THE
LONE STAR'
Editor.—John McLAURIN, Bangalore.

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"SCHOOLS AND MISSIONS."

In the report of the Committee appointed last year by the American Baptist Missionary Union to consider, "The relation of Schools and Higher Education to our Missionary operations," occurs the following paragraph.

"That the reception of "grants-in-aid" from the British Government is possibly defensible in view of the nature of that Government and the relation our missionaries hold to it. We cannot then be surprised that most of these missionaries, believing that the State ought to do something for secular education, and knowing it will do nothing except by way of "grants-in-aid," are convinced that, in pure justice to an impoverished people, Government aid to their secular school work ought to be received. Taking things as they are, this is the only proper course of action. Yet your Committee would recommend much caution in seeking or accepting such aid, and the assistance of Government in erecting School-houses should not be accepted without the approval of the Executive Committee of the Union; moreover, that whenever a majority of the missionaries in any station seriously question the propriety or utility of Government grants, such grants be not received."

The first sentence would seem to indicate that the Committee was a little doubtful of its case. It says: "The reception of grants-in-aid from the British Government is possibly defensible." Only possibly defensible. Not even probably, quite a hazardous thing to undertake. But may be it is possibly defensible because, "from the British Government." Is it because it is so good or so bad?—and would it be altogether indefensible or quite defensible if received from the Government of the United States, for example? But further—"in view of the nature of that Government and the relation our missionaries hold to it." This seems to be the reason why
this action is possibly defensible. The nature of the Government is, in its relation to the people of this country an absolute despotism and the relation of our missionaries to it is that of aliens. But does that make the receiving of the grants more defensible? We cannot see it unless it be on the principle of spoiling the Egyptians.

"We cannot then be surprised that most of those missionaries believing that the State ought to do something for Secular Education, and knowing that it will do nothing except by way of "grants-in-aid," are convinced, &c." "Those Missionaries" know that the State expends lacs of Rupees annually on a very complete system of Secular Education; Common Schools, Normal Schools, 1st and 2nd Grade Colleges and Universities. It is very true that it has done very little for the Pariah, except through grants-in-aid to Mission Schools. And why should it when it has such powerful Auxiliaries to do its most difficult work? But the same facilities are open to the Pariah and the Christian if they will avail themselves of them. Then have the missionaries ever asked the State to do more for Secular Education apart from the grants system. The fact of the matter is that the great majority of missionaries in India are against the State doing the Secular Education work—and would only be too glad to do more of the secular educational work—and draw much larger sums from the State purse. The missionaries of India (with a few exceptions) and the Roman Catholics of America are in the same box, and we are familiar with the same expressions, "Godless Education," "Godless Colleges," &c. "Government aid to their secular work ought to be received." "The one reason which justifies us fully in undertaking secular school work is the opportunity which it brings of teaching the truth as it is in Jesus." We have placed the above sentences taken from the 6th and 4th paragraphs of the report, together, so that we might get their meaning the more readily. What is the meaning? Is this it? It is right to take State aid for our secular work, and the one reason for which we are justified in doing secular work is, that we may teach the truth as it is in Jesus, that is, convert the pupils to Christ. Therefore it is right to take the money raised by taxation, by an Alien Government from an impoverished people, without their consent to aid schools, whose only justification is, that their purpose is to convert these people's children, and destroy the religion in which they believe.
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Have we taken more out of these sentences than they contain? Is that in accord with New Testament teaching? Is that Baptist doctrine?

Mgr. Satolli asks no more than the practical application of this principle in the United States to-day.

"Taking things as they are, this is the only proper course of action." This sentence sounds very much like one of which Ignatius Soyola is the reputed author. "The end justifies the means." Paraphrased this sentence might read thus—

Because the Indian Government does not do what it ought for a degraded people; and because in doing the little it does, it violates one of our most cherished principles; therefore our only proper course of action is to share in the responsibility of such action.

"Yet, your Committee would recommend much caution in seeking or accepting such aid." But why hesitate to take, "the only proper course of action." Is there a lurking suspicion in the mind of the Committee that all is not right—that even, "taking all things as they are" this is not "the only proper course of action."

"And the assistance of the Government in erecting School-houses should not be accepted without the approval of the Executive Committee of the Union." If this money is clean money, legitimate money, sent by the Lord to help carry on His work, why hedge about its reception after this fashion? Why all this caution? Is it loaded? Yes it is loaded.

"Moreover, that whenever a majority of the missionaries in any station seriously question the propriety or utility of Government grants, such grant be not received." But supposing a minority in a station, or the One Missionary in many stations seriously questions the righteousness of accepting such grants; what then?

This paragraph begins by telling us that this practice of taking Government grants-in-aid for our Mission Schools "is possibly defensible"—waxes so confident about the middle as to say that "taking all things as they are this is the only proper course of action," and winds up by recommending extreme caution in seeking or receiving it at all. Should not receive it without the consent of the Executive Committee for School buildings, and never if a majority of missionaries at a station disapproves.
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Editorial Notes.

REV. T. B. PANDIAN.

We are glad to see the evidences of the success of our Bro. Pandian’s Mission to England. About the time the last Mail left England a Farewell Meeting was held in Exeter Hall to bid him good bye.

The Chairman was Sir Mark John Stewart, Bart, M. P.; and addresses were made by Rev. J. Box, W. S. Caine, M. P., S. Smith, M. P., Prof. James Stuart, M.A., M. P., Rev. J. R. Patterson and Rev. J. H. Lynn. Besides this there was the Secretary’s report, a presentation to Bro. Pandian and his reply.

We are pleased for several reasons. 1. That our friend Mr. Pandian has acquitted himself so worthy in a good cause. 2. That the cause of the Pariah, has had such a sympathetic hearing in the dear old Land. And 3. Because obstreperous English officials will be more careful of their actions, and their sycophant supporters of the Press will be more careful of their words, when they know that a goodly section of the English public has its eye upon them.

THE LABOUR TROUBLES IN THE UNITED STATES.

It would be hazardous for a Missionary to pretend to account for these troubles or to attempt to point out a cure which does not seem altogether Utopian, and yet like Elihu we also would show our opinion.

1. We believe the principle of protection has much to do with it. Protection takes the money out of the laboring man’s pocket and puts it into the hands of the Manufacturer. Protection enables the wealthy manufacturer or wealthy combination to force all lesser ones out of the business and so lessen the number of capitalists in the business. This tends to make the wealthy wealthier and the poor poorer.

2. The multiplication of Societies, Unions, Clubs, Knights, &c., aggravates the present troubles. This is a species of protection also. Only in this case it is a self-protection, while in the other case it is State protection. What the tariff wall is to the Manufacturer
that the club is to the laborer. This latter has an idea that he is being robbed, and has not brain enough to see what enables the manufacturer to do so and therefore strikes at the manufacturer instead of at the law. He votes for the prime cause of his troubles, and strikes against the secondary cause.

3. Under this head we will group, Ignorance, Improvidence and Rum. If these people were not so ignorant, that they can be made the dupes of loud-mouthed and designing demagogues; they would have settled this matter at the polls long ago. Then if they saved a tithe of their earnings in prosperous times, and did not spend their substance on silly and harmful luxuries, if the millions squandered in this way were in the banks, the capitalists would think twice before they would tackle them. And lastly, if these people would stop drinking beer, gin, rum, whisky, &c., and spend the money thus worse than wasted, in houses, lands, food, clothing, education for their children, books, newspapers, churches, &c., a new Era would soon dawn. The remedies as indicated above—

1. Banish class legislation of all kinds. 2. Banish the Saloon. 3. Make intimidation of all kinds a felony. The man who reduces prices below a paying standard in order to crush out one with less capital and make him sell out, ought to be put in jail equally with the man who threatens bodily violence to his neighbor who takes the place he has just vacated.

But what has religion to do with all this? We believe the Christian Church ought to follow Mat. 5: 23, 24 in this case. First do justice and judgment towards the poor and the oppressed and then offer their gifts not only to God; but also to their unchurched brethren and in both cases there will be a much greater chance of their being accepted.

“The Hindu Marriage.”

The following is from “Annie Besant.”

“Because this ancient ideal of Hindu marriage recognises the fact in the spiritual world that when the two become one, when the dual aspects of nature typified in man and woman are to be reunited they are to form one spirit, and it is only as they unite that they become fire, so the outer fire lighted by the two is the symbol of the union of the spirit that makes them one, not in order that they may find sensual gratification, but in order that they may become that Projapati, the creator of the future world. That is the Hindu ideal of marriage—the noblest ideal of marriage that the world has ever known.”
The ancient ideal of Hindu Marriage recognises a fact in the Spiritual World. We are glad of that, for the modern ideal of Hindu Marriage recognise facts mostly in the material world. At least the poor wife does. Like the Irishman's promise to his bride—"You'll never want for wood and water my dear"—"A stick to your back and a tear in your eye."

What is this fact? "When the two become one." The two persons? No, but the dual aspects of nature typified in man and woman are to be reunited. You see they are only to be reunited. That means that they were once separated, then united and now reunited. Now they are to form one spirit. To us it seems that a Hindu couple are very much one, but it is mostly the male one. "and it is only as thy unite that they become fire." So they become fire. We know that friction produces fire, but we were not aware before that there was resistance enough in a Hindu woman to produce friction. "The fire they kindle is the symbol of the union of the spirit which makes them one." Suppose a man has four or five wives as many Hindus have what about this union or dual aspects and spirits, &c., then?

What miserable trash! What an absurd failure to tack on to the corrupt and sensual idea in Hindu marriage the holy and pure ideal given us of marriage in the Scriptures.

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INTER-MISSION CONFERENCE.

In accordance with previous arrangement a meeting of representatives of the American Evangelical Lutheran Mission and of the American Baptist Telugu Mission assembled in the Baptist Chapel, Vinukonda, at 9. a.m., on Jan. 2nd, 1894.

There were present Rev. Dr. Unangst, Rev. Dr. Uhl, Rev. Prof. Wolfe and Rev. Dr. Harpster of the Lutheran Mission, and Rev. Dr. Downie, Rev. J. Heinrichs, Rev. J. F. Burditt, Rev. A. Friesen, and Rev. G. Brock, of the Baptist Mission.

Dr. Unangst was elected Chairman, and J. F. Burditt Secretary. Scriptures were read by Dr. Unangst, Matth. V. 1 to 10, and prayer offered by Dr. Downie.

Rev. Mr. Wolfe and Rev. Dr. Downie, having opened the discussion with preliminary remarks, Rev. Dr. Uhl gave a resume of the
causes leading to this Conference, and expressed the hope that though our systems of organization differed, the decisions arrived at would be ratified by our respective Boards, so as to become binding on our individual missionaries.

Dr. Downie stated that the action of this meeting would be reported direct to the Executive Committee of the A. B. M. U. for ratification.

Dr. Uhl stated that though the Lutheran brethren had power to decide and adopt resolutions on the spot, that they would accord with the same procedure and report the decisions to the Home Board for ratification.

It was mutually agreed not to go over the history of past difficulties but to come as far as possible to agreement in regard to present and future relations. A general discussion on positions followed with interchange of views in regard to inter-mission comity and amity and it was on motion:

1st. Resolved that the terms Madiga Mission, and Mala Mission are obnoxious to the members of both missions, and that the use of them is to be discouraged among our workers by every possible means.

2nd. Resolved that we mutually agree not to receive each others' members and mission workers without reference to, and consent of, the mission to which they belonged at the time of reference.

3rd. Resolved that we mutually agree not to receive excommunicated members and dismissed workers without reference to, and consent of, the mission to which they belonged at the time of dismissal.

After prayer offered by Dr. Harpster the meeting adjourned to meet again at two o'clock.

Afternoon Session.

Opened with prayer by Rev. Prof. Wolfe. Minutes of the morning session read and approved.

4th. Resolved that with reference to territorial boundaries, it appears so difficult to say where these shall begin and where they shall end, that for the present at least we agree that these lines cannot now be observed.
5th. Resolved that this Conference recommend the appointment by the respective Missionary Societies of a Board of Reference consisting of two missionaries from each mission body to which all differences resulting from the preceding resolutions may be referred.

Minutes read and approved.

Adjourned after prayer by Secretary.

J. F. BURDITT,
Secretary.

BOSTON, MASS.,
April 23, 1894.

To the Inter-Mission Conference of Lutheran and Baptist Missionaries on the Telugu field, India.

Dear Brethren,

The American Baptist Missionary Union hereby acknowledges the receipt of a communication from the joint Conference of representatives of the American Evangelical Lutheran Mission, and of the American Baptist Missionary Union, in the Telugu mission field, India, held Jan. 9th, 1894, which communication is accompanied with a request that the decisions of the Conference be so ratified by the Executive Committee of the Missionary Union as well as the Board of the Lutheran Mission, that the action of the Conference may become binding upon the individual missionaries of both societies.

To this communication and request the Executive Committee of the American Baptist Missionary Union respectfully replies: —

1. Our Committee rejoices in the evident spirit of candor, conciliation and Christian feeling which brought about the Conference, and which sought in the Spirit of Christ, to arrive at a mutual understanding respecting questions of variance which have arisen between the two missions. We commend such fraternal exchange of views and feelings respecting any and all differences that may at any time arise, and we believe that the missionaries themselves generally can so adjust those differences as to promote the ends of comity and amity sought in your resolutions.

2. As your communication intimates, the systems of organization or polity which characterize the two ecclesiastical bodies, fundamentally differ. The policy of the American Baptist Missionary Union has usually been to refrain from such executive action as
would even seem to bind the conscience of its missionaries respecting such questions as are here raised, the exact nature of which our body resident in America cannot be presumed to be so well prepared to decide as missionaries on the ground.

3. With regard to the first resolution touching the use of the terms "Madiga" and "Mala" mission as obnoxious to the members of both missions, we cordially approve the recommendation of your Conference. As to the two resolutions, numbered respectively 2 and 3, we heartily approve of their spirit and intention, and we would go so far as to say that we will advise and instruct our missionaries not to receive members or missionary workers, and especially such as have been excommunicated and dismissed from the Lutheran Mission, without reference to and painstaking Conference with that mission, in order to ascertain all the facts in the case, and to avoid needless confusion and misunderstandings.

We do not recognize that one missionary or ecclesiastical body has authority to give or withhold "consent" as to the transfer of members or workers under possible circumstances that may arise, concerning which we might conscientiously differ.

4. Our Committee recognizes the confessed practical difficulties in determining territorial boundaries as between various missions. Concerning this matter we also think that open, frank and Christian Conference between the missionaries of the two Boards and between the Home Boards themselves from time to time, will avert any threatening evils which may arise under this head.

5. While our Committee feel embarrassment in the appointment of any one of its missionaries to constitute a "Board of Reference," as you request, which might be construed as having executive powers to bind the action of other missionary brethren, we are willing to name two missionaries (viz., brethren Rev. J. F. Burditt and Rev. J. Heinrichs) to serve as a simple and convenient Committee of Conference, whose function shall be considered as advisory rather than legislative or authoritative over their brethren. We think that the recommendations of such a Committee to our missionaries, and also to our Home Board, will be more effective for the ends desired than a mandate of a local Board in India.

In behalf of the Executive Committee very fraternally,

Yours in Christian bonds,

SAMUEL W. DUNCAN.
HENRY C. MABIE,
Corresponding Secretaries,
American Baptist Missionary Union.
GUNTUR, 15th June 1894.

REV. J. F. BURDITT,

For the members of Inter-Missionary Conference
of the Baptist Mission,
Narasaraopet.

DEAR BROTHER,

Yours of June 6th with the reply of your Home Executive Committee in Boston on the Vinukonda Agreement was received just in time to be read and acted on at our Conference of June 8th, 1894.

This Conference expressed its gratification for the favorable attitude of the Executive Committee towards the resolutions, and was also glad to hear your letter. The state of affairs now is as follows:

1. At least the Baptist Missionaries who were members of the Joint or Inter-Mission Conference at Vinukonda recommend the points agreed upon.

2. All of us Lutheran Missionaries have assented to the same in Conference assembled.

3. Our Foreign Mission Board in Baltimore has virtually confirmed our Agreement. I send you an extract from the Secretary's letter of March 17th, 1894.

The matter had previously been committed to our Lutheran Conference in India for disposal, so that no formal resolution on the part of that Board was further necessary.

4. Your Executive Committee at least favor the resolutions of Agreement and prefer an Advisory Board or Committee of Reference with recommendatory rather than authoritative powers. Our Conference accepts this modified plan and hopes the recommendations of the Advisory Committee will be indeed more effective as moral and appealing to Christian Brotherliness than the mandate of a Board of Reference with its more or less compulsory character.

I therefore inform you that Revs. Dr. E. Unangst and L. L. Uhl are appointed the two members of the Advisory Committee from the Lutheran Mission.

I am, Yours fraternally,

L. L. UHL,
Cor. Sec., Am. Ev. Luth. Mission Conference,
Guntur.
Extract from the letter of Geo. School, Sec., B. F. M., in his letter of 17th March 1894 from Baltimore.

"In conclusion I wish to say that your official report of the action on January 12th of the Conference was read at the meeting of our Board and listened too with deep interest. The Board is especially gratified to learn that relations of amity have been established between your neighbours and yourselves in Mission work. We trust that it will prove to be the inauguration of an era of peace and fraternity between the two Missions."

(True copy.)

J. F. BURDITT.

OPIUM AND BURMA.

THE WORTHLESSNESS OF A HIGH OFFICIAL'S EVIDENCE.

BY REV. ARTHUR H. BESTALL.

It was on board a fine mail steamer on the Irrawaddy. The paddles were at rest and the anchor had been "let go" in one of the reaches of the river near Myingyan. The dinner bell had rung, and a group of eight Europeans sat down to the evening meal. Two were evidently military men. By their conversation both seemed to move among the higher ranks of Government. Both lived with the head-quarters of the Government of India. Both were medical officers. A general discussion arose and ended in a pretty direct duel.

"The Opium Commission is demonstrating how foundationless are the cries against opium," said the captain of the steamer.

"Yes," replied one of the doctors, "it is educating the public. Many who have cried down opium as against the people's wishes, have done so in utter ignorance."

I listened.

"Opium is of great service in India," resumed the doctor, "the races demand it, and many are the better for it," he continued. "It will be the same in Burma."

Now, I have always understood that the Opium Commission was not asked for in order that opium should be abolished in toto in India, but to test whether or not the Government was justified
in carrying on its poppy growing for the export trade, from which it reaps a rich harvest of revenue, and by which it spreads misery on nations importing it.

There is no question but that the secret of poppy cultivation in India is India revenue, but it is no argument for a Christian nation to aver that if it do not supply, say, a country like China with the drug that undoubtedly hurts it, China will supply itself. However, neither with China nor with India had I anything to do that evening. It was about Burma that I spoke.

"I do not speak for India nor for China," I began, "but from my personal knowledge of Burma and the Burmans, I can say that any nine out of ten Burmese people you meet will condemn the opium habit and decry the drug."

The military doctor interrupted me. "You talk about 'every nine out of ten.' I very frequently hear that proposition repeated in a variety of questions, and very frequently it is a purely conjectural proposition; in most cases there is no foundation for the numbers."

"What I mean to say is this," I replied, "You say India demands opium. I say Burma does not, and I confidently assert that every ninety out of a hundred Burmese you meet will tell you that opium is not their friend, but enemy; that it does not make, but mars their happiness. They will tell you that 'bane-shu-the,' (to smoke opium) and 'bane-sah-the' (to eat opium) are epithets of disgrace applied to users of the drug."

"Ah now," said the doctor, "you talk about ninety out of a hundred Burmese. Have you ever spoken to ninety?"

He did not know I was a missionary. I explained that I had the opportunity of speaking with this number over and over again in the year.

"You may think you are right he said," but experience would suggest that you are in error!"

We were travelling by a mail steamer on which the proportion of Burmese is always in excess of any and all other races put together, so I remarked:—

"We are in a position to test casually the correctness or otherwise of my remarks. Away there (pointing to the stern of the
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vessel), is a Mail steamer's deck-load of Burmese passengers. With the captain's permission, we will call any ten you like. I guarantee nine of them will take their stand versus opium. I guarantee they will pronounce it a pernicious drug for Burmans."

The doctor did not take up the suggestion kindly, but I was quite in earnest, and resumed:

"If you will come out on deck, Sir, we will ask every Native on board whether he believes in opium or its room, and I stake my experience of Burma on the answer. I do not think you will find a soul to favour your ideas."

The other passengers were interested. I was rather hot, but the reply, I thought, was very tame. "It does not matter," said the doctor, and the test was refused.

I should be sorry to misrepresent anyone, but the strong impression left with me was that the gentleman was one of those who having eyes and ears neither see nor hear. I am afraid it is a case, often, of "will not see nor hear." The chief interest connected with this conversation lay both in the fact that the doctor had given evidence (of his opinions at least) before the Opium Commission, and also in the fact that he held exceedingly high rank in the councils of the Government. If blindness be so prevalent among the greater officials, we need not expect the lower to have better sight. "Revenue, revenue, revenue" is the cry to-day and with scarcity of money, the terrible fall in the value of the rupee, and the general financial troubles of the Indian Government, officers are under great temptations to shut their eyes to positive moral facts.

Since this conversation, I have taken the opportunity of frequently asking Burmese of all classes their opinion on the opium question. In busy town and jungle village, on railway and steamer travels, in the street and in the house, I have put the question, "Do you think opium-smoking or opium-eating good?" I have not yet received one affirmative reply. The nearest to it was when, one night in an open Burmese boat, I was in company with a brother missionary floating down the Chindwin river from Monywa. An old Native was at the bows and another at the stern, guiding our small craft. The former was asked the question,
and possibly he was doubtful which side I took, for he replied, "I suppose for those who like opium, it is good; but for those who don't like it, it is bad." In answer to a further question he said, "I do not take opium myself, and my stomach would get very small (i.e., he would be very sorry) if any of my children were to take it!"

I met a Burman opium smoker the other day, "Why do you take bane?" I asked, and he replied, "I went astray and began the habit."

"I went astray!" Whatever may be said to the contrary, I testify to what I have seen and heard, and confidently assert that Native Burma denounces opium. It is a curious coincidence that the Burmese name for opium is "bane." Let anyone who wishes to read about opium and Burma make the acquaintance of Mr. Winston's book.—Methodist Recorder.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys,

You remember a village named Polepilly and a man named Somalingam. The village is under a hill and the man, we believe, is a new creature in Christ Jesus.

This is Friday morning. Last Friday night we got home from the inspiring meetings of our Missionary Conference in Vizianagram. K. Appalsawmy came up to me with beaming face. He said he had good news, and called me around the corner of the house.

In the darkness of Sunday morning we were awakened by somebody rapping earnestly at the back door. The bolts are drawn and we got word that Somalingam had come. Early breakfast was soon over. We met in the study. On the back of his head, tied up in a knot, was a long tuft of hair. Without this big tail no man can enter a Hindu temple or eat with good heathen. But the scissors clink and this piece of Hinduism is shorn from his black head. Like the strap of a boy's school-book satchel, a sacred string runs over his left shoulder and under his right arm. Over
this string of many loose strands the Brahmins have said their holy incantations, and for a man of his caste to be without it means dire excommunication. But he takes off his coat, pulls the string over his head and hands it to me, never to wear it again.

We start for the shore. The Telugu Christians and the boarding-school children follow. Through the streets of the town, around the corner by the Clock Tower, past the Post Office and the boats hauled up on the beach, we march with happy hearts, and our feet tread the strand by a lake in the sand where the river Chittavalasa mingles with the sea. I never knew what "shifting sands" were before I came to India. There is one place near Raiga River where they bluster and drift across the road like snow. Yonder are great sand dunes like snow banks. As a hundred times a day, a child knocks down his house of blocks to build it up another way, so here on the Bimli Beach the winds and waves keep up their ceaseless sport, playing in the sand. They make bays, lakes, islands and peninsulas and destroy them again, as with the sweep of a mighty hand to make new ones in new styles and new places. If you would keep a map of the shore, you would have to draw a new one every day.

There on the wet bank of a little ocean in the sand, we halt and give out a hymn, while close outside, the billows of the Bay of Bengal beat their unsleeping thunder upon this ungodly land. But before the tune is started, there is a rush past the boats, and a man with flying hair, staring eyes and quick breath, lays hold of Somalingam. "What?" he says. "What is this? What? What kind of work is this? Come away at once!" He is a relative who lives in the town and is followed by a dozen others. The hymn is omitted. The hands of the frantic man are removed and he is pushed aside. Prayer is omitted. Somalingam is led down into the water, and while his enraged relatives are raving on the shore, he is buried in the wave after the likeness of his Lord, and arises again, we trust, to "walk in newness of life." We turn our faces, at once, toward home, and while outside the locked gates, the crowds congregate, some agape with wonder and some convulsed with rage; we have a quiet meeting in the school-house and give to our new brother the right hand of fellowship.
That night he went home—northward seven miles and a half. We sent two more after him to see how he was received. About two o'clock in the morning they returned, awakened us and related how they found him sleeping on the verandah. His people would not give him anything to eat, nor let him in the house.

Appalaswany and I hastened off and in the chilly dawn, just as the eastern horizon was reddening over Polepilly hill, we entered their village and my cane was rapping at their door. This door opens into an inside verandah from which you pass down into the front yard and thence up steps into a long low white house, built of stone and mortar. It has a tile roof. There are four front doors. Each one opens into an apartment by itself, so that there are four houses under one roof—one for each of the four brothers.

As we look through the open outside door we see standing in the crowd in the front yard a stout ruddy Telugu. He is the eldest brother. We enter without an invitation and approach his majesty. "Where did Somalingam sleep last night?" we ask.

"Here," he answered, looking toward the verandah. "Here?" we asked. "In the house," he replied, looking ashamed and frightened, but we knew he was telling a falsehood.

Then we said, "Look here sir! the law of British India is that no matter how a man changes his religion his property is still his property. Whether he becomes a Mohammedan, a Hindu or a Christian, his things are still his things, and his money his money: This is religious liberty, and we intend to make you an example to all the people far and near. If you let Somalingam into his house and give up to him his share of the property good-naturedly, all the better for you. If you are forced to give it up by law it will be a disgrace to you, and everybody will hear of it. (This is the man who scolded his little boy for praying.) Then I told him about a dove that I saw chasing a crow because the crow had been molesting the dove's young. I was indeed trying to show the disposition of my Master upon whom the Spirit came in the form of a dove, but if he began to pick the life out of my new brother I would be after him. He was alarmed and declared that inside of a week everything should be justly divided.

We came home. He had made fair promises. Yet we knew the deceitfulness of the Hindu heart and did not trust him. A
A policeman was sent out to see that no harm befell Somalingam and to show Narasimhalu (the eldest brother) that though absent, he was not forgotten.

Next evening we went out again, the Sub-Magistrate went with us. We sat on the verandah and his villagers crowded around. The Sub-Magistrate is a Brahman; yet he said: "Mr. Narasimhalu! although Somalingam had become a Christian, you must give him up his house and his share of the property." The Sub-Magistrate went home. We camped out in a field near the village. It is in this camp that I am writing this letter.

The four brothers are dividing the property. I sat on the platform yesterday afternoon a while, watching the proceedings. It was a great show for me. There were the four brothers. A dozen relatives were sitting with them in council. First the widow mother must be provided for. Then a deceased brother's wife. Then her daughter. Then, as they belonged to the Goldsmith caste, there was jewellery to divide—gold clasps and brooches, and a heavy silver chain, which the boys at home would call a "log chain" indeed. There was also the grain to divide; and about eight hundred silver rupees. The cattle and the field they will not divide, but plan to work the farm in partnership, sharing in the expenses and the spoil.

Somalingam's wife has been taken home by her parents. She loves her husband and has sent him word that she wants to come back. Although she is twenty miles away, three messengers have come from her this week, saying that she is sad because she has been taken away from her husband, and their little girl cries every day for her father.

The Hindus are thunderstruck at what this man has done. They say "he had plenty of food and clothing." Why has he joined the Christians? We have a great opportunity to preach the gospel.

UDAYAGIRI LETTER.

It has been some time since there has been anything in the Lone Star from this place, not from lack of inclination so much as want of time. I do not pretend to say that any one has been the loser by this, or that they will be the better for the present letter, but the writer can at least express his good will in this way.
We are at the close of another hot season, the driest, if not the hottest, of the four we have spent here. Last year, and two years ago, all the tanks in sight from the top of the hill—and there are a great many—were full of water by the end of June. Now, however, they are all dry and the prospect is discouraging, for the failure of the summer rains argues badly for the North-East monsoon.

We had a very pleasant little company with us on the hill this year, and the time passed very happily in spite of the unfavourable weather. Dr. and Miss Mary Faye, Miss Kurtz and Mr. Hankins were with us, and seemed to enjoy their stay; while it was certainly a pleasure to the Udayagiri missionary family to have company for even a little while. Mr. Hankins was so well pleased with the hill that he has put in an application to the Collector for a piece of ground to build a little house for himself and,—but then! he might not want me to tell that he is going to get married. Any way the site he has selected is a lovely one, affording a magnificent view of hills on the west and north, and plains to the east, bounded by the Bay of Bengal on the one side and the Nulla Mulas on the other.

Others of the missionaries located in this part of the Nellore District may find it desirable to have a little house here too. A small cottage can be built here for about what one trip to the Nilgiris would cost. Bangalore has an elevation of only 2,989 feet while this hill is 2,956, with this in its favor that it is an isolated peak rising precipitously from the plain, so that the air is always pure and invigorating. The month of May is pretty hot, but there is never any hot wind here, and we never use a punka; while as soon as the South-West monsoon is well set in on the West Coast it is delightfully cool and pleasant. It is quiet of course, but the absence of society makes it an almost ideal place to rest for one who is fagged out with work, and yet not so run down physically as to require a greater change of temperature.

Please don't mistake this for a real-estate "ad," for the writer has no town lots or houses to sell.

While our friends were with us the writer's birthday occurred. Just which one he does not feel called upon to state here publicly; but if any one desirous of knowing should address him privately (enclosing stamp for reply) the exact truth could no doubt be ascertained. At breakfast that day he was surprised to have placed
before him a birthday pie, containing a gift for each year which the
anniversary commemorated, from a corresponding number of his
personal friends. Of course it was gratifying to his pride to find
among them gifts from some very distinguished people, including one
from Her Majesty the Queen, though he scarcely know which to con-
sider the more remarkable, the fact of such a gift at all, or that it
consisted of only a paper of pins! But there could be no mistake
about it for on it was written as plainly as possible, "From Queen
Victoria." True there was a remarkable similarity between the
handwriting on this and that on the other packages, and the sceptical
might even trace a strong resemblance in all to the writing of a
certain lady who lives in Nellore; but whether the paper of pins
actually came from Windsor Castle or not, and whether Orr and Sons
actually sent the solid iron spoon that was accredited to them or not,
all the same the pie was a success and that birthday will be remem-
bered as a very pleasant one.

I have spoken of Udayagiri Hill as a good place to rest, and
perhaps some may almost feel jealous of the Udayagiri missionary
for having a hill resort right at his back door; but there can be too
much of a good thing, and the hill is entirely too near to afford him
a chance to rest. My work goes on just the same whether I am on
the hill or not, and I am obliged to go down and up so often that
except for the hot winds it would be easier to stay down altogether.
But the family are better off on the hill during the heated term, and
fortunately I have not felt the need of rest yet since our return from
America.

Udayagiri,
July 13th, 1894.

Southern Pines N. C.,
April 31, 1894.

Rev. P. B. Guernsey.

Dear Brother,

My own ill-health and cares since leaving India four years ago,
have led me to almost wholly discontinue any regular correspondence
with our Telugu missionaries. It is extremely doubtful if I shall
ever recover sufficient reserve force to warrant a return. Malarial
fever has left its mark upon me (in liver trouble) and unless I am extremely careful a slight affection of my right lung will develop to a dangerous degree, if it has not already. For that reason I am still residing in this favorable latitude (68ms. South of Raleigh) hoping in a few years to regain my energies for heavy work in some location where I can be of more use to the home work of the Union than is possible here, on the territory of the Southern Baptist Convention. It will be a great delight to me, if ever in the good providence of God, it should be possible for me to return to India even for a few years. My whole heart was so long engaged in the work that I feel now out of my proper sphere. But God’s plans are always best. May you and your associates have the richest blessings in your work.

Yours sincerely and fraternally,
A. A. NEWHALL.

The above is taken from Bro. Newhall’s letter in reply to the resolutions of the Conference on the death of his wife in which he expresses his grateful thanks for their kind words.—EDITOR.

CHICAGO,
June 8th, 1894.

DEAR BRO. MCLAURIN,

Enclosed please find a copy of the Baptist Church Covenant translated by Bro. Currie. It is just the size for pasting in the inside of the cover of the Telugu New Testament. It should be committed to memory by all our Christians and can, with profit, be placed in the hands of Hindus who wish to know the duties and obligations of those who embrace the Christian faith.

I have about 4,500 in stock and can supply them postage free for six and a half annas per hundred.

I. C. ARCHIBALD.
Akidu.—I left this station on the 30th June for Cocanada and the Conference there. The next day being Sunday I halted at Ganapavaram a village twelve miles up the canal from Akidu. This is
the head-quarters of a church with an unordained pastor, whose faithful work has begun to tell on the hard soil or hard hearts around him. In two or three neighbouring villages quite an interest is being manifested. One of these lies three miles to the east. I arose early and went to see it, but did not have much of a hearing in the Mala hamlet, the people having to go to the transplanting. In the village I was talking to a young Brahmin when a Brahmin widow surprised me by not only standing and listening, but also asking a question. Some Shudra women also listened for a while. I could see what a grand opportunity Miss Stovel has in the transplanting season, as there was not a Shudra man visible in the village.

In the afternoon we had the Lord’s Supper at Ganapavaram and I baptized a young man from the village I had seen in the morning and also an elderly man and his wife from a nearer village. In both cases these were the first in their respective villages.

JOHN CRAIG.

COCANADA.—The missionaries of the Ontario and Quebec Board met in Conference on the 3rd, 4th and 5th July. All the men and all the single ladies except Miss Stovel were present. Of the married ladies only Mrs. Brown, Mrs. Barrow and Mrs. Smith were present. The chief business was the passing of the estimates for 1895. This occupied most of Thursday. Among the estimates was one of two hundred and seventy-five dollars for an Industrial School. Our plan is to have only carpentry taught at first; other industries can be added afterwards.

Mr. Laflamme stated that he thought it would be necessary for him to take furlough next year, the Conference approved of this.

On the evening of the 5th July, the semi-annual meeting of the subscribers to the Timpany School was held. Mr. Chute stated that a friend of his had agreed to loan the school one thousand dollars for a few years for the addition of an upper story to the present building. This offer was accepted with thanks and a Committee was appointed to carry out the work. The subscribers heard with pleasure that the school was in a flourishing state.

JOHN CRAIG.
Nalgonda.—After almost four months' absence, Mrs. Frisen has come back to Nalgonda, and entered upon the work of a "Female Assistant." Though her general health is good, after her last attack it seems she cannot regain her full strength again. Our building work has been steadily going ahead, of course not quite as quick as we pleased. Want of room has in the past been a great hindrance in our work, as soon as we finish all our buildings, we will have plenty of it, for our church, for our school, and for ourselves.

We had the great privilege to accept into our church 8 members by baptism last Sunday, 5 of them were Boarding School children. In one part of our tremendous field the Christians have to suffer a good deal by the persecution of a fanatic Mohammedan official; pray for us!

A. FRIESEN.

Palmoor.—On the 26th of June Mrs. Chute, myself and 3 helpers set out on a tour intending to go as far as Yukseel, a town to the south of the Krishna river 53 miles distant from Palmoor. At this village having built a substantial stone building 20 feet by 40 feet we established an outstation and sent two preachers Valpala Samson and Atmacoor Narsiah, with their families there last December, to take charge of it, the first proving unfaithful, soon after left his charge, the other we found after our arrival there doing good faithful work. He and his wife had gathered a school of more than 30 scholars, all of whom were making rapid progress in their studies. He has taught them to sing many of the Telugu hymns most sweetly. He holds two services each Sunday which are well attended. At some of the services while we were there were more than 60 persons in attendance. He has won the confidence of all classes and they speak of his work with unlimited praise. The Sunday before we left I baptized 10 happy intelligent and promising converts. There are now more than 30 Christians at this station.

Our chief object in visiting this place at this time was to dig a well for the outstation there, as it was impossible for the preacher to obtain good water. We dug a well 22 feet deep nearly all the way through shale rock found abundance of the best of water, stoned it up with laminated stone, quarrying the stone and doing all the
work within 7 days. Soon after beginning to dig, the Kerenam a Brahmin sent forbidding us to dig. I told him that we would stop digging when he showed his authority for issuing such an order. This he did not do but sent to the Tahsildar to order the work stopped. But the well was completed and we were on our way to Palmoor before the Tahsildar gave his answer. We returned to Palmoor on the 11th of July.

The Sunday before we left on this tour we baptized two candidates at Palmoor and again two others the Sunday after our return.

E. CHUTE.

DECENNIAL CONFERENCE REPORT.

The remaining copies of the Bombay Decennial Conference Report are now being sold at the reduced price of Rupees three per copy (2 vols.). Orders should be sent to Education Society's Press, Byculla, Bombay.

A MANWARIG,  
Bombay.
MISSION DIRECTORY.

American Baptist Missionary Union.

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" W. H. Beeby, B. D., and Wife ... ... ... Hanumakonda.
Miss E. A. Bergman ... ... ... ... ... Cumbum.
Rev. W. Boggess and Wife ... ... ... Ramapatam.
Mr. W. E. Boggs and Wife ... ... ... Vinukonda.
Miss L. H. Booker ... ... ... ... ... Bapatla.
Rev. G. H. Brock and Wife ... ... ... Kangiri.
" J. F. Burditt and Wife ... ... ... ... ... Narsaraopett.
" E. Chute and Wife ... ... ... ... ... Palnur.
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" A. H. Curtis and Wife ... ... ... ... ... ".
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Miss Ida Faye, M.D. ... ... ... ... ... Nellore.
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Rev. F. Kurtz and Wife ... ... ... ... ... Udayagiri.
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Miss H. D. Newcomb ... ... ... ... ... ... ".
Rev. John Newcomb and Wife ... ... ... ... ... ".
Rev. W. Owen and Wife ... ... ... ... ... ... ".
**Mission Directory—Concluded.**

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<td>R. B. Williams, D. D., and Wife</td>
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**Foreign Mission Board of the Baptist Convention of Ontario and Quebec.**

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<td>Rev. G. H. Barrow and Wife</td>
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<td>J. E. Chute</td>
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<td>John Craig B.A., and Wife</td>
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<td>J. E. Davis, B. A., and Wife</td>
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<td>Miss E. A. Folsom</td>
<td>Yelimanchili</td>
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<td>Bangalure</td>
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<td>Miss K. S. McLaurin</td>
<td>Vuyyuru</td>
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<td>H. Priest</td>
<td>Ramachendrapuram</td>
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<td>Rev. A. A. McLeod and Wife</td>
<td>Tunji</td>
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<td>Miss Martha Rogers</td>
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<td>S. A. Simpson</td>
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<td>Rev. E. G. Smith, M. D., and Wife</td>
<td>Peddapuram</td>
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<td>Miss F. M. Stovel</td>
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<td>Rev. J. A. K. Walker and Wife</td>
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**Foreign Mission Board of the Baptist Convention of the Maritime Provinces.**

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<td>Purli Kimedy</td>
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<td>Miss Kate McNell</td>
<td>Vizianagram</td>
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<td>Rev. L. D. Morse, B.A., and Wife</td>
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<td>Chicacole</td>
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Corrections and changes in this Directory will be welcomed.—Ed.