THE
LONE ★ STAR'

Editor.—John McLAURIN, Bangalore

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PROGRAMME FOR GENERAL CONFERENCE.
OF CANADIAN BAPTIST MISSIONS.

Thursday, 20th.
A. M.  (1) Praise and Conference Service (1 hour).
       Leader.—Mr. Craig.
  (2) Address of retiring President.
  (3) Organization.
P. M.  (1) Prayer Service (15 minutes).
  (2) Paper by Miss Murray.
  (3) Address by Mr. Laflamme.

   SUBJECT.—What has been done and what remains
to be done in our Telugu work.

Evening. Bible Reading.
       Leader.—Mr. Morse.

Friday, 21st.
A. M.  (1) Praise and Prayer Service (1 hour).
       Leader.—Mr. Brown.
  (2) Station Reports with discussion.
P. M.  (1) Prayer Service (15 minutes).
  (2) Paper by Mrs. Archibald.
  (3) Address by Mr. McLeod.

   SUBJECT.—"The comparative value of concentra-
tion and expansion in our Telugu work."
  (4) Discussion.—"Where should the lady missionary
       reside?"

       Opened by Mr. Craig.

Evening. Timpany Memorial School Meeting.
Saturday, 22nd.
A. M. (1) Prayer Service (1 hour).
      (2) Station Reports with Discussion.
P. M. (1) Prayer Service (15 minutes).
      (2) Paper by Mrs. Smith.
      Subject.—"Medical Work on the Mission Field."
      (3) Address by Mrs. Shaw.
      Subject.—"The Missionary multiplying himself through his Helpers."
      (4) Discussion.—"Is the present rate of salary for Missionaries too high?"
      Leader.—Mr. Churchill.

Evening. Timpamy Memorial School Meeting.

Sunday, 23rd.
A. M. (1) Prayer Meeting and Consecration Service (1 hour).
      Leader.—Mr. Chute.
      (2) Telugu Sermon by Mr. Archibald.
P. M. Bible Class (1 hour).
      Leader.—Mr. Walker.

Evening. (1) Conference Sermon by Mr. Higgins.
      (2) After meeting for Consecration and fellowship.
      Leader.—Mr. McLeod.

Monday, 24th.
A. M. (1) Prayer Service (1 hour).
      (2) Reports and Discussion.
P. M. (1) Prayer Service (15 minutes).
      (2) Questions and Resolutions.

Evening. Continuation of Questions.

Tuesday, 25th.
A. M. Christmas Song and Prayer Service.

Evening. Public Meeting.

Wednesday, 26th.
A. M. (1) Prayer Service (1 hour).
      Leader
      (2) Reports with Discussion.
P. M. (1) Prayer Service (15 minutes).
      (2) Questions.

Evening. Song Service and Fellowship Meeting. Leader—perhaps no one needed.

H. F. LAFLAMME,
Secretary.
ADIEU.

Two years ago the present Editor took charge of *The Lone Star*. His constituency consisted of the Baptist Missionary Staff in India and their friends. That has not enlarged much. The willing ones among them were his contributors. At times the contributors have been few. Some have been very faithful. To these he extends his hearty thanks. To edit a paper whose contributors are missionaries is no easy task. Missionaries are busy men and women and seldom write a great deal except chits and annual reports.

The work has been done as a labor of love. There has been no money in it. And yet it has paid. To help the work, if help it was; to fairly represent the feeling and principles of the mission; to advocate righteousness and purity, both in social and political life and in doing so to merit the approval of the majority of our subscribers was no small compensation. We feel also that our outlook has been widened, that our sympathies have been enlarged, and that our knowledge of mission work has been extended.

Few found fault with us; this may have been for reasons which may be complimentary or the reverse just as we look at it. One friend in Bombay called upon the Government to suppress us, but whether it had enough of that business on hand at the time or, whether the question of jurisdiction came up we do not know, but we escaped martyrdom. We are hopeful that this is an indication that imprisonment as a department of logic is becoming unpopular. It certainly is not successful in closing people's mouths.

To those who favored us with exchanges we return our thanks and wish them all success. Before writing our final work we wish to call the attention of all our readers to the notice of the forthcoming Review among the notes.

We are very anxious to make it a means of great usefulness not only to Baptist Missions in Asia, but to others as well. As Baptists we profess to hold principles which if adopted would bless not only individuals, but also communities and nations.

Take the Baptist Missionary Review and read what we have to say.

*The Editor.*
The Madras Railway has made the following concession to delegates to the Conference at Nellore:

1st Class at 2nd Class fare.

2nd Class at \( \frac{1}{2} \) 2nd Class fare provided not less than 4 travel at the same time, on the same train and between the same stations.

It is expected that similar concessions will be made by the South India Railway and Southern Maharatta Railway.

Parties wishing to secure the above concessions should communicate with me.

D. DOWINE.

THE HYPERCRITICISM AND FOREIGN MISSIONS.

By Rev. Geo. L. Mason.

True higher criticism, the cautious, thorough, God-fearing study of the origins of the Bible, has its rightful claim to recognition. But there is a hypercriticism calling itself Christian, whose logical outcome is Pantheism. I have read some of its writings, a popular English work in particular, with equal mental zest and spiritual ague. The critics assume or insist that we may see truth only at a new angle of vision, regarding the Bible only as literature. The stories of the Old Testament are prehistorical. They are old legends, common to all races, afterwards purified and modified by the Jews to teach morals. In the eighteenth century Astruce and his followers, and in our own time the German neologists and their followers, certain brilliant British writers, have taught that the use of different terms for the deity, along with other internal reasons, make it certain that Moses was not the author of the Pentateuch, but only of certain parts, perhaps.

It follows, then, that Jesus did not have an infallible knowledge of the Old Testament, whence it came, and what it is. He must be regarded merely as the most gifted spiritual teacher of all ages, a bold reformer of religion, not a student of history or criticism. Hence, if Jesus was not infallible, his autocratic claims to rule the consciences of all, and his terrible warnings of danger to the impenitent, must be toned down. For these warnings are based
on the assumption, or statement, that the flood, the burning of Sodom, the miracles in the wilderness, the swallowing of Jonah, and so on, were actual occurrences. But now that the microscope on the manuscript reveals that these stories are prehistoric myths, with more or less basis of fact, which have been "purified" by pious Jews for ecclesiastical purposes, then surely our work of foreign missions may be greatly simplified, or even neglected without sin. For, if Jesus did not know and teach the truth as to the origin and nature of the Scriptures, we may safely take the Great Commission as a rhetorical flourish. It is not a supreme command. It is only good advice.

If we choose to follow his advice and do mission work, there opens out this royal road to success: The heathen—I beg pardon, the non-Christian peoples—have their poetic folklore, their semihistoric heroes whose prodigious feats or crafty amours are sung by minstrels and acted on the stage. The people already know them. Let us tack on a moral and adapt them to Christian ends. We need not disturb popular belief in them as facts, any more than Jesus disturbed the faith of the Jews in their ancient miracles. It would be a big saving of time and bother not to have to teach foreign legends.

If any one doubt that missionaries have the skill to purify Indian and Chinese stories for moral ends, it may be said that even among foreign missionaries there is now and then a stray genius, and that the average missionary too has access to the recorded experience of the ages, and, with the aid of modern science, cannot be very far inferior to those unknown Old Testament writers, who were pious men indeed, but without university culture, and ignorant of critical methods, and who succeeded fairly well in recasting popular myths and labelling them "thus saith Jehovah," in order to cajole or frighten people into being good.

To the Buddhist we may say: This worship of one God, which we very respectfully request you some time to consider, had its origin in prehistoric times. In our sacred books, it is true, there are some things, the same as in yours, which cannot stand in the "fierce light" of the nineteenth century. But then there is a grand moral aim in them; and we think that the teachings of Jesus, more even than the rules of Buddha, will help to develop that ideal religion toward which we are all striving. Our Scriptures contain very
vivid and intense language with regard to the gods and worship of the ethnic religions, but we beg you to remember the barbarous age in which the books were written. With what was partisan and narrow in Jewish conceptions we, of course, have no sympathy. We recognize the good in your religion, Gautama was inspired, no doubt. But Jesus was more inspired. In fact he claimed to be infallible. And, making due allowance for pictorial statements, a modern expert may grant his claim—except, of course, in matters of prediction, and also in those matters in which Jesus did not claim to be a scholarly investigator, namely, Old Testament history and criticism.

Such would be at least a conciliatory way of introducing the gospel. If the pundits and literary men object to the historic Christ, we can say that an "essential Christ" will answer all practical purposes. And they may define that term as they will. For we shall teach them to study the Bible, and that the Bible is not the word of God, but contains in spots one of the revelations of God. The location of the inspired spots will be known by their "Christian consciousness." Thus we shall become all things to all men, and by all means save some—from narrowness.

Let the home Churches be stirred up now in behalf of millions of Brahmans, Buddhists, Shintoists and demon worshippers perishing for lack of knowledge that Biblical monotheism rests on a vague basis, unhistoric, uncritical, mythical, the same as that on which polytheism stands. Tell the mission bands to look for great results, since the broad and "more rational" view of heathenism gives us a common standing ground and great advantage in proving that Christianity is really somewhat better than other religions. So much has been said about the sins and sorrows, vices and poverty of idol worshippers, that many respectable people of refined tastes do not attend the missionary meetings. Seek to draw such people with something fresh and intellectual. Tell them how the degraded nations through a slow process of evolution are being uplifted, or are being uplifted, by means of European culture, American science, and Western commerce (no reference here to rum, opium, firearms and English infidel literature); and that they also need a few better religious ideas, those ideas which reached a high development among the Jews because the Jews had "a genius for religion," not necessarily because "Holy men spoke of old moved by the Holy Ghost."
Foreign missionaries need to be abreast of the times. The character of our work will depend largely on the view we take of the Scriptures. Allowing some margin for individual liberty of conscience, we must in the main teach that the Scriptures and their contents are what they are supposed to be by the Churches which send us to the front. So we appeal to you, fathers and brothers in Israel. Do not throw all the responsibility of research and decision on us. Some missionaries are too old, others are too busy saving men with the "traditional" views, others are too rusty in German to keep promptly informed on all the theories advanced. So please write through the press and tell us which of several courses to adopt in preaching. Shall it be—

a. The one outlined above, the adaptation of the rich mass of folklore and legends we find in pagan lands, as being equally true with and far more easily grasped by the natives than those of the Bible—the missionaries, of course, hitching on the Christian moral?

Or shall we try—

b. The teaching of Biblical stories in Biblical language, not as scientific or historical, but with a mental reservation, accommodating our speech to uncritical hearers, as, for instance, they say Jesus did in regard to the existence of demons and in speaking of the miracles in the Old Testament?

Or must we accept as true and—

c. Teach the natives—for many of them are quite bright enough to take it in—what has been taught or suggested by Celsius, first, and then by Voltaire, Paine and Ingersol, as to the Bible? We want them to be broad and cultured. Have they not a right to know about the great discovery published in 1573 by Astruc, in France, that the use of different divine names in Genesis overthrew the traditional view that Moses wrote Genesis—a theory which the Schaff-Herzog encyclopædia says has been "epoch making in the study of the Pentateuch." Must our converts be left in ignorance of the Elohist and the Jehovist and the Deuteronomist and the copyist and all the other ists and the redactor and the priestly writer who has made us this crazy quilt Pentateuch—beg pardon, Hexateuch—a Mosaic in appearance, and perhaps, so to speak, to a degree "essentially" Mosaic in origin? Shall our native preachers be sent out to convince idolaters by means of the Scriptures, supposing they are quoting from Moses, when it may be "J"
or "E" or "P" or "JEB" or "PEJ" "D" or "JED," or even "Q"?

These symbols can be translated and those of other Old Testament books, including, of course, the Proter-o-Isaiah and the Deutero-Isaiah, thus widening the native Christians' vocabulary and broadening their culture. Then we pass on to what is likely yet to be discovered about Matthew (a) and Matthew (b) and Matthew (a b) and Mark (x) and Mark (xx) who wrote the last twelve verses of his gospel, and Luke, the physician, and the pseudo Luke, who assumed the former's name, and John (1) the Boanerges, who wanted to call down fire to burn folks, and whom the expert criticism of to-morrow will be wholly unable to identify with John (2) the loving disciple, and another John (3) who in a morbid state of mind while in exile wrote the curious, not to say fantastic Apocalypse.

Or, does some one suggest that there is possible another alternative:

1. Retain simple faith in God and go on preaching the word and studying it, believing in the plenary verbal inspiration of the Holy Spirit, through men, of the original Scriptures, allowing a small margin of uncertainty from errors of copyists, accepting expert testimony such as that of Paul to his own writings, that he spoke "not in words taught by human wisdom, but in those [words] taught by the spirit," and preaching the old-fashioned gospel of Paul, Luther, Bunyan and Spurgeon? Yes, that sounds well, but how dare we do it, when young men just out of the seminary tell us, with a smile of pity, to go to, now, for all the great Hebrew scholars reject all "traditional" views and that only specialists with a microscope can tell what the Bible is? No reader of Hebrew and Greek at sight, even though he be a man of long experience and careful scholarship, is anything but an old fogy, unless he trembles in the presence of hypercriticism and has swallowed one or more of its theories. And no one may hope to be called an "expert" unless within the last ten or twenty years he has spent at least three months in some close lecture room of a German university, trying his best to note down some of the rapid sentences of Dr. Dagesch Lene, or some other savant, with brains saturated in smoke and beer, and who does not profess or desire to be an obedient disciple of Jesus, and is therefore "unbiased and most likely to know and teach the truth about the Bible!"

Huchow, Eastern China, 1394.
Mrs. Nutter had just returned from making a call at the farther end of her street. She seldom got so far, but the beauty of the day had tempted her out, so now she rather wearily removed her wrappings and sat down to rest.

A member of the family where she had called had politely asked her to make one of a club of subscribers to a bright little paper called The Home Mission Echo. As Mrs. Nutter was a member of the church represented by the paper, the request was altogether reasonable and proper, but it was met by a prompt and decided no.

"I am not interested in missions," said Mrs. Nutter. "There's a pile of foreign missionary papers on my closet shelf now that I've never read and probably never shall. I don't know what I took 'em for I'm sure."

The petitioner had remarked very earnestly: "That is just the reason of your lack of interest, Mrs. Nutter. If you would only read you couldn't help being interested."

There were whole volumes of expostulation in the speaker's eyes which Mrs. Nutter was not too obtuse to see, but was not moved to reconsider her decision. Nevertheless, she could not quite rid herself of the remembrance, and conscience, which had become callous on the subject, stirred uneasily. Some papers had been scattered about during her absence, and as she laid them carefully away in the hall closet, she suddenly recalled a remark overheard on the street not long before that, "there was enough discarded literature in well-to-do families in town to provide a hundred poor people with reading for the entire winter."

Sitting there in her easy chair, Mrs. Nutter presently seemed to hear strange sounds from her closet off the hall.

"Discarded literature! I never thought I should come to be so classed," snapped a paper devoted to agriculture. "I was made to be useful, I am crammed full of practical ideas which would bless the world if read and carried out, and here I'm doomed to lie in a dark closet with the life nearly pressed out of me."

"It is too dreadful," chorused a large pile of funny papers. "Oh, the ribs we might be tickling if we only had a chance! I should think Mr. Nutter might remember how we entertained him when he was confined to the house that week, and send us out to cheer up some poor gloomy soul."
"And our beautiful pictures!" groaned another pile. "That little invalid over the way would be so happy to have us. We would fly out of this if we could. Can't we do anything to help ourselves?"

Here an enormous pile of religious papers—Mrs. Nutter thought "it didn't look well" not to take one such paper in the house—nearly lurched off the shelf in righteous indignation. They fairly startled their neighbors by the vigorous wish that they "might spontaneously combust, or something; it would be better to be utterly destroyed than to lie here forever idle," said they.

But it was left to the small and unassuming missionary sheets to sting Mrs. Nutter to a keen sense of her short-comings.

Said they in low, clear tones while all the others kept silence to listen:

"We are plain witnesses to her indifference to the coming of the kingdom. Not to be interested in and work for missions is to ignore one of our Lord's plainest commands. If she would but heed us! We are full of information and pleas for help from across the seas. Our urgent voice echoes from Maine to California. Christians need missions as much as missions need them and their money. Their heaven-born sympathies and charity will shrivel away if not exercised. They mock the Lord when they pray 'Thy kingdom come,' and then do absolutely nothing to help it come. Service is the key-note to happiness, and is love's opportunity always. Oh! how is she going to sing the song of the redeemed if she has only sought to save her own poor little soul!"

"She can't! she can't!" burst forth every publication in the closet, moved to utterance by the little paper's touching remarks. Crash! clatter-bang!

"Of course I cannot!" shrieked Mrs. Nutter, suddenly awaking to find herself standing with clasped hands in the middle of her sitting-room, while her husband was hastening to put a reassuring arm about her.

"Why Julia! Were you asleep and dreaming?" said he.

"As I opened the outside door I heard a tremendous crash. Was that what woke you?" he hurriedly asked.

"I suppose so," said Mrs. Nutter confusedly. "The noise was in the hall closet, or I think it was," she hastened to add, noticing her husband's look of astonishment.
They went up the stairs together to investigate; and, sure enough, when they opened the door a small avalanche of books and papers fell out into the hall. The braces of a shelf had given away, and the shelf falling had carried two more with it.

"My shutting the outer door so heavily was undoubtedly the one touch needed to send it down," said Mr. Nutter.

"But what on earth have you hoarded up all these papers for, Julia?" he queried. "If they weren't all tied up so neatly you would have a pretty job to sort them out. A regular revolt of reading matter, I declare," he said laughingly.

"It shan't happen again," said Mrs. Nutter, with quite uncalled for decision.

"Of course not," promptly replied her husband looking at her somewhat curiously, as he started off after hammer and nails.

If Mr. Nutter had chanced to look into the hall closet a month later, he would have been considerably surprised to have seen mostly empty shelves. The Y. M. C. A. rooms, the lonely quarters of the Life Saving Crew, and the homes of several poor families received most welcome accessions of suitable literature about that time. The little invalid was made too happy for words by a great bundle of picture papers; and a package of religious papers, carefully selected, were carried to some dear old ladies who had a mania for scrap-books. These papers, rich in the best thought of the times, were soon converted into neat volumes to be read and loaned as long as they held together.

The missionary papers were piled on a stand in Mrs. Nutter's own room. "I cannot give these away until I've read them myself," she said softly.

But no sooner had she read them than the young friend at the farther end of the street was made glad by a note from Mrs. Nutter, saying she now wished to subscribe for the Echo.

Before many weeks had passed, the missionary societies had a new member; and one day this new member got courage to make a few remarks. Said she, "To much cannot be said in favor of systematic giving and collecting, in mission work; but I want to emphasize another thought, systematic reading, also.

"We simply cannot feel interested in what we know nothing about. Faithful and regular reading will surely awaken our interest and move our hearts to action; it cannot be otherwise, if there is a spark of love left in the heart for the Master. It is my profound conviction and experience that missionary literature is the right kind of kindling to apply to that spark."—Home Mission Echo.
As the above lessons seem so excellent, and as so many of the Missionaries have asked for copies of them, I ordered a few sets of each course, and will be glad to supply those who wish them. These books will be here about December 1st. Our new lady Missionary—Miss Clark—is bringing them. There are three courses and three grades as follows:

1st Course.
(a) The Gospel History of Jesus Christ. (1) Progressive grade.
(b) A year with Jesus—Children’s grade.

2nd Course.
(b) Old Testament Stories—Child’s grade.

3rd Course.
(a) Historical course on the Apostolic Church—Progressive and Intermediate.
(b) A year with the Apostles—Child’s grade.

Each course contains four quarterlies and twelve Teachers’ Manuals. I cannot speak too highly of these lessons. They are simply grand. The Manuals are invaluable. They contain extracts from various authors upon the passages of Scriptures included in the lessons. The Editor of this Manual, Professor W. A. Stevens of Rochester (He is also Editor of the lessons as well), has read all that is to be read in the different Lives of Christ, Commentaries, etc., and gives us the choicest selection from the best authors. There are also hints as to the best method of teaching the lessons.

Those who desire these books will please let me know.

Pabmakimidé, W. V. HIGGINS.
15th November 1894.

OBITUARY.

Died—at Palmur, Deccan, India, at 5 p.m., Nov. 16, 1894.
Mrs. Leoni Chute Scott, aged 35 years, 2 months, 8 days.

Mrs. Scott was a daughter of Edmund Chute, Esq., who for fifty years has served as a Deacon in the Old Home Church at Strathroy, Ontario, Canada, and she will there be remembered as Miss Leoni Chute. Miss Chute came to Palmur seven years ago to assist her brother in mission work. In eight months she acquired the language so far as to take up active village work with a Bible woman, and her zeal has ever surpassed her strength.
The "Baby Organ" brought from home has been her constant companion as she toured with her brother over the rocky hills and through wild jungles, and has always accompanied her voice in singing the Glad Tidings in hundreds of villages. While in the station a service in chapel was scarce heard of without "Missama" and she was ever busy with caring for the large school in her charge, when not on tour.

Miss Chute was married to Mr. W. G. Scott in November last, since which event her activity has been lessened by ill-health, although she has toured four months with her husband during the year. When a little child Mrs. Scott suffered from symptoms of convulsions and since coming to India her head has troubled her much, but she anticipated no danger until the morning of the 14th instant she was seized with convulsions which compelled a premature delivery. This was followed by a second attack within three hours, from which the mother never regained consciousness—she neither saw her baby boy nor knew that he never drew breath.

The operation was performed with great skill by Dr. J. S. Timpany of Secunderabad, assisted by Dr. Clara Graham—Mr. Chute's Assistant, and the best of medical care was had, but, although her body recovered and every organ was properly acting, her brain was unable to recover from that last shock, and she died after 62 hours of most heart-rending suffering.

She was buried from the chapel at 10 a. m., November 17th, with full English burial service conducted by W. E. Hopkins—of Bolarum. Remarks were made in Telugu by preacher Ambrose and a sorrowful company of devoted Christians followed her remains to the grave. The sad news quickly reached most remote points of the field and villagers are daily coming to the station to see if it be really true that their beloved "Missama" is dead, and to rehearse her works of love.

Let us bear these—with the sorrowing ones of the broken home circle, before Him who alone can say: "Blessed are they that mourn; for they shall be comforted." Mr. Scott may be addressed for the present at Bankfoot, Perthshire, Scotland.—N. B.

Rev. George H. Barrow of Narsapatnam, of the Canadian Baptist Mission, entered into eternal rest at Cocanada Sunday night the 18th November 1894, after three weeks' illness from bilious remittent fever aggravated at the close by a carbuncle which proved fatal. His remains were followed to their last resting place between the graves of Timpany and Currie by a large company of Native Christians and friends from the English Baptist congregation, and there consigned to the earth at sunset on Monday.
We are extremely sorry to see by the Madras Mail of the 22nd November that the abovenamed gentleman has returned to his family and their religion. We have no words of abuse for such as he. The Lord Jesus whom he professed to love, loves him still and will receive him again should he repent of his denial of Him, as He received penitent Peter. We would affectionately commend the words of the Lord to all who may be contemplating such a step, before finally deciding. They are to be found in the 14th Chapter of Luke 25—33 verse—and Matt. 10 : 36—39.

We are greatly grieved for this man. We cannot think that he was heartless or insincere, but fear he had not calculated the cost; did not realize the strength of family ties or his own weakness, and did not call upon his Lord in the time of trouble. If he ever admired or loved the Lord Jesus whom he has now denied then no one need envy him the sense of humiliation and shame which will follow him till he repents.

May the Lord be gracious to him and speedily restore him.

Our Missionary year is drawing to a close. And while reviewing it our hearts are both glad and sad. The Lord has shone upon us and He has also hidden His face from us—He has done both in love. We have had no wonderful ingatherings, but we trust and believe that much good work has been done in building up the Christians in their most holy faith. In the South we have welcomed to our midst Dr. Gould who came early in the year, Mrs. Dr. Clough who has returned to Ongole, her old field of work to assume new responsibilities, and enter upon an enlarged sphere of usefulness. We pray for her and the Nestor of the Telugu Mission great blessing. Miss Darmstadt and Miss Ellis are later but no less welcome arrivals. In the North Miss Hatch is eagerly expected to return within the year bringing within her a fellow-worker Miss McLeod. Both of these are old friends whom we heartily welcome to work for the Master. For the health and grace given to all those who have
been able to work through the year we thank our Heavenly Father, Rev. Mr. Corey and wife and a young lady also reinforce our Maritime Province Brethren. Three families left us on furlough to the Home-land, Brethren Maplesden, Garside and Stillwell. We are looking for their return. Three peculiarly sad cases we have to chronicle. Those who, young, ardent, hopeful and efficient have had to turn their faces homeward with little or no prospect of a return. Brethren Hadley, McKay and Shaw with their families will be long and lovingly remembered by many in our Mission. Our sick list is longer than usual. Without mentioning again those who have had to return home, quite a member have been ill. Dr. Williams met with a very serious accident while on vacation in Ooty, which laid him up for weeks, and seriously threatened his general health. We are glad to hear that he is able to resume his work at the Seminary and is improving. Breth. Owen and Dudley had serious attacks of Typhoid fever and Mr. and Mrs. Laflamme and Mrs. McLeod have been seriously indisposed. Bro. Thomssen of Kurnool returns to America after two terms of service in India, with little hope of returning. He has made a heroic attempt to serve the Lord here, but it could not be. We hope the Lord has many years of usefulness for himself and family in America.

The Lord has called three to himself. Three to whom we are fully assured He has said. Well done! Our dear Bro. Burditt’s life and work we referred to at the time, and we hope to have Obituary Notices of Mrs. Scott and Bro. Barrow for this number of the Star. Mrs. Scott was a sister of Revs. E. Chute of Palmur, Deccan, and J. E. Chute of Cocanada, and had been in the country about 7 years. She was an earnest hardworking Missionary, making long and extensive tours in the jungle with her brother, being in camp as much as three months at a time. About one year ago she was married to Mr. Scott. Bro. Barrow’s life of service was short, but very blessed. He entered upon his work in a hearty and earnest spirit which soon won him the confidence and respect of the people. His cheery disposition attracted them. Quite a number of the caste people were led to Christ through him.

Taking the Telugu Missions together we lose 13 and gain 9, making a net loss of 4.

May the Lord graciously strengthen that which remains.
The National Congress and Hindu Students.

If it was our business to give advice in this matter we would say:

1. To the students—Think more, read more and talk less. Your views are necessarily narrow, crude and impracticable. Get your fathers, mothers, sisters and brothers and relatives, to practise your reforms in their homes and then there will be some chance of getting them crystalized into law. It is absurd to suppose that England is going to give self-government to a country whose fathers and brothers marry their daughters and sisters of 3 to 8 years of age to old men of 60 to 75 years of age and retain widows of such tender age in perpetual widowhood. We heard a Foreign Mission Secretary once say to some new Missionaries. "Brethren keep your eyes and ears open and your mouths shut till you have learned something of the language and the people to whom you go." So could we say to the young men of India till they have assumed more of the responsibilities of life than is compatible with student life.

2. To the Indian public we would say. Do not get hysterical, neither too critical. Steam is not dangerous unless you attempt to confine it, and gas is seldom dangerous when given plenty of room. The treason which is proclaimed upon the house top seldom amounts to much. The Indian body politic is beginning to ferment, the leaven of Gospel truth and scientific truth is at work and unpleasant things must be looked for. Let righteousness and judgment be the foundations of our Government and we need not fear the result. These ebullitions of feeling malodorous, though they at times may be are inseparable from the revolution which is going on.

A Significant Morsel.

A full report of the meeting to welcome the Bombay ex-prisoners in London will be found on pages 3 and 4—Mr. Robert Scott (of Messrs. Morgan and Scott) in the course of his speech dealt with the discrepancies in medical testimony on the Opium Question. He produced the following suggestive comparison:

Rudiments of Sanitation for Indian Schools." The following paragraph from page 130 of this work, has been carefully copied from the volume in the library of the Secretary of State for India, at the India Office, Whitehall:

*Effects of Opium.*—"The practice of opium-eating prevails very generally in India. Opium acts directly upon the nervous system, a small dose relieving pain, a large one causing sleep. Small doses for the time stimulate the mental faculties; following this there is a reaction which brings on much depression, both bodily and mental, to relieve which the opium-eater takes some more of the drug. The quantity taken to stimulate the brain and system generally, must be gradually increased to produce the former pleasant sensations. The seductive influence of the drug leads the victim on, by slow degrees, until he finds that he cannot do without it. At this stage it requires the most fixed resolution to shun it. In trying to break the habit of opium-eating, the unfortunate user of the drug goes through severe agony, the craving for opium being more lasting and terrible than that for any other stimulant. Yet this is worth going through, for to continue in this dreadful habit means to wreck the mental and physical abilities as long as life lasts. By it the functions of all the organs of the body appear to be interfered with. Digestion is weakened, appetite becomes less, the food is not relished, the muscles of the body waste, the skin dries and shrivels, the activity of the nervous centres is lessened, and the wretched being becomes prematurely old."

"We would urge all in the strongest terms never to begin the habit of opium-eating. No person can be too careful in the use of any preparation of opium: no habit is so easily acquired nor so hard to give up as that of opium-eating or smoking. Never use any form of opium unless it is prescribed by a doctor."

Three months after the Royal Commission, Surgeon-Captain Patrick Hehir writes an article in the "Indian Medical Gazette" (Calcutta, May, 1891; pp. 159 to 175). The title of the article runs as follows: "The Opium Question. By Surgeon-Captain Patrick Hehir, M. D., F.R.S.E., F.R.C.S.E., D.P.H., (Camb.,) Lecturer on Medicine and Pathology, Hyderabad Medical School."

The following paragraphs are extracted:

"I have been twenty years in India, during which time I have
filled a number of offices, and have had many opportunities of seeing opium used under almost every conceivable circumstance." (p. 169).

"We can emphatically state that opium, under no circumstances, produces disease of any kind, and that instead of shortening, it increases the length of life, and that instead of increasing, it decreases the mortality of its consumers." (p. 171).

"Physical degeneracy and moral debasement are conditions foreign to the opium-eater—when seeking examples of these states in the human being, the abuser of alcohol, the corpulent glutton and other classes may be investigated with more success than the opium-eating class. The opium habit has now passed through many generations, but it has failed to produce any modification in the physique and physical power or in the activity of mind or moral tone of those who have indulged in this harmless agent." (p. 171.)

"Opium is by far the most powerful stimulant to the cerebral centres of ideation, will, and memory we possess if we except cocaine, but its effects in this respect are much more lasting than those of cocaine."

"In speaking of mental excitement, we mean that form of stimulation which may be made use of in conducting severe mental toil, in dealing with difficult questions, writing on abstruse subjects, and so on; and in this respect opium does good without ulterior harm." (p. 171).

"The opium-eater is, as a rule, an active energetic being, capable of going through any amount of physical or mental labour, and in a competition, whether it be physical or mental, would defeat his non-opium-eating confére." (p. 171).—Bombay Guardian.

Mission News.

Extracts from letters.

Brother Davis writes under date of Nov. 16th. "Nine more were baptized in Cocanada last week. This makes 28 since last January. Nine of that number were School Girls, the others are out of heathenism." * * * * * Mrs. Davis and I have started Dhobie work in the Seminary of Samalkot, and the boys are learning to do good work. Mrs. Davis has also been teaching tailoring and the boys are learning to cut their own coats and to work button holes, &c.
Bro. Brown writes:—"The work in this region is very hopeful, while here about 20 were baptized at a large village near. Devanandam is preaching in the region and a large number are near the Kingdom. Till last year almost nothing was being done here. I came to see the place and spent about a week preaching in the surrounding villages. I visited a large village (where the 20 odd were baptized) with Samuel the Munsiff. That morning the Spirit laid hold of a father and son, and they came afterwards to our Telugu Association at Gunanapudi in February last and were baptized by Peter with a large number of others. They seemed very earnest and Peter became deeply interested in them. After a while Devanandam was sent, and the result is that a large number in a number of villages including Gudiveda are deeply interested. Bro. C. is full of joy over the work, not only here but all over his field; for a large number are awaiting baptism. He will have the largest ingathering, that has been had for many years."

AKIDU.—I have had the pleasure of baptizing or seeing others baptize no less than forty persons within the last few weeks. These baptisms have taken place on different parts of the field, and there are still many who are waiting to confess Christ in this ordinance.

JOHN CRAIG.

HANAMAKONDA.—Have returned from a short tour of a few days. Went to a village some 20 miles distant and baptized seven souls where sixteen candidates were baptized on October 24th, 1893. Organized a Church there which a preacher whom I placed in the village some months ago will care for.

W. H. BEEBY.

KANIGIRI.—The last quarterly was by far the best I have had. The Bible talks given by Bro. Boggess were much appreciated by the workers and they requested more along the same line. For next quarterly we will take up the "Life of Paul." I was much pleased with the manner in which the church business was transacted.

The new rules for teachers have made quite a stir in our camp. I expect about 75 of my teachers to try the Primary Examination,
THE LONE STAR.

to be held in Kanigiri next Feb. No doubt there will be a number of "unfortunates," still I think a good many will pass. It seems to me imperative that Primary Schools be established and well maintained in every village. I notice in my touring that where there is a teacher the people are doing fairly well, but where there is no teacher their state is deplorable.

I am labouring under great difficulties in not having a church building. After spending Rs. 25 in putting up a pandal around my large tent to accommodate the people, it was rendered useless by the rains and then I had about 200 persons on my hands for three days and no house for them. The verandahs were crowded and it was most difficult to hold meetings. We have a subscription list open to which any are allowed to subscribe. Sums from one pie to Rs. 1,000 will be thankfully received.

Just a word about that case of persecution. As you know, after the Tahsildar heard it, he reported to the Joint-Magistrate at Ongole who referred it to the Sheistadar of Kanigiri for hearing and judgment. It was dismissed. Copies of the Judgment have been received and an appeal will be made to the District Magistrate at Nellore. We are deeply grateful to Bro. Heinrichs, to the Kavali church, and to the Udyagiri church, for their substantial expressions of interest in this case and also for the kind words from many others.

GEO. H. BROCK.

November 1894.

TUNI.—We have just returned from a somewhat extensive tour over the Tuni field and rejoice in the baptism of eight converts and in other interesting features of the work. Three of the candidates baptized were from the Tuni Girls' Boarding School. All the candidates professed to having found Christ months ago.

J. A. K. W.

PEDDAPURAM.—We baptized five believers here on a recent Sunday. This year so far fifty-six in all have been baptized. We are thankful, I hope, and desire to give God the glory.

It may be of interest to say that the case in which the new converts at Srirangapatam were mobbed for refusing to take part in an idolatrous feast has been vigorously followed up, but the
decision of the District Magistrate on appeal from the Second Class Magistrate who threw out the case on the first hearing, has not yet been rendered. I fear this case will fall through although we have spent Rs. 175 on it and worked diligently and travelled much. The failure may be attributed to official prejudice to Native Christians and the remissness of half-hearted pleaders. My Christians were not favored (?) as were Bro. Brock's for they stood trembling outside the door of the Court-room, while the Magistrate, of course, howled at them from the inside. Nevertheless the evidence of these converts included a preaching of the Gospel such as Magistrate and Court will not soon forget I hope. Theirs was a wonderful testimony—wonderful in its simple yet effective impeachment of idolatry and commendation of the Gospel of our Lord Jesus Christ. Their testimony was worth many times 175 rupees.

The Magistrate says that after dismissing the case he privately told the accused that they "must behave themselves in future," which reminds me of the verdict of a certain jury—"not guilty, but we recommend him not to do it again."

We are willing that the final issue should rest in the Lord's hands. By His help we have gained many more cases than we have lost, and He knows best what most furthers the interests of His Kingdom.

My thanks are due to Sister Priest for three, and to Brethren Chute and Craig for five rupees each.

27th October 1894.

P. S.—No National Congress please, while the law courts presided over by native Officials treat any class of Her Majesty's subjects as the Pariah, especially the Christian of Pariah antecedents, is treated as he is at present.

J. A. K. W.

VUTYURU.—The work on this field continues to be blessed although in some places the soil seems very hard and unfruitful. During the past quarter 35 have been baptized. Some attention has been paid to developing a deeper interest in self-support and considerable response has been made to our appeals. In three villages the Christians are practically supporting their own teacher. In another large village the Christians are contemplating the
same step. A new outpost in a new and very needy section of the field is being opened up. Quite a good work has been begun there chiefly through the faithful seed sowing of one of our Native Christians.

Our new Boys' Boarding School in the compound is prospering nicely. We began with 13 boarders. The number will be increased as time goes on. These boys together with several from the village form the nucleus of a fine station school.

J. G. BROWN.

The wedding of Rev. J. S. Hankins and Miss Sophie Ellis, which took place in Madras, Tuesday, 27th November 1894, was a very interesting and enjoyable affair.

The ceremony was performed in the Baptist Chapel, Vepery, at three p.m. by the Rev. John Dussman and was followed by a quiet little reception in the pleasant home of our lady missionaries at 133, Trivatnr High Road, Tondiarpetta. Only the missionaries in Madras and a few of their friends were present.

After the reception Mr. and Mrs. Hankins left on the six p.m. train for their own station in Atmakur, Nellore District, amid a shower of rice and many good wishes for their future happiness and prosperity.

A. D.
### MISSION DIRECTORY

**American Baptist Missionary Union**

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<tr>
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<td>&quot; R. Maplesden and Wife</td>
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<td>&quot; C. R. Marsh</td>
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<td>&quot; J. McLaurin, D. D., and Wife</td>
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<td>Miss H. D. Newcomb</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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<tr>
<td>Rev. W. Powell and Wife</td>
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*Note: The table contains the names of missionaries along with their locations in various places in India.*
Foreign Mission Board of the Baptist Convention of Ontario and Quebec.

Miss A. E. Baskerville ... Cocanada.
" J. E. Chute Cocanada.
" John Craig B.A., and Wife Akidu.
Miss E. A. Folsom...
Rev. H. P. Lefanmore and Wife Yelamanchili.
Miss K. S. McLaurin Tuni.
" Anna Murray, Vuyyuru.
" H. Priest Cocanada.
Rev. A. A. McLeod and Wife Ramachendrapuri.
Miss Martha Rogers Tuni.
" S. A. Simpson Cocanada.
Rev. E. G. Smith, M. D., and Wife Akidu.
Miss F. M. Stovel Peddapuram.
Rev. J. A. K. Walker and Wife

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 ... Bimlipatam.
Miss Kate McNeill Vizianagram.
Miss H. H. Wright Chicacole.

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