THE LONE STAR

Editor.—John McLAURIN, Bangalore.

Vol. VII. MAY, 1894. No. 5.

CONTENTS.

American Baptist Telugu Mission ........................................ 1
Ongole .................................................................................. 6
Ministerial Education for the Telugus ..................................... 9
A Farewell ............................................................................ 10
The Navalkar—Mackichan Incident ........................................ 11
Special Prayer Day .................................................................. 12
Pre-Millennial Coming of Christ ............................................. 12
The Pariah ............................................................................ 15
Mission News:—Rajam, Nalgonda, Vinnkonda, Hanamakonda, Narsapatnam, Akidu ......................................................... 15
Examinations ........................................................................ 18
Birth ...................................................................................... 18
Tracts ..................................................................................... 19
Our Afflicted Ones .................................................................. 19

Subscription Price, Re. 1 per year in advance.
American Subscription Re. 1-6 or 50 cents.
American subscriptions may be paid to E. P. Coleman, Esq., Treasurer, American Baptist Missionary Union, Tremont Temple, Boston, Mass.

MADRAS:
PRINTED AT THE ALBION PRESS,
BACK OF MEMORIAL HALL.
TELUGU MISSIONARIES ON FURLOUGH.

American Baptist Missionary Union.

Rev. L. Jewett, D. D. and Wife (Retired) ... 24, Hartwell Street, Fitchburg, Mass. U. S.

" A. A. Newhall ... ... ... Southern Pines, North Carolina.

Miss J. Schuff ... ... ... Clifton Springs, N. Y., U. S. A.

Rev. E. Bullard and Wife ... Allan's Mills, Ont. Canada.

Miss E. J. Cummings, M. D. ... 28, Maplewood, Malden, Mass.

Rev. P. M. Johnson and Wife ... Station A., Springfield, Missouri, U. S. A.

Rev. Wm. Powell and Wife ... C/o Rev. T. Lewis, Stanmore House, 75, Morden Road, Newport, Monmouthshire, England.

Miss J. E. Wayte ... 59, Brighton Ave, Rochester, N. Y.

Rev. W. B. Boggs, D. D. and Wife ... P. O. Box, 197, Newton Centre, Malden, Mass., U. S. A.

Missionary Society of Ontario and Quebec.

Miss S. I. Hatch ... Woodstock, Ont., Canada.

Rev. R. Garside, B. A. and Wife ... Wolfville N. S. Canada.

Rev. J. B. Stillwell, B. A. and Wife ... Pembroke, Ont., Canada.

Missionary Society of the Maritime Provinces.

Rev. R. Sanford and Wife ... Wolfville, N. S. Canada.

Rev. J. H. Barnes, B. A ... 41, Meigs Street, Rochester, N. Y. U. S. A.

Mrs. G. Churchill ... Truro, N. S., Canada.
The Lone Star.

A Monthly Record of the American and Canadian Baptist Telugu Missions.

Vol. VII. BANGALORE, INDIA, MAY 1894. No. 5.

AMERICAN BAPTIST TELUGU MISSION.

The Report of this Mission for the year 1893 makes a goodly volume of 94 pages besides a statistical table at the back. Besides the Reports proper of thirty-one different individuals, there are minutes of the Annual Conference held in Vinukonda and an admirable resume or skeleton of the papers read there. Rev. P. B. Guernsey is the successful compiler of this Report and our friend Rev. S. J. Chowryappah of the Albinion Press is the printer. We congratulate both on the early and finished appearance of the Report. The Reports on the whole are well and judiciously written, while some are models of what such reports should be. While others evidently labor under the disadvantage of want of space in which to tell all their story. This is evidently the case in regard to the multiplied and varied agencies in and around Ongole.

From a cursory glance of these Reports two or three things please us very much—1. The attention paid to the second division of the Commission. "Teaching them all things." This is shown in the larger attention paid to the development of the spiritual life of the Christians—the organization of New Testament Churches, and the call for larger liberty to these Churches—the establishment of Sabbath and day schools in the villages, and the placing of self-support upon a true Scriptural basis.

2. The dividing up of the old fields—there is pathos and heroism in the words in which Dr. Clough divides up and hands over to his younger brethren his great patrimony at Ongole. Kandakur and Kanigiri already gone and Poddili and Darsi soon to follow. May God bless the hand which releases the increasing burden
and the young and untried hands which take them up. We believe that much sound advice will be cheerfully given and gratefully received by all concerned.

Dr. Downie too has been dividing his field among the young and vigorous recruits of the past two years—and so Kavali, Atmakur and old Allur are separate stations.

3. The healthful tone pervading the Reports of the younger missionaries. It has been said that every missionary is an optimist the first year, a pessimist the second year, and a sensible man afterwards (?) The first year he knows nothing and the glamor of the home training is still upon him—the second year he knows a little, and that little is the superficial and frothy—the glamor is gone and he cannot yet discern the genuine from the false—most of our young missionaries are passing out of the pessimistic stage.

We wish we had space to spare for more extended extracts, but what is given below is what sticks specially out of a vast amount which was admirable.

**The Statistical Tables.**

We have but one remark to make this year about these tables and we hope we shall never have occasion to make it again.—We refer to the figures with an asterisk attending them and marked, "estimated," below. There is one beauty about estimated figures, and that is that they are generally round numbers. This is handy, but in several cases in this report we have odd numbers estimated. For instance in one case estimated 49 villages in which Christians live. Why not make it 50? We have estimated number of villages on a field, in which Christians live, number of Christians on a field, number of scholars and number of schools—number of teachers, &c., &c. Now why should anybody estimate such items as these and what are the uses of statistical tables compiled of estimates? Each of these items is ascertainable and should be ascertained and not estimated.

We give below some extracts which will interest our readers. We are sorry we have not space for more. The first item is from Mr. Guernsey's admirable introduction:

"The year has not been one of remarkable ingathering. Nevertheless it has been a year that will have large influence on the future of the Mission."
The oft-repeated prayer of the missionaries for a division of their work has begun to be answered. The great fields have been broken up and new centres established. During the year more than twenty tongues have been loosened,—some more, some less,—to tell the story of the Cross; a score of young men and women full of vigor and enthusiasm and consecration have been scattered here and there about the Mission to begin their work of encouragement, instruction, evangelization.

With this addition to the forces, it becomes more nearly possible to carry out the long cherished hope and plan for more thorough organization of the Christians into New Testament churches, and the training of them in benevolence and discipline.

In this connection, Dr. Williams' report of the churches on the Nellore field is specially interesting, and Dr. McLaurin's paper on, "The Extent to which Baptist Church Polity has been and can be observed in our Telugu Mission,"—read at the Conference in Vinkonda, is most timely and suggestive. As evidence of an increasing desire on the part of the Christians for larger independence and development, may be cited the earnest plea made at the Conference for an immediate revival or institution of the system of district associations.

It is very encouraging also that in different portions of the field the Christians without pressure from the missionary have discussed among themselves the question of larger giving, and several churches have formally agreed to give as far as possible one-sixteenth of their gross income—some members giving even more.

Perhaps the most encouraging feature of the year with regard to the Christians is the evident awakening of men, here and there, to the need of more thorough cleansing and filling by the Holy Spirit and to a larger dependence upon His presence and power.

All this is full of significance and hope to men who believe with the Apostle that unto them "was this grace given to preach to the Gentiles the unsearchable riches of Christ; and to make all see what is the stewardship of the mystery; * * * * * * * in order that now to the rulers and authorities in the heavenly realms might be made known through the church the manifold wisdom of God according to the purpose of the ages which he purposed in Christ Jesus our Lord."
Nellore.

"The next three months were spent in preaching in the bazaars and different parts of the town of Nellore. Our continual preaching brought no little opposition from the Hindus and Mahommedans. The Hindu Tract Society came out in full force and to our surprise most of its members were students of the Free Church Mission School. Besides this I gave what time I could to the oversight of the Press during the months.

At the beginning of the year Miss Wayte left us for the homeland making a break felt keenly by all. We were glad for her sake, to have her go, she had worked long and faithfully and certainly needed the rest; but we did miss the helpful advice and loving counsel she was ever so ready and willing to give. The close of the year is made joyous and happy by the return of Dr. Downie and family to Nellore. On December 13th the people all gathered in the compound long before time for the train, to welcome them; and when they arrived they did receive a welcome that was hearty and sincere. The welcome lasted all day and even far into the night. India seems quite a different place now. They seem to have brought with them much of the spirit of the homeland. Everyone seems thankful and glad because of their safe return."

Medical Work.

Dispensaries, 2.
No. of paid helpers, 3. No. of Voluntary helpers, 6.
No. of patients treated the eight months before dispensaries were opened, 1,303.
No. treated four months with dispensaries, 2,433.
Total during year, 3,736.

Before our first dispensary was opened in Sept. 1893, we found medical work most discouraging and unsatisfactory. The patient came at all hours of the day, and our verandah was seldom free from the sick, while our time was never free from calls. We dispensed medicine in our living room and performed operations in our sleeping room. It was impossible to do any systematic preaching to the people, since they came at all hours of the day, and were usually accompanied by sore-eyed babies whose voices were
heard in the most distant parts of the compound, as we treated their eyes. Often this most distressing music was kept up for hours and talking was quite out of the question.

Now we have the dispensaries opened at certain hours in the day, and have taught the people to come at those hours. We always have a Christian woman to talk to the patients while they are waiting their turn for treatment, and always begin our work with singing and prayer.

In Nellore we were able to rent two very nice upstairs rooms just outside the compound, and our hearts were very thankful when those new rooms were dedicated to the service of God for Medical Mission work. A month later we secured a small house in Kovur consisting of two rooms, very poorly lighted, and with but little ventilation; but as we had met with much opposition, we were glad to secure this place, and accepted it as God's gift.

This house is on the principal street of the town, and we are always a subject of curiosity to the many passers-by, who darken our doors and our windows until we can scarcely see.

At certain seasons of the year Kovur is almost inaccessible on account of the heavy rains which flood the river, and although the dispensary was only opened in October, and has been closed during the heaviest rains, yet we have treated over 550 patients, and the Gospel has been carried by our faithful Bible women to many more in the homes and villages all about.

We make no difference in caste; and often have Brahmins, Sudras, Pariahs and Yanadis in the same room, listening to the same blessed Gospel while waiting their turn to see the doctor.

The Christian work in the dispensary in Nellore is done entirely without pay, by our Christian women who take turns to come and talk to the heathen women who are attracted by the help we can give them. The women listen very attentively and we feel sure that many hearts have been touched.

We have visited quite a number of patients in their own homes, but that part of the work has necessarily been limited because our days are so full. We never allow a cry of distress to go unheard night or day, but when practicable we advise sending the patient to the Civil Hospital has they will get care and food as well as medicine.
In one heathen family where I was called too late the child dying from lack of care and food, the mother gave us permission to have a little service and listened with great interest, as we sat on the floor around the little body, and read of the great power Jesus had of saving life and then told the story and prayed that Jesus would save her soul from sin and death. Pray that God will bless the medical work to the salvation of souls.

IDA FAYE.

ONGOLE.

VILLAGE SCHOOLS.

The village schools have nominally numbered over 300; and 169 are under Government inspection and are very efficient. Many of the other schools did fairly well but not all.

The ten supervisors of schools are Christian young men paid jointly by the Government and the Mission.

These are doing much to make the schools effective. They labour in Ongole, Darsi and Podili taluqs. All the village teachers are Christians. In these schools about 4,000 children are enrolled. When we have a good Christian school teacher in every Christian village we may expect our churches to grow not only spiritually but financially.

The Christians need the Bible, the spelling book and a savings bank book. After they have these three, generally, they will be the peers of the caste people, and ultimately unless the now haughty Brahmins, and wealthy Chettys and Sudras turn to Jesus, the Christians will be the first in the land.

Miss Kelly has three other schools as follows:

NIGHT SCHOOL FOR WOMEN.

There are thirty-one women studying in this school, ten of whom are Bible women, and twenty-three others are in training for Bible women's work. Other five are wives of teachers. This school was started to give the Bible women some chance to do outside work among caste people and also to have the advantage of study at the same time.
YANADEE AND WADDAH SCHOOLS.

We began work among these half wild and much neglected people last March, and schools for boys and girls were started in April. We opened them with only twenty pupils; now the number has increased to forty-four, twenty boys and twenty-four girls. Besides Yanades and Waddahs, a few girls and boys from the shepherd caste came. They mingle together freely and are quite intelligent. Our Christian girls are the teachers in these two schools. The children are learning to sing some of our Christian hymns.

VINUKONDA.

So much for the retrospect. What are our prospects? As our main attention during the past year has been devoted to presenting to our Christians a more perfect ideal of a Christian church than has hitherto obtained we expect our teaching to take effect in the organization of New Testament churches. In the portions of the field canvassed the majority of our members stand pledged to go forward under our direction in building church edifices for themselves and in organizing independent if not wholly self-supporting churches. Many and heart-touching were the promises and vows made to the Lord at several centres of our Christian population. Our plan is to organize in the near future at least from seven to ten churches at the following places: Nuzenla, Nadigedda, Mugachintalapalem, Gummadampad, Velpur, Mathukumalli, Mullakalur and Guzala. Vinukonda, the mother church, will still contain some 800 Christians in about twenty villages. We have petitioned Government and received a promise of sites for our school-houses which may also serve as churches. We expect the Christians to defray about half of the expenses of constructing the buildings. In due time each of the churches to be organized can again be sub-divided into as many more.

The educational department of our work is as encouraging as the evangelistic. Heretofore the teachers of our village schools were the managers of these institutions, nearly all of which are under the Government result-grant system. The result for the teachers was fair in financial respects, but as this system has a decidedly secularizing tendency it was resolved to put all these schools under the management of the missionary. Regarding the
status of education in this part of the district, I call an item from this year's report of the Vinukonda Taluq Board. "Percentage for 1892-93 for native Christian boys and girls of school-going age under instruction 85 and 41 respectively, Mohammedans 22 and 5, Brahmans 84 and 15, non-Brahmins (Caste-Hindus) 14 and 1, Pariahs or non-Christians 17 and 4." Remarks the Brahmin Deputy Collector: "It is satisfactory to note that there was a rise in the native Christian boys and girls, in the Brahmin girls and in low classes. The number of Mohammedan boys has fallen off. It may be noted that the Brahmans are on the downward tendency."

At the beginning of August we started our boarding school. It would be premature to say that our plan to run it on lines of self-support will prove successful, but we are determined to stick to our policy at any cost. Many more have already applied for admission. Our village school education in general has received an impetus by its establishment. As most of our teachers are unpassed men and women, we have decided to take advantage of the opening of a sessional school at Vinukonda for their training. About twenty of them are now preparing for the primary examination. This gives us a splendid opportunity of supplementing the secular with religious instruction in which they need to pass to a still higher degree of efficiency. All the teachers in our village schools are expected to conduct a Sunday-school in their respective places.

We have tried hard to make something out of our statistical tables, but soon gave it up in despair—according to this table there is not a Sunday-school on the whole Nellore field. Only 5 schools for the 21,376 Christians of the Ongole field—and on another field we have 4 schools 9 Teachers and not one scholar. Then two fields representing nearly 30,000 Christians report no cash contributions at all.

There can be and there is no use in such statistics as these.

Let us do better than this or let us give up the business altogether. We hope to see an improvement next year when the Secretary gets out his statistical blank forms. But unless the Missionary in charge will take time and trouble to compile his own statistics we shall find ourselves in the same difficulty. Notwithstanding these criticisms the Report is full of indications of substantial and permanent advance. Editor,—L. S.
If I were asked why self-support and self-help are not making more rapid progress in our Telugu churches, I would unhesitatingly say that our native preachers are the principal hindrance in the way. I know this will cause many to shake their heads and others to abuse me, but still this is my conviction. In blaming our native preachers, I would blame the whole educational system adopted in the education of the Telugu ministry, yes, blame each one of us missionaries more than native brethren. We all know there is something wrong somewhere, but we often have not the moral courage to search out the wrong, nor to rectify it. Many of us become discouraged. Others excuse the people and keep up the cry of poverty, still others do just as the native preachers want them to and hence they have peace so long as their money lasts. What is to be done? If there is a Christian community (church I dare not say) in any convenient centre, the native preacher can get his support from the people. But why don’t he? Ah, there’s the rub. We all have too little faith in God. In a late meeting in Kurnool I asked the native preachers what is the greatest hindrance to the progress of the Gospel in this land, when one of our most, spiritually-minded men said: “Salaries.” I am afraid he spoke the truth.

But how can this hindrance be removed? Some believe by higher education; they say: “We have now raised the Ongole high-school into a second grade college. We soon will turn out better-educated ministers and then self-support and self-help will be achieved!” To this we can only reply that this is a Utopian scheme. So far Ongole has not sent a single matriculate to Ramapatam and is not likely to send many, when, after spending so much time, money and labour as has been spent last year, only one native Christian matriculate is produced. It is a mountain in labor bringing forth a ridiculous mouse. We cannot expect anything from Ongole, we must look to Ramapatam for our preachers.

I know not the course of studies pursued at Ramapatam and have no criticism to offer on the work done there. No matter how good the teaching is and how excellent the teachers are, the fact
remains that we do not see the self-denial, the love for souls, the prayerfulness, the tearfulness in our native preachers that we find in so many of our pastors at home and in other countries.

In order to get men after God's own heart we must re-construct our whole system.

Instead of having missionaries send students to the Seminary for training, we ought to put this burden upon our native churches. The young men sent ought to be full of the "woe me" spirit of the Apostle Paul. Let them first of all show in their churches that they are called and then we can send them on the recommendation of the churches. We make altogether too much of the missionary and altogether too little of the churches, hence we reap what we sow.

G. N. THOMSEN.

A FAREWELL.

The day before the closing of the Samalkotta Seminary, the teachers and students arranged a meeting to bid farewell to Mr. and Mrs. Stillwell, who after eight years and a half of service were about to return to Canada on furlough. The writer was requested to take the chair and a programme which had been previously arranged was placed in his hands. Brethren Barrow, Walker and Laflamme were present. The meeting was opened with prayer by Brother Barrow. The programme consisted largely of original hymns composed and sung by the students. Two of the teachers read very appropriate addresses. At the close of each exercise a garland of flowers was thrown around Mr. Stillwell's neck. Mrs. Stillwell and the children were also similarly decorated. Both teachers and students spoke in the highest terms of the work done by Mr. Stillwell and expressed their gratitude to God for having sent such a kind, patient, faithful and talented man among them. They also spoke in grateful terms of the care and labor Mrs. Stillwell had bestowed upon them in times of sickness.

They hoped and prayed that God would soon restore to them and to the work those who had been not only teachers but parents.
Brother Walker and Laflamme both spoke appreciatively of the work done by Mr. Stillwell and each led in prayer asking God to bless him, and keep him and bring him back again to his loved work among the Telugus.

Toward the close of the meeting Mr. Stillwell was presented with a beautiful sandalwood book rack overlaid with ivory. It was a gift from the teachers and students and substantially expressed their appreciation of their Principal.

Mr. Stillwell in a few words thanked them for their kindness, and for the hearty way in which they had co-operated with him in all his work.

He then gave them a parting word of advice, viz., everywhere and at all times remember you are Christ's."

The meeting then closed with the Benediction. As Mr. and Mrs. Stillwell journey homeward they have the prayers and best wishes of both the Telugu Christians and their fellow-missionaries. J. E. Davies.

"THE NAVALKAR-MACKICHAN INCIDENT."

We have on our table a long appeal from a brother in Bombay to Indian Christians on the above subject in view of the approaching meeting of the general assembly of the Free Church of Scotland. This Brother takes for granted that what we all saw and heard in the Decennial Conference was the cause of Rev. G. R. Navalkar’s subsequent dismissal by his mission. This we find it difficult to believe. And therefore we hold over the letter for the present. We do not know the fact of the dismissal, and we do not know the facts on which the dismissal was based if there was a dismissal, and there is a sense in which it is none of our business to know, but if the sin committed in Bombay was the only sin committed by our Brother against his Society, and was the cause of his dismissal, then it was a piece of high-handed, un-Christian tyranny, and we have a right to know. The public has a right to know, because it was a public meeting. Missionaries and Missionary Societies have a right to know because under their auspices this meeting was held, and at their request this brother was invited to speak.

We hope somebody will give us the facts in this matter. Editor.
SPECIAL PRAYER DAY.

Sunday, May 6th, has been set apart as a day of special prayer for our Telugu Baptist Missions by the Canadian Conference which met at Vizianagram in January.

Waiting upon God is as essential as working for God. A special blessing attends united prayers. The larger the prayer union the more widespread the great blessing. For it would seem that if a large number of individuals join in our prayer, the Father grants to each member of the union a blessing commensurate with the size of the union and not measured by each number thereof.

The home aspect of the work calls for particular attention this year.

April 20. H. F. LAFLAMME, Secretary.

PRE-MILLENNIAL COMING OF CHRIST.

During our Conference in Vizianagram at the suggestion of two ladies a meeting was held to consider the Second Coming of Christ.

Mr. F. W. Gooch first gave an instructive Bible Reading on the above subject, after which Bro. Barrow explained the two resurrections from Scripture.

Then followed a meeting for testimony; Miss Gray said that she had been brought to see that we should be expecting our Saviour, this hope had lately been a great source of joy and inspiration to her in her work, by using this truth she had been enabled lately to lead several to Jesus.

Mrs. Gooch said that we must not expect the conversion of the whole world before Jesus comes again but that we should look for Him now.

Mrs. Garside also testified that the belief in the Pre-Millennial Coming of Christ was a key that opened prophecy and many difficult problems in Scripture.

Mrs. Barrow and Miss Murray spoke of the joy they had in looking for Jesus. Mrs. Archibald and Mr. Brown and also the writer of this article gave a few words of testimony upon this subject.
In the prayer meeting that followed Dr. Smith told us that he also was looking for the appearing of Christ.

There were other members of our Conference who would have spoken had they been there.

It is suggested by some that these meetings be held every year, for we are sure that they will be seasons of great blessing.

Tunis,
1st March 1894.

ROBERT GARSIDE.

THE PARIAH.

What is Freedom? Ye can tell
That which Slavery is too well.
For its very name has grown
To an echo of your own
Nude in his rags and filthy as the swine
Whose snouts are buried in the garbage near
He squats, the sun down-beating on his chine
And gazes soulless through the morning clear,
Save, that within his eyne an abject spark
Of animal distrust burns sullen, low,
And flickering fitful through his glances dark
Bears witness to unutterable woe!

Fresh from the Night, as though in festal scorn,
The earth, the air and circumambient sky
Pranked in the vesture of the virgin morn
Mock him beyond despair! The green fields lie
In waves around him, and a gracious calm
Falls from the paling stars; the yet cool breeze
A viewless spirit stirs the neigh'ring palm
And fills the woodland with its harmonies!

Speak they to him, or speaking may his soul
Divine and answer with responsive thrill?
Nay, centuries have swept him to the goal
Where silence broods above him, deathly still!
And man, his fellow with oppression's rod
Hath bound him to the dust, till voiceless all
His very heart is speechless as the sod
Which holds him in its unrelenting thrall!
Thrall, born of greed, of hate, of senseless spite,
    Of Truth perverted and of Custom strong,
Of ruthless craft of sacerdotal might
    And basest worship of eternal wrong!
The infamy of class—the pride of birth
    Of shameless lies sown broadcast through the years,
These be the chains that bind him to the earth
    In toils too fixed for curses or for tears!

Such Fate's decree: No germ of hope may spring
    From them who mock his hunger and his thirst,
Who spit upon him as an unclean thing
    Holding his touch a leprosy accursed!
His very shade defilement! helot, slave,
    Outcast—corrupt—pollute in blood and breath,
His brightest gleam of Destiny the grave,
    Life's sweetest boon the brotherhood of Death!

Hymns of the Earth, the song of West and East,
    The shouting Age's full triumphant roar,
Leave him, at best, still lower than the beast,
    And so to be forever and evermore!
For aye? Not so—in orbit vast, sublime
    Eternal Justice fades from mortal ken,
Yet sweeps resistless till the ordered Time
    Shall mock the pride and prophecies of men!

His every hope within the Future lies,
    As fruits and flowers in the buried seed
'Neath frost of winter, hid from human eyes
    Hold Spring's fair resurrection. Freedom's creed
Must sway all nations with her touch divine,
    If Truth eternal shall itself be free
And Earth our common Mother is to shine
    A planet pure among the worlds that be!

Outcast no more—but one within the fold
    Of broad humanity his glance shall greet
Without a thought of all the ills of old
    His fellow in the straggling village street.
And mutual hopes and mutual rights shall blend
For him their strength—their dignity—their worth
In human names of brother—equal—friend,
Among the myriad voices of the Earth!

J. A. N.
"Madras Mail."

MISSION NEWS.

Rajam.—I have been on tour among the villages on the Northern side of the Bobbili field for the most of March. There are some cases of interest. But for the most part the darkness is very dense—the people almost wholly given up to demon worship which seems to have a far stronger hold than the worship of the orthodox gods of the Puranas. They will give up everything else I believe before they will give up the worship of their village goddesses, and the spirits of women who were buried with their husbands. There are a good many graves of such in this part of the country. A Mala young man, the son of a sepoy, was baptized here the evening of the 30th. He can read fairly well and I hope he may be useful I hope to baptize again next Sabbath at Bobbili. The weather is unusually cool and work in tent is still tolerable, but there will no doubt be a change for the worse before long that will make tenting too trying for health.

F. CHURCHILL.

Nalgonda.—It was quite refreshing to our spirit, when on Sunday, the 8th instant, two candidates came forward and were baptized, and when on Sunday the 15th instant, again ten souls confessed Christ in baptism. Nine of them were boarding school children, who form an especial object of our prayers, as they are more responsible, having a better knowledge of the truth as it is in Jesus.

16-4-94.

A. FRIESEN.

Vinukonda.—The Conference held at this place this year has left a blessed influence behind it. This station and its Christians
have received a mighty impetus in their spiritual life and we feel amply repaid for the additional work of entertaining such a large company.

The first Sunday of this year was introduced by the Baptism of an interesting Sudra woman in a public tank near Vinukonda. On a tour to the Eastern part of this taluq it was our privilege to immerse twenty men on profession of their faith in Jesus Christ. Part of February was spent in the Pulnaad division of this field in the company of brethren W. E. Boggs and F. Kurtz. I am glad to say that we found both the work and the Christians in a better condition than we had reason to anticipate. Nowhere have I heard so many and earnest calls for schools and teachers as there—and that is encouraging. The influence of the Conference, however, does not seem to have extended to the north-western jungles of the Vinukonda taluq, for the first night I encamped at Remidicharla. I was miserably robbed of my boxes, papers, fountain pen, money, clothes and books—including three copies of the New Testament—one in Telugu, one in English and one in Greek. The robbery combined with the intense heat compelled my returning to the station work for this year.

J. HEINRICHGS.

Hanamakonda.—Our work is going along quietly but prosperously, and we feel that the Lord is blessing all departments of work. Last Sunday, being Easter Sunday, we had an Easter service in the evening. We feel that these English services on Sunday evenings are going to prove a great blessing to our work. Many of our Eurasian friends attend and some of the educated Brahmans who understand English, come regularly and show a deep interest in the services.

Last Sunday evening Bro. Beeby spoke very forcibly on the resurrection of Christ. As he expounded the subject one of the Brahmans present became deeply interested and after the service asked for a private interview on the following day. At the time appointed he came to the bungalow and seemed deeply interested in the Scripture passages referred to. Before departing he wished
an English copy of the New Testament ordered for him as he wished to study into the subject more closely. He said he felt it to be a very important matter. It was a matter of far greater importance than his business (that of a Government contractor and builder), because it pertained to the world to come. We request the prayer of all our brothers and sisters that this man may be brought into the Kingdom.

On our return to the bungalow from the service last Sunday evening we found a small group of excited people on the verandah. They had brought a sick child for treatment. On examining the child I found his trouble to be a well advanced case of "Hydrophobia." He was beyond any medical help and died before morning. This unfortunate child was one of our schoolboys who, while going home from school one day about a month ago, was bitten by a dog. While his father and mother are still heathen most of his relatives are Christians.

We have recently had the interior of our church repaired and much improved, the expense having been met by the collections taken at our English services on Sunday evenings.

March 27th, 1894. J. S. TIMPANY, M.D.

Narasapatnam.—The Boys' Boarding School was opened in February with ten bright promising boys. In March the fruition of some of our hopes concerning this new field was realized by the Baptism of eight men and women. Seven of whom were examined and gladly received by our little church. The eighth was a sister of one of the seven, a young bright Vellama caste woman for whom we had been waiting for weeks and who finally escaped the vigilance of her heathen relatives and husband, by leaving her water-pot at the well and running to the missionary whom, she breathlessly reached after an exciting incident with a relative met on the way. She has been cast off by her husband, and is now studying with a view to doing Biblework. Her property has been obtained from the husband.

On April 3rd.—We baptized a Vellama caste man and wife, very fine characters, and still there’s more to follow.
Ten little girls have sent a message to us from the home-land that they are praying for us, and here is a convert for each. Who can limit the power of Prayer? Knowing that there are praying ones at home, we are looking for the showers to come.

16th April 1894. GEORGE H. BARROW.

Akiju.—I had the privilege of baptizing two persons on the 19th March and four more on the 25th. It is good to receive these two and fours, but oh for showers of blessing!

SUNDAY WORK IN THE KISTHA DISTRICT.

I should have sent the following to the Lone Star some months ago. Some of my people having been called by a Revenue Inspector on a Sunday, I reported the matter to the Collector. He kindly issued the following circular:

"Revenue officers should avoid taking work from, or requiring attendance of, Christians on Sundays as far as possible." This was addressed to Divisional Officers, Treasury Deputy Collector, Tahsildars, Deputy Tahsildars and Revenue Inspectors.

JOHN CRAIG.

EXAMINATIONS.

Rev. John Dussman of Bangalore and Miss Susie I. Kurtz of Madras have passed creditable Examinations in the first year's work of the Telugu Examinations.

JOHN McLaurin,
Chair of Committee.

BIRTH.

At Bangalore, on the 24th April 1894, to Mr. and Mrs. John Dussman two sons.
TRACTS.

We have written and printed in Telugu the following tracts.

"Blessed are the pure in heart."
4 pages, 2,000 copies, 6 As. per 100.

Confession of sin.
4 pages, 2,000 copies, 6 As. per 100.

Native Christians and the Drinking Habit.
4 pages, 2,000 copies, 6 As. per 100.

Paul's total abstinence pledge.
2 pages, 2,000 copies, 3 As. per 100.

Owe no man anything.
2 pages, 2,000 copies, 3 As. per 100.

This includes postage. We will fill orders up to the number on hand, and register orders for another edition which can be printed at once.

Please send on your orders at once to the undersigned.

JOHN McLaurin,
Bangalore.

OUR AFFLICTED ONES.

Bro. Hadley.—At last accounts from Naples, Italy, our Dear Brother was gaining his strength, and for a week or two had no recurrence of hemorrhage.

Bro. Dudley.—We are pleased to record Bro. Dudley's recovery from his long and serious attack of fever. By the time this reaches our readers he will (82) be drinking in health at Coonoor.

Mrs. Laflamour.—We are sorry that our Sister is compelled to spend some weary weeks in Madras at this season. But glad to know that she is as comfortable as possible under the circumstances and doing well.
ADVERTISEMENT.

THE LONE STAR.

HISTORY OF THE AMERICAN BAPTIST TELUGU MISSION.

BY DAVID DOWNIE, D.D.

PRICE, RS. 3.00.

To be had on application to the author at Nellore.

A FEW PRESS NOTICES.

Perhaps with none of our missions are we so familiar as with the Telugu Mission. But Dr. Downie has connected with the familiar facts very many that are not familiar, and he has given to the whole a freshness of interest that has surprised us. It is a book that will be heartily welcomed by all the friends of missions. It is a story of wonderful interest, and one for which the Baptists of the United States have abundant occasion to glorify God in his faithful servants.—Zion's Advocate.

The story of the "Lone Star" mission has thrilled the world, but this is the first time its history has been told accurately and at length. Dr. Downie has been a part of the scenes and the work which he describes, and yet he writes with an evident desire to keep out of sight. He has made a book worthy to take rank with the best of its class, and we sincerely wish it a place in every library. The maps and pictures add much to its value.—(Baltimore) Baptist.

S. F. Smith, D.D., author of our national hymn "America," and of the poem "The Lone Star," has visited all our missions in Burma and India, and speaks from personal observation of the work. He says of Dr. Downie's History: "I have read with unalloyed pleasure Dr. Downie's 'History of the Lone Star Mission,' the most successful mission in the experience of the Christian church, ancient or modern. He had a rare subject, and has treated it with rare success. Numerous items of geographical, social, biographical, and missionary interest have found merited treatment at his hands, as forming an integral part of the wonderful history, such treatment as they could have received only from one who has been for many years a participant in the scenes he describes. His pure English, his direct and refined style, his judicious arrangement and proportioning of part to part, above all his fervent missionary spirit and rare competency for the work he has undertaken, have united to produce a history of the 'Lone Star Mission' which is all that could be required. It is a model missionary history."

Mrs. Dr. Clough says: "It is a plain straightforward history of the Telugu Mission."
### MISSION DIRECTORY

**American Baptist Missionary Union**

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss M. M. Armstrong, M. D.</td>
<td>Secunderabad</td>
</tr>
<tr>
<td>Rev. D. S. Bagshaw and Wife</td>
<td>Ramapatam</td>
</tr>
<tr>
<td>W. H. Beeby, B. D., and Wife</td>
<td>Hammanakonda</td>
</tr>
<tr>
<td>Miss E. A. Bergman</td>
<td>Cumbum</td>
</tr>
<tr>
<td>Rev. W. Boggess and Wife</td>
<td>Ramapatam</td>
</tr>
<tr>
<td>Mr. W. E Boggs and Wife</td>
<td>Vinukonda</td>
</tr>
<tr>
<td>Miss L. H. Booker</td>
<td>Bapatla</td>
</tr>
<tr>
<td>Rev. G. H. Brock and Wife</td>
<td>Karimgiri</td>
</tr>
<tr>
<td>J. P. Burditt and Wife</td>
<td>Narsaraopett</td>
</tr>
<tr>
<td>E. Chute and Wife</td>
<td>Palnur</td>
</tr>
<tr>
<td>J. E. Clough, D.D.</td>
<td>Ongole</td>
</tr>
<tr>
<td>A. H. Curtis and Wife</td>
<td>Allur</td>
</tr>
<tr>
<td>W. S. Davis and Wife</td>
<td>Tondiarpetta</td>
</tr>
<tr>
<td>Miss M. M. Day</td>
<td>Ongole</td>
</tr>
<tr>
<td>Amelia Dessa</td>
<td>Nellore</td>
</tr>
<tr>
<td>Rev. D. Dowine, D. D. and Wife</td>
<td>Perambur</td>
</tr>
<tr>
<td>T. P. Dudley</td>
<td>Ramapatam</td>
</tr>
<tr>
<td>J. Dussman and Wife</td>
<td>Nellore</td>
</tr>
<tr>
<td>Miss Ida Faye, M.D.</td>
<td>Perambur</td>
</tr>
<tr>
<td>A. C. Fuller</td>
<td>Nalgunoda</td>
</tr>
<tr>
<td>P. B. Guernsey</td>
<td>Ongole</td>
</tr>
<tr>
<td>Miss O. W. Gould, M. D.</td>
<td>Perambur</td>
</tr>
<tr>
<td>Rev. I. S. Hankins</td>
<td>Tondiarpetta</td>
</tr>
<tr>
<td>J. Heinrichs and Wife</td>
<td>Atmakur</td>
</tr>
<tr>
<td>W. E. Hopkins and Wife</td>
<td>Vinukonda</td>
</tr>
<tr>
<td>Mrs. Ellen M. Kelly</td>
<td>Bolarkum</td>
</tr>
<tr>
<td>Miss Sarah Kelly</td>
<td>Ongole</td>
</tr>
<tr>
<td>Miss L. B. Kuhlen</td>
<td></td>
</tr>
<tr>
<td>S. I. Kurtz</td>
<td>Tondiarpetta</td>
</tr>
<tr>
<td>Rev. F. Kurtz and Wife</td>
<td>Ongole</td>
</tr>
<tr>
<td>Mr. F. H. Levering</td>
<td>Secunderabad</td>
</tr>
<tr>
<td>Rev. W. R. Manley and Wife</td>
<td>Udayagiri</td>
</tr>
<tr>
<td>R. Maplesden and Wife</td>
<td>Secunderabad</td>
</tr>
<tr>
<td>C. E. Marsh</td>
<td>Ongole</td>
</tr>
<tr>
<td>Prof. L. E. Martin and Wife</td>
<td>Bangaluru</td>
</tr>
<tr>
<td>Rev. O. B. McKay and Wife</td>
<td>Narsaraopett</td>
</tr>
<tr>
<td>J. McLaurin, D. D., and Wife</td>
<td>Cumbum</td>
</tr>
<tr>
<td>Miss H. D. Newcomb</td>
<td>Bapatla</td>
</tr>
<tr>
<td>Rev. John Newcome</td>
<td></td>
</tr>
<tr>
<td>Rev. W. Owen and Wife</td>
<td></td>
</tr>
</tbody>
</table>
Mission Directory—Concluded.

Mrs. L. P. Pearce ..................................................... O Tacamund.
Miss R. E. Pinney ..................................................... Cimbulum.
Ida A. Skinner ...................................................... Barabara.
Rev. W. A. Stanton and Wife ................................. Baalatla.
Geo. Stone (Assistant Missionary) .................................... Naylor.
G. N. Thomas and Wife ........................................ Kurishol.
J. S. Timpany, M. D., and Wife ......................... Banamakunda.

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

Rev. G. H. Barrow and Wife ..................................... Narasaputnam.
Miss A. E. Bakerville .............................................. Coconada.
J. E. Chute ......................................................... Cstcanada.
Miss E. A. Felson ....................................................
Miss K. S. McLaurin .............................................. Bangalora.
Anna Murray ............................................................
H. Priest ..............................................................
Rev. A. A. McLeod and Wife ...................................... Ramacherepapuru.
Miss Martha Rogers .................................................
S. A. Simpson ....................................................... Cocoanada.
Rev. E. G. Smith, M. D., and Wife ............................ Akidu.
Miss F. M. Storel ....................................................

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

Rev. I. C. Archibald and Wife .................................. Chicecole.
G. Churchill ........................................................ Bobbili.
Miss A. C. Gray ..................................................... Bimlipatam.
Miss Kate McNell .................................................. Vizianagram.
M. B. Shaw, M. A., and Wife .................................... Vizianagram.
Miss H. H. Wright ................................................

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