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TELUGU MISSIONARIES ON FURLOUGH.

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Miss J. Schuff ... ... Clifton Springs, N. Y.
Miss E. J. Cummings, M. D. ... 28, Maplewood, Malden, Mass.
Rev. Wm. Powell and Wife ... 75, Morden Rd., Newport, Mon.
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Miss J. E. Wayte ... ... 59, Brighton Ave, Rochester, N. Y

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Miss S. I. Hatch ... ... ... Woodstock, Ont., Canada.
Rev. R. Garside, B. A. and Wife ... ... Wolfville N. S. Canada.
" J. R. Stillwell, B. A. and Wife ... ... Cheapside, Ont., Canada.

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OUR CONFERENCE.

With the fear of critics before my eyes I muster up courage to say a word or two to our brethren and sisters in view of our coming meetings. And now my difficulty begins. What shall I say? I would like to induce every Missionary, every Missionary's wife, every young lady and every other Missionary to be there. I would like to induce as many as possible of our Native Brethren to be there too. —But why? Well that's often a poser, but if the Missionaries will bear with it, I will give the reasons why I hope to be there and others may appropriate these or not as they please.

1. Because I am a gregarious animal and like to mingle with my kind:—I do not give this first because I consider it of the first importance, but first in the order of nature. I like to mingle with my fellows—men and women and especially the Missionary kind. I like to look into their faces, into their eyes, to shake their hands, and listen to their voices—to hear them talk or sing or pray.

2. Because I am a Christian and it does me good. Very early in the life of the Apostles and the first Churches they held a large Council and it did them good; and the age succeeding that had much larger Councils, and from that to the present day such have been held and are being held, and the almost universal experience is that great good results. Good fellowship and unity are promoted, opportunities are given for explanations of difficulties. One-sided views are modified—harsh judgments are corrected and larger views are token of the work.

3. Because I can learn much from such a gathering. There is no one who knows so much that he does not need to learn more. And the one who imagines he knows it all, needs to take the first
lesson in learning. I can learn much by hearing my Brother or Sister relate his or her failures as well as their successes. I can read my failures in their successes, I can learn humility by their humility, courage by their courage, hope by their hope and faith by their faith. I sympathize with them in their troubles and I rejoice with them in their joys. My heart gets enlarged as I hear from their lips the story of their years' struggles and victories. I hear of a deep, deeper than my deepest, and I see a height, higher than my highest. The one encourages me and the other humiliates me. I pray for the one and I emulate the other. I can no longer pray the old man's prayer. "God bless me and my wife, my son John and his wife; us four and no more. Amen." I get to know a great deal more about my fellow-missionaries' field, his Christians and his needs than I did before. I sympathize with him more heartily. I pray for him more intelligently and my own heart is softened and mellowed not only by my love for him and his people but also by my prayer to God in his behalf. Who has not been benefited by hearing about and praying for the brave Christians and the brave Missionary at Kanigiri. I know it did me good. The same is true of Bro. Heinrichs at Vinukonda, Friesen at Nalgonda, Beeby at Hanama-konda and also the Brethren at the College in Ongole. These have kept us well up about their fields and work and the readers of the "Lone Star" at least have been the gainers.

4. Because I am encouraged to come together with the Brethren by God's word.—We all readily think of Heb. 10: 25. "Not forsaking the assembling of yourselves together." This of course had primary reference to their weekly meetings, but the principle is true of all meetings. After His resurrection Jesus generally appeared to His disciples when they were together. That wondrous outpouring at Penticost, the great enduing for the mighty work, the gift of the Holy Ghost came when they were all with one accord in one place—Acts 2: 1. It was while many were gathered together praying at Mary's house that Peter was so wonderfully delivered from the prison, Acts 12: 12. Then that precious promise in the 16th of Mat. "If two of you shall agree on earth, &c." It is abundantly evident from the next verse that these two should be together. That is the Lord's thought—and He assures us that where two or three are gathered together in His name He is there. This assurance is wide enough to include all meetings. Blessed be His Holy name, there is but one condition. "In my name."
Let us all come together then in His name and in His spirit determined as far as we can to carry out the exhortation of Paul to the Corinthians, 2 Cor. 13: 11, and to trust each other and love each other and learn of each other, in order that we may exemplify the doctrine of God our Saviour in our meetings.

JOHN McLaurin.

THE ANNUAL MISSIONARY CONFERENCE
OF THE
AMERICAN BAPTIST TELUGU MISSION,
WILL BE HELD D. V. AT
NELLORE.
December 28th, 1894, to January 1st, 1895, inclusive.

Programme.

First Day 8 A.M. ...Devotional Meeting, conducted by Mr. Friksen.

" 9 " ...Organization—Election of Officers, Reports of Committees appointed last year, Appointment of new Committees, &c., &c.

" 3 P.M. ...Discussion on the Report of the Educational Committee as read and discussed at the Saratoga Meetings ...Prof. Martin and Mr. Guernsey.

will open the discussion in addresses of 15 minutes each. Other speakers will be limited to 5 minutes each, unless otherwise ordered by the Conference.

" 8 P.M. ...Services of Song, conducted by ...Mr. Hankins.
(Mr. Hankins will have charge of the Music throughout the Conference.)

Second Day 8 A.M. ...Devotional Meeting, conducted by Mr. Dudley.

" 9 " ...Reading of Station Reports and Miscellaneous Business.

" 3 P.M. ...Symposium.—The Great Needs of Our Mission and How to Supply them. (That is a few of the greatest needs of the Mission at the present time) ...Dr. Cough and Mr. Manley.
will open the discussion in addresses of 15 minutes each, to be followed by volunteer speeches of 5 minutes each.

Third Day 7 A.M. ...English Sunday School.
" 8 " ...Telugu Sunday School.
" 9 " ...Telugu Service, Sermon by ... JOHN McLAURIN.
" 3 P.M. ...Meeting—To be arranged by the Conference.
" 6 " ...English Service, Sermon by ...MR. BOGGESE.

Fourth Day 8 A.M. ...Devotional Meeting, conducted by MR. FULLER.
" 9 " ...Reading of Reports and Miscellaneous Business,—concluded.
" 3 P.M. ...Discussion ...MR. HEINRICHS AND MR. BROCK.

(1) How can we secure a better observance of the Sabbath.
(2) How can we best establish independent churches from the start.
(3) What can be done to stop Christians taking part in heathen practices.
(4) What is best method to establish discipline.

Fifth Day 8 A.M. ...Consecration Day. By vote of the Conference last year the Committee were requested to provide more time for devotion. We have endeavoured to comply with that request in the foregoing programme, but in addition, they suggest that as the first day of the year is a holiday anyhow, it would be most suitable and profitable if we made it a Holy Day by devoting it to Thanksgiving, Praise, Prayer and Consecration. Meetings to be arranged at the time.

D. DOWNIE, 
I. S. HANKINS, 
F. H. LEVERING, 

Committee of Arrangements.
IN MEMORIAM.

The Nellore church and mission work in general, has met with a great loss in the death of G. Krishnalu for so many years a faithful Bible woman on the Nellore field. Sunday, October 7th, she was in her accustomed place in church. In the Sabbath School she talked very earnestly in the woman's class—her face beaming as she spoke of the necessity for purity in a Christian; purity of heart, purity of spirit, purity of life, and as there were a number of women present, we trust her words may never be forgotten.

After service she came up to the front and said "good morning" her usual custom; we little thought it would be the last time she would ever salute us in the world. But it was even so.

She was around among the people talking in her usual genial way until ten o'clock when she ate her dinner, but shortly after had a spell of vomiting, and then another—Her daughter-in-law suggested calling the missionary, but she said, "Oh no, do not disturb her—she has plenty to do—if the Lord wants to call me I am ready to go, if He wants me to stay He will keep me." Soon after she became unconscious—when we were called it proved a stroke of apoplexy from which she never recovered, and she passed quietly away at half-past seven in the evening. Krishnalu first came into notice during the time of the Douglasses—being an ayah in their family. She went to America with them in 1865—staying there two years and returned with the Timpany's in 1868.

She had been hopefully converted while in America—but refused to be baptized there—insisting on returning to be baptized among her own people. "I was wicked among them," she said, "and now I want them to see that I am a Christian"—so she waited and was baptized by Dr. Jewett soon after her return to Nellore.

She remained as ayah to the Timpany's family during their first term in India, and was loved by them all. She developed her talent for preaching under their fostering care and was always ready to explain the truth and press home the gospel to the heart of any stranger who might come to the Bungalow.

After the departure of the Timpanys in 1876 Krishnalu acted as matron of the Girls' School in Ramapatam but was transferred to Nellore in 1877 where she acted as a Bible-woman up to the time
of her death. She was at one time loaned to the Kurnool station for a year—to assist the new missionaries in their arduous task of carrying on a station when new to the languages and the people. Besides doing mission work, Krishnalu was in demand among the missionaries in times of sickness—some ten or twelve little strangers being first cradled in her loving arms upon their advent into the world. Thus she has endeared herself to all—and others besides ourselves mourn her sudden call away. One of our missionaries in writing of her death said—"I never loved a native woman as I did her, and will never forget her loving care of me when Edgar and Naldo were born." Dr. Levering, who has been associated with her in the work for a year, and knew well her worth—exclaimed "she was my tower of strength, what can I do without her." We laid her away, Monday afternoon, October 8th, in the Nellore graveyard, there to await the last trumpet call when the dead shall rise and with glorified bodies live and reign with Christ, for ever and ever.

And her works do follow her.

A. H. D.

GOVERNMENT GRANTS-IN-AID—AGAIN.

Mr. Editor,

In reply to E. H. Clark's article on School-Grants-in-Aid, please allow me a few words:

To the first question as to whether Christian communities should receive Government aid: The said Christian communities pay tax on their houses and lands, right, "Pay tribute to whom tribute is due." That money is not tainted with blood. The blood money that Judas received, was used in buying a field in which to bury the unknown dead. It was not mixed with God's money to advance His kingdom. But let that pass.

A Christian community has two separate privileges,—one from God, to whom they are children, and one from Government, of which they are a part, as citizens. They receive aid from God as His children, they receive aid from Government as citizens of that Government. But God and Government as a people are as separate and distinct as the East and West. Therefore the Christian communities can receive aid from Government as their right, as citizens of that Government. It is the Government's duty to give aid
to those of its citizens who need it, to make them worthy citizens, of that Government. Therefore educationally it is the citizens' right to receive, and the Government's duty, to give any and all the aid it can, to make its citizens more worthy members.

It is not Roman Catholicism that puts fire in the question for me, it is the using of money direct from the graves and hot-beds of sin, vice, and corruption, to advance the kingdom of heaven.

In answering the question as to whether we, as Christian workers, shall receive this blood money or not, I will ask another question. If a certain man should hire another man, for the purpose of hiring a second to burn another man's house, and murder its inmates, on whom would the responsibility of the wrong done rest? The man who concocted the plan, and hired the first man, is the most responsible party is he not? If the first man had not started the scheme the wrong would not have been done. As the first man wanted the house burned, and some one else to do the work, so the missionary, who desires school-grants-in-aid from Government, wants these through the efforts of the Revenue Collector, Arrack-dealer, and Government to carry on Christian work in their schools.

If the missionary did not receive this aid, the Revenue Collector would not have to threaten the dealer, to make him sell more, that the Government might have enough to supply its own wants, and the calls from the missionary for his work.

Then if there is damage done by the sale of the accursed stuff at whose door does a small part, at least, of the curse lie. Will you please answer that question?

The second question asked by our brother has been answered in part. I do not believe the Christian communities along with the heathen communities should refuse aid from their local Governments. They are a part of these Governments and it is merely the people educating their own children, which they ought to do.

But for the missionary to receive aid from that local Government, authorized by the General Government, for the purpose of establishing schools, whose sole object is to annihilate the beliefs, practices, and customs, of that local Government, contrary to, and against its wishes, is neither just, right, or Christian. The kingdom of heaven is not gained by force, but by "my Spirit" saith the Lord.
Our Brother does right to put schools and roads in the same sentence. They are both absolutely needed for the advancement of any Government, but not absolutely needed for the advancement of God's kingdom. God's kingdom comes first, and education second, in the last mentioned; while in the first mentioned, education, and good roads, come before good Government.

It is just as right for a missionary to spend his time and money, sent him with which to spread the Gospel, on building roads as establishing schools.

There is as much authority in Scripture, for the one, as the other, and as much need to any Government, for the one, as the other.

W. S. D.

ONGOLE,
October 5th, 1894.

To the Editor of "The Lone Star."

Rev. T. Narayanaswamy Naidu of Madras needs no introduction to most of the Indian readers of "The Lone Star." As many know, this dear brother was with us here in Ongole for about a week in the latter part of August upon the invitation of Mr. Martin. We know he was more than busy with his professional duties, his work in the Madras Medical College, with his duties as preacher and teacher in the little Church which he himself has built up and organized, and with the numberless other things which are incumbent upon him as a leader in society. Yet he was willing, yes anxious for Christ's sake to drop everything for a little while, and come up to Ongole to enthuse us all, encourage and strengthen our boys in the faith, and use the gifts of heart and brain which God has given him so abundantly, for the salvation of his poor people.

His presence with us was a blessing, we quite envied Mr. and Mrs. Cornelius their privilege of entertaining him, for we were unable to do so long.

Our Christian boys enjoyed him very much, they attended his lectures well, and some remarked to us that they were fine, they never had heard such sermons before, and even our servants in our morning prayers, until very recently, have been praying for him, and for the Holy Spirit to bless the good words which he spoke.
On several occasions there was a larger attendance of the Hindu boys, but we were pained to perceive that the Hindu gentlemen of the Town, whom we had especially invited, failed to respond.

For some good reason, known to God, it rained or seriously threatened to do so every afternoon without exception, and this disheartened us a good deal.

The results are not apparent. But many have been praying with us for the manifestation of the Holy Spirit's power, and we believe their prayers have been heard, and that they will be answered in His own way and in His own good time. If we ask in faith, believing that we shall receive, it shall be given us, but it may not be just what we expect. God, in His infinite wisdom may have far better gifts in store for us, which He can see will be more for our good and His glory.

We trust it all with Him, we can only plant and water, He must give the increase.

Dr. Narayanaswamy gave the boys a generous feast the night before he went away. When we went over to see the boys enjoy themselves, he was evidently much touched at the sight. They thanked him very nicely and the next morning had a farewell meeting for him at 7 o'clock as he was starting off.

NELLORA C. MARTIN.

TELU GU WALL MAPS
OF
BIBLE LANDS!!

For several years I have felt that our Telugu Christians sadly needed wall maps for Sunday School and Bible Class work. Since no such maps were in existence we decided to make some for our own Station, and while living at Chicacole we had three made. These were drawn by the School Teacher Mr. Deva Dutham, and were, "Palestine in the time of Christ," "Canaan as divided among the Tribes" and "Paul's Missionary Journeys." Since then Mrs. Higgins and I have drawn a map of the "Euphrates Valley." To have these maps published so that all the Telugus could benefit by them has been my desire, and I brought up the matter at our Canadian Conference last January. The brethren advised me to
THE LONE STAR.

publish them. This has been done and there are now 100 of each of the four maps for sale. Bro. Dudley of Madras has in his care 200 copies (50 of each) and has kindly consented to take them to the Nellore Conference and sell them for me. The maps are lithographed by Addison and Co., and are mounted on linen. I regret to say that there are some typographical errors which each missionary will have to correct for himself. With the use of a sharp knife it will be possible I think to correct most of them. In one or two cases the town is not marked in the right place, but the dot can easily be moved, as we have done it on all our own maps.

I trust the maps may be of great service, and that the brethren will be glad to take them. A set (of four) could with profit be kept at every out-station and two or more sets at the Head Station. I intend to have a set in the Chapel and another in the bungalow. The price is 14 annas for each of the first three and 13 annas for the fourth. Will the brethren at the Nellore Conference kindly examine them and purchase what they want from Bro. Dudley? We like the plan of having a cylinder-shaped tin box to hold each set of maps lest the insects and rats destroy them.

Parlakimedi,
18th October 1894.

W. V. HIGGINS.

Prome, Burma,
12th September 1894.

Dear Bro. McLaurin,

We were pleased a few days ago to receive a letter from Thet Hnin, saying he was at your house. He has been a subject of constant prayer and we can but praise God for His leading.

At our Association last March Thet Hnin asked for baptism. On Saturday his mother arrived, stripped him of all his clothes and threatened to take him by force. On Sunday when he appeared before the church, his parents waited outside, his mother howling and wailing meanwhile.

They followed us to the house and would have taken him by force had we not threatened them with the police. He was baptised and remained with us a day but wished to go to his village where myself and preachers went to take advantage of this commotion. They promised not to harm him and he remained. Then every pressure was put upon him to renounce his faith. He was put in a poongye choung and made to weave mats for them.
His parents are wealthy Burmans and he is their idolized son. They planned to educate him and make him a great man when this step of his dashed all their hopes to the ground. His mother cried day and night and they thought she would lose her mind.

They sent him to Rangoon to a S. P. G. School, but fearing he might come in contact with Baptists, took him out and sent him to Bangalore.

God has graciously brought him to your door and we trust you will take a special interest in him as he has been so firm in his faith. We expect great things of him.

He had been in Dr. Cushing's School a short time but it was the preaching of his cousin that led him to consider and believe in Jesus Christ; his knowledge is small; he has just begun to know God; and only a few hours that he spent in my house, when he stopped unknown to his parents who sent him to put his younger brother in a distant poongye choung, have I had in which to instruct him. But if he is as zealous as in the past and as steadfast in his faith, he will yet be a shining light.

Wishing you all success in your work.

Yours loving brother in Jesus Christ,

L. H. MOSIER.

MAULMEIN, BURMA.

We are having a wonderful stir here among the Mahomedans.

It began by the street-preaching of a converted Mahomedan who was with us for a week or two from Rangoon. They challenged him to meet them in a Club Room and debate on the claims of Christ versus Mahomed. This man was obliged to leave, but Mr. Armstrong took up the challenge inviting them to come to our Hall. But they would not come to us, so Mr. A. proposed a gentlemanly Mahomedan here, well-educated and a reliable man, as Chairman, and asked for permission to bring friends with him. They proposed 25 on his side, and 40 upwards of Mahomedans. There have been nearer 60 (perhaps over) of the elite of Mahomedan Society present. They wished it continued the first night—last night was the third meeting, and we supposed certainly would conclude the series, but they urged Mr. A. to come again next week. The meetings have been quiet and orderly, though they have heard some home truths.
It has been difficult to work through an interpreter, but the Chairman has done some of that work, and we have with us a Tamil man, a member of our Tamil church who was two years a Mahomedan preacher, and who has known Hindustani from a child. He was very ill, and unable to be present the first evening. Last evening he interpreted and they had a clear hour of the Gospel, to which they listened, and bore it, which I think was wonderful. Mr. A. was arguing that Mahomed was not a prophet at all—and that the Koran was not true, because it contradicted the Bible and left out all concerning the atonement, which was the scarlet line from first to last in the Scripture. He offered to stop for their answers, but they requested him to finish his argument and they would answer next evening. Usually when, in street-preaching, Christ is called the Son of God, they rail at once, but they kept still last night.

The English community here are intensely interested, but for the most part they are afraid to come. Our native Christian and missionaries make up our party. Mr. A. has done all the talking with some slight help from E. O. Stevens, our Burman Missionary here.

I think what has given them confidence to ask us over and over again, is the fact that at the close of the first meeting one of the teachers in our school went over and joined them, professing himself a convert to Islam. The man understands nothing but Telugu, so he did not know a word that was said in English and Hindustani the only languages used.

He is a man from Vizianagaram, his name is Reuben, he came here and cast himself on the Christians to be supported, and when they could not do that any more, I let him teach a class in the school and gave him Rs. 15 a month. He could not do much in the school and yet he was always wanting more money; the day before he left he was urging me for more and I told him it was useless to ask—so he went down there and joined the Moslems, they make a great flourish of trumpets over him, of course. But I believe the result is that hoping to convert more they have laid themselves open to hear the Gospel as they would not otherwise have done—altogether it looks as though the Lord's Hand was at work, and He will accomplish His good pleasure.

H. M. N. A.
Bro. Clark in our last issue, we think misses the point contended for by the opponents of Government Grants-in-aid to mission schools. It is not a question of how the money is raised, or whether the money raised is clean or not—these questions may have come in incidentally in the discussion, but are by no means essential to it. The question is—Is it right to use money raised by taxation for the support of a school or schools, one of whose essential elements is religious or sectarian teaching?

The Missionary Union is a religious organization, for religious purposes only, and when it or its missionaries engage in secular teaching or any other secular work it is to promote religious ends. When one of these schools under the control and in part at least supported by the Union takes a grant-in-aid from Government the Missionary Union takes it, and when the Missionary Union takes it, the supporters or promoters of the Missionary Union take it. Take State support for religious purposes.

Bro. Clark in his second paragraph asks "Do the missionaries who from principle decline all Government aid for their schools, expect the native Christian communities to do likewise, and continue to do so."

If their schools are religious schools or have religious teaching in them, Yes. If they are purely secular schools; No.

"Where is the line to be drawn, and on what principle?" The place to draw the line is between secular and religious teaching—and the principle is, that it is contrary to God's will that religion or religious teaching should be supported by involuntary contributions—or taxation.

Bro. Clark thinks that it is Roman Catholicism which puts fire into the school question in America, and that it is unfair to compare the question there with the question here.

The Roman Catholic question may confuse the question in many minds in America—but we think the issue is clear enough notwithstanding. The American and Canadian Governments are
doing their (Red) Indian work exactly as the Indian Government is doing a part of their work. They give per capita grants to denominational schools among the Indians. If I am correctly informed all went in for it for a time (except the Canadian Baptist), but after a time the Baptists in America and then others gave up these grants. Why? Was it because the Roman Catholics were disloyal, or because they got the lion's share, and because to be consistent in their opposition to their getting any they themselves must give these grants up? If any of these were their reasons, then I am heartily ashamed of them. The Romanists are but a fraction of the American people and with a free ballot if the Protestants cannot keep them in order, then they deserve to go under. This kind of business done by the A. P. A. proscribing, boycotting, &c., is unworthy of free citizens. If the Jesuits or individual Romanists plot against the Government of the country then turn them out, but do it in a legal straightforward manner and not by the violation of human rights.

But if the Baptists of the United States, and others, are refusing these grants, as they allege, because they have come to the conclusion that it is wrong to accept State aid for denominational schools, then we honor them and wish them God speed.

If it is right to support a denominational school in part it must be right to support it in whole, and the one who supports it has certainly the right to control it, to say who shall attend and on what conditions, what they shall pay—who the teacher shall be, and what he shall teach, &c. In fact has the right to establish States Churches and Parish schools, religious tests and all the rest of it. There is no logical halting place short of this.

SIR GEORGE BIRDWOOD AND THE ANTIOPIOUMISTS.

The following we clip from the Madras Mail:

Writing to an Indian gentleman regarding the recent opium defamation cases, Sir George Birdwood, K.C.S.I., remarks: "I deeply regret that after the overwhelming evidence collected before the Opium Commission as to the non-injurious and indeed absolutely beneficial effects of the opium habit in India, the missionaries should not have dropped the agitation against it—or at least that they should not have modified it in accordance with that evidence. Instead of that some of them have
become more violent in it then ever and thus have greatly damaged their religious credit and status in India. This is a great misfortune, for the missionaries are most useful in keeping a check on the manners and habits of young Englishmen in India and as sympathetic intermediaries between the Governors and the governed. Besides, after all, the teaching of Christ in the Gospels marks the highest elevation ever reached by practical religious thought. All this is put in jeopardy in India if our Christian missionaries there do not walk before the public with discretion of thought, word and deed."

Sir George Birdwood is evidently disappointed that the Anti-Opiump Missionaries take their late defeat (?) so lightly. They do not seem to know that they were defeated at all. Poor Missionaries, "damaging their religious credit and status in India." This is a great pity, because they are a useful check on the habits of young Englishmen in India, and sympathetic intermediaries between the Governors and the governed. All this is put in jeopardy if they are not discreet and meek and behave themselves properly. Ah what a pity ! ! Just so thought the Pioneer about three months ago.

Sir George Birdwood and others of his ilk should read some ancient history. They might begin with the Acts of the Apostles 4 Chapter and 17—25 verses. This might be followed up by the history of Polycarp, Savonarola, Huss, Luther, Cranmer, and Knox in the past, and among modern reform movements they might look up the record of Knibb and Wilberforce in England and Garrison and Philipps in America on the slavery questions. The fact of the matter is that in this world of sin no beneficient movement has ever been started except in the face of the fierce opposition of the great majority. The wicked oppose, the indifferent laugh and the cowardly slink into a corner, only the brave few lead on. Sir George and his fellows may make up their minds to the fact that this movement is only beginning—and there is to be but one end to it too.

THE COMMUNION WINE QUESTION.

The battle pro and con on this question rages fiercely in some of our Exchanges. Some think it blasphemy to suppose that Jesus Christ ever drank or made wine which was fermented—or which
could intoxicate. Some others on the other hand hold that it is a great sin to use unfermented wine at the Lord's table, because they say it was fermented wine which was invariably used there. We cannot agree with either of these opposing parties.

We believe it cannot be proved either from tradition or the Bible what kind of wine Jesus used at the Supper. The word wine is not used. I think the fact that He calls it the fruit of the vine in each case, is significant, and indicates that fermentation is not essential to the ordinance. We know that ordinarily the juice of the grape must be unfermented before it ferments and doubtless was used in that way. Else what meaning would Mat. 9: 17 have.

On the other hand we believe that the wine made at Cana of Galilee was such that too much of it would intoxicate. And we believe that Jesus during His life probably drank wine which if taken to excess would make one drunk. What do we say then? Shall we use the fermented or the unfermented. Without hesitation we say—use the unfermented! We think the suggestion that the use of fermented wine is obligatory is absurd. Just as absurd is to suppose that the use of barley bread is obligatory. The proof of the use of the one is just as strong as the proof for the other. Why then use the unfermented.

1. Because it is a more fresh and striking symbol of the blood of the "true vine."
2. Because it is possible that there may be danger in the fermented wine to my weak Brother.
3. Because we are commanded to bear one another's burdens and so fulfil the law of Christ.

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DR. PHILIPPS AND THE SUNDAY SCHOOL UNION.

During last month Southern India has been favored with a visit from the indefatigable Secretary and Agent of the Indian Sunday School Union. He had previously visited Burmah and Ceylon, thence through Madura and Salem to Madras where he held a series of meetings on behalf of Sunday Schools. He spent a couple of weeks in Bangalore resting (?) During that time he visited and addressed the Sunday Schools of Bangalore and
addressed a combined meeting of Schools in the London Mission Chapel. The address was very instructive and inspiring, and gave many instances of the good done by this present agitation. He made the following points:

1. "To each man his work." Christ has given no man, nor woman, nor class of men or women a monopoly of work for him. Each one is expected to do something for Him, and the Sunday School is an admirable place to find that work.

2. Sunday Schools have opened doors long closed. Many instances were given where non-Christian Teachers came asking for Christian teachers to open Sunday Schools in connection with their Schools.

3. This work in some phase of it is easily within the reach of most Christians. Some kinds of work most people can't do, but this kind most can do.

4. Till of late the Native Churches have been mostly not at work. This Sunday School work is rousing them. There is a great door and effectual open before them.

5. Obedience brings a blessing and the opposite brings a curse. God says, "Go work in my vineyard." There is a great blessing awaiting the Native Churches.

6. The outlook brightens—there are tokens of increasing zeal. Do not wait for the missionaries. The Lord calls you.

The address was full of telling points and will be productive of much good. We shall be glad to see him again.

"REVIEW" NOTICE.

In order that the "News Department" of the Review may contain the latest news items each month, every member of the Telugu Mission is hereby requested to post all such matter to the Publishing Editor, Rev. P. B. Guernsey, Madras.

General news items should be posted early in each month, as the Review must go to press on the 15th. Please aid us by promptly and regularly furnishing the most interesting notes from your field.

Bolarum, Deccan, October 1894.

W. E. HOPKINS.
Tracts.

A new Edition of tracts on, "Blessed are the pure in heart." "The Confession of sin." "Native Christians and the drinking habit." "Owe no man anything," and "Paul's total abstinence pledge," will be ready in a couple of weeks. There will be no charge except the postage. One anna must be sent for every 70 copies of the first three mentioned; and half an anna for the same number of the other two. The former are four page tracts, the latter two pages.

Those preferring it may also have those sent to Nellore. Please send your orders promptly.

We hope soon to issue three other tracts. "Sin and Salvation." "The enabling power of Christianity" and, "Ye are a temple of God."

Canadian Baptist Mission Conference.

The Annual Meeting of the above Conference will be held, God willing, in Cocomanda, December 21—26, inclusive.

Yellamanchili, H. F. Laflamme.
22nd Sept. 1894. Secy.

Mission News.

Akidu.—After a delightful visit of more than two months in Bangalore, we returned with fresh vigor to Akidu on the 28th Sept. The weather seemed very hot for some time, but the North-East monsoon began in a mild way in the early morning of the 10th October, so that there is some improvement in the temperature. I had a good meeting with my workers on the first three days of the month. Some of them reported a number of persons as ready for baptism in their respective districts. I hope to be on tour most of the time from now till the middle of December.

Mrs. Craig has been busy getting the boarding schools re-opened. Girls and boys have come in, in fairly large numbers. We have felt badly because some of our former girls have not been sent back. However we must do the best we can with the material we can get. Pray for us that much solid work may be done by Missionaries and helpers between now and the next hot season.

John Craig.
Hanamakonda.—The work is moving along nicely at the Hanamakonda station. A preacher's house is completed at Warangal and a School-house nearly so. Baptized one yesterday into the Hasampurty church.

W. H. Beeby.

Nalgonda.—The cholera has come to Nalgonda and has claimed some victims. In order to drive it away a swamee has been set up in the middle of the town, right in the centre of the street, by the poor deluded people who know of nothing better.

We thank the Lord that he has graciously withheld the sickness from coming in our midst, although for the safety of the children. Brother Friesen thought it advisable for a short time to send them home to their respective villages.

As a natural consequence the compound presents a very deserted appearance, where a week ago the incessant sound of many voices was heard now, all is quiet.

Our prayer to God is, that our dear children may be preserved in the midst of temptation, and that by their godly example, they may be a means of blessing and salvation to numbers.

R. Wilson.

Nalgonda, 18th October 1894.

Nalgonda.—"Wherefore he is able also to save them to the uttermost that come unto God by him," was what two men confessed to have experienced, and on this confession they were baptized Sunday the 30th ultimo. On the same day a sister was restored to membership, who had fallen, or rather had been misled. Two months' earnest life, and many, many tears shew the sincerity of her repentance. She said that God had forgiven her sins, for Jesus sake and we had all reason to believe it. Praise to the Lord for these three souls.

Sunday the 7th inst. and Monday the 8th inst. found us again accepting a few souls who believed, and confessed to be saved though Christ, into our Church by baptism. Our little efforts are not blessed with great exciting movements when hundreds, yea
thousands are "born in one day;" but these little drops which so constantly come from above upon our field encourage us to look forward for the "showers of blessings" which, we are sure, the Lord has in store for us, and our people. Hallowed be thy name!

1—10—1894.

A. FRIESEN.

EXAMINATIONS.

Rev. J. Dussman has passed his second and Miss L. H. Booker her first Examination in Telugu with credit.

GOING HOME.

We are exceedingly sorry to announce that Brother Shaw and wife of Vizianagram are compelled through the failure of the health of the latter to return to America.

They go for the present to California.

We hope and pray for our Brother and Sister a safe voyage—a speedy return to health and if the Master will a return to India.
## MISSION DIRECTORY.

### American Baptist Missionary Union.

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<td>&quot; J. McLaurin, D. D., and Wife</td>
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<td>Rev. John Newcomb and Wife</td>
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<td>Rev. W. C. Owen and Wife</td>
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Mission Directory—Concluded.

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

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

Miss A. E. Baskerville ................. Cocanada.
" J. E. Chute .......................... Cocanada.
Miss E. A. Folsom ........................ "
Miss K. S. McLaurin ................. Tuni.
" Anna Murray .................. Vuyyuru.
" H. Priest .......................... Cocanada.
Rev. A. A. McLeod and Wife .......... Ramachendrapuram
Miss Martha Rogers .................. Tuni.
" S. A. Simpson ................. Cocanada.
Rev. E. G. Smith, M. D., and Wife ... "
Miss F. M. Stovel ................. Akidu.

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 ........................ Bimilipatam.
Miss Kate McNell ........................ Visionagram.
Miss H. H. Wright ........................ Chicacole.

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