us at his house in the evening. Some of the Banias, the priests, and many villagers, also a large number of boys and young men came to us to hear the Gospel and to take out tracts and books. We were engaged the whole day in speaking to the people on the welfare of their immortal souls and in selling and distributing our books.



In the evening I went to see the Rana as was arranged before. His men were sent to take me. On arrival at his house, I found the Rana seated in a beautiful place in a flower-garden in company with his pundit, priest and other courtiers. He received me very courteously and after a few complimentary words, he asked me if I was the venerable Mr. Goolzar Shah whose lecture on his visit to England was translated and published in the Urdu language. On my replying in the affirmative, he asked me many questions about England, and the English people, and was delighted with the account I gave him. After conversing on these subsidiary matters, I told him that my object in visiting Bhaji was to deliver to its people the message of reconciliation. 'God was in Christ reconciling the world to himself, not imputing their trespasses to them.' I spoke of our ruin by the fall, our redemption in Christ Jesus, and our regeneration by the Holy Spirit. The pundit asked us many questions respecting the various means recited in the Hindu Shasters for obtaining salvation, I answered all his questions and explained that there was no salvation in any but Jesus. "For there is none other name under heaven given among men whereby we must be saved." The Rana who was listening very attentively and who, I believe, is an admirer of Brahmanism, said 'Can we not be saved if we believe in one God?' I shewed him that God is a just God, and can forgive sin only in a way of righteousness, and that an atonement has been made by the Son of God, who took upon Himself our nature and died on the cross for our salvation, and rose from the dead and ever lives to make intercession for us. At the time of parting we presented the Rana with a copy of the Hindu New Testament and a few tracts and gospels to the people that were present. The Rana then ordered his men to supply provisions for myself and all my followers during the time we stayed at Sam. At night a few people came to us and we had long conversation with them respecting the truth of Christianity.

#### *12th December*

Next morning we went to the river side near the large temple. This temple on the bank of the Sutlej is an ancient edifice but is kept in good order. We were told that a *meâ* is held at that place every year when a very large crowd of people assemble there. We had some interesting conversation with the priest. He at first tried to defend idolatry but he had to give up his point and yet the fact remains that although idolatry is wholly indefensible, the sacrifice of animals has been ordained from time immemorial, the blood of bulls and goats indeed cannot take away sin but the blood of Jesus Christ as "the Lamb of God" cleanses all believers from the dominion and love of sin. The *bannin* was pleased in conversation with us and promised to come to us at night.

The scenery near the temple is really grand and imposing, calculated to solemnize the mind, and the stillness of the place, together with the solemn sound of the rapid stream of the Sutlej, disposes the mind to contemplation. Here my audience was very attentive, and consisted of worshippers at the temple, the women who came to draw water from the pellucid stream and those who were about to cross over to

the other side by means of leather floats made of buffalo skins like *missucks*.

In the day we visited almost every shop and every house, and had to give medicine to a few sick people. The Rana sent word to us asking us to exhibit the magic lantern at night, but the arrangement fell through because some vaul came to visit the Rana in the evening on some important business. Many people, however, came with the expectation of seeing the magic lantern to whom we preached the Gospel.

### 13th December

In the morning we had many boys who came to us for books, a few girls also and some of their parents. There is no proper school at Simla but a dia-mun gooroo teaches a few boys, especially of the Banias of the place. We gave away several little picture books in Hindi and sold some, and asked the parents to send if possible their children to our boarding-school at Simla.

In the afternoon we set out to see the Sulphur Springs, which are about three miles west of the bungalow. My jhampan coolies (Hindoos) were very eager to take me there, because they had a great desire to bathe in the springs, which they considered meritorious. When we arrived near the place, we found that it was necessary for us to cross the river by means of leather boats because the sulphur springs lie on the north side of the Sutlej. The boatmen and their buffalo skins were ready to paddle us down the stream, but they agreed to take on only three or four of us to the other side, because, it was late, nearly 5 o'clock, and it would take a long time to carry us all over. We therefore left our jhampan and coolies at the ghat and four of us crossed the river. After a few ups and downs and sam-bles amongst the pebbles we arrived at the springs. The *Simla Argus* describes these springs as follows —

"The water is very clear and sparkling in the springs but very hot in one, and only just warm in the next; but the greatest beauty of this spot, where the springs are, lies in the lovely and beautifully tinted pebbles which stud the shore and lie embedded in silver sand. It is indeed something to think of in a hot year, that bright river with its snowy spray roaring and dashing through 'many a silver water break' and bathed in golden sunlight; and yet the pretty valley is still in heathen darkness, its lovely spreading trees too often lend a shade to some hideous black idol, with blood-thirsty expression and ill-shaped limbs."

We preached to the few people that we met with at the springs and tried to remove their superstition that bathing in these springs takes away their sins. We pointed out to them the true fountain opened to all for sin and for unrighteousness even the blood of Jesus the Son of God which "cleanseth us from all sins." We crossed the river again and returned to our coolies who were waiting for us. They expressed their disappointment very much, because they could not cross over to bathe, but we pointed out to them that the hot springs had no efficacy whatever in cleansing sin, then they appeared satisfied that their souls would not have been any better for the bath. We came to the bungalow at night.

*14th December*

We left Suni at about 9 A. M. and proposed to go to Dhamin.

On our way from Bhaji to Dhamin we visited five villages, in one of these villages we went into a temple, the priest of the temple accosted us, and we explained our message. We asked the priest if the idol goddess in the temple ever spoke to him, he candidly confessed that the idol never spoke but as a priest he got his living by carrying on the worship of the idol. We spoke of our Lord and Saviour Jesus Christ to the men and women assembled, and told them that the blessed Saviour really speaks to us by His holy word, and that we can speak to Him in prayer if we simply take God at His word, and in prayer plead the promises contained in the word of God, we receive light, peace, and purity, and get more and more of "unsearchable riches" that these unsearchable riches of Christ may be theirs too if they only believe and take God at His word. The priest could read Hindi, we therefore gave him a tract (*Muktimala*) which he thankfully received, and promised to read with attention.

We rested at night in a village called Thanshwar, situated in the valley or khud about four miles below Dhamin. The lumberdar of Thanshwar very kindly supplied us with such things (milk, firewood, &c.) as we had need of. There were only five houses in that village and we visited the inmates of every one of them. The principal man, the Bania of the place invited us to his shop and expressed a desire to hear about the new religion which we were preaching. I told him that the Gospel of Jesus Christ, though new to him was not a new religion. It was as old as the world itself, but though it was not known to our forefathers in this country, God in His great mercy has revealed His Gospel to us now in these latter days, and we ought to praise God for His marvellous love in giving His only Son to die for us. If we reject this great salvation how shall we escape the wrath of God which we deserve for our innumerable sins? We explained to him that there is no salvation in any other religion. A few people gathered and all heard us attentively. The Bania was informed of our magic lantern, and he desired that we should exhibit the lantern in the evening. He took much labour in preparing a place for it. About 8 o'clock in the evening we went to his place with our magic lantern, &c. We did not expect to have more people than 25 or 30 who belonged to that village, but to our utter surprise the place was quite crowded with men, women and children nearly 150 in number. On enquiry we found that the Bania had sent notice to several villages a mile or two distant, and thus gathered a large congregation for us. We began with the exhibition of the Old Testament slides first, and explained the fall of our first parents, the deluge, &c. and then the incarnation of the Son of God, His miracles, His death, resurrection and ascension, &c. I never had a more attentive audience. They were astonished beyond measure and praised God for His mercy in sending us to them to tell them of His wonderful love. At the end we shewed a few comic pictures to interest the children.

*15th December*

In the morning the lumberdar brought us some pomegranates and milk and we had to take leave of the people, although we had to re-



gret that we could not visit all the villages from which the spectators of our magic-lantern assembled.

### *Dhamin.*

Dhamin is on the north-west of Simla. Area 26 square miles. Population 5,500. The name of the chief village where the Rana lives is Hulog. We reached Hulog at about 11 A.M. Some people came to see us in our tent, and so we were able to deliver God's message of love. Our colporteurs also went into the bazar to sell books. When we were coming up here from Phanshwar, our jhampanies had warned us that our reception at Dhamin would not be very warm, they said 'the name of the place is *Dhamin* (righteous) but we call it *Adhamin* (un-righteous) and this we found to be a fact.

We found a Sunyasee or devotee there, and had some religious conversation with him. He came to our tent in the evening and told us that he is from Benares, but that the state of life which he had adopted had failed to satisfy the longings of his immortal soul. I told him that only Jesus Christ, God manifest in the flesh, can satisfy the craving of the soul, and exhorted him to pray to God in the name of Jesus Christ and he will then feel the power of Christ in his soul and find in Him the satisfaction of all the yearnings of his heart and realize that God is his Father in heaven who has given His only begotten Son for the salvation of men. A few other people came to our tent also and we preached to them.

### *16th December.*

Next morning the Rana sent for us and we gladly went to see him, but his unmannerly reception of us led us to conclude that the poor young man had never been trained up properly. With humble submission, however, we sat where we were asked to sit, and began to tell him the object of our visit. There were no less than 30 of his people present. We found that he was more disposed to cavil than to listen with an enquiring mind. He asked with a proud and contemptuous look, whether Christ had a father; we answered that God was his Father and that the Father, Son, and Holy Ghost are one God, the same in substance and equal in power and glory. He asked again whether God had a father, we answered that God is the uncreated Father of all His creatures, and that God has no father, that He is from all eternity and is without beginning and without end. Some of the courtiers of the Rana also cavilled, but as witnesses of our blessed Lord we asked permission to deliver our message. The Rana then allowed me to continue and I preached to them the substance of our most holy faith and told them they could not escape if they neglected so great a salvation, that if they turn a deaf ear to the overtures of God's love, they would act most foolishly, for "what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." Although the Rana and two of his courtiers cavilled, the rest of the people heard me very attentively and respectfully. We offered a few tracts which the Rana told us to leave before him, and we left his court with respectful salams. Our prayer to God is, that this young Rana may learn to fear Him, to know his own wretched condition as a sinner, and take refuge in the Saviour of sinners.

*Baghal.*

Area 124 square miles Population 22,000. The capital of Baghal is Erkie or Aiki. Distance about ten miles from Hulog or Dhamin. We left Hulog at about 10 A. M. and reached Erkie in the evening. On our way we visited several villages and spoke to the people on the true way of salvation by Jesus Christ.

After our arrival at Erkie in the evening we were hospitably received in a new dawk bungalow built by the young Rajah for the reception of European travellers. The Rajah's people came and supplied our wants, and we told them the object of our visit. A few people from the bazar came to see us and we preached the Gospel to them.

*17th December.*

In the morning our colporteurs went to the bazar and sold several tracts from shop to shop. Many people came to see us and among them was a young man, son of our old friend Pundit Gangaram to whom allusion was made in our Report of 1876. He related to us, the painful circumstances which led his venerable father to leave Erkie, but that he (the young man) had read the books which we had left with them. This was our fourth visit to Erkie, and we were glad to find that the seed sown in former years in that place, had not been in vain. We spoke to the young man and others that came with him, on the necessity of believing and accepting the Lord Jesus Christ as their only Saviour and gave them a few tracts.

The Kotwal of the Rajah came and invited us to go and see the Rajah, we went with him. The Rajah received us very courteously and desired me to mention the object of our visit. We preached to him and all who were present the cardinal truths of our most holy faith. The Rajah heard us very attentively, and then asked me several questions regarding my visit to England, which I answered, and spoke of several Christian gentlemen whose Christian character and benevolence are their glory, and I pointed out that the Bible has made England what it is, that the Bible is the glory of England, and that Christian people in England constantly pray and work for the conversion of the people of India.

Having seen a large number of children playing in the lawn below the Rajah's palace, I enquired whether he would object to my establishing a Mission School at Erkie, he said, that the people of Erkie did not care to have their children taught, that whenever any one wishes to learn, he is sent to the Government school at Simla, and that the Brahmins' children or priests' children who desire to learn the Shasters and Sanscrit, have some special provision made for them.

In the evening we had visits from some of the Rajah's people and the young man, the Pundit's son also came, and we had interesting conversation to the glory of our Lord.

*18th December.*

In the morning some people came for books, and we gave them Hindi and Punjabi tracts, and exhorted them to consider their ways and to take refuge in the Saviour of sinners. We left Erkie at about 9 A. M.

and reached Kunhial at about 9 P. M. Our coolies brought us by a wrong and longer way, but we visited several villages on our way. In one of these there are several water springs and on the road side a small idol temple. It is enclosed by a strong stone wall about 25 ft. square. We entered the place and saw several stone idols outside and inside the temple, but there was no priest at the time. As we were resting near the temple one of the villagers came to see us. We explained to him the sin of worshipping idols, and the necessity of serving the one true and living God through Jesus Christ the only Mediator between God and man. He told us a story or tradition about the idols in that temple, that they were not made by any priest or brahmin but they came out themselves from the ground, only the enclosure wall was made by man. Two of our jhumpan coolies who had heard the same story, said, "Sir, what this man says is true—these gods have appeared themselves in this village, and since then this place is always well supplied with water and the villagers worship these gods with devout veneration." We asked them if any man ever saw these idols coming here by themselves: they answered, "We did not see, but our forefathers saw and hence the tradition." We tried to remove their false belief and superstition and to draw their attention to the only living and true God.

### *Kunhial.*

Area 8 square miles. Population 2,500. The whole state is in a valley almost level and very fruitful soil. On the east of the Rana's village in Kunhial there is a large tank, and we pitched our tent on its bank and rested for the night. Next morning our men went and informed the villagers and the bazar people of a baptismal service to be held in our tent near the tank.

The three enquirers who accompanied us in our journey from Simla were ready for baptism, having learnt from us all the way the principal doctrines of our most holy faith and we felt satisfied that they had truly repented and believed in the Lord Jesus Christ as their only Saviour.

We commenced our service at about 12 o'clock under the shadow of a large tree outside the tent, for our tent was too small to accommodate many people; and a most interesting service it was. After singing, prayer and sermon (Acts viii 38, 39) the three candidates were catechised in the presence of a large audience, and their ready and intelligent answers made a deep impression. Special addresses were then given to the candidates as well as to the spectators, after which a hymn was sung, and the three candidates were baptized in the tank in the name of the Father, the Son, and the Holy Ghost. The service was most interesting to the people, and we were glad that we had such an opportunity of removing, from the minds of the people erroneous notions which they entertained respecting the way in which Hindoos become Christians. The newly baptized brethren then returned to their own homes to be witnesses for Christ, and we were obliged to leave Kunhial that day, in order to return to Simla in time to go down to Calcutta for the Decennial Conference. We reached Syree at night and stayed at the dawk bungalow.

19th December

Next morning we made preparations for returning to Simla, which is eleven miles east of Syice. We preached the Gospel to as many people as we found at the resting places at Jathia, Bureri and Boileaugunge, and reached Simla at 4 P. M.

### *Conclusion*

The Gospel seed has been sown in the hearts of about 1,500 people during this tour, of these 1,200 may safely be put down as attentive hearers, 10 as cavillers and 15 as those whose hearts the Lord has touched. We are not sufficient of ourselves, our sufficiency is of God. Feeling our weakness and our utter nothingness, we can still cherish the hope that among the people to whom we have had the privilege of proclaiming the unsearchable riches of Christ, some at least will gain a saving interest in our blessed Saviour. We are aware that the word of God admonishes us that in preaching we are sometimes a savour of death unto death, although we long to be a savour of life unto life, we leave results in the hand of the Lord of the harvest. We have proclaimed to the people that God has promised "Your sins and your iniquities will I remember no more." We have told our hearers that the Son of man, our Great High Priest, has power on earth to forgive sins and that He does forgive sins the moment we trust in Him, whose blood "cleanseth us from all sin." In reviewing the past, we feel deeply humbled before God for any omission to speak the right word at the right season, perhaps after our hearers have separated from us the thought has darted into our minds that if we had pursued another line of argument at particular places the result would have been better and the work more effective, but we can trustfully look to the fulfilment of the promise. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Again we have to thank all the Lord's people for all the kind help received from them in carrying out this work.

G. SHAH.

*Baptist Mission, Simla May, 1883.*



# SIMLA BAPTIST MISSION.

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## SIX WEEKS OF MISSIONARY WORK BETWEEN KALKA AND ROPUR.

My object in undertaking this tour was (1) to visit all the brethren who, after their baptism in Simla in connection with this Mission, had gone home to their respective villages, (2) to preach the Gospel to the heathen and (3) to ascertain by personal inspection the nature and extent of the Mission work, which can be carried on by our branch Station at Kalka.

Our party consisted of 1 evangelist, 1 colporteur, 1 servant and 11 coolies to carry our luggage—all these were Christians.

We started on the 2nd and reached Kalka on the 4th February, after having preached the Gospel at the intermediate Stations of Syra, Kukkuhattee and a few other villages on the way.

From the 5th to the 13th February, we preached in Kalka and its neighboring villages after which some of our party left Kalka for five days in order to make suitable arrangements for our long journey from village to village, which commenced after their return on the 19th February and ended on the 10th of March.

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### KALKA.

During our stay at this place we preached in the bazar and found an attentive audience of 50 to 80. A few of our books were sold every day. A *Shadhu* or devotee used to come every day to hear our preaching. He took his seat near our colporteur at the book-stall and remained there for hours reading the Gospels and tracts. We had conversation with him for two days. The first day we heard from him his long story as to how and when he became a *Shadhu*. He told us that eleven years ago he became a *Shadhu* and that during this time he has been enabled to subdue his body, so much so that he could remain for days together sitting or standing in the same posture, and that on one occasion he took a vow and remained forty days under the ground. This took place at Kalka and he gained the respect and esteem of most of the Kalka people. That it was at his request some people dugged an arched grave on the top of one of the hills and he entered into it in the presence of many people and there remained forty days, having for his food once a day only one grain of barley and a mouthful of water. When he completed his vow he came out after forty days, and

a crowd of people assembled to see him and many worshipped him with their offerings, and he received Rs. 300 that day, which money he distributed to the poor. He is a short and thin man of about 35 years of age, and is a worshipper of one God (Brahma).

We explained to him that, notwithstanding his merits and achievements, he was yet a sinful man and a sinner even as others in the sight of the most holy and Omniscient God, and that he needed salvation and reconciliation with God. We were glad that he confessed his need of a Saviour, and we gave him a copy of the Punjabi New Testament to read and directed his attention to the blood of Christ which cleanseth us from all sin. He listened to us very attentively while we spoke to him on the love of the Son of God who suffered and died for our sins and rose again for our justification. After our conversation we expected that he would at once decide for Christ, but we heard nothing definite from him. The Sikh family with whom he was residing at Kalka had dedicated to him their only son (9 years old) as an offering to Brahma to be his disciple. The Shadhu brought this boy with him. We asked him whether by making that boy a Shadhu he would not spoil his usefulness in life and destroy his soul? He replied that he knew that would be the consequence, and therefore he repeatedly remonstrated with the father of the boy, and tried to dissuade him from dedicating him, but in spite of his remonstrance, both the parents begged him to make the boy his disciple. We advised him to teach the boy to read and write instead of teaching him to take the life of a Shadhu.

We visited several villages on the east and west of Kalka within five miles. The names of some of these villages are, Khutikpura, Bhaon-ki-Sher, Tipra, Majra, Piploa &c.

*Khutikpura* is on the east of Kalka and is inhabited, chiefly by a large number of low caste people Chamars &c. Some people in this village send their boys to our school. We visited some houses and a few people chiefly women, assembled to hear the Gospel. This village is a promising field for Christian work.

*Bhaon ki-Sher* is inhabited chiefly by Brahmin hill people. One of them an intelligent young man attends our service at Kalka every Lord's-day. The village people received us very cordially and heard the Gospel attentively. We invited them to attend our service at Kalka on Sundays, and to send their children to our school.

*Tipra* is on the banks of the Kasulia river and is inhabited chiefly by basket-makers. Some of these people had worked with us at Simla, and they gave us a very hearty welcome and heard our message gladly and also gathered a good congregation for us; we visited from house to-house and expounded the truths of the Gospel.

*Majra* is on the west of Kalka. We found some men engaged in pressing out the juice from the sugar cane. We went to them and commenced to deliver our message to them. One of them at first got annoyed because we had come to speak to them on religious subjects when they were engaged in their own work, we explained to them that we were ambassadors of the Lord Jesus, the Son of God, who has said, "Go into all the world and preach the Gospel to every creature," and as we had come out to them we requested them to allow us to deliver our message. The Lord turned the heart of our opponent and he al-

lowed us to go on without molestation, after we had finished our discourse, all the people expressed great delight in having heard the Gospel message, which they had never heard before, and when we were returning, pressed us to accept some sticks of sugar-cane which we did as an expression of the goodwill of our hearers. Some of them promised to see us at Simla and to send their children to our school at Kalsa.

*Piploa* is about two miles west of Majia, and is inhabited by nearly 500 hill people. As we entered the village we met two men, one of them had worked as a Chaprasi, and he had heard the Gospel before; he took us to the first house in the village, the house of a weaver, who stopped his work and came out and received us gladly. We first asked them a few questions regarding their temporal affairs which they gladly answered, and then we told them the object of our visit that we came to tell them of their lost condition as sinners, and that Jesus Christ the Son of God can alone save them. We described to them the power and willingness of our Saviour to save us and that He invites all sinners to come to Him. Many were assembled to hear us and after our discourse was over we sang a Gospel hymn.

Some of our party went to visit from house-to-house they preached for half an hour at a bania's shop in the village, and warned the people to flee from idol worship and take refuge in the Lord Jesus Christ, the only Saviour of sinners. The hearers at this shop were deeply solemnised, and one of them who was much affected, laid two pice at the feet of our preachers. When it was explained to him that we did not want any pice, he said, "I have heard the word of God and although I am very unworthy to offer any thing I beg that my small gift may be accepted for I consider it a sin to hear God's word which costs me nothing." We accepted the pice as the price of a tract, but as he himself could not read, he authorized us to give it to one of the audience who could read.

*Pinjoun* is three miles south of Kalka and is inhabited by a large number of respectable people. There is a beautiful large garden belonging to the Rajah of Patiala--this place is on the way from Umballa to Kalka. Some of the Rajahs (hill chiefs) were invited to a wedding at Suket. On their way they halted at Pinjoun with a large number of their attendants. The place was quite crowded with thousands of people. We took this opportunity of preaching the Gospel to the multitude for two days, especially to the people and attendants of the Rajah of Nahan and the Rana of Baghat. We found many attentive hearers and several copies of our tracts and Gospels were sold.

We visited the thanadar of the place at his house, and there we found the tehsildar and some other respectable people who received us courteously. After we had delivered our message, which they heard with attention, we were asked to hold a discussion with an intelligent and educated man among them who knew a little English. We agreed, and upon enquiry we found out that that gentleman had no fixed belief in any system of religion. He said he had respect for the religion of all men, he had faith in one God, and it has been his endeavour to walk uprightly and to love all mankind. He read the Hindoo Shasters, the Koran, the Bible, and the books of the Gurus Kubeer and Nanuk, and it has been his practice to gather the truth wherever he finds it.

We pointed out to him, that the real need of every man is the forgiveness of his sin and the sanctification of his soul, and asked if, by the reading of the books he named, he found the true means of obtaining his need in any of them. He replied, that in order to obtain salvation, we must obey the commands of God, and must be always devoted to His worship, and that there can be no salvation without works of holiness and virtue. We pointed out that salvation cannot be of works, for all have sinned and come short of the glory of God. Salvation must be of free grace, and God in Christ bestows free grace; after we receive free grace the Lord helps us to work, but good works do not lead to salvation, on the contrary salvation leads to good works, and all good works must have their root in and flow from faith in the Lord Jesus Christ. He then asked, have all who have received the Christian faith been saved? We answered, that all who have received Christ in faith, have been saved, and even though the old corrupt nature should be manifest in the conduct of Christians, yet they have the witness of the Holy Spirit that they are the children of God. Salvation is the free gift of God, and irrespective of human worthiness may be had by simply trusting in Jesus who alone gives us full and free salvation. We freely confess that there is no perfection upon earth, but every true believer knows that he has passed from death unto life. Our hearers too will find this in their happy experience, if they will only trust in Jesus. Faith will purify their hearts, and enable them to overcome the world and all its sinful pleasures. He then read from the book of Kubeer one or two pages containing beautiful moral precepts—but we explained to him that there is no power in those precepts to save a sinner or sanctify his soul.

Some of our hearers then began to leave the place and we distributed a few tracts among them. The Sikh gentleman with whom we had conversed, then asked us to his house, which was not far from the thanadar's place where we were sitting, in order to shew us his English Bible which he had at his own expense (Rs 70) brought out from England. He gave us a very warm reception, and shewed us all his books, especially his valuable Bible. It was gratifying to us to see the great care with which he kept the beautifully bound large reference Bible. We told him that if he would read the Bible with as much care and prayer as he read the books of Guroo Kubeer and Nanuk, he would certainly find the salvation about which he was groping in the dark. He said, that he did not object to the tenets of any religion, but wherever he could find truth, whether in the Bible or in the Koran or in the Hindu books he was ready to accept truth. He then asked us to take some refreshment at his house which we did as an expression of his goodwill, and parted with the feeling that surely the Lord had been with us, and turned the hearts of our hearers to receive our message with gladness. The Sikh gentleman then sent his chaprasi (peon) with us to shew us the Pinjour garden.

The garden was full of visitors that day admiring the long ranges of fountains which were at play in the seven successive stages of the garden. We entered into conversation with one of the petty hill chiefs who, with a few of his attendants, was enjoying his visit. He was a strict and bigotted Hindu and had apparently never heard what the



Christian religion is. We explained to him the substance of our most holy faith, and exhorted him to take refuge in Jesus Christ the Son of God who invites all sinners to give them rest. The chief and his attendants heard us gladly and promised to see us at Sinla.

After we came out from the garden we stood up under a large tree near the bazar and preached to a crowded audience. "The Son of man is come to seek and to save that which was lost." They heard us most attentively. We sold a few tracts and Gospels at this place and returned to Kalka in the evening.

Next day four of our party came to Pinjoun again and preached the Gospel to the people in the bazar and especially near the tents of the Rajah of Nahan and the Rana of Baghat. A few books and tracts were sold this day.

### MANI MAJRA

Is a town in the Umballa District, about 12 miles south-west of Kalka. Population about 7,000, of whom 2,000 are Mahomedans, the rest are Hindus and Sikhs. Near it there is a shrine of Munsa Devi, which attracts a large number of worshippers. Dr Hunter in his *Gazetteer* writes of this shrine as follows: "The shrine of Munsa Devi, near Mani Majra attracts a large number of worshippers, having been removed hither from the Nahan State, through an opportune dream of the Raja of Mani Majra, on the occasion of some hill men cutting off the water supply of the original shrine. The Raja was rewarded for his piety by realizing a considerable profit from the annual fair."

We arrived at Mani Majra on the evening of the 19th, and as we entered the town we saw a school attended by a considerable number of boys and we learnt that it was a Government Aided School. We went direct into the old fort, and were courteously received by the Kardar of the place in a bungalow opposite to the Rance's castle where another small school is kept by a Mahomedan teacher for the special education of the Rance's children, and the children of some of the amlahs of the Court; so altogether we were glad to find that the blessings of education are being dispensed here. We were comfortably accommodated in the bungalow and were visited by many of the respectable people of the place, to whom we mentioned the object of our visit and spoke about the blessed Redeemer of sinners—we also refuted several objections raised by them against the truth of our most holy faith.

After they left us others came, and we preached the Gospel to them and sold a few books chiefly to the young people. We were informed that the Rajah of Mani Majra is dead, and the State is in the hands of Government who gives a pension for the support of the Rance and her children.

Next morning we visited several houses and shops, warned the people to flee from the wrath to come and to take refuge in the Saviour of sinners. Afterwards many people came to the bungalow to see us and to receive our books and tracts. While we were distributing our books the Kardar of the place came and selected some books for his

own use. The Kaudai shewed the books to the Rance who can read Hindi, and she expressed a desire to have some books for herself. We sent her a copy of the New Testament and a few tracts, Mooktimala, Dhumtu &c with an expression of hope that the Rance would accept them as a present from us. She, however, preferred to pay for the books as a sure token that she would read them carefully, so we allowed her to pay. The boys of the school came to us in large numbers and we either sold or gave away our books to them. We left Mani Majra at 11 A. M. and arrived at Gundowlee at 5 P. M.

### GUNDOWLEE

This is a village about 8 miles west of Mani Majra. Our brother Premdas Shadhu, who was baptized in 1881, lives here. He had sent one of his sons to Kalka to take us to his village. Before his conversion the Shadhu was a Guroo (religious teacher) had many disciples in that and the other surrounding villages. Though now several have left him in consequence of his embracing the Christian religion, yet not a few still cling to him and hear from him daily of the love of Christ. Formerly they received from him instructions in the Sikh faith, but now they learn from him the true way of obtaining salvation by the atonement of the Son of God.

Premdas Shadhu received us most courteously and according to his invitation many people from the surrounding villages came to see us and we preached the word of life to them.

We had not leisure for a single moment. People remained with us day and night and we expounded to them the truths of the Gospel and held discussions with some people from day to day for six days together. Brother Premdas extended to us the rites of hospitality for the whole of the six days. Our company consisted of 16 persons, and our Christian brethren who came from the surrounding villages within six miles staid with us. The Shadhu entertained them too, so that the supply of food for upwards of fifty persons for six days fell upon the Shadhu, and he bore every item of expense ungrudgingly for the sake of the blessed Lord who has bought him with a price. Gundowlee accordingly was our headquarters for the six days, and with that as a centre, we preached all a round from village to village. After our Gospel discourses were over, we allowed our hearers to state their views and they did so. A few of the Hindus tried to make out that by their own good works they will be saved, or that the gods will save them and we pointed out the utter impossibility of salvation by any of the means on which they now rely.

Our Christian brethren residing in eight different villages within six miles of Gundowlee came to see us and remained with us, hearing the word of God in singing and praising God for His marvellous love—and also in breaking bread and commemorating the dying love of the Redeemer. The six days that were spent in Gundowlee were indeed days of blessing to all of us. The word of God was powerful among the  
 here.

We had a church-meeting in which eighteen members were present, and the six candidates were examined and accepted for baptism.

On Lord's day morning our tent was pitched near a tank in a corn field not far from brother Premdas's house and we had the most interesting service there—many people from the nearest villages came to see the novel scene. We however, missed one of the candidates who was unable to fulfil his desire to be baptized. The previous evening when he declared himself a disciple of Christ before the Church, one of his neighbours went and reported the circumstance to his mother and sister, and they began to weep bitter tears because they should lose him as a member of their ancestral faith, the young man was staggered, the cross was too great for him to bear. He sent word to us that it was impossible for him to withstand the tears of his beloved mother, he still loved the blessed Saviour and wished to follow Him, he would still ask the Lord's guidance to open up his way and hoped that ere long he would come to Simla to receive baptism.

We prayed for him and while we were preaching and expounding, a young lad, 15 years old, who had accompanied us was so deeply impressed, that on our calling for seekers he came forward and stood with the five candidates. We catechised the candidates before the assembly and each one gave the reasons for his faith. But the young lad, a son of our brother Jhoomkoo of Chupkee near Ropur, astonished the brethren and all the people by his appropriate answers to every question that was put to him. He was accordingly the one and then received by the church unanimously and was baptized with the others.

Before baptizing the six, we stood near the tank and explained the nature of the ordinance and again invited all the unconverted to take refuge in the only Saviour of sinners. We then baptized them one by one in the name of the Father, the Son and the Holy Ghost. The new disciples were filled with joy and went on their way rejoicing. The scene was most solemn, beneath the open canopy of heaven in a tank in a corn field, with angels as spectators from heaven carrying the tidings of six sinners who have repented and received the truth of the Gospel in love, we baptized these brethren. "There is joy in the presence of the angels of God over one sinner that repenteth."

In the afternoon we had the Communion Service at brother Premdas's house, and the newly baptized brethren were admitted to the table of the Lord. This evening by the blessing of the Lord a church was organized at Gundowlee, the duties and responsibility of each member were explained to all. It was arranged that the brethren should meet for worship at brother Premdas's house, and the following brethren were appointed as deacons to have spiritual oversight over the brethren of each village.

Sultance . . .	for Sealbah
Radu . . . . .	for Bhronjer
Sewak . . . .	for Pantpura
Premdas . . . .	for Gundowlee
Gujjar . . . .	for Salamutpoor.

These villages are within three or four miles from Gundowlee except Sealbah which is six miles distant.

The necessity for supplying a pastor for this church was much felt, because most of the brethren were unable to read. The deacons (two of whom can read) were therefore asked to do their best in managing the affairs of the church and in leading the singing, reading and prayer every Lord's day until the Lord graciously provide a suitable pastor for this little church. Prayers were accordingly offered on this subject.

This is the nucleus of an indigenous village church in the district only a few miles from the hills conducted solely by the brethren themselves, and under the oversight of the pastor at Simla, who it is hoped will be able to visit the brethren at least twice in the year.

#### PROPOSAL TO BUILD A CHAPEL AND SCHOOL ROOM AT GUNDOWLEE

Although we are thankful to our brother Premdas for allowing the little church to meet in his house, yet it was considered desirable for the church to have a place of its own. Our hearts rejoiced when brother Premdas came forward of his own accord to give the site for the chapel and to defray half the expense of the building. We fixed upon a nice plot of ground in a mangoe garden in front of the temple where he used to worship as a priest in the days of his heathenism. It was agreed that out of the materials of his idol temple, which is now in ruins, we should raise an edifice for the worship of the one living and true God in the name of Jesus Christ, the only Mediator between God and man. Our brother went with us to the Cutchery of Khurur to have his deed of gift to the church registered; but the Tehsildar put many obstacles in his way, he specially pointed out that his sons after him might raise objections to giving the land for a place of worship, that the mangoe trees would yield fruit which would be a bone of contention between the worshippers in the chapel and the holders of the property. Our brother was obliged to hold back, but still he shewed us another place which would be suitable. We thought it proper, however, to defer the obtaining of a site for the present.

It is also interesting to note that a zemindar in Gundowlee, Sahoo Chowdry by name, offered us a site for a chapel. As soon as he heard that obstacles were raised to our having the spot near the temple in the mangoe garden, he came forward to give us a piece of land from his own grounds. The thing was all settled, and we rejoiced to find that we were in a position to order building materials to be prepared, and we promised to send doors and windows from Simla, but after our return to Simla we heard that certain evil-disposed brahmins came from the surrounding villages and persuaded the people that the Christians would certainly kill cows near the spot, and that their idol, whose temple was not far off, would be sacrilegied. The people all flocked to Sahoo Chowdry and begged and prayed to re-consider his decision, and countermand his order about the land which he proposed to give to the Christians. Sahoo Chowdry yielded to the pressure of these representations and revoked his gift, which of course we did not press.



any further, as the gift was not registered in the Cutcherry, but was only an unwritten promise. Whenever the Lord sows His good seed there Satan the enemy of God and man is sure to sow tares. Sahoo Chowdry had heard the Gospel from our lips, and was favorably impressed, and the Lord put it into his heart to give us the land, but Satan came in the way and raised up his emissaries to obstruct the good work. We expect in our next visit to Gundowlee to make proper arrangements for obtaining and building the chapel.

On one of the six days we were at Gundowlee, I exhibited the magic-lantern to a large number of people who flocked from 12 or 13 villages to this novel and magic sight. The room in which the magic-lantern was exhibited could hold only about 150 persons, but many of the crowd of four times that number that came to see had to stand outside, and we are afraid that many were unable to see the pictures, but we see persuaded that we made ourselves distinctly heard in our explanations of the pictures, and in every explanation we preached Jesus Christ and Him crucified. We exhibited several pictures from the Pilgrim's Progress, and our explanations of Pilgrim with the burden of sin on his back, his escape from the city of destruction with the words, "Life, life eternal life," his burden falling away at the sight of the cross of Him, who died to save, who came to seek and to save that which was lost, who pitied the poor pilgrim and still casts an eye of pity and compassion upon us, were received with transports of joy. May the word spoken be profitable to them that heard. We prayed for an outpouring of the Holy Spirit on all our hearers, and were much refreshed in our own spirits. At one time the crowd of people began a most to trample on one another, and we had to stop our exhibition for a moment, but the treat was so much enjoyed and enjoyable that they begged me to proceed and promised to be very quiet, though at the risk of not being able to see the pictures.

### BHRONJIA

We then proceeded to the village Bhronjia where there is a population of about 500 souls. Four of our Christian brethren reside in this village, these brethren reside with their parents and families and are witnesses for Christ. Brother Rodu invited us and shewed us all due hospitality. We held service in our tent and a large number of villagers, men, women and children assembled to see us and heard the gospel. After the service we had special conversation with some of them who desired to know, whether they could not be saved if they believed in one God and obeyed His commandments. We explained to them that without the shedding of blood there is no remission of sins, and that Jesus Christ, the Son of God shed His precious blood for the redemption of sinners. We stayed two days at Bhronjia and all the time engaged in religious conversation with the people. We preached the Gospel from house-to-house. We also exhibited the magic lantern at night in the Dhumsala of the village, and large crowds gathered to the sight.

A most interesting meeting was held in this village on the day we were about to leave. Some of the women who heard the gospel,

and were also present at the exhibition of the magic lantern, desired that I should preach especially to a meeting of women to be assembled. I responded to the call and had great joy in speaking about Him who consented to become the offspring of the Virgin's womb in order to save all, and in whom there is neither man nor woman, neither circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. About 20 women and 5 or 6 men were present, and they very attentively listened to the brief account I gave of the birth, life, death and resurrection and ascension of the Saviour and exhorted them to take refuge in Him. One old woman remarked "that if this be the religion of Jesus Christ, why then do people speak against such a holy and true religion?" She asked me to stay a few days in the village, but we were unable to do so.

Brother Rodu's parents are still halting between two opinions, they were almost prepared to cast in their lot with the people of God at the time we were with them, but they staggered and held back, they have, however, promised to come to Simla to receive baptism. May the Lord help them. Rodu and his younger brother Bryan are of course outcasts from the family, because they have embraced the Christian faith, but their parents allow them to live in the family, only they have a separate place for their meals. They appreciate the kindness of their parents and are allowed to speak to them freely of the gracious Saviour.

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#### SILAHARI

Is a much larger village about 7 miles from Bhronja, and there is a Government Aided School. A large number of Mahomedans reside in this village. We have five converts here, who were Hindoos before their conversion. The brethren invited us to remain in their village, but we told them that as they had already had Christian fellowship with us at Gundowlee, we preferred rather to go over to the next village, and preach the gospel to them, exhorting them at the same time to be witnesses for Christ in their own village. Before leaving the village, however, we visited the school which was attended by about 50 boys. The teachers informed us of the course of instruction given to the boys, and then we spoke to them of the Lord Jesus Christ, and of their need of accepting him as their only Saviour. We preached at other places in that village, then proceeded to Meeanpore about 5 miles from that place.

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#### MEEANPORE

This Meeanpore is in the north-east of Secalbrh. There is another village of the same name on the road to Ropur. None of our Christian brethren reside at Meeanpore, but an enquirer, whose heart the Lord touched, received us very kindly and we pitched our tent near his house. A large number of villagers came to see us, and we spoke to them about the Lord Jesus Christ, who has abolished death and brought

life and immortality to light by the gospel. We were fully occupied for several hours, one batch of hearers going away and another coming to hear and ask questions on religious subjects. Our newly formed friend and enquirer shewed us all hospitality and provided us with all necessary refreshments, and we retired to rest, praising God for His goodness, in that in such an unexpected manner we had found one "who was worthy" and who had supplied us with food, so that we could see the wisdom of our blessed Lord's injunction "and in the same house remain eating and drinking such things as they give." Luke x. 7.

Here also the Lord helped us to be specially useful in healing the sick. Some simple medicine which we took with us we were able to utilize, with the Lord's blessing, in curing some cases of chronic fever (we were informed of the cure a few days after we left the village) and the parents of a child, who was suffering from a severe pain were very grateful to us for having afforded immediate relief to the suffering child by means of fomentation which we had to apply with our own hands, as the inmates of the house were ignorant of the proper process of fomentation. I explained to the people that I was not a professional Doctor, that indeed I had never studied medical science—but I use some simple medicines (which I learnt by experience and practice) with prayer in the name of the Lord Jesus Christ, the great Physician, who has said, "I am the Lord that healeth thee." The Lord commands His blessing upon the medicine we use and healing is effected. Glory be to His most holy name.

The people of this village also expressed an eager desire that we should exhibit the magic lantern, and we complied with their request. A large number of people were astonished at, and instructed by the pictures and our explanations thereof.

Several of our brethren who followed us from Gundowlee and other villages were with us here and one from Huceepore Budar, which is about three miles north of the place, also came. To these brethren we gave an especial address on the sacred observance of the Lord's-day.

### ROPUR

For some years past Ropur has been taken up as a preaching station by the American Presbyterian Mission. A Hindustani brother named Mathias preaches the gospel here but he sadly complained of many discouragements. He has been labouring faithfully according to his ability, but without gaining a single convert, and hence he feels deeply depressed because he thinks he labours in vain and spends his strength for nought. We encouraged him to persevere leaving results in the hands of God for our labour is never in vain in the Lord.

Brother Mathias had no room to receive us and could not well accommodate us, so we had to pitch our tent in the encamping ground, and passed the night comfortably, the gracious Lord manifesting His presence to us according to His gracious promise. Next day being the Lord's-day, we rested according to the commandment. We had service in the tent, also in the house of brother Mathias. We visited the Sutlej Canal Works at Ropur, on the banks of the Sutlej, brother Mathias

being our companion. We had ample work in preaching Christ amongst the workmen employed on the works.

None of our converts live in Ropur, though some live in villages a few miles distant from it. We therefore left Ropur on Monday with the intention of going to Khurur, but on the way one of our Christian brethren named Jhoomkoo who was baptized in the year 1879 came to us and cordially invited us to go to his house in a small village named Chupkie, and we complied with his wishes.

#### CHUPKIE

About 150 people (Hindus) live in this village. Brother Jhoomkoo and his family are the only Christians. They extended to us the rites of hospitality. As soon as our tent was pitched in an open place near his house, all the villagers came to see us and we preached the gospel to them. We rejoiced to find that brother Jhoomkoo did not hide but diffused the name of Jesus amongst his heathen fellow-villagers.

This place is infested with thieves who pilfer everything that comes in their way, and twice during the night we were sadly made aware of their unwelcome presence, but our watchmen were vigilant and so we missed nothing, all night, however, we had no rest. Till near midnight we were engaged in preaching and exhibiting the magic-lantern to a number of people gathered in the house of the chief man of the village, and after our return to the tent, we lay awake till the small hours of the morning, thinking of the work of the day, and afraid to close our eyes lest we should be robbed.

#### KHURUR.

Next morning we left after breakfast and arrived at Khurur at 5 P. M., and pitched our tent on the encamping ground. One of our brethren named Gariba, who resides at Khurur came to us and supplied us with certain things of which we stood in need. He remained with us the whole night, joined us in service and received instructions from us.

We had some business transactions at the Collector's Court at Khurur as already hinted. Brother Piunda's kind offer to give us a site for a place of worship was accepted by the brethren with gratitude, and he came with us to Khurur in order to have his deed of gift registered, but as the arrangement fell through in consequence of objections raised by the Tehsildar, we had no business at the Court, except to cash a currency note.

There is a temple at Khurur dedicated to the goddess Kali; we saw a few worshippers at the shrine and we preached the gospel to them as well as to the priest. We spoke to them on the sin of worshipping idols and told them of the blessed Saviour of sinners, who will judge both the quick and the dead, whereof God has given assurance to all men, in that He has raised Him from the dead."



At the time of leaving Khumai we had special prayers for our brother Gaiba, and encouraged him to be bold in confessing the Lord Jesus, and to bear witness for Him also to attend the service every Lord's-day at Gundowlee which is about four miles from Khumai.

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#### GUNDOWLEE—SECOND VISIT

We left Khumai after breakfast and reached Gundowlee in the evening after preaching at some of the intermediate villages. Some of these villagers invited us to stay with them but we were unable to comply with their wishes.

We stayed at Gundowlee for three days and had further opportunities of confirming the souls of the brethren. As already stated, we were partly occupied in choosing a proper site for a place of worship, but we were fully engaged in speaking to a great number of people; our hearers came to us constantly, one batch leaving us and another batch coming in, so we held religious conversation with them and read to them and expounded the Scriptures to them. The brethren were edified, and unconverted men began to see the excellency of our most holy faith; the impression made upon the minds of the people by the baptismal service held at this place was deep and will, it is hoped, prove lasting. Our stay was not in vain. We left our brother Jowun Singh to look after the brethren and to instruct them.

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#### MANI-MAJRA—SECOND VISIT

On our way back to Kalka we came through Mani-Majra again. When we arrived the second time the Moonshee or teacher of the place whom we saw on the previous occasion, gave us a cordial reception at the house where we were lodged before, so we had no occasion to pitch our tent. Here we had an interesting proof that the tracts which we distributed are good seed and contain truths from the word of God, which being quick and powerful and sharper than any two-edged sword pierces the marrow and is a discernor of the thoughts and intents of the heart. The Moonshee informed us that a Hindu young man, by reading a tract which he purchased from us, has declared Hinduism a false religion and Jesus Christ the only Saviour of sinners—and that on hearing this, his parents got alarmed and insisted upon his throwing away the tract. I asked the Moonshee if we could see that young man and know what tract it was that he read—but the Moonshee answered that the young man would not be allowed to see us and probably many would not buy our books again. We were glad for the testimony thus afforded of the usefulness of tract-distribution as a Missionary agency. We then asked the Moonshee if he had read the tracts which we gave him—upon which a short discussion took place respecting the necessity of accepting Jesus Christ as a Saviour.

At the request of the Moonshee and several others who came to see us, we exhibited the magic-lantern till midnight to a large number of interested and intelligent spectators, chiefly Mahomedans. The

slides containing the Old Testament pictures were seen with much attention, but when the slides showing the pictures of the crucifixion, burial, resurrection and ascension of our blessed Lord were exhibited, the Mahomedans remarked that Jesus was not crucified, but taken up into the fourth heaven without tasting of death, and that the Jews crucified one who was not Jesus, we explained that if our blessed Lord had not been crucified, our sins could not have been atoned for. He was crucified according to the Scriptures and in Him God is a just God and yet a Saviour. In Him justice and mercy are met together, righteousness and peace have kissed each other. Christ rose again from the dead and is now seated at the right hand of God.

The Moonshee had warned us that the reading of our tracts had produced a real commotion in the place and that it was feared that a second distribution of tracts would not be tolerated. Next morning, however, we again distributed our tracts and preached the gospel. We sold also a few tracts and portions of Scriptures.

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### KALKA.

We left Mani Mara and arrived at Kalka in the evening. Here we again exhorted all the brethren to continue steadfast in the faith, and exhorted our agent Probhudas to exert himself to bring the school at Kalka into a flourishing condition and to preach the gospel both in Kalka and the surrounding villages.

Here we dismissed all our attendants and came up to Simla by tanga.

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### Conclusion

In conclusion we must say that we have much cause to thank God and take courage. The objects I had in view in undertaking this tour were fully accomplished.

I visited most of our brethren and those who before were hiding their lamp under a bushel boldly came forward as witnesses for Christ. In some cases where the men have been baptized and received into the church, their wives are still unconverted. I exhorted the believing husbands to speak to their unbelieving wives of the love of Christ. I exhorted believing parents to teach their children, or send them to our boarding school at Simla for instruction. I invited some young brethren who can read to come for a few months every year and join the theological class to be opened for them at Simla.

I found that there was a laxity in regard to Sabbath observance amongst the brethren. Like their heathen neighbours, they often went to their fields to work on the Lord's-day. Now they have received proper instruction as to the sacred obligation of keeping the Lord's-day as a day of spiritual improvement and cessation from all secular labour; and I trust our brethren will never go to their fields to work on the Lord's-day.

The gospel has been fully declared in every place which was visited and we have made the acquaintance of many people, Hindus, Mahomedans and Sikhs. Some of whom may visit us at Simla as enquirers after the truth.

Kalka with its 26 neighbouring villages containing a population of several thousand people need the gospel and we have made an attempt to supply this need, but as we are short of both men and money we entreat the Lord's people to help us. It is our earnest desire that we may be able to continue to carry on the work at Kalka. May the Lord help us and carry on His own work with power.

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This Report is submitted to the Baptist Missionary Society, with a grateful acknowledgment of their kindness in helping us with funds enough to defray the expenses of this tour.

G SHAIL.

*June 1883*



*Shewing the Districts visited, during preaching  
tours of December 1882, and Feb<sup>y</sup> March, 1883.*

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