THE LONESTAR'

Editor.—John McLaurin, Bangalore.

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


THE LONE STAR AND THE PARLIAMENT
OF RELIGIONS.

From two different quarters we have been favored with criticisms on what we said in a late number of the Lone Star about what the Hindu gentlemen did not say at Chicago.

"An indignant Hindu" characterizes all we had to say as false and calls upon the authorities to suppress us. We are considerably puzzled by that letter. The style of English indicates a Hindu of more than ordinary education. Now how could a Hindu of such education and intelligence not know that all we said was true. If the letter were written by an Anglo-Saxon who got his knowledge at second hand we could make it out. But we fail to solve the riddle.

A critic of another stamp is the Editor of the Dnyanodaya of Bombay. We acknowledge his general fairness and his heroic attempt to make the most of the case for Hinduism. We agree with him that Hinduism is difficult to define, and we disagree with him when he attempts to give the word Hindu a religious meaning. It is confusing when the same word is used both to distinguish national and religious bodies. We used the word Hinduism to indicate those systems of religion having their root in some one or other of the sacred books of the Hindus. We include also all these accretions of later years which are generally taught by the Priests and acknowledged and practised by the people without general protest.

We agree with him very heartily when he says—"All sins committed by individuals are not to be laid to the account of the
religion which that individual nominally professes, whether that religion be a true one or a false one." But what about those rites or ceremonies or religious or semi-religious customs which are indulged in by both Priest and people, by whole communities at a time?

There are other customs which grow directly out of principles taught in the sacred books. Let any one read even such a book as Manu and he will find the germ and not a small germ either of all the degradation and maltreatment of women. Let him read the Bhagavata Purana and see the source of the obscenity which desecrates the Temple and the home and the impurity which stains the mouth and the soul of man, woman and child alike. The writer charges us with making "some very sweeping charges against Hinduism which are manifestly unjust." We should be sorry to do this. We have spent 24 years for the Hindus. We have come in contact most intimately with all classes from the Pariah to the Prince. We have made it a rule of our life never to speak in such a way as to needlessly wound any one's feelings. We love the people and have given our life for what we consider their good. But we find it necessary because we love them to tell them the truth. If in the article referred to we have spoken an untrue word or charged Hinduism with that for which it is not responsible, then we wish some one to point it out and give us the proof, after which we will be pleased to apologise.

The article in "The Lone Star" was not written for Indian readers so much as for American readers. When the Indian representatives went to Chicago we knew that Hinduism would be misrepresented—and that thousands at home would be misled as to its real character and that much harm would be done, for that reason we wished to exhibit the other side of the shield. Will the Editor of the Dnyanodaya point out wherein we have exaggerated. Some people have an idea that we must talk of sin with bated breath, handle it with kid-gloved gentleness. Not so thought the Prophets of old, not so thought the Lord Jesus Christ, see Matt: 23. 13-30, not so thought the Apostles, see Acts 3: 13-15 and 7: 51-58. Where would the Reformation be if Luther had been an Erasmus or John Knox a soft spoken Court preacher. We must speak the truth in love but we must speak the truth.
Had we to write that article over again the only change we would make would be to substitute the words—essentially parts of Hinduism, for, "essential parts of Hinduism."

We are not sure that we understand the following paragraph:

"If justice is therefore to be done, and at the same time errors of belief and practice are to be probed, we must let each sect or each belief, or each practice bear its own responsibilities, otherwise a just offence is given. To every Hindu his own religious beliefs and practices is Hinduism. To say that Hinduism is false means to him that whatever he regards as religion is called false. Necessarily, in this sweeping statement is included what his conscience tells him is right, that which God has implanted in his heart, as He has done in others, so that he is offended, and it cannot be said that he is unjustly offended."

Does this mean that each sect must probe its own errors of belief and practice, and that if God’s Minister attempts to do so, then "a just offence is given?" This hardly agrees with Ezekiel, 33: 6.

Again—"To every Hindu his own religious beliefs and practices is Hinduism." Exactly—"To say that Hinduism is false means to him that whatever he regards as religion is called false." Just so—What then? Be careful that you do not tell him that his god is false, that his ideas of sin are false, that his hope of happiness is false—that his method of expiating sin is false? and that his hope is false?—"Necessarily in this sweeping statement is included what his conscience tells him is right." "That which God has implanted in his heart." Does it follow that because God planted the conscience in the heart, therefore whatever the conscience tells him is right, is right? by a parity of reasoning it should follow that because God planted the judgment in the mind, therefore whatever the judgment decides to be right, is right—and so of the affections, &c., &c. Does this not come perilously near to the Hindu doctrine that God is the author of all evil.

Paul thought he ought to do many things contrary to the name of Jesus—but Jesus enlightened his conscience and then he knew it was persecution of God. God did put a conscience within each of us, but it is subject to the will, and ruled by the judgment and the will is depraved by sin, and the conscience, an evil conscience of unbelief.
We are sorry for the Indian Standard's disappointment in the matter of our Conversion to the principle of Educational Missions. We note the point he makes against J. D. that the street listener may be as indifferent and irresponsible as the schoolboy—that is so, but it is equally so that the Street Preacher can change his irresponsible audience and seek another if he will, which the teacher cannot. Another point is that the street hearer is a voluntary one and therefore presumably an interested one, while the student is under compulsion, and in many cases would not be there at all if the religious teaching were the sole attraction.

OUR EXCHANGES.

"The Golden Rule." This is the admirably gotten up and ably Edited organ of the United Christian Endeavour Movement of our age. It is Christian, manly, and wide awake. We take great pleasure in reading it and commending it to our friends. It is published in Boston and Chicago for $1.00 a year.

We are indebted for this valuable exchange to our Dear Friend and Brother Dr. F. E. Clark. The front page of the last number is adorned by a Portrait of that genial faced Scotchman Rev. J. E. Rankin, D. D., LL. D., author of that inspiring hymn. "God be with you till we meet again."

"The Christian Alliance." The organ of "The International Missionary Alliance." Though we cannot endorse all the doctrinal teachings of this valuable exchange, we never read it without being charmed and benefitted by its devout christian spirit and stimulated by the spirit of consecration and self-denial which pervades it. Rev. A. B. Simpson of New York is the Editor to whom we are indebted for the exchange.

"The Faithful Witness." As we scan this interesting paper we sometimes feel sorry that we cannot agree with our contemporary in his views in reference to the Second Advent of our Lord. However, in most other subjects we have fellowship with it. It hails from Toronto, Canada, the land we love.
"The Indian Standard" is dogmatic, Evangelistic, Scotch, Canadian and Presbyterian to boot. It is much that is good besides that, and we are glad to welcome it to our table.

"To, "The Christian Patriot." We extend the hand of fellowship, and wish it all success in its efforts for the uplifting of India's sons and daughters.

"The Eastern Star," makes the Lone Star to be rather a misnomer, but all the same, we are glad to see it; and hope that like the Star of the East it presages a more glorious dawn for India, when "the sun of righteousness shall arise with healing in his wings."

For "The Young Men of India," and its energetic Editor we wish all blessing. We hope and pray for him and his Dear ones a pleasant voyage to the Old Land. A blessed time in the World's Metropolis—and a timely return to the many friends and activities in India.

"The India Watchman" our Brother Gladwin of Bombay has evidently had a call to hunt up and expose heresy. Well there is plenty of the article about, and we would not lay a single straw in the way of his quest.

"The Banner of Asia," also comes from Bombay. Its Editor has of late fallen into the hands of the Philistines, but he will reap his reward. "Blessed are ye when men shall revile you and persecute you."

"The Dnyanoadaya" and "Gyan Patrika" come to us but it is little of the former and none of the latter that we can read.

Prohibition in Canada.

As anticipated by us some time ago Nova Scotia has spoken with no uncertain voice on the prohibition of the Liquor trade. The majority is simply overwhelming—being 4 to 1 for total prohibition.

An influential deputation representing the Temperance sentiment of all the Provinces, including representatives of the W, C. T. U. called upon the Dominion Cabinet at Ottawa lately asking for legislation along the lines of public opinion as expressed by the Plebiscites lately taken, or a declaration of the attitude of
the Government towards the Liquor Traffic. They got but cold comfort and no hope of legislation in that direction.

A motion will be introduced in the Dominion Parliament this session which will put the present members on record pro or con in this question, and at the coming general elections which an quite near, prohibition or no prohibition will be made a test question to candidates.

If the Temperance people value their temperance principles more than their political party then prohibition will speedily be obtained. Sir John Thompson evidently believes that they will stick to their party. We shall see.

Disestablishment.

A Bill for the disestablishment and disendowment of the English Church in Wales has been introduced into the Imperial Parliament. This Bill may not pass this Session or this Parliament but it is bound to pass. It says much for the good nature of the Welsh people that for centuries three-fourths of them have borne the tithe exactions and the petty tyrannies of a Church in whose ritual or polity or doctrines they have had no faith.

Scotland will come next and soon, then in its own time will fall the State props of the Church of England.

A State Church means State Christians, State Christians means ritual made Christians, and that means dead Christians.

God speed the day when the churches will be able to break the bands which bind them to this dead body of the State. Europe groans to-day under the double burden of a dead Ecclesiasticism and a grinding militarism, and little wonder that thousands of men become anarchists, and become the enemies of all constituted authority in their blind and frantic efforts to rid themselves of this double incubus.

One of two things is sure to happen, either the ruling classes will get sense enough to see the folly of their present course and mend it, or some morning they will wake up and find a revolution in progress before which the French Revolution was child’s play.
MINISTERIAL EDUCATION FOR OUR TELUGUS.

(Continued from our last.)

2. The best education to be given them is like that given to the German students in Rochester. First of all a good drill in their native language, then some logic and some of the natural sciences in their relation to the Bible, but above all the philosophy of the plan of salvation as revealed from Genesis to the Revelation.

3. Every student ought to earn a part of his board. At present the students learn no trades and so they are often unable to do anything for themselves.

4. We have to teach our preachers self-reliance, and above all, reliance upon God. But how is this to be done? I cannot answer this now, but I will only say, that a few examples of some of our native preachers being pastors, in the true sense of the word and getting their whole living from the people will do more than anything else.

I am not a pessimist. I believe in the Telugus. I know that our people are generous, if they are properly taught. I long to see the day of self-propagation dawn and hence I have written these words.

GENERAL HOSPITALS, MADRAS,
April 9th, 1894.

GEO. N. THOMSSEN.

No. 2

After my return from the examination and commencement exercises at Ramapatam, I jotted down a few points on the subject of our Telugu Ministry for “The Lone Star” and was just ready to write and send them to the Editor when a short article on the same subject appeared in the May number of this paper. As the author does not pretend to know the course of studies pursued at Ramapatam, and in the course of other remarks rather criticises our educational system I may be pardoned for venturing to supply further information on this subject.

I think we all agree with what the author says in his concluding paragraph, viz., that the burden of educating our ministry should be put upon our native churches. That is the ideal which
our mission in common with all other missions in India has set before itself to realize. But what about the time when as yet no churches were in existence? Then the individual missionary had to solve the problem of preparing men for their respective work. The Bible, "Messages for all" and a few other little books then were the source of their supply of theology, church history and homiletics. Some of the men produced in these times are still in active service, and, as far as my experience goes, they compare favorably with the recent graduates of our seminary. God and emergency created these men and their labors have been abundantly blessed. They are to-day our trustworthy stand-bys. Most of them are strangers in their present fields, but they have stuck to the work for the last 25—30 years and mean to remain until they enter their heavenly reward. To this they look hopefully forward, for the paltry sum of Rs. 5-8-0 which constitutes their salary per quarter, surely cannot be regarded as a due reward for the work they do. They are underpaid and I cannot see how their salary can be "the greatest hindrance to the progress of the gospel in this land" unless it is too small.

But we are passing on from this first or experimental stage,—a time which was characterized by the fact that our few missionaries then on the field seemed to have no time left but for the execution of the first part of the Great Commission. Now we are addressing ourselves to the harder task of acting upon the second part of our Lord's parting wish. A central institution for the systematic training of our ministry was established years ago and its graduates have taken their places among the old pioneers as the representatives of the second or construction period of our missionary enterprise among the Telugu. The Lord has given us a large number of persons with qualities both potent and latent, who, with the training already received and the supplemental instruction to be supplied by the missionary in a systematic way, may be turned into efficient material in building up the superstructure of strong New Testament churches on the foundation already laid. Churches too have been organized but not enough. It is a Baptist anomaly to talk of a station with 6,000 or more members and only one church. If large stations are sub-divided, well and good; but
let this process go hand in hand with the organization of independent, and, if possible, self-supporting churches.

The individual missionary can do much in bringing about such a consummation. He should lead in the organization of those churches and keep interested in their spiritual development and welfare. Under his direction the churches should, as Mr. Thomssen rightly says, send only such students to the seminary as are approved of God, as have shown their love for perishing souls and are imbued with Paul’s “woe unto me if I do not preach the gospel.” After their return they should not be left to themselves, but should be led to higher degrees of efficiency. Some time ago when we held an examination of our workers at a quarterly meeting to test their Bible knowledge, one seminary graduate who did very poorly, on being censured said, that he had studied the Bible in the seminary and wondered why he should continue to read it. We have established a custom by which all our workers are given work to do during the three months and come prepared to pass an examination. Our next subject is “The Life of Christ” according to Mark’s gospel. The hot season can advantageously be turned into a post-graduate seminary course at our stations. I am in favor of holding monthly meetings rather than quarterly with our workers for this very reason.

The course of study at our theological seminary—a better name would be Bible institute—lasts 4½ years and embraces theology, church history, homiletics, Christian evidences, Messianic prophecy, and practical work. Most of the excellent text books have been prepared by our own men. Of the 132 persons (93 men and 39 women) eleven graduated, seven men and four women. The great text book, however, is the Bible and the students are made thoroughly acquainted with its contents; in fact, they compare favorably in the knowledge of the Bible with the graduates of our American Seminaries.

Already have some of our high school boys entered the seminary and it is to be hoped that more and educationally better qualified men will enter. The standard should be raised and separate courses should be introduced to suit the qualifications of the different students. The churches should insist on their
candidates having passed at least Primary Examination previous to entering the Seminary, and the high school should furnish a constituency of men who have passed the Lower Secondary and Matriculation Examinations to form a higher class, or what corresponds to something like the classical course in our American seminaries. Men who have failed in their examinations in the boarding schools and high school, or evince nothing but “a manassu” intention or mind to go to the seminary without either a proof of a divine call, or ability to study, should be ruled out. A man without ability to do faithful work before he goes to Ramapatam furnishes a priori evidence that he is not called of God to the work of the gospel ministry. A seminary is not a mill for the manufacture of preachers. Quality rather than quantity should be insisted upon.

The raising of the standard as indicated may not be expected to take place during the present stage of our history. Only after all the work of this construction period has gone through its natural phases of development, viz., when the 50,000 members of our mission have been gathered into strong and independent churches, when the “modus vivendi” and “modus operandi” as laid down in the New Testament shall have borne its fruit, then and not till then may we reasonably expect to have an ideal ministry. Until then we must not become impatient or discouraged with the existing means toward the realization of this ideal. God will be equal to any emergency. The demand for a better educated ministry will not have to wait long for a supply.

The present augurs well for the future. The writer was highly pleased and satisfied with the last examinations. The seven young men who spoke at the commencement on Biblical themes acquitted themselves well and sufficiently proved to us that we are making rapid progress. Faithful work has been done there by Drs. Boggs and Williams and the native faculty since the establishment of the institution. But it will take the combined efforts of the Holy Spirit, our Telugu churches, seminary teachers and all the missionaries to produce an ideal ministry—a ministry which will build substantially on the foundations already laid as far as they are solid, and construct the edifice of God’s kingdom to the glory of God and the Salvation of the 18 millions of unsaved Telugus.

Vinukunda,
May 10th 1894.

J. Heinrichs.
CIRCULAR

DEAR BRETHREN,

The Canadian Conference held in Vizianagaram appointed the undersigned a publish in Telugu the Blakeslee Series of Graded Bible Lessons, the translation of which Mrs. Archibald is superintending. The first quarterlies are now ready for distribution and we have thought it well to explain the reasons for the translation and publishing of this new series of lessons. The international series of S. S. lessons were a great improvement upon the lessons previously used. But for years past many Bible students and S. S. Teachers the world over have felt the inadequacy of the above series. They are unsatisfactory for the following reasons.

1st.—A uniform lesson for scholars of all ages and attainments is a method of study unheard of in secular education. It is marvelous that the international Committee have clung so tenaciously to this abnormal method in spite of such widespread dissatisfaction. But they have at last given up this idea of "uniform lessons" out of sheer necessity.

2nd.—The lessons of the international series have been too disconnected and scrappy. It is hard to understand how a comprehensive and intelligent knowledge of the Bible can be gained when the scholar with no special object in view skips suddenly from Job to Jude and Genesis to Galations with only a lesson or two in each book, and those lessons taken promiscuously like an apple plucked here and there from a tree. It is a matter of fact that scholars may spend years in studying the Bible according to the international lessons and yet be terribly ignorant of the Bible as a whole and its contents according to books, topics, etc.

A few years ago Mr. Erastus Blakeslee of Boston devised a system of Bible lessons which is substantially that known as the Blakeslee Series of graded Bible lessons. The marvelous popularity that this series has attained attests the fact that it meets a long felt want, in S. S. work. The first year 50,000 copies were sold, and the following year 150,000. The main features of this series are as follows:

1st.—It is felt that Comprehensive outline study of the Bible as a whole, and a familiar acquaintance with its principal teachings
and general characteristics, should precede the minute and exhaustive study of its individual books or topics.

2nd.—That this general knowledge of the Bible can best be obtained by a series of graded Courses of Bible study which shall take S. S. scholars through the Bible frequently, each time in a different grade and with different methods of study and treatment, but all tending towards the same results.

3rd.—That these graded courses of study should be harmonious with each other so that what is learned in one grade may become a basis of instruction in the grades above it, and that they should be adapted in subject-matter as well as in methods of treatment to the age and capacity of those using them; and that therefore there should be in each series at least two separate courses: (1) a children's course; (2) an Outline inductive course, each course to be arranged into as many grades as may be necessary; and that these Outline courses be subsequently supplemented by Bible class courses for more advanced scholars.

4th.—That such studies should find their central theme in the person and work of Christ including (1) The Life of Christ from the four gospels; (2) The historical and prophetical preparation of the world for his coming as given in the Old Test; and (3) the history and teachings of the New Test Church as given in the Acts, Epistles and Revelation.

The merits of these lessons may be further stated as follows:—

1st.—The Bible itself rather than notes and comments should be studied. Without an open Bible these lessons cannot be prepared.

2nd.—The lesson should be studied daily at home and the half hour on Sunday should be rather an examination of work done through the week. Therefore the lessons are divided up into portions for each day of the week. The entire lesson is studied several times during the week with a different object in view each time. Interest in this study is quickened and an intelligent grasp of the lesson secured by means of written answers which the scholar must record as he finds taken it from the Bible references given.

The following courses have been arranged for:—

1893. The children's course and the Historical course on the gospels.
1894. Children's and Historical courses on the Old Testament.
1895. Children's and Historical courses on the Apostolic Church.
1896. A Doctrinal course on the teachings of our Lord.
1897. A Doctrinal course on the teachings of the Apostles.
1898. A Doctrinal course on the teachings of the Old Testament.
1899. A Bible Class course on one of the gospels.
1900. A Bible Class course on one or more of the Epistle.
1901. A Bible Class course on one or more of the Prophets.

On the lesson committee we notice the names of Prof. W. A. Stevens, of Rochester, Prof. E. D. Burton, of Chicago, Charles R. Brown, Philip A. Nordell, Willis J. Beecher, and several other prominent men.

In introducing this series of Bible lessons into the Telugu country we believe that a new era in Telugu S. S. work will take place. Missionaries will find these lessons most valuable for Bible class work among their helpers. The two quarterlies now ready are the 1st Quarterlies of the 1st course mentioned above. The Children's Quarterly is called "A year with Jesus," and the Progressive Quarterly is called "The Gospel History of Jesus Christ." As there is no date to these lessons, Missionaries can begin the course at any time. In fact they will be constantly using the Quarterly as text books and will go back over the courses with a new class as one class graduates into a higher grade. Here we would be glad if as many as possible of the mission would start in with us on the 1st of July. We shall send sample copies of these Telugu Quarterlies to those who wish them. Please send for them promptly.

As the success of this new enterprise has not yet been assured, we have published only a small edition (250 copies of each quarterly). Hence they are rather expensive. But we believe that the price can be greatly reduced if a large number of copies are taken hereafter. Price per copy As. 3 Pies 9, postage prepaid.

C. H. ARCHIBALD.
W. V. HIGGINS.
I. C. ARCHIBALD.

Chicacole, May 10th, 1894.
THE BLAKESTEE LESSONS.

We are unable from personal experience to decide between the above lessons and the International Series—but the principles on which these Lessons are based commend themselves to our judgment. As the present Series is translated and printed under the auspices of our Conference we cannot at once change, but we would recommend all our Missionaries to send for copies of the Quarterlies and steady them with a view to intelligent action at our next Conference.

OUR SEMINARY PROSPECTUS.

The recently issued prospectus of the Ramapatam Seminary has reached us and it may not be out of order to make a few remarks upon it. It bears to considerable extent the character of a personal letter from Dr. Williams, not wholly confined to the object which it purports to have in view, and there appear certain expressions which might, without detracting seriously from the merit of the document, have been omitted altogether.

I wish to call particular attention to two passages which evidently are designed to do duty in bearing before the readers the private views regarding our Lord's Second Coming, which are held by the Principal, now absent in America on furlough. It is known to most of us that his sympathies lie on the side of the Premillennial View, and yet it would be difficult for anyone to show that any attempt was ever made in the Seminary or out of it to force his conclusions, however much he may be persuaded that scripture supports them, on the mind of any Telugu. If asked his opinion he was ready to give an answer, as in all probability many of his fellow-missionaries would be, but I am exceedingly doubtful whether his believing up to the extent of the light he had, however wrong and un-Christian, and un-Baptistic it may be to take such liberty, ever led him in public or in private to indulge in any disrespectful remark about the belief or opinion of any who differed with him on this much debated topic of Bible study.
The first passage in question is found near the bottom of page 2 where we read "We do not tell them the day, or month, or even year when our Lord will come, but teach them what has been revealed on the subject." It will, unquestionably, be interesting and gratifying to all the readers of the Prospectus to be assured, that no attempt will be made to instruct the students regarding a matter which our Saviour himself acknowledged to be beyond his knowledge. But after all is such a profession necessary in order to a full presentation of the proposed plans for Seminary work? Would Dr. Williams have us believe that in this particular he is making a new departure? If so he must have been mis-informed as to the past. But if he does not hereby credit himself with a timely rescue of the Seminary from the grip of heresy what can the object of such a reference be?

An equally strained effort after the same object is found on the following page in which it is claimed that methods, differing from those pursued by the acting Principal will render it possible for the student to become "fluent in speech but his soul is dried up and he readily settles down to the notion that all is gone bad and nothing can be done till the second coming of Christ." While a large majority of our missionaries, including the absent Principal of the Seminary, heartily agree with Dr. Williams in his conviction that the field work and the study within the Seminary walls must be combined, and will heartily endorse, in the main, his statement of that conviction, it is difficult to see the necessity of the very pointed allusion to our Lord's Second Coming.

If the passages quoted contain nothing between the lines it would be only fair for Dr. Williams to explain himself in such a way that the many readers of the letter will not be misled.

W. E. BOGGS.

KAVALI.

We have had one Baptism and others in a Village near by have signified their intention of coming to the Lord's side. Four of them were prevented from coming in for Baptism by the Cholera in Kavali and vicinity. We expect these with others very soon. We have been much impressed with the seeming interest with which all classes hear the Gospel.
The field is a promising one lying as it does on the North of the Nellore field and East of the Udayagiri field. The territory of my mission will consist as near as I know of about 40 Government villages and sixteen not Government. The area of the Government villages is about 237,000 acres; of this about 60,600 acres are cultivated. The area of the non-Government portion is about 114,000 acres. Seven villages are given a population of more than two thousand, nine between one and two thousand and twenty-three between five hundred and one thousand. In addition to the villages given there are several times that number of hamlets or palems.

In giving these figures I have not had access to the most recent Government statistics, so they are only approximately correct, but there is no very great error in them. Surely here is room, not only for a life to be spent but for many of them.

D. S. BAGSHAW.

THE ALLUR FIELD.

I have been asked by the Editor of this paper to write something concerning the Allur field.

I suppose I should have written it without being asked, but you know human nature.

Last year I wrote to the Rooms that I felt a peculiar drawing toward the Allur field, and wished they would send me there. I received word from them that they did not think the plan at all feasible, and told me to look for some other more destitute field, which by the way, to my mind would be hard to find.

About the time of receiving that letter we were preparing to leave Bangalore for Ramapatam to occupy our old Bungalow there. We had shipped our goods, and as we were about starting, word came that there was no Bungalow there for us, as ours had been taken for the Press. We came to Nellore not knowing what we could do. When the Lord sent Dr. Clough, who persuaded us to go to Allur, put up with a few inconveniences for a time, and wait for the Lord's appointment there.
We did so, and were received with open arms by all there as coming in answer to their prayers. In a short time after our arrival we received the looked for appointment.

As we look back over the past year it seems as if we were literally driven into the field, as it was the only place open to receive us. He who leads His people, alone knows how much the field needed some one to look after it, e.g. A man was asked if he had ever heard anyone preach “Oh yes” he said “who was it;” we asked, the Gram Munsiff, was the reply. What did he preach about was then asked. Now listen to his reply. “If any Dora ever comes to this Bungalow keep him well supplied with fish.” That is one portion of the field.

I find the whole field as far as I am able to learn is ripe and ready to harvest. It speaks of a work that has been done in the past by those who have gone over the field, it speaks of seed that has been sown by unwearied hand, which it is now my privilege to gather in. But there is another side which is not quite so bright. I find the Christians utterly uncared for, and in a state of rottenness which makes one sick to think of. The heathen have been preached to, but the Christians have been left to feed themselves.

I feel greatly encouraged in my work since coming, there have been souls born again, Christians have been strengthened, and the Kingdom of God is advancing.

Allur as a field is in one of the most thickly settled portions of Southern India. It is about 25 miles square, contains about 500 villages, to be reached every year. About 25 of these contain Christians, and the total number of Christians in the whole field is about 228. We have two organized churches, one of which partially supports its own pastor. There are 6 schools in which God’s word is given first place. More about the school question later. Our compound contains about 10 acres and has a very fine location. It has a road on every side.

On the compound is a chapel building, and a preacher’s house. We need very badly a Bungalow which in God’s own time will come.
Pray for us that we may be guided aright in all branches of God's work especially as pertains to the much vexing question of schools.

We are young and apt to make mistakes, but with God's help much good can and will be accomplished for His kingdom.

W. S. D.

EXPLANATION.

The annual report of the Canadian Mission, which issues from the press with no better "causes" assigned for what the editor calls its "very late appearance" than might have been assigned for last year's delay, contains a table of statistics, on page six, which calls for some explanation in respect of the Peddapuram field. The area 552 square miles, and the population 125,000, which the editor assigns to this field were not supplied by me and evidently refer to the Peddapuram taluk only. But the Peddapuram taluk is only a portion of the Peddapuram field, and these statistics take no account of the work in the Rajahmundry and Pithapuram taluks. In the former lies one of the three churches on the field; in the latter one of our most flourishing schools. The work in Rajahmundry taluk was started by the beloved Timpany more than fifteen years ago, was resumed by his successors, and has been regularly cared for by me ever since I took charge of the field. The Pithapuram taluk also shut out from the statistics always has been and will continue to be worked as part of this field until it is made a separate field and is handed over to another missionary. This may not be for sometime to come; meantime it is regularly worked by the Peddapuram missionary.

The total area of the three taluks is something like 1,233 square miles with a population, aggregating in round numbers, about 345,000. This, however much nearer the truth it may be relatively, than the figures in the "table," can hardly be regarded as even approximately correct, for, with the exception of a large portion of the Rajahmundry taluk, (which portion is not worked by the Baptists), the remaining portion of the Rajahmundry as well as the Peddapuram and Pithapuram taluks is worked by Lu-
therans and Baptists alike, while the field of the Tuni Missionary
overlaps on the eastern side of Pithapuram. Thus it must be evi-
dent that even an "approximate" estimate of the area and popu-
lation for which the Peddapuram Baptist missionary is responsible
(supposing this to be the object in view in printing the statistics
referred to above) is impossible. The explanation as to the triple
occupation of this field was fully and fairly stated to the editor, in
reply to his request for statistics. I suppose it could not be made
sufficiently brief for insertion at the foot of the table and the edi-
tor chose to print his own figures without explanation, though why
he should have chosen to report only one of the three taluks is not
so clear. Even so; then does the wholly untrustworthy character
of some statistics become at once evident.

The number of villages in the table was supplied by me and
may be regarded as the nearest possible approximation for the
present to the number for which I am responsible, it being easier
for obvious reasons to pick out these than to calculate area and
population.

Peddapuram, 1
11th May 1894.

JAMES A. K. WALKER.

A SUCCESSFUL OPERATION.

Many will be interested in the following extract from a
letter from Bro. Garside dated London, April 16th.—"I went
at once to a throat specialist who performed an operation on
my throat and nose and amputated part of the uvula. One doctor
held my head while another did the work with an electrical
machine, causing some pain although I had been treated with
cocaine before the operation began. For three days I was fed on
milk and beef tea but am getting alright again. This morning I
visited the doctor. He says my throat will get quite well and be
ready for the Indian climate again."

I am sure we rejoice with Bro. Garside in the success which
attended the surgical treatment as well as in the prospect of com-
plete recovery.

Peddapuram, 1
May 11th 1894.

JAMES A. K. WALKER.
METRICAL HISTORY OF JOSEPH IN TELUGU.

At our conference in Vijianagram it was decided to get out a new edition of the above tract. I think the first edition cost about one anna per copy. I have had a list of subscribers in the two Canadian missions, but have neglected hitherto to ask our American fellow missionaries how many copies they want. The tract is very popular, and I am sure that those who order a good supply will not regret it. Please send on your orders at once to.

JOHN CRAIG.
Akidu, Godavary Dist.

EXTRACT FROM LETTERS.

"Annama is with me, she is my stand by as helper and companion. Wish you had been with us here to-day. We spent all afternoon in one house. It belongs to people of the shepherd caste—has a high wall surrounding it, and is just the place for a real good time. The old Lady is a friend of three years standing, and always gives us a hearty welcome—brings out her highest stool for me, and then goes out for the neighbors.

To-day seven-two women sat about us until nearly sunset. That is the kind of work I like—not so much tho crowds as the opportunity to make plain the message, and press the truth home, as only these long talks afford. Fancy three and a half hours in one place! What could we not say and tell in three and one half hours!

"All the men folks away digging on a canal, and when we asked for a woman whom we had met at the Gauapavaram festival, and were shown to her house crowds of women came and we had what I call a good time. When I looked at my watch it was 12,10 and we were two miles from the boat. We had come up a tiny branch of the river in the jolly boat, with purdahs and tatties it was only 89°. Breakfast and a snooze set me up once more.

"I am planning on following up the transplanting this year. You know they begin up on the Ellore Canal long before there is my sign of it about Akidu, and all the Akidu transplanting is done
before that in the west is fairly begun. I want, now I have a boat to follow up our opportunities, beginning with the Ellore canal and winding up with Godlavalleru in the west—that means from the middle of June till nearly the end of September.”

F. M. S.

VUYYURU.—Our work moves hopefully forward. During the past quarter 89 were baptized, of these fifteen were from one of our old villages, Ventrapagada, where a nice chapel-school house is in course of erection, towards which the Christians are contributing nobly. They gave the land and with the exception of a small sum are erecting the building themselves. They are also paying for the board of their teacher in that village. On several parts of the field there is a growing interest in the gospel and quite a number have been awaiting Baptism for some time. Just now the number of our workers is largely augmented, for our Seminary boys are home for their holidays.

We have just finished the Dormitories for our new Boys’ Boarding School in the Compound. It is quite a neat decent looking structure and cost something like Rs. 550. It contains three sleeping rooms and one cook room with a nice wide verandah in front: We hope to open the school early in July with twelve or fifteen boys. Through this school our urgent need of competent village school teachers will soon be met.

J. G. BROWN.

Bro. Hadley.—Latest news of our Brother states that he is recovering steadily and hopes to sail from Naples or Genoa direct for New York about June 1st.

MARRIED.

Guernsey—Armstrong.—June 7th, 1894, at Secunderabad, Deccan, Rev. P. B. Guernsey of Madras, to Miss M. M. Armstrong of Bolarum, Deccan.

DIED.

It is our sad duty to chronicle the death of Brother and Sister Dussman’s two little boys. Only a few days in this world of sin, then they went to the world of light and love, leaving the hearts of the parents empty and sore. We tender them our heartfelt sympathy.
ADVERTISEMENT.

THE LONE STAR.

HISTORY OF THE AMERICAN BAPTIST TELUGU MISSION.

BY DAVID DOWNIE, D.D.

PRICE, RS. 3:0:0.

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.—*The (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.**

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<td>Miss E. A. Bergman</td>
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<td>Rev. W. Boggess and Wife</td>
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<td>Rev. G. H. Brock and Wife</td>
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<td>Mary D. Faye</td>
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<td>Rev. W. R. Manley and Wife</td>
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<td>Miss H. D. Newcomb</td>
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<td>Rev. John Newcomb</td>
<td>Cumbum</td>
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<tr>
<td>Rev. W. Owen and Wife</td>
<td>Bapatla</td>
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Mission Directory—Concluded.

Mrs. L. P. Pearce ... ... ... ... ... ... Otocamund.
Miss R. E. Pinney ... ... ... ... ... ... Cumbum.
" Ida A. Skinner ... ... ... ... ... ... "
Rev. W. A. Stanton and Wife ... ... ... ... ... ... Bapatla.
" Geo. Stone (Assistant Missionary) ... ... ... ... ... ... Nellore.
" G. N. Thomsen and Wife ... ... ... ... ... ... Kurnool.
" J. S. Timpany, M. D., and Wife ... ... ... ... ... ... Hanamakonda.
" R. R. Williams, D. D., and Wife ... ... ... ... ... ... Ramapatnam.

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

Rev. G. H. Barrow and Wife ... ... ... ... ... ... Narsapatnam.
Miss A. E. Baskerville ... ... ... ... ... ... Coocanada.
Rev. J. G. Brown, B. A., and Wife ... ... ... ... ... ... Vuyyuru.
" J. E. Chute ... ... ... ... ... ... Coocanada.
" John Craig B. A., and Wife ... ... ... ... ... ... Akidu.
" J. E. Davis, B. A., and Wife ... ... ... ... ... ... Coocanada.
Miss E. A. Folsom ... ... ... ... ... ... Coocanada.
Rev. H. F. Lathamme and Wife ... ... ... ... ... ... Telumanchili.
Miss K. S. McLaurin ... ... ... ... ... ... Bangalore.
" Anna Murray ... ... ... ... ... ... Vuyyuru.
" H. Priest ... ... ... ... ... ... Coocanada.
Rev. A. A. McLeod and Wife ... ... ... ... ... ... Ramachandrapuras.
Miss Martha Rogers ... ... ... ... ... ... Tunis.
" S. A. Simpson ... ... ... ... ... ... Coocanada.
Rev. E. G. Smith, M. D., and Wife ... ... ... ... ... ... Akidu.
Miss F. M. Stovel ... ... ... ... ... ... Coocanada.
Rev. J. A. K. Walker and Wife ... ... ... ... ... ... Peddapuram.

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

Rev. I. C. Archibald and Wife ... ... ... ... ... ... Chicacole.
" G. Churchill ... ... ... ... ... ... Bobbili.
Miss A. C. Gray ... ... ... ... ... ... Himlipatam.
Rev. W. V. Higgins, B.A., and Wife ... ... ... ... ... ... Purla Kimedy.
Miss Kate McNeil ... ... ... ... ... ... Vizianagram.
Rev. L. D. Morse, B. A., and Wife ... ... ... ... ... ... Bimlipetam.
" M. B. Shaw, M. A., and Wife ... ... ... ... ... ... Vijianagram.
Miss H. H. Wright ... ... ... ... ... ... Chicacole.

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