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Other Hindrances in the Way of Self-support.

By W. R. Manley.

The first requisite to liberality is of course the possession of something to be liberal with, though we might almost put a liberal spirit first; for without that a man’s gifts will be small no matter how much wealth he possesses. Apparently, the slowest of all the Christian graces to develop, and the hardest to cultivate, is that of benevolence; and it is often still in embryo when the others are well along toward maturity.

Our efforts to develop that grace among the members of our native churches are met by two very serious obstacles; first the extreme poverty of many, if not most, of them; and second the spirit of pauperism born of generations of poverty, wretchedness and oppression. Of the two the last is undoubtedly the worst, and will be the hardest to remove. A poor man can be helped, but the more you do for a pauper the worse you make him, so far as ever developing any spirit of self-respecting independent manhood. It is a good deal like trying to make a wooden man stand alone,—he is sure to tumble the moment the props you have set up are taken away.

To show what I mean, and how this spirit of dependence effects not only our work but our efforts to help these people, a single incident will suffice. I passed through a village, at the
beginning of the late scarcity, where Mr. Timpany years ago had tried his plan of helping the people to help themselves, by making them independent of the caste people. The Christians, all of whom were from the Madagas, had been provided with a well and ground for cultivation; but the well which would have been a fortune to a Sudra, had been allowed to fill up with silt, the ground had not been cultivated for years, and then with a famine threatening they were out of work and with scarcely anything to eat. When I asked why, since they were doing nothing, they did not go to work and get the mud out of the well, and try by some means—on shares if no other way—to get a crop started on their ground. I found they had not the slightest idea of doing anything of the kind. One of them wanted the address of Mr. Timpany's son in Canada that they might appeal to him for money to pay the wuddies to clean out the well for them. How such people are to be helped, and how a spirit of manhood is to be developed where at present it does not exist even in a rudimentary stage are problems still to be solved; and yet their solution lies at the bottom of any real progress toward self-support, for that is not a matter of rupees simply. A person who will grovel in the dirt for half an anna, or swallow a dose of medicine that he does not need rather than see another getting something which he does not have, and who does not hesitate to exaggerate or misrepresent facts in order to work upon your sympathies is not promising material out of which to construct a self sustaining church.

Of course I would not assert that all our Christians are such as I have described by any means, and it may be equally true that what does exist of such a spirit is no more and no worse than is naturally to be expected under the circumstances but we are still confronted, after all allowances have been made, with the hard fact that poverty is not the only obstacle to self support that we have to contend with.

There is no denying that most of the members of our native churches are exceedingly poor; so poor in fact that they are
able to think of little else but the means of satisfying the cravings of hunger, and they cannot be blamed that a spirit of pauperism has developed out of the utterly hopeless poverty in which they are placed. I am not writing however to blame anybody, but to try to set forth the facts by which we are confronted in the hope that it may help to a solution of the problems before us. There are some of the Madegas, including some of our Christians from that class, who are cultivators in a small way, and others who have established a business in leather, but the majority are under the practical bondage of the system of contract labor, by which they are subjected to all sorts of injustice and wrong by their Sudra masters. If there were any legal process by which that system could be abolished so that the Madega should be paid for his work as it is done, in the same way that the Malas are paid for the cloths they weave, it would be a long step toward the emancipation of our Christians. When a man with a family is confronted by the threat that if he does not go to work in his "Ahsamy's" field on Sunday, or beat the tom-toms in a heathen festival, he will forfeit not only his employment but most of his earnings for a year it requires more moral courage than a great many people, white as well as black possess not to yield to the circumstances.

For my own part so long as our work is confined almost exclusively to a class of people so poor that to have one full meal regularly once a day would be counted luxury, and who often are reduced to one meal in two days, with no other alternative but such fruits or nuts as can be gathered in the jungle, the prospect of the native church being able to bear its own burdens of schools and pastoral support does not seem encouraging. I doubt seriously if it ever has been done in any country. In fact I do not know where one would go to find a class of people so poor as those among whom we are working. They must be taught to do what they can, but when they have done that the sum total of their gifts in many localities will be exceedingly small.

The ideal church has a pastor so consecrated to the work,
and so devoted to his people that he will stay with them year after year sharing their poverty, and living upon whatever they can spare from their own necessities for him. But while the number of such men in the older christian countries is so small that they are regarded with wondering admiration whenever discovered it is hardly fair to expect a great proportion of them here.

It is entirely possible however that our present system could be improved in the direction of developing more of that spirit of self-denial in our native ministry, and disabusing their minds of the idea that employment by the mission is in any way comparable to Government employ, or that the mission is in any sense a parent under legal or moral obligation to support its spiritual offspring, and here I think, if anywhere, is where the real solution of the problem is to be found; for it is not truer that a stream does not rise higher than its source than that the church as a whole will not be more consecrated than its spiritual leaders.

Bible Translation.

1. There is only one consistent position for the translator of the Bible to take if he believes it to be a revelation of the will of God to man. His aim should be to give as pure a translation of every part of the The Book as lies within his power. The source The Book stamps it with divine authority and takes away from us the right to declare one thing important and another indifferent. If the writers were led by the Holy Spirit, it is presumable that not only the great principles but the details of the teaching are of divine importance and each are parts of a consistent whole. The translator, then, should seek to render every word of the original by its nearest equivalent meaning. Tradition, preconceptions, or personal practices and prejudices must be put aside honestly and the translator must seek to be a colorless medium through which the original passes into another
language. This is the sacred duty of the translator to God and to man. By its fulfilment only is he perfectly honest towards God and man.

2. Consequently no exception should be made in the case of baptizo and its cognates. The position that baptism is only a ritual ordinance and its form is a matter of indifference, and therefore, that a general term instead of a specific translation may be employed by the translator is a false one. The whole meaning and nothing but the whole meaning of the sacred text is the only possible consistent position for any who translates the Scriptures. In the matter of baptism, Christ sets forth a great truth in a most impressive emblematic form, evidently designing that every time in the passage of the ages that a person confessed him in baptism, there should be a clear setting forth of death to sin and resurrection to a new life. Who can tell what spiritual forces have been lost to the life of the church during the centuries in which Christ’s simple instructive ordinance has been set aside for what, so far as the form itself is concerned (and too often the objects also,) is a meaningless performance. Has the translator who accepts Christ’s words any right, out of kindly feeling towards others whom he esteems or for the sake of peace, to suppress the manifest meaning of Christ’s words, especially when they show forth such weighty doctrinal truth in symbol? The Baptist who conscientiously believes that he holds to the only Scriptural meaning of baptizo, cannot agree to such terms as “sprinkle,” “pour,” “wash” or any others which in the least degree pervert or obscure the meaning of Christ. I shall never forget the impressiveness of a remark made by Rev. Mr. Wiberg in 1879 as we stood together in the cathedral church at Upsala in whose pulpit he had once been accustomed to preach as a priest in the Lutheran State Church. Referring to Malcolm and others who had then recently left the Baptist communion to join Pedobaptist bodies, he said with all the forceful earnestness of one whose conscientious convictions had triumphed over struggles of soul and severe personal losses, “I can understand how a Pedobaptist minister
may become a Baptist, but I cannot understand at all how a Baptist minister can become a Pedobaptist." So it is difficult to understand how a Baptist translator can agree to accept any Pedobaptist substitute for baptizo.

3. But the plea is strongly urged that we should so compromise as not to have rival translations in a mission field. It is not necessary to attempt to minimise the bad effects of rival versions in a mission field, but it is a worldly policy and not a Scriptural one to compromise with an evil to lessen its effects. The opposite result is naturally the outcome of such a course. Then truth is swallowed up by that which it is hoped to neutralize in part at least. The cost is too great. If in God's providence we give a translation of God's Word to a people, we are bound by the law of unswerving obedience to his truth to give as perfect a version of that Word in all its parts as possible. Equally are we bound to preserve the faithful version after it has been made.

In Burma, for a time we listened to the siren song of compromise to prevent rival versions. Ten years ago it was proposed by the British and Foreign Bible Society that the transliteration of baptizo and its cognates should be inserted in the text and "some translate immerse" be placed in the margin. This suggestion was promptly rejected. About four years ago it was suggested that a transliteration of baptize and its cognates be placed in the margin of the Burman Bible and ultimately in the Bibles in other languages of this country. Then either the translation or the transliteration could be read according to the wish of the reader. Most of those who listened to this suggestion supposed that this arrangement would be permanent and no further change would be made. Subsequently it was proposed that the transliterated words, instead of being placed in the margin, should be placed in brackets in the text immediately after the translation. This was agreed to with the idea on the part of the most of the missionaries that the translation of baptizo and its cognates should never be tampered with. Since
the opinion of this year is become apparent that this was only the stepping stone by means of which in later years the translation should be removed, and the transliterated term remain in the text, after the people had become used to the transliterated term. This was not the Baptist part of the bargain. It is hoped that the proposed arrangement which was to obliterate our conscientious translations of baptizo in time, has been arrested and we shall not see ourselves stultified before the many thousands of converts who have hitherto believed our teaching about baptism and accepted our declarations as to the faithfulness of the translation. Compromise is mischievous and entails unexpected evils. He who holds the truth is already half conquered when he has agreed to compromise.

Baptist College, Rangoon,

August 19th 1893.

J. N. Cushing.

A Liquor Prohibition League for India.

There are certain radical and deep-seated maladies which cannot be cured, and the only effectual remedy for them is to destroy them.

This is the case with the malady of strong drink in India. In spite of all the measures put forth to try and check this evil, it has steadily gone on increasing in velocity, so that this day it threatens to deluge the whole land. Is it not possible that those who have been striving to check this deluge of drink have made a mistake in putting forth a vain effort to stay the progress of the flood, instead of shutting up the fountain from which it flows?

That there are cogent reasons for the organisation of a Prohibition League in India, is quite evident, we think, from the following facts:

First—the half measures that have hitherto been adopted by those who have been endeavouring to cope with the drink traffic in India have proved a miserable failure.

So far, all that has been asked for has been “reforms” and a certain amount of “concessions” in the administration of the Government Excise Department; and what have we gained by this line of procedure? It is true that through the energy of certain friends of
India in the British Parliament, a vote of censure was passed upon the administration of our excise, and an order was issued by the Secretary of State to abolish the obnoxious system of outstills in Bengal. Some good was done by this movement,—but our Indian Excise officers had such a dread of anything like radical Reform that would reduce the Revenue, that though a show of respect was made to the orders of the Secretary of State, yet a variety of ways and means were adopted to evade as far as possible, any diminution in the drink traffic in order to save the excise revenue. So that the so-called “concessions” and “reforms,” did not really remove the evils complained of.

What was done, served the purpose, for the time being, to satisfy the Secretary of State and to act as a soothing sop to the British Parliament. That no real good was done is evident from the fact that the excise revenue which (be it remembered) is derived from extra gallonage and extra licences issued, which means extra consumption—has steadily gone up from year to year, which is a positive proof that all the so-called “concessions” made have been a farce and a fiasco as far as any diminution in the damaging traffic is concerned.

This being the case, we would ask, is it not labour in vain to go on with this compromising system of “concessions” any longer, and is it not probable that if we had gone in, from the beginning, for a role of thorough abolition of the crying evil that we would have done much more good?

II. Further, since the traffic against which we contend is bad, and only bad, do we stand on sound moral and logical ground in simply soliciting the modification of the evil? Is not such a compromising course a tacit admission that the evil with which we are contending may be tolerated if it be carried on with due restriction and moderation? This is the view of the question which some of our moderate friends may hold, but those who have been led to condemn in toto the participation of the Government in a traffic which is ruinous to the social, the moral and the spiritual good of the subjects, can find no foothold on the doubtful basis of compromise and concession. To them the only consistent course is the total abolition of the evil. The plausible question, so often put, whether the Government regulation of the obnoxious traffic tends to restrict its evils or not, has no force in the face of the fact, that as the traffic is evil and evil only, the only right course is its abolition.
Nor should it be forgotten that it is as much the duty of Government to prohibit the private practice of an evil traffic, as it is to abandon the same itself.

Further, we beg to ask, does not a policy of compromise and concessions on the part of the advocates of sobriety, tend to minimise the evil of the traffic and indulgence in alcohol, in the estimation of the people of India? The poison is fast-spreading through the land and the attitude which we take up with regard to it, will influence in a large measure the course which the people of India are likely to adopt with reference to the drink question. If the people see that we do not take up a strong position and condemn the traffic in toto can we expect them to adopt the principle of total abstinence from all intoxicants? This is a consideration bearing strongly upon the question of prohibition.

III. We would further ask, is there not a still higher motive for the adoption of the proposed total prohibition? Is it not wrong and dangerous to temporise with any evil in any form; and to adopt a compromising policy with regard to this evil, which is the greatest curse of the country, surely must be to incur the serious displeasure of that holy God who condemns the very appearance of evil.

This then being the case, we are bold to ask, can we escape the inevitable conclusion that if we would be true to our own convictions; if we would be true to the Government which rules over us; if we would be true in this matter to the people of India, and if we would duly reverence the will of God, is it not our imperative duty to band together, in loyal allegiance and active co-operation to do all we possibly can do, by all legitimate means, to banish from the country a vile and vicious traffic which is the means of utter ruin to millions of people in India?

IV. We further contend that India has a special claim to this total prohibition of the liquor traffic.

Some one may object by saying that we can hardly expect a radical measure of Excise Reform in India which has not yet been conceded to Great Britain. The answer to this objection is this,—the British Government has no power to go in for the prohibition of the liquor traffic in England as long as such a measure would not be
accepted by the majority of the English people, and should the Government venture to propose such a measure, it could not be carried as the people in England are not yet prepared for the adoption of it. This, however, is not the case in India. In this country the obstacle is not with the people, but with the Government, which is not prepared to give up its Excise Revenue. We freely and sadly admit that indulgence in strong drink is fast extending in India, yet it can be said that so far, the people of India are not (on the whole) given to drinking habits; nor should it be forgotten that indulgence in any sort of intoxicants is strictly prohibited by the highest religious authorities of the Hindus, the Mahomedans, the Buddhists and the Sikhs, and that all the Brahmins of India are total abstainers. With the exception of some sections of the low caste people who have no status in Indian society, all others who dare use strong drinks are liable to be ostracised from the social circle, to lose their caste, and to be excommunicated from their religious brotherhood.

This being the case, it is evident that if the question of traffic or no traffic in liquor should be transmitted to the people of India for their decision, that there would be an overwhelming majority for total Prohibition.

One of the fundamental principles of the British constitution is the decision of political questions by the vote of the majority; and this being the case we would ask:—Is it fair or just to deny the people of India the privilege of this constitutional principle in the solution of the question of the drink traffic in this country? Have not the people of India a just complaint against the arbitrary action of the Government in this matter? Yea, and we may go further and ask another question which is of considerable political importance. Has not Her Majesty the Queen Empress made solemn promises in no way to interfere with the religious prejudices of the people of this land, and as the drink traffic is a glaring interference with such prejudices, does not the manufacture and the sale of liquor by the direct order of Government, compromise these pledges which Her Majesty has given to the people; especially so in the many instances where liquor shops have been opened by Government authority in direct opposition to the strong protests of the majority of the inhabitants?
This is one aspect of the drink question in India which should not be forgotten. Much more could be advanced in favor of this proposal to organise a Prohibition League, but we think the above reasons are sufficiently sound and cogent to enlist the sympathy of all those who take a whole-hearted interest in the suppression of the destructive traffic against which we contend.

This League we would base on the broadest possible foundation, and on its behalf we cordially invite the active co-operation of all classes, creeds, and nationalities in India.

It must not be forgotten that the success of the League will largely depend upon its numerical strength. If we can succeed in rousing up the sympathy and the co-operation of a strong and united band of patriots all over India, to protest against the ruinous traffic which we propose to prohibit, the "vos populi" will be heard, at least in the British Parliament whence the deliverance must come. We wish this manifesto to be circulated as widely as possible, and we respectfully solicit the kind help of all the public papers in India who sympathise with the movement by the publication of this proposal for the information of their readers.

We also solicit friends throughout the country to organise committees to collect and to enroll the names of all those who are willing to join in the movement. A list of these names can for the present be forwarded to c/o Mr. Evans, President of the League, Mussoorie, N. W. P. In due time a code of Rules for the conduct of the League will be drawn up and circulated to all the Branches that will be organised throughout the country.

Thomas Evans, Retired Baptist Missionary,
D. Osbome, Pr. Elder, M.E. Church.
H. Mansell, D. D., Presiding Elder M. E. Church, and Principle
Philander Smith Institute, Mussoorie.

Mrs. Mansell, M. D.
W. J. F. Morrison, M.A., American Presb. Mission, Dehra Dun,

Mussoorie N. W. P.—July 19th 1893.

The demand for revenue is so urgent in India, its exchequer is so poor and the ease with which taxes can be raised by increasing the sale of alcohol, is so tempting, that I believe this pest will spread in India as the opium trade has spread in China, unless we make a supreme effort to arrest it NOW.
—Samuel Smith, M.P.

Object.—To unite all opponents of drink into a league to advocate the entire prohibition of the liquor traffic and to work for this object till success comes our way, and India is allowed to become sober.

Officers of the League:
President.—Thomas Evans, Mussoorie, N.W.P.
Vice Pres.—John McLaurin, Bangalore, South India.
Treasurer.—G. L. Wharton, Bilaspur, C. P.
Membership.—Any one in sympathy with the object, is eligible and is invited to send his or her name to Thomas Evans, Mussoori, N. W. P.

The above explains itself. The originators of this league have asked me to assume the direction of the movement in the Madras Presidency I have done so till we have some more definite organization. As soon as possible, I shall communicate with Temperance Societies Missionary Societies &c., and individuals. I will be glad to receive the names of those in this Presidency who are willing to help in this much needed work.

More will appear in "the Lone Star" next month.

Faithfully yours,
7 Primrose Road, Bangalore.

John McLaubin.

Correspondence.

Dear Dr. McLaubin:

As requested I send you an account of the starting of our boarding school with some additional reflections.

At the beginning of this month we saw our long cherished hopes take effect in the organization of a boarding school at this place. We could not consider this station properly equipped without one, especially with the frequent calls for new teachers and native evangelists coming from various divisions of our field and no immediate source of supply to meet this demand.

The purpose, therefore, for starting was not to provide a home for the children of our "underpaid" workers or a refuge for the poor and lazy, but to take a select number of the more promising and advanced scholars from our village schools into training for future evangelistic service. The petitions from many of the caste people for admission into the school had therefore to be refused. Not only do we hope to get a number of workers trained in this mission school, but to give an impetus to primary education in our villages generally, one of the entrance requirements being that the child must have passed the second standard examination.
We are conscious that such a school is one of the best object lessons of a mission's policy. We were therefore anxious to lay sure and proper foundations. Heretofore it has frequently been the case that parents, in their utter ignorance; have considered it a favor conferred on the mission if they allowed their children to attend the village and station schools. Remembering the repeated calls of our Christians for a boarding school and determining to preclude any false notions regarding its purpose, we announced to them that no children would be admitted free and gave them to understand that it was the mission that extended privileges and not they. My dear co-workers had warned me not to lay down such a rule, for fear that none would serve. But being determined to take an advanced step on the self-support line I announced Rs. 1 and As. 8 as the monthly fee for boarders. To-day there are sixty names registered, 34 boys and 76 girls, of those who have complied with the requirements. Only a few such as bright and intelligent orphans and some children of preachers who cannot study further in their villages were admitted free. One of our catechists pays now and the rest have pledged themselves to do the same as soon as their means allow. A number brought the money in advance and with pride laid it on my study table, the rest promised to pay within a week and a month or to take their children back.

We want this to be a thoroughly Christian school as regards teachers and teaching. None but Christians are employed and the books of the Christian Vernacular Education Society are taught. At present we teach only the Upper Primary Branches but the intention is to raise the school eventually to the Lower Secondary Standard.

I need not say that our native Christians especially the workers were both astonished and delighted at the result of our new departure, but we thanked the Lord for the success.

Reflections.

This experience has taught me that we must be bold in our
efforts to raise the people from their condition of imagined helplessness and teach them how to give for a noble purpose. They consider themselves unable and will never do anything for themselves as long as they are held in perpetual tutelage by us and as long as the native ministers are allowed to determine our policy with reference to self-support. Now that so noble a force of workers have come out to help us in the solution of our mighty problems the question of church-organization needs our first attention. As a Baptist mission we are not democratically organized. Instead of the few "little oligarchies" centralized in our mission stations we need at least a hundred self-governing, self-supporting and self-propagating New Testament Churches, where individualism has no chance of hindering true spiritual growth and independence cannot run mad. A great deal depends on laying proper foundations for the superstructure which we soon must either raise, or quit work altogether. We have splendid material in hand, in fact, better than some of us have supposed. Let us believe in the Telugus. Not by continually sustaining them with a false sympathy in their pleas for poverty and inability to do anything for themselves but rather believe in them to the extent that they are worthy, and able to be raised to the serenest heights of Christian man and womanhood.

Conference Matters.

With reference to the Editorial note in the last number of "The Lone Star" I beg to state that it has been finally settled to have the Conference at Vinukonda after all. The purchase of a spacious railway bungalow together with two other houses besides the Mission bungalow will give our guests accommodation second to none in our Mission. Nor will the native brethren, even if they should come by the thousand be left without shelter. The committee of arrangements hope to be able to announce the time through the next number. As to point No. 3 we reiterate our request to the members of our conference to favor us with suggestions as to subjects to be discussed, persons to discuss them and anything else that may tend to make the next Conference a success in every way. We desire to have the program printed as soon as possible.

J. Henricks,
From Ootacamund.

When this reaches you the great host of Missionaries will be reduced to two and before long these will have flown and the Ooty friends will have a quiet time until another batch of summer visitors appears next year.

In your last "Lone Star" you gave an account of an interesting baptism here; I am glad to report that last month Dr. Soltau had the joy of baptizing three more happy converts, on a profession of their faith in Christ.

As on the previous occasion a large number of spectators assembled to witness the solemn ordinance, some of whom I venture to hope will ere long witness a similar public confession of their attachment to the Saviour.

Mr. Honeywell of Coonoor was again present and gave an earnest address. Messrs. Bagshaw and Barss also took part in the service and Dr. Soltau addressed the candidates before proceeding to the baptistery.

Last Sunday I was very glad to notice that the Hall seemed as well filled, as when the crowd of summer visitors was here, thus indicating that the people are not growing weary of the faithful preaching of the pastor, but rather that his earnest words and deeds are attracting many who have not been in the habit of attending the Hall service hitherto.

One prayer meeting in each month is now devoted to Missions. Two such meetings have already been held which have been very interesting and profitable.

We are having abundance of rain here but people say that the monsoon is about ended. The weather keeps very cool, making it very difficult for one to realize the great heat there is on the plains not many miles away. When the Missionaries come up here next year they will miss the friendly greeting of Colonel Stevenson, who has gone to England and will be followed next week by his wife and family. Many Missionaries will remember with pleasure his kindly hospitality in the past and will feel his loss in days to come. "Visitor."
To the Editor Lone Star:—

Palmoor.—The good work on this field still continues to progress. Many people from various castes have been baptized since the beginning of the year. Yesterday the chief man of the farmer caste in a very large village was baptized. He came from the other side of the Krishna river nearly 60 miles distant through the rain all of the way crossing many rivers up to his waist in water, to Palmoor for baptism. He says that many more of his caste people are believing and wish baptism.

Janumpet P. O. Deccan,
July 31st 1893.

E. Chute.

(Extract from a private letter).

Narsapatnam.—The building operations are over, which consisted in altering the old Bungalow and re-roofing the same for a Chapel to be used for some time as a Mission House.

We think the evil day for building a new Bungalow can be postponed for two or three years at least.

A temporary Chapel two Preachers' houses and a Baptistery have been constructed.

We have commenced the work of evangelizing in earnest now.

Yesterday a Sudra woman was Baptized in the large tank in the presence of a very large assemblage of all classes of people. She is of a good family and her action has caused much stir in the Town. Hundreds crowded around and inside the chapel and upwards of a thousand people must have heard the Gospel of redeeming grace.

The excitement has by no means died yet, much exists to day.

The foundations of a Boy's Boarding School will be laid to
morrow. This will be built wholly of masonry and supervised by a Christian Overseer.

Visiting surrounding villages on horse back and preaching at home is the order of most days.

We go, and the good goes with us and therefore we expect much.

GEO. H. BARROW.

Coconada.—Our work in Coconada is growing. During the month of August five were baptised and one restored.

The educated native gentlemen of the town are understanding us and our mission better than ever before. I have presided at many of their meetings and occasionally given addresses on social and moral questions some 40 of them have signed a pledge promising to do all they can to do away with employing dancing girls at weddings &c. Our Timpany School also is ever growing. We now have 56 names on the roll and 21 boarders. We have been compelled to refuse a number of applications for want of accommodation.

Our English chapel is far too small for the congregation. Every Sunday evening a number have to go away because they cannot get seats.

We need a top story on our Timpany School and a new chapel in order that we may do the work that God has so evidently given us to do. The coming of the Railway has brought an increase in the European population and we must lengthen our cords and strengthen our stakes and prove ourselves worthy of the opportunity God has given us.

J. E. DAVIS.

Going Home.

Rev. Dr. and Mrs. Boggs, and their three children left Madras Via Tuticorin Colombo and China for the Home Land on the 16th of August. We pray for them a pleasant voyage. A cordial welcome to America, and a return to us in excellent health in God's good time. The address is:

C/o of Mission Rooms Boston Mass., U. S. A.
Mrs. Churchill sailed from Bombay on the 18th August. She has been in India for a long term and needs and deserves her furlough. We sympathise with Bro Churchill and the field on her departure. Her address will be Truro, Nova Scotia, Canada.

Rev. J. H. Barss B. A., wife, and child sail from Bombay on the 8th September for America. They are compelled to leave their loved work on account of Mrs. Barss's health. We hope the Lord will grant the cry of their hearts and return them to us. Their address will be 41 Meigs Street Rochester N. Y; U. S. A.

New Arrivals.

At Bijou Cottage, Ooty, on the 13th August a son to the family of Dr. Williams. The mother has been seriously ill, but at last accounts was a little better. Many will pray for a speedy and full recovery.

At Bangalore on the 18th August a daughter was added to the universal family of the Davises. All well and happy.

At Cocanada, on the 15th August the Rev. J. A. K. Walker and wife welcomed another young man to their home circle. May his shadow never grow less. Blessing on them all.

MARRIED.

Brock—Slade.—At the Baptist Chapel, Nellore, India, on Thursday September 7th by the Rev. J. McLaurin, D. D., of Bangalore Rev. Geo. H. Brock of Kanigiri to Miss Beatrice L. Slade of Nellore all of the American Baptist Missionary Union.
### American Baptist Missionary Union

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
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<tbody>
<tr>
<td>Miss M. M. Armstrong M.D.</td>
<td>Secunderabad</td>
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<tr>
<td>Rev. D. S. Bagshaw and Wife</td>
<td>Ramapatam</td>
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<td>W. H. Beedy</td>
<td>Vepery</td>
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<tr>
<td>Miss E. A. Bergman</td>
<td>Gumbum</td>
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<td>Rev. W. Boggess and Wife</td>
<td>Ramapatam</td>
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<td>Mr. W. E. Bogg's</td>
<td>Gumbum</td>
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<tr>
<td>Miss L. H. Booker</td>
<td>Ootacamund</td>
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<td>Rev. G. H. Brock</td>
<td>Kanigiri</td>
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<td>J. F. Burditt and Wife</td>
<td>Narasaraopett</td>
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<td>E. Chute and Wife</td>
<td>Palaru</td>
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<td>Miss L. Chute</td>
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<td>Rev. J. E. Clough, D.D.</td>
<td>Ongole</td>
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<td>A. H. Curtis and Wife</td>
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<td>W. S. Davis</td>
<td>Ramapatam</td>
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<td>Miss M. M. Day</td>
<td>Tondiarpetta</td>
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<td>Amelia Dessa</td>
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<td>Rev. T. P. Dudley</td>
<td>Hanumakonda</td>
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<td>J. Dussian and Wife</td>
<td>Fuvarur</td>
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<td>Miss Ida Faye, M.D.</td>
<td>Nellore</td>
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<tr>
<td>Mary D. Faye</td>
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<td>Rev. A. Friesen, and Wife</td>
<td>Nalgonda</td>
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<td>A. C. Fuller</td>
<td>Ongole</td>
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<td>P. B. Guernsey</td>
<td>Perambore</td>
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<td>Chas. Hadley and Wife</td>
<td>Rayapuru</td>
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<td>I. S. Hankins</td>
<td>Atmakur</td>
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<td>J. Heinrichs and Wife</td>
<td>Vizianagama</td>
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<td>W. E. Hopkins</td>
<td>Lolarum</td>
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<td>Mrs. Ellen M. Kelly</td>
<td>Ongole</td>
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<td>Rev. J. Kiernan (Assistant Missionary)</td>
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<td>Miss S. I. Kurtz</td>
<td>Tondiarpetta</td>
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<td>Mr. F. H. Levering</td>
<td>Ongole</td>
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<td>Rev. W. R. Manley and Wife</td>
<td>Udayagiri</td>
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<td>R. Maplesden</td>
<td>Secunderabad</td>
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<td>C. R. Marsh</td>
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<td>Prof. L. E. Martin and Wife</td>
<td>Ongole</td>
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<td>Rev. O. R. McKay</td>
<td>Bangalore</td>
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<td>J. McLaurin D.D.</td>
<td>Narasaraopett</td>
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<td>Miss H. D. Newcomb</td>
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<tr>
<td>Rev. W. C. Owen and Wife</td>
<td>Bopatla</td>
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Mission Directory—(Concluded.)

Mrs. L. P. Pearce ........................................... Ootacamund.
Miss Ida A. Skinner ................................. Cumbum.
Rev. W. A. Stanton and Wife ........................ Bapatla.
Rev. G. N. Thomssen and Wife ........................ Kurnool.

Foreign Mission Board of the Baptist Convention of
Ontario and Quebec.

Rev. G. H. Barrow and Wife .......................... Narsapatnam.
Miss A. E. Baskerville ................................. Cocanada.
John Craig .............................................. Akidu.
J. E. Davis, B. A. ..................................... Cocanada.
Miss E. A. Folsom ....................................
Mr. F. W. Gooch ....................................... Cocanada.
Miss S. I. Hatch ....................................... Samulcotta.
A. A. McLeod ............................................ Ramachendrapuram.
Miss Martha Rogers .................................. Tuni.
S. A. Simpson .......................................... Cocanada.
Miss F. M. Stovel .................................. Akidu.

Foreign Mission Board of the Baptist Convention of the
Maritime Provinces.

Rev. I. C. Archibald and Wife ....................... Chicacole.
J. Howard Barss, B. A. and Wife ....................
G. Churchill ............................................ Bobbili.
Miss A. C. Gray ......................................... Bimlipatam.
Rev. W. V. Higgins, B. A. and Wife ................ Purla Kimedy
Miss Kate McNair ........................................ Vizianagram.
M. B. Shaw, M. A. ..................................... Vizianagram.
Miss H. H. Wright ............................... Chicacole.

Corrections and changes in this Directory will be welcomed.—Ed.