THE LONE STAR.

Editor—JOHN McLaurin, Bangalore.

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PROHIBITION.

We mean prohibition of the Liquor traffic. By the Liquor traffic we mean the making and selling of intoxicating Liquors as beverages. This does not include alcohol for medicinal, mechanical or scientific purposes or wine for sacramental use.

In the first place we would have the Government cease to derive any Revenue from this traffic and secondly we would have them prevent any other one from doing so. The first question in our discussion is—Have we the constitutional or natural right to curtail the liberty of the subject to make, sell or use alcohol as a beverage?

The answer will depend largely upon the character of the traffic. We do restrict men in their business and some kinds of business we forbid altogether. We forbid slavery, and prostitution. We do not allow everybody to sell poison, we do not allow everybody even to slaughter cattle where and when they please. We, even now, restrict the sale of Liquors. If we have the right to restrict the right of selling it, to one in a thousand we have the right to restrict it to one in ten-thousand, and so restrict it altogether.

On what principle do we undertake to restrict a man's liberty? On the universally recognised principle, that no one has a right to engage in any business or occupation
which injures any one, or interferes with any one's legitimate or natural rights.

Does the Liquor traffic interfere with any body's rights? It does. No one has a right to tempt me to evil. No one has a right to injure me in body, in family, in reputation or in property as long as I do not injure him. I have a right to be left alone in all these respects.

We are often asked why we do not let this traffic alone so long as it does not interfere with us. But that is just what it does not do. It will not leave us alone. It tempts me and tempts my child. I am afraid when he goes out from me into the world lest he become addicted to the drink habit and so become a drunkard a thief, a libertine, a tramp or worse—a disgrace, and the bringer of my gray hairs in sorrow to the grave. No use to laugh at my fears and say "There is no danger." There is danger. Tens of thousands as clever, as brilliant, as good, as carefully nurtured, or as well balanced mentally or morally as he, have fallen and been lost.

It will not let my property alone. The very proximity of a saloon reduces my property in value. No respectable family wishes to live in the vicinity of a public house. Half drunken, vicious, useless tramps steal my property, burglarize my house, frighten my family or burn up my business.

It endangers my life. A half drunken engineer wrecks a train or a steamer, hundreds lose their lives. A tipsy workman explodes a coal mine, or a chemist's clerk under the influence of liquor poisons a friend. I am assaulted in the street, in the Railway train or the Steamer. I am exposed more or less every day of my life to danger from this evil trade.

It does not leave my pocket alone. A large proportion of the expenditure for the detection, punishment and support of crime is due to the Liquor traffic. This is becoming increasingly true of the traffic in India. The support of extra Police, Magistrates, Judges, Jailors, Wardens, food &c., for prisoners &c., comes
out of somebody's pockets. It does not come out of those of the Criminal classes. Neither does much of it come out of the pockets of the Criminal maker. Some of it comes out of mine. To me this traffic is all loss and no gain. Further, these criminals and their offspring furnish the great proportion of the inmates of our Poor Houses, Orphanages, Hospitals, Asylums and Reformatories. The bulk of the large expenditure for all these comes out of the pockets of the sober, industrious citizen and consequently a share out of mine.

The licensing of the Liquor traffic is the greatest economic blunder of the age. What is economy? Economy in either state or private management is that which makes such a disposal of our resources as to bring the largest possible equitable return. We say equitable, because we hold that the economy or business which is not founded upon righteousness or justice is bound to fail sooner or later. The failure may take long in coming but come it will as sure as God sits on the throne of the universe; neither nations, nor corporations, nor companies nor individuals may take thought of God in their calculations; but God is taking thought of them all the same. What are the legitimate resources of a nation? The physical robustness and healthfulness, the intelligence, the morality, the energy and the skill of its people. These are its stock in trade. The business of the Government of a people is to so adjust its legislation as to give the fullest and freest scope for the exercise of all these. Whatever would impair or undermine or destroy any of these should be repressed, whatever would foster and strengthen them should be encouraged and provided. War, famine, pestilence, bad economic laws, ignorance, superstition, bad morals, depraved tastes, luxury, idleness and improvidence all, or any of these would do it.

The military systems of Europe is a case on point. The very fear of war is drawing millions of men from useful occupations and feeding and clothing them at other peoples expense, the natural laws of supply and demand are violated by hostile tariffs as silly as they are futile till large masses of the people are on the verge of starvation all their lives. The only thing
that can be said for war is that it seems to be necessary for the autonomy or existence of the nations. That is, seems so to each as against the other. Surely that is an unprofitable business, and yet it is not nearly so unprofitable as the Liquor traffic. Liquor kills one-thousand men for every one killed by war. Great Britain pays more than £ 120,000,000 sterling for alcoholic Liquors in a year. Many times more than for her army and navy combined. Just about £3 sterling or $ 15 or Rs 48—0—0 for each man woman or child in the united kingdom. That would give Rs. 240—0—0 per year for a family of five or Rs. 20—0—0 a month. Quite a decent livelihood in India. The united states expends about the same. I cannot say exactly how much Liquor costs India. But she derives a revenue from alcoholic Liquors of 80 crores of Rupees. It will surely be within the mark to say that the people pay double the excise revenue or 160 crores.

And now the question is what do the people get in return for all this expenditure? No one who knows anything about them would be foolhardy enough to say that alcoholic Liquors are necessary for food. Distilled spirits such as Rum, Whiskey or Brandy contain about 50 per cent of pure alcohol 40 per cent of water, 3 or 4 of other compounds and five or six parts only of food. The ordinary beer or malt Liquors contain 95 per cent of water 5 per cent of alcohol and the other 5 of chemicals some of which may contain some food. So that the Beer drinker drinks a lot of water for a very little food. Again there is no manufacture which employs so few hands in proportion to the capital invested and which pays them such small wages per man as the Liquor manufacture. Taking the united States as a sample we find that for every $ 3,500 capital invested in manufactures of wool, cotton, wood, iron and leather 4-8 men are employed and $ 1726.00 is paid per man, per annum. For the same capital alcohol employs but one man and pays him but $448.00 a year. That is, compared with other industries alcohol employs one-fourth of the labor and pays that labor one-fourth the wages.
Dr. Richardson On Alcohol.

"Alcohol, like chloroform, is a narcotic; it is in no sense a food; it reduces the animal heat and force; overtaxes the heart; weakens the muscles; paralyses the brain and nervous system generally; destroys the vital organs; induces many mental and bodily diseases; implants evil influences which pass from one generation to another; lessens the happiness and usefulness, and shortens the life of every generation that indulges in its use."

"To escape the evils arising from the use of alcohol, there is only one perfect course, namely, to abstain from alcohol altogether. No fear need be entertained of any physical, or mental harm from such abstinence. Every good may be expected from it—

"A man or woman who abstains is healthy and safe; a man or woman who indulges at all is unsafe; a man or woman who relies on alcohol is lost."

Dr. B. W. Richardson. F. R. S.

Sir Henry Thompson On Alcoholic Beverages.

Extract of a letter to the archbishop of Canterbury. "I have long had the conviction that there is no greater cause of evil, moral and physical in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of, such at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus I have no hesitation in attributing a very large proportion of some of the most painful and dangerous ma-
ladies which come under my notice, as well as those which every man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is Conventionally deemed moderate. Whatever may be said in regard to its evil influence on the mental and moral faculties, as to the fact above stated I feel that I have a right to speak with authority. But if I venture one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest.

HENRY THOMPSON. F. R. C. S.

THE C. D. ACTS AND LORD ROBERTS
AN APOLOGY FROM LORD ROBERTS.

LONDON, 13th Sept.—A letter has appeared from Lord Roberts in which he admits the truth of the charges made by the American Missionary ladies in India relative to the Cantonment system. His Lordship apologises to the ladies unreservedly Madras mail.

It is now the turn of the "Pioneer" and "the shrieking Brotherhood" of the Indian Press to be heard from. Lord Roberts has done the only honorable thing open to him, and he has done it openly and unreservedly. Where is the keen scented, ubiquitous, lynx eyed, veracious Indian Press now—? Does any body dream that it is truth and purity and righteousness that they are after—?

It has been more than intimated by these Newspapers that only a prurient curiosity would have led these women into such scenes—that there must have been in them some affinity for them else they would have stayed at home—Well, yes, may be, but
then the people with such affinities do not take such pains, nor spend so much money, nor face so much obloquy to let God's light in upon such places—or to destroy them—Prudes are never heroines.

Indian womanhood, and manhood too, owes a debt of gratitude to these two noble American Ladies.

Ed.

THE EVOLUTION OF A CRANK.

BY E. J. WHEELER.

Some cranks revolve and others evolve. This crank has done both. He has revolved in his mind certain facts, and evolved from them certain fancies and conclusions.

Of course, coming from a crank, these are of no value; but they may be of interest as a matter of curiosity.

This crank has been told public sentiment isn't ready for Prohibition. He is sorry to hear it. But the question for him seems to be, is he ready for it? He finds he is unanimously ready so he believes in showing his colors and working to make the rest of public sentiment ready.

The crank has been told also that we can't make men sober by law. He isn't so sure of that; but he will try to swallow the statement just to be obliging. Still he thinks we can at least stop making men drunk by law, and give them a chance to sober up themselves. He'll be satisfied with that. There is nothing mean about him.

He has been told that Prohibition doesn't prohibit, and he believes it. He believes also that an axe doesn't chop, no matter how sharp it is. But he has a sneaking idea that a strong man can make the axe chop, and a Prohibition party can make Prohibition prohibit. You must excuse him; he is only a crank.
The crank hears quite frequently that Moral Suasion ought to do the work. Perhaps it ought. But certainly it doesn't. Even a Fourth of July eagle can't fly on one wing. The crank thinks the Temperance Reform has been trying long enough to fly on the one wing of Moral Suasion. He wants to see the other wing of Legal Suasion begin to flop as well.

He thinks there are two things to be dealt with: (1) the private appetite; (2) the public traffic. He believes that the appetite is to be struck at through the Church, the Home and the Temperance societies. He thinks the dram-shop should be struck at through the law.

When we are trying to reform a drinker, the crank thinks that hearts are trumps. When we are fighting that public institution, the legalized dram-shop, he thinks that clubs are trumps.

The crank understands that the only expression of his opinions which is recognized by law and by Government is the expression through the ballot-box. He has learned that if a man swears three times a day for 364 days out of the year that he believes in Prohibition, and then votes an anti-Prohibition ticket that vote is the only declaration that is legally noticed and recorded.

Therefore the crank votes the Prohibition ticket.

He believes with Lord Dundreary, that a bird of a feather is a blanked fool to flock all alone by himself. He sees also that when a man is converted to the gospel, the best thing to do is to get him into a church organization. He thinks it is just as wise, when a man becomes convinced that

**The Saloons Must Go,**

for him to join the organized party that says the same. He has joined it, and is now an A No. 1 crank.

Here endeth the Evolution of a crank.
But still further, if the Liquor traffic took some raw material which in its native state was useless to mankind and manufactured it into even alcohol it would not be so bad. But to take wheat, barley, corn, and rye, good food for both man and beast, and make them into what is not only not food, but a deleterious poison is surely the height of unwisdom. Iron, or green hides, raw wool or growing cotton are comparatively useless in the raw state but when manufactured into myriad articles, bless and beautify life.

Alcohol reduces the duration of human life.

According to the returns of the Registrar General of England, the mortality in the order of "Foresters" at the age of 25 is 50 per cent higher than that of the order of Rechabites at the same age. The order of Rechabites is a temperance association. "The Sceptre" a British Insurance Society which insures total abstainers and others separately has a death rate against teetotallers of a little less than 5 per 1000 while its death rate for others is a little more than 10 per 1000. In these societies the Insurers are exceptionally young but in the "The Whittington" which also insures separately the death rate is for total abstainers 8.74 per 1000 and for non abstainers 16.35. Thus we see that the same proportion is maintained though the rate is naturally higher. This is certainly a good showing for total abstinence.

"Liquor Prohibition League"

Some of our Brethren and Friends want to know more about the above League, its object, constitution methods of working &c.

In the first place the League is only really in course of formation. Provisional officers have been appointed and a constitution is being framed and names of friends and sympathisers gathered together.

I have been asked to take charge of southern India, and until something more definite is arranged I have consented to do so.
My object is,

1. To Induce all existing temperance organizations while still retaining their present constitutions to declare themselves for prohibition,—give us the names and addresses of their secretaries and the number of their members.

2. As far as possible to get the missionaries of each mission in South India to form prohibition Leagues to be affiliated with the General League.

3. To get as many missionaries as possible each to form a subsidiary League in his own station, composed of Hindus, Mohamedans and Christians.

The great object is to unite all present organizations on the present platform of prohibition, and then agitate, agitate, educate, educate, till all have aroused Hindu, Mohamedan and Christian India to a sense of the awful peril of this country.

Some imagine that we are going to ask for prohibitory legislation at once. No but we are going to make that our ultimate aim and in the meantime take all the restrictive legislative we can get. Let me have your names.

Yours in the work,

John McLaurin.

The Ganza Commission.

This commission has been appointed by the Government of India at the request of the Secretary of State for India in the British Parliament.

The object of the Commission is to find out as far as possible the nature of the drugs made from Indian Hemp, their geographical distribution, their different effects upon those using them and the opinion of the people as to the wisdom of curtailing their manufacture and sale.

The three drugs concerning which they wish information are called Bhang, Charas and Ganza.
Bhang seems to be used to define the use of any part of the plant, male or female, cultivated or wild.

Charas means the resinous matter of the plant collected separately.

Ganza means the dried, unfertilized flower tops of the female Indian Hemp plant. Before this will have appeared most of our Missionary Brethren will have received copies of the Commissions question paper. This Commission has been appointed at considerable expense and is now travelling through the country to get information on this subject.

Whatever may be our view as to the harmfulness or otherwise of any of these drugs, as loyal citizens of this land or loyal fellow human beings it is our duty and privilege to get and give all the reliable information possible.

Our native Brethren especially, to whom India is dear can give valuable assistance here.

We would also call upon all the lovers of this land Hindu, Mahomedan and Christian to throw light upon these questions. Answered questions should be in my hands by the 20th November 1893.

Address them
John McLaurein,
7 Primrose Road, Bangalore.

OUR MEDICINE SHOP.

Not "our dispensary," for we are only a company of amateurs, trying to relieve the sufferings of those around us. My chief point too comes out in the world "shop," because, while we give away small quantities of medicine to almost all comers, and sometimes large quantities to very poor peoples, we sell much of the medicine that we distribute.

First of all I may mention that we keep a supply of empty bottles and corks, and expect pay for these, even when we charge
nothing for the medicine with which we have filled them. Then we sell a liniment for rheumatism and an ointment for sore heads. We sell a considerable quantity of cream of Tartar, which seems to be a specific for some kinds of dropsy, there are many simple prescriptions in Moore's "Family Medical Guide" and Waring's "Bazaar Medicines" for which we keep a fair stock of drugs on hand, and in many cases we charge the bare cost of what we supply.

There is quite a demand for some other medicines. A useful diarrhoea medicine is made by mixing equal quantities of five tinctures etc. I order two or three pounds of each at a time, make the mixture and put it up in 2 oz. bottles. Our Christians patronize this very well. We find Blue Gum Oil to be a very useful medicine but have not had a sufficient supply to sell very much of it. Still we have sold some. It should be procured from the manufacturer at Ooty. Henry's "Thilum" has quite a reputation among the people. By buying a large quantity at a time I can afford to sell the rupee size at 12 annas.

But the article that has the greatest sale is Goa Powder. If ringworm is as common in other parts as it is in the Kistna and Godavari Districts, any missionary in the mofussil can soon secure a stream of callers from all the country round his Station by keeping Goa Powder for sale. All classes come to us for this wonderful remedy. Brahmans, Kshatriyas, Shudras, Malas. Messrs. Kemp & Co., supply it at 8 annas an ounce. We do it up in one anna and two anna packets.

Then we sell the following patent medicines from other lands. First of all Moffat's Pill's from New York; these pills were strongly recommended by Mr. Timpany, and I have kept them for many years past. I sell them to my Telugu friends at 8 annas for a box of 24 pills. This is the price that I charge missionaries, when they take a packet of 2 doz. boxes.

I obtain Page's Climax Salve from the proprietor of Moffat's Pills. We find it most useful in healing old sores and ulcers, Jayne's Liniment and Perry Davis' Pain-Killer we find
very useful, many are glad to buy these at the price we pay for them. When I was in Canada last year the Northrop and Lyman Co., of Toronto gave me three dozen bottles of Canadian Healing Oil, which we have found very useful for coughs and colds. I have sold much of it at 8 annas a bottle, and could sell more if I had it. Lately we have also obtained a few bottles of Kepeer’s Cod Liver Oil, which we have sold to Christians for their sick children.

For a few years I have kept an account of expenditures and receipts in the medicine department. In the almirah which is in constant use we keep a sealed box, into which we drop whatever is paid us for medicine. Here are some figures that cover the past three years. The sales from Sep. ’90 to Sep. ’91 amounted to about Rs. 100; in the next twelve months the sales amounted to about Rs. 150; and during the past twelve months they have grown to Rs. 240. Perhaps I should add that sales to other missionaries are not included in the above amounts.

During the three years under review we have bought from Messrs. Kemp & Co., Ltd., Bombay, medicines and empty bottles to the value of Rs. 287, and Goa Powder to the value of Rs. 130 total Rs. 417. From Mr. F. M. Bowden of Madras we have bought Henry’s Thilum and Hippacea to the value of Rs. 168. and other medicines have been purchased in various places to the value of Rs. 140, making a grand total of Rs. 725, and this is exclusive of the Pills and Salve that I obtain from New York, as I have about Rs. 100, worth of medicines on hand out of the above we may suppose that we have given away about Rs. 270, during the three years or an average of Rs. 90 a year. Deducting from the total amount of sales the value of the Goa Powder, Rs. 130, we have left Rs. 360, an average of Rs. 120, a year. Hence though the value of the medicines given away may be considerable, that of those sold is much greater, even though the Goa Powder is omitted from the comparison.

Messrs. Kemp & Co., Ltd. fill orders according to their wholesale price list, and give a discount of 20 per cent. when the order amounts to Rs. 100. Patent medicines do not count
in making up the amount required, but Goa Powder is an ordinary drug. When in Bombay last January I was advised to go to Mr. D. C. Oomrigur for stores. His shop is opposite the Crawford Market. I found that he could supply Jayne's Lini­ment, Perry Davis' Painkiller, Ayer's Sarsaparilla and Kepler's Cod Liver Oil at very moderate rates. Mr. F. M. Bowden, of Madras, supplies Henry's Thilum etc. at a low rate when a con­siderable quantity is taken. Any two missionaries being near together could make up an order for Messers. Kemp & Co., or Mr. Bowden and so secure the discount offered on large orders.

As to Moffat's Life Pills and Page's Chima¯x Salve, I usually keep a good supply on hand, so that any one can order a packet of 2 doz, boxes of Pills or 1 doz, boxes of Salve at any time the price for these quantities being 8 annas a box; if less than a packet is taken, the price is 12 annas.

People sometimes pass Gov't.dispensaries to come to us, and when we ask them why they have done so, they say that they could not pay the present or fee demanded of them at some of those places. Then our own Christians buy much of what we sell. Where people are willing to buy at the low rates at which we can purchase large quantities, it seems to me that a mis­sionary misses a great opportunity to do good, both to his own people and to those of other faiths, if he fails to invest about two hundred rupees in a medicine business, such as we carry on at Akidu and on the field, when we are out touring. So far as opportunities for preaching Christ are concerned, we must of course often supply people and let them go; but very many take with them a handbill or a "Messenger of Truth", and not seldom we have the privilege of telling them of the great Phy­sician and his wonderful remedy for sin.

John Craig.

HEATHEN PUPILS IN CHRISTIAN SCHOOLS.

Dear Editor.—A few thoughts upon the above subject sug­gested by an article which came under my notice some time ago may be of sufficient worth to be accorded a little space in the
Lone Star. Much has been made of the organized opposition to Christianity made by Hindu graduates of the Indian universities.

My first reflection is that granting this to be true, nothing whatever is proved in regard to Mission Schools. In the first place all Indian universities are purely Gov't institutions, and are solely examining boards with which missions as bodies have nothing whatever, and very few missionaries individually have anything to do, and in the second place of the fourteen colleges affiliated to the university of Madras, I speak only of this presidency, which teach up to the B.A. Degree, three are Gov't colleges, four are under the patronage of native Hindu or Mahammedan princes, one was established and endowed by a Hindu philanthropist, two are controlled by the Jesuits, three by the Society for the Propagation of the Gospel and one by the Free Church of Scotland. In second grade colleges the proportion is much the same, for of the thirty affiliated to the university of Madras in 1892 eighteen were either Gov't or native institutions.

Now I protest it is not fair play to have foisted upon Protestant Evangelical Christianity the blame for turning out some few graduates who have opposed Christianity, who have perhaps never seen inside a Christian College.

My second reflection is that the young men of India who belong to the official class, or who have social or political aspirations are going to be educated somewhere and in some school. It is a road over which they must pass in order to attain their ends. If they do not obtain it in Christian Schools they will elsewhere. To be sure if all mission schools were closed to non-Christian pupils there would be many who would be deprived of that curse to the heathen as some would have us think, an education. But there are others who would get it in spite of us. There are many places where they may go, and there would be many more such places if the Mission Schools were closed to them. Would we then have less cause to complain of opposition from Hindu graduates? Nay verily.
Moreover, while deploring most sincerely the lack of tangible results from among the pupils of the higher educational institutions, I cannot think the faithful teaching of God's word day after day can be entirely without result. I do not read that God promised his word should not return unto him void when spoken from the corners of the streets but that it should when spoken before a set of pupils from a teacher's desk, and I know from experience that it does have force. Very marked is the difference in the attitude toward Christianity of those who have been with us during all their High School course from that of those who lately came to us from the Hindu High School. I grant that attitude is vastly different from belief in Christ, but the former usually precedes the latter, and then what a shock it must be to caste, that curse of India, and to the supposed intellectual superiority of the Brahmin, to have him sit day after day in a class and be out done over and over again by Christians of out-caste extraction, as happens in more than one class in this School.

It seems to me much better that the heathen should be taken into Mission Schools established primarily for the Christian community, that should be a \textit{sine qua non} of mission schools, and be given what light is possible rather than have them go to heathen schools and colleges where they will become grounded in their heathenism.

My third reflection is that it would be quite in harmony with human nature if some of those who receive their education in truly Christian schools should turn their faces against the religion of their teachers, and I doubt not there are such.

But does that argue that the schools are essentially bad? By no means. When the Gospel was first preached to the jews it stirred up the animosity of a Saul and an Annas who were exceeding zealous for the traditions of the fathers. They did their utmost to crush out the infant church and the idea that their Messiah had come in the person of the lowly Jesus. Was it a mistake then that to the jews was committed the oracles of
God? Was the long education of God's chosen people entirely abortive because there were men among them who would not have Jesus to reign over them? Let us not forget that the zealous, cruel, highly educated persecutor Saul became by the power of the Holy spirit, the humble, devoted apostle Paul, the preacher of Christ and Him crucified.

Shall we give to those only from whom we expect to receive as much again? That is not the way our Heavenly Father has given to us, nor is it his teaching. God gave us the very best he had knowing that there would be those who would use against him the power the advent of his son would bring. "To whom much is given much shall be required." Those who sin against the greater light shall receive the greater condemnation. Shall we therefore shut off the light which it is in our power to give?

Surely Christianity does not fear education, nor the learning of this world however high. It has always been considered the hand maid of Christianity, and I see no reason why in India it should be its enemy.

L. E. MARTIN.

THE SLADE-BROCK WEDDING.

The Mission chapel at Nellore was on the 7th of September the scene of a most interesting and attractive service, the wedding of the Rev. George H. Brock, of Kanigiri and Miss. Beatrice L. Slade, of Nellore.

Mr. F. H. Levering and the Rev. I. S. Hankins with Messrs. A. C. Veeraswamy and D. Nursu acted as ushers; the Rev. P. B. Guernsey, as groom's man; Misses Faye and Kurtz, as bride's maids and Miss Ida Faye, M. D. as maid of honor. The bride wore white silk with veil and train. The bride's maids and maid of honor were dressed alike in gowns of white mull.

By 4:30 o'clock, the chapel, which had been handsomely decorated with potted plants, vines, and flowers, was filled with guests. A considerable number of European friends from the town were pre-
sent. Not the least interested of the guests were the scores of Boarding School children who had been given a holiday and were present en masse.

The wedding procession entered the chapel by the eastern middle door, and met the groom and the officiating clergymen, the Rev. Dr. McLaurin, of Bangalore, and the Rev. A. Subbiah, pastor of the Nellore Church, at the altar. The bride was given away by her honored friend, Captain Begbie, of Ootacamund. The ceremony was with the ring and was throughout most impressive and beautiful.

The party repaired immediately to the adjacent bungalow where the friends presented their congratulations and partook of refreshments. Mr. and Mrs. Brock left for Kanigiri the same evening, reaching their new home there on Saturday morning. Here and at Kundakur the party was treated to a small "ovation." At the latter place, though it was night, the young Hindu and Mohammedan friends with blazing torches came out to meet the bridegroom, and insisted upon detaining the carts until they could decorate the newly wedded couple with garlands, and crowd upon them sweetmeats and other tokens of affection and welcome. This incident is the more flattering since this village is thirty miles from Mr. Brock's station and is not even a part of his field.

_The Lone Star_ and the many friends of Mr. and Mrs. Brock who read it unite in wishing them long life and the largest possible successes and happiness.

P. B. G.

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**THE NEW DISPENSARY.**

The first week of September was rather an eventful one in Nellore.

On Sunday, the 4th just at sunset we gathered around the baptistery, to see thirteen of the school children follow Christ in baptism. It was indeed a very impressive service.

Taking advantage of Dr. McLaurin's presence, the day after the wedding Dr. Faye had a formal opening of her dispensary, having secured the upper rooms of a new building just outside the mission compound.
At the appointed hour not only Christians but also heathen, caste as well as non-caste gathered and dear old Lydia added a benediction by her presence.

As we were assembled to ask a blessing upon this special work and workers we could not help thinking of the meeting which was held in an upper room so many hundred years ago and from which results have been seen ever since.

The meeting was opened by singing a Telugu Hymn. Dr. McLaurnin who presided read part of the 10th chapter of Matthew and gave a very earnest and impressive talk on Christ sending out His disciples, not only to preach, but also to heal the sick. Rev. N. Canakiah then led in prayer followed by a short address given in English by Rev. P. B. Guernsey. Dr. Faye was the next speaker. She made a very earnest and touching appeal for prayer and sympathy in this new work. The dedicatory prayer was offered by Rev. I. Hankins.

Since then we have revisited the dispensary with Dr. Faye and feel assured that this work will be the means of leading many souls to Christ.

Every morning before any medical work is attempted there is a service of prayer and praise and while the Doctor is kept busy with the many patients, Krishnalamah in the adjoining room is telling the old, old story to the waiting people.

In this way spiritual as well as physical help is given.

She has secured a building in Kovur for another dispensary which she hopes to have in running order by the first of October.

MISSION NEWS.

Akidu.—On the 3rd Sept. eight men from a near village were baptized at Akidu. Among them were the father, two brothers and a cousin of a young man who was baptized two or three years ago. When asked when they had given up the use of Liquor, they said they had never become accustomed to its use. It is always refreshing to find such persons among the Malas. Our Girls Boarding School has reopened after a vacation of over two months and we have
received a few boys as the beginning of a Boarding Department for them. We have always collected a fee of four annas a month from the girls and shall of course collect as much from the boys.

Akidu.—On Sunday, the 24th Sept. I had the pleasure of baptizing four men and two women at Ganapavaram, a Church centre twelve miles up the canal from Akidu. So many have proved faithless at this place that I rejoice with trembling over these new accessions. Pray that they may be kept.

JOHN CRAIG.

Secunderabad.—The work at Secunderabad moves steadily on. Yesterday four promising young men were baptized into the name of the Lord Jesus. Several promising, hopeful enquirers right in this hard city have greatly cheered us. Our new Bungalow under Bro. Marsh's able direction is going up and beginning to assume shape. During the past month we opened a new Station at Jangaon an important Taluq town on the Nizam's Railway. This is the center of a promising field, and we hope to see a missionary located there some day. News from the "Rooms" of an appropriation for much needed dormitories for our Station School has made us "Thank God and take courage."

R. MAPLESDEN.

The Iowa correspondent has the following in the Standard of August 3rd regarding the Rev. W. W. Campbell who left the Secunderabad station in March 1888.

"The good people of Waverly who have been greatly moved by the broken health of Rev. W. W. Campbell, a returned foreign missionary, called upon him a few days ago and left tokens of their love and esteem to the amount of about $150. It seems as though some provision ought to be made by our national societies for those who are worn out and broken in health in their service."

"The Ensign" also speaks of him as being "very low," Bro. Campbell will, I am sure have the sympathy and prayers of all readers of the "Lone Star," who knew him. The fruits of his faithful, toilsome service still abound in the Deccan.

R. M.
Nalgonda.—Sunday the 3rd instant the Lord sent us a shower of blessing. On this day we had the great privilege of baptizing sixteen new converts on confession of faith in Jesus Christ. We were especially glad to see amongst these candidates five of our School Children, who especially are an object of our prayers. Foundation and Basement both of our "Mission House" and "Mission Hall" will be ready in a fortnight. My former profession (Steam Mill Building) gives me not a little help in planning and superintending my building works.

September 16th 1893.

A. Friesen.

Atmakur.—I arrived at my newly appointed station yesterday morning to begin my life's work. The field is new and I am new. I have hopes that God can and will master both; the latter perhaps is by far the most difficult, and honor and glorify yet His holy name, in the conversion and elevation of many precious souls.

I am sorry I cannot go immediately with full strength into the work, but being here I can study and be of help to the few weak Christians here, and make ready the secular part at the same time.

Bro. Stone has done faithful seed sowing and I trust that a rich harvest may be waiting me on entering into his and others' labors; in addition to that which I may be able to do in the future I am greatly encouraged and pleased with the outlook and work before me.

I am yours for the advancement of God's kingdom.

I. S. Hankins.

Kavali.—This, another new station tremblingly knocks at the Editorial door for admission to a place, be it never so humble, among those Stations already represented in your columns.

I am already making arrangements for vigorous evangelistic work as far as my appropriation will permit. My time will of necessity be largely taken up with building operations. In this country, where the future is peculiarly uncertain, I will not anticipate in my writing. My address will continue for some time to be at Ramapatam.

Having thus made my salams to the brethren I shall "take leave" with good wishes to the entire Lone Star family.

Ramapatam, Sept 30, 1893.

D. S. Bagshaw.

The new Stations.

These two new members of our company we welcome with all our heart, and wish for them the realization of the utmost desires of their devoted missionaries.
The Conferance.

The next annual Conference of the American Baptist Telugu Mission will be held at Vinukonda Dec. 28, 93—Jan'y, 1st 94.

The completed Programme will appear in the November number of the Star.

Ourselves.

We would be much obliged if those of our subscribers who have not yet paid for the Lone Star for 1893 would remit to us as soon as they can. We cannot afford to send Bills. There is no money in the Star. All money due on the Star for 1893 is due to us. It is easily computed. Each copy for India Rs. 1—0—0. Each copy paid in India for Home Rs. 1—6—0. Each copy paid at home for Home 50 cts.

Indian subscribers pay to the undersigned. Home Subscribers pay to E. P. Coleman, Baptist Mission Rooms, Boston Mass., U. S. A.

John McLaurin.

News Items.

Why do not our brethren and sisters send us more items of news? When God is giving you blessing why not share it with others? We are most anxious for this. If the older Brethren are too busy let the younger ones write. Put all you have to send on a post card. They cost only three pies. Take a pack with you on your tour.

Ed.

GOOD NEWS.

From Dr. Boggs and family at Hongkong and Bro. Baiss and family at Aden.

A NEW BOOK.

*The Holy Spirit in Missions.* Six lectures by.

A. J. Gordon, D. D.

Price Rs. 2—8—0.

This book requires no commendation from the Editor of the Lone Star. The Author's name is a sufficient guarantee of its spirituality and reliability from a missionary point of view. Few men love missions as much or do more for missions or know more about Missions than Dr. Gordon.
The book sells in America at $1.25 or Rs. 4—0—0 but we are able to let our fellow missionaries have it at Rs. 2—8—0 postage 3 as.

The lectures were given in the Geaves Foundation before the Theological Seminary of the Reformed Church of America. In New Brunswick N. J.

The Book is well got up by Fleming of New York, cloth bound pp 233 order at once from,

John McLaurin,
Bangalore.

Domestic Occurrence.

Boggess. At Madras on the 19th September a daughter was born to Mrs. and Mr. Boggess, of Ramapatam.

Birth.

Master Ralph Lankton McKay Born September 29, 1893

Ootacamund.
## MISSION DIRECTORY.

### American Baptist Missionary Union.

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<thead>
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<th>Location</th>
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<td>Secunderabad.</td>
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<tr>
<td>Rev. D. S. Bagshaw and Wife</td>
<td>Ramapuram.</td>
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<td>W. H. Brey</td>
<td>Hanumakonda.</td>
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<td>Miss E. A. Bergman</td>
<td>Cumbum.</td>
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<td>Rev. W. Boggess and Wife</td>
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<td>Mr. W. E. Boggess</td>
<td>Cumbum.</td>
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<td>Miss L. H. Booker</td>
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<td>Rev. G. H. Brock</td>
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<td>J. F. Burditt and Wife</td>
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<td>E. Chutk and Wife</td>
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<td>Miss L. Chute</td>
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<td>A. H. Curtis and Wife</td>
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<td>W. S. Davis</td>
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<td>Miss M. M. Day</td>
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<td>Amelia Dresda</td>
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<td>Rev. T. P. Dudley</td>
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<td>J. Dussman and Wife</td>
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<td>Miss Ida Faye, M.D.</td>
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<td>Mary D. Faye</td>
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<td>Rev. A. Freisen, and Wife</td>
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<td>A. C. Fuller</td>
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<td>P. B. Gueeney</td>
<td>Perambore.</td>
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<td>Chas. Hadley and Wife</td>
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<td>I. S. Hanks</td>
<td>Atmakur.</td>
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<td>J. Heinrichs and Wife</td>
<td>Vinukonda.</td>
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<td>W. E. Hopkins</td>
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<td>Mrs. Ellen M. Kelly</td>
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<td>Miss Sarah Kelly</td>
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<td>Rev. J. Kiernan Assistant Missionary</td>
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<td>Miss S. J. Kurtz</td>
<td>Tondiarpetta.</td>
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<td>Mr. F. H. Levering</td>
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<td>R. Maplesden</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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<tr>
<td>Rev. O. R. McKay</td>
<td>Bangalore.</td>
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<tr>
<td>Miss H. D. Newcomb</td>
<td>Narsaraopett.</td>
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Mission Directory—Concluded.

Mrs. L. P. Pearce .......................... Ootacamund.
Miss Ida A. Skinner .......................... Cumbum.
D. Beatrice I. Slade .......................... Nellore.
Rev. W. A. Stanton and Wife .......................... Bapatla.

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

Rev. G. H. Barrow and Wife .......................... Nursaputnam.
Miss A. E. Baskerville .......................... Coconada.
D. John Craig, B. A. .......................... Akidu.
D. J. E. Davis, B. A. .......................... Coconada.
Miss E. A. Folsom ..........................
Mt. F. W. Gooch .......................... Coconada.
Miss S. J. Hatch .......................... Samulcotta.
D. A. A. McLeod .......................... Ramachandrapuram.
Miss Martha Rogers ..........................
Miss Martha Rogers ..........................
S. A. Simpson .......................... Coconada.
Miss F. M. Stovel ..........................

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

Rev. I. C. Archibald and Wife .......................... Chicacole.
D. J. Howard Barss, B. A. and Wife ..........................
D. G. Churchill .......................... Bobbili.
Miss A. C. Gray .......................... Bimlipatam.
Miss Kate McNeil .......................... Vizianagram.
Rev. L. D. Morse, B. A. and Wife .......................... Bimlipatam.
M. B. Shaw, M. A. .......................... Vizianagram.
Miss H. H. Wright .......................... Chicacole.

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