BAKER, ALBERT H. AND FAMILY
In 1918, after more than thirty years absence, I returned to Baroda for a short visit. This was one of the charges of my first Circuit in India. I was the only missionary representative of our church in those early days in all Gujarat. The head of the circuit was nominally Ahmedabad, but I lived in a little country house just across the Sabarmatti river, and which was one day after the river Sabarmatti, sandy river. There were perhaps a hundred families of English and Anglo-Indians families housed in brick cottages that had been built by the Bombay, Baroda and Beas Junction Railway for the accommodation of their employees. Sabarmatti was the terminus of the Rly. and the Distict Head, Supt., had his head quarters here. The Bombay, Baroda and Central India Rly. passed through this place and a direct traffic message resided here. Both of these men and their families attended our English services. My work was largely English and the English congregation furnished my support and some of the members were very active in assisting me in the work for the Gujarati people. Baroda is about three hundred miles from Bombay and my Circuit extended from there south to Jodhpur, about a hundred miles north of Bombay.
On my return back to Bombay, I had a first class pass on the Bombay, Baroda and Central India Ry. and on the Koppattawa, Helena State Ry. a first class pass and an unwritten permission to travel on anything that went on the rails from a first class or a first class carriage. I think I slept more nights in the Ry. cars than in a house. There were days when I would start out on a first class and travel to some English appointment, perhaps to perhaps a dozen or fifteen Ry. employees and government clerks and telegraph operators. Then board a freight for the next station. Having finished my services here I might move on to another engine, etc. I so planned my return journey that I could have a night rest in a first class carriage. This made a very full programme, yet I found time to do some village work.

Oh is of this work I wish to speak at this time. The field was considered a very difficult one to work and the prospect of conversions among the native people exceedingly remote. I used to long and pray for the advent of the day when we could count our converts by the thousands, but for my faith did not measure up to my pretensions. Yet I had an unwavering expectation that, while I might not live to see it, India would some day become a blissful nation.

There was much in the life of the people to indicate that...
the preaching of the gospel made much of an impression upon them, they seemed to treat it with indifference. They were so superstitious that often our efforts to do them good were treated with suspicion because of the fear that any consideration of our message would bring upon them the displeasure of the gods.

When the Rāj was first afloat for the traffic it was not uncommon for women of different castes to bring their baby daughters as an offering to the engine which they mistook for a god. The headlight was thought to be the fiery eye, which was shut by day and open at night. The authorities were great of the Rāj, desiring to prevent these sacrificial offerings being made, but at a distance from the depot little girls babies were frequently found dead upon the tracks where they had been cut and mangled by the train.

By detecting the criminals and bringing them to justice, the unjust gradually changed over to the custom.

I was calling at the home of the district traffic manager of the Bombay, Bombay & Central India Rāj. When he asked me if I could not furnish some Ceylon

By jurisdiction who would be able to investigate the attacks of a rubber tribe that was giving them great
trouble by driving the portersman away; and on some occasions they had put the portersman to death. We used to protect our houses by hiring from the headman of the thieves village a thief for this purpose. We were safe just so long as he was retained for this service. He was supposed to watch at night. One night the porterman with whom I boarded saw our watchman asleep and discharged him. The next night our house was broken into, and each of us was robbed. Though we searched diligently for our lost goods we could not get any trace of them. Finally it was concluded to see the robber chief again. He advised hiring another watchman and the following day everything was found in the very places we had broken, but he had failed to find anything. The engineer boasted that robbers came to his quarters, they would get cold feet for their trouble. Soon after one night he was awakened by a tall black man kneeling by his cot. He ran out and under his pillow for his revolver, but it was not there. The man said, "Jesus, very quietly, Sabile. We are here. You wanted to see us. I have your firing weapon, don't cry: and if I should keep it, I should keep it to think of you by." The Engineer was permitted to sit up. He looked about him, he saw a number of men relating
From among his belongings a pull things as took
their fancy, including his money. His servant was
locked in a beam that supports the roof. He was
then commanded to lie down and was locked in
the cell. The keeper then said to Sir, Sahib, we worship
Kali and must draw blood. I will just drink a little
from you for I want Master's favor. He was as good
as his word and after a very slight incision in the
arm, just deep enough to draw blood he
put his knife away and lie and left going to
their departure. The enquiries and servants were
found in several houses after by a government
servant whose business it was to carry his
mail and to official errands. I told him that
the house was for sale and he was to have
his money when we sold it.

In the evening, I was sent for about
something or another by one of the engineers but generally about
secrecy concerning or unwelcome visits. In case of secrecy it
was easy for them to place the body of a murder's person on
one of the streets by threes, and claim it not be seen ever
by a pressing trace the slumbering village was sure to sure
since
We visited our village and leaving a letter, general
native tubes, put long, deep gashes lengthwise and crosswise on the bodies of the men and then
rubbed salt into those wounds.
The majority of the people were quiet and obedient, in
very much accord to the Christian religion, and therefore
it seemed to me to be only fair to impose a wound of marking
their neck.
In spite of these kindnesses to Conservatoires, some were
about to leave the place in an unarmed, but I feared
such a course as would be an act of murder.
A Christian's body would be in the hands of God to use
mercifully, this good work to be continued. That would
well be given it, by men and women again, in the
same of a man, in the purse of a woman in a child,
which would be done in a church, I should think.
Churches would be a means of ben
the right way. I believe that it
would be a means of ben
the right way.
writing of this paper has been so

in a single page which I wrote with the ambition

in these few lines more than

is done in a day.

If I were asked of the present I should answer:

much more. This, I think, is especially true of the present. Few

few books and few. The meaning is

his idea, or of course, that he is to pray. But cer-

sences are people's minds. Properly,

Take this with a grain of salt: in other words he

ones would sink under these burdens were it not

that they

hears and uttering was worse: the miserable, the

coming. As I said, I don't think that

be caused, in the essence of

manus. Certain it is much missionaries are try to

souls of lives. All. It is not thought to

or not thought to. because a certain number of

comes under the plant.

selves do. I have not the least idea of

or a class of. preachers. I am I am where you are

in any way, and before I am to commence it.
year and "contribute on any account." I
heard Bishop Deen say to a class of young men, "It
where the time came, "I expect a lot to be learnt
under the same. There was no little difference
between the two - ancient and present
day Bible. Several of us went to ride a Dreame
in what, with this we all the
same connected with a boy. Hence, I think
more we become the better. We are
We organize the child meeting. The usual one and
even the day we set a new. For the to take our
training, new trend into me as one yet, we copy
in. His is blinder.
Becoming our minds we are our circumstances. In an
situation which is a rare occasion and we need
more effort; much more. We are. We do. When
run, we let it come. We let it come. We
let it come. We let it come. We let it
let it come. We let it come. We let it
come. We let it come.

The events are seen in the way we
are.
REV. ALBERT HAMILTON BAKER

Sailed for South India in November 1880. Retired in 1913.
Died April 4, 1924

Albert H. Baker was born in East Blackstone, Mass., April 26, 1854.
Graduated from High School, Ashland, Mass., in 1875.
Appointed missionary of the Board in November 1880, sailing for South India immediately.
Arrived in India in January 1881.

Member South India Conference, 1881.
Married Miss Rachel Sorby at Hyderabad, India, December 5, 1883.

Fields:
Ahmedabad, November 1881 -
Nagpur, December 1882 -
Madras, November 1884 -
Bangalore, St. John's Hill Tamil Mission, February 1888 -
Lolar, February 1889 -
Bangalore, Richmond Town, St. John's Hill, December 1892 -
December 1896.
Bangalore, Presiding Elder, Madras District, February 1889 to December 1896.
In the United States December 1896 - January 1904.

Member Vermont Conference, 1896 - November 1903.
Lolar, January 1904 -
Hyderabad and Secunderabad - Vernacular Circuit - December 1905 - December 1906.
Hyderabad Circuit, December 1906 - 1908.
Madras - Superintendent Madras District, and Vepery Church, January 1909 -
Delegate to General Conference 1896 and 1912
Did not return to India after the General Conference of 1912.
Retired in 1913.

Died at Watts Flats, New York, April 4, 1924.
ALBERT HAMILTON BAKER was born in Portland, Maine, April 26, 1854.

He was appointed a missionary of the Board of Foreign Missions of the Methodist Episcopal Church in November, 1880 and arrived in India the following January. He immediately entered upon evangelistic work in the South India Conference. On December 5, 1883 he was married at Hyderabad to Rachel Sorby, of Irish parentage, a native of Shoncliff, England. He filled appointments successively at Ahmedabad, Nagpur, Madras, Bangalore, Kolar, and Bangalore again. In the meantime he was also appointed Presiding Elder of the Madras District in 1889 and held the position until 1896. In that year he came to this country as a delegate from South India to the General Conference. Mrs. Baker's health at this time was such that he could not return immediately to the field, and, as he wrote, "After her recovery I felt that I could not return until I had a clear call from God to do so." While awaiting this second "call" Mr. Baker filled various appointments in the Vermont Conference and finally returned to the field again in January, 1904. After being stationed at Kolar and at Hyderabad he was made Superintendent of the Madras District again in January, 1909, and since then has lived in Madras. His appointments for the present year include the following: Superintendent of the Madras District, in charge of the English Circuit in Madras, and of the Publishing House or Missionary Institute. Mr. Baker was on the field without any furlough from 1881 to 1896, and he has had no furlough since his return to the field in 1904. It is probable that he and his family will leave the field on furlough in 1912. The pressure of his work in the last few years has prevented his leaving sooner. When Mr. Baker was at Kolar in 1905, Bishop Oldham wrote of him as follows:
"The Rev. A. H. Baker, a well known New England man. Genial, sunny tempered, cheery of speech, overflowing with kindness and deeply religious, he is the very man to attend to the spiritual interests of the mission. Mr. Baker has endeared himself to Christians and non-Christians alike. When it was recently whispered that he was to be transferred from Kolar, I received lengthy petitions signed by nearly every prominent citizen in the town and district, Christians, Hindus, and Mohammedans, asking that he be allowed to stay."
Dear Brother:

The Secretaries have constant need of the information asked for in this circular. It was sent to all our foreign missionaries in 1896, and the replies are on file. But new missionaries go to the field, and additional information is needed from those who kindly made response five years ago.

Will you fill out the blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

1. Place and date of answer Kolar, Mysore Province, India, 25th May, 1904
2. Full name of missionary and date of birth Albert Hamilton Baker, Born in Portland, Me., 1855 A., 26th April, 1854.
3. Nationality American
4. Date of appointment to our work November, 1880
5. Bishop appointing Bishop D. McRae
6. Date of departure from home to engage in our work November, 1880
7. Date of arrival on the mission field January, 1881
8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted? From September 1896 to November 1903 I served as pastor in the Vermont Conference. Mrs. Baker's ill health was the reason I did not return in 1896. After recovery I felt I should not return unless I had a clear call from God to do so.
10. Present residence Kolar Town, Mysore Province, India.

12. Date of marriage December 4th, 1883

13. Wife's full name Rachel (Sandy) Baker.

14. Date of wife's birth July 12th, 1862 at Snead, England, of Irish parentage.

15. Children's full names and date of birth respectively (and date of death, if any have died) Albert Hamilton Baker, born 26th September, 1884; Richard Sorry Baker, born 5th Dec., 1891; died 1st Oct., 1894; Edmunds Baker, born 6th Oct., 1897; Oswald Baker, born 1st July, 1899.

Places Of Birth and Death.
Albert Hamilton Baker, born at Nagorne, India.
Richard Sorry Baker, born at Bengaloe, Eez India, died at Newton, Chaut., U. S. A.
Edmunds Baker, born at Heathford Boston, Th., U. S. A.
Oswald Baker, ...

RETURN HOME.

16. Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case)

17. Dates of leaving to return to the field, and names of persons returning

18. Name and address of person who is your representative in the United States in family matters.

19. Code name to indicate said representative in cable messages
MISSIONARY SOCIETY
— OF THE—
METHODIST EPISCOPAL CHURCH.

150 FIFTH AVENUE,
NEW YORK, SEPTEMBER 10, 1901.

Dear Brother:

The Secretaries have constant need of the information asked for in this circular. It was sent to all our foreign missionaries in 1896, and the replies are on file. But new missionaries go to the field, and additional information is needed from those who kindly made response five years ago.

Will you fill out the blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

1. Place and date of answer

2. Full name of missionary and date of birth

3. Nationality

4. Date of appointment to our work

5. Bishop appointing

6. Date of departure from home to engage in our work

7. Date of arrival on the mission field

8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted?

9. Fields of labor and dates (month and year)

10. Present residence
11. Employment at the present time

12. Date of marriage

13. Wife's full name: Rachel Baker

14. Date of wife's birth: 1862

15. Children's full names and date of birth respectively (and date of death, if any have died): Albert Hamilton, 12 years; Edmund, 6 years; Oswald, four years. One of the second boys, Richard, died in 1895.

RETURN HOME.

16. Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case)

17. Dates of leaving to return to the field, and names of persons returning

18. Name and address of person who is your representative in the United States in family matters: Miss Alice

T. Alden, Waltham, Mass.

19. Code name to indicate said representative in cable messages: Alden.
FINANCIAL.

20. Salary, past and present

21. Received this year for children

22. Special aid asked, dates and amounts

23. Aid granted, dates and amounts

24. Outgoing expenses each time

25. Home-coming expenses each time

26. Home salary, for self and family

27. Name and address of person who is your representative in the United States in business matters

28. Code name to indicate said representative in cable messages
Dear Mr. Leonard,

When we came to India we gave you the address of our son as Albert H. Baker, Greenwich Academy. I should long ago have let you know of the change in his address, but it has escaped my mind to do so. He is now the Boston District Route Agent for the American Express and his home address is, Albert H. Baker, Jr., 55 Morris Street, Everett, Mass.

Yours obediently,

Albert H. Baker

ALBERT H. BAKER
Superintendent

Madras District
South India Conference
Methodist Episcopal Church

Uperery, Madras, INDIA.
11th May, 1911.
3. Word has been received of the death on January 14, 1931, of Mrs. Rachel Baker, one of our retired missionaries from India, and widow of Rev. Albert H. Baker. More than 57 years ago, Mrs. Baker went to India with her parents, where in 1883, she was married to Mr. Baker, who had been appointed one of our missionaries in 1880. Together they served within the bounds of the South India Conference for 50 years, until their retirement in 1913. They were effective in evangelistic work. Mr. Baker served as pastor and teacher, and as Presiding Elder during his years of missionary activity. Mr. Baker died April 4, 1924, since which time Mrs. Baker has made her home with her children in this country. A letter of sympathy and appreciation of the service of Mrs. Baker has been sent by the Secretaries to the family in behalf of the Board.
ALBERT HAMILTON BAKER

Rev. Albert H. Baker, for thirty-five years a missionary in India, engaged largely in Nanjeleshia work, and was district superintendent for several years of Madras District, an extensive district with large city and country stations. He had charge of English-speaking work in Madras as well as the native missions, and superintended the Publishing House and orphanage as well.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org