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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Our Opening Word.

AS the Olive Branch is an emblem of peace, and the Gospel is the Gospel of Peace—this title has been given to our little monthly. Its object is to give information respecting our Mission, and to stimulate and encourage its supporters. We shall seek to make it attractive both to our adult friends, and also to the children—a Missionary Messenger to the Church, the School and the Family Circle. Diversifying its contents with brief pithy papers, missionary anecdotes, poetry, &c.,—our primary aim will be to answer the oft-repeated question—"What are our Missionaries doing?" The monthly reports sent by our excellent brethren are often so full of interest, that it has long been felt that the mere outline presented in the Annual Report of the Mission is wholly inadequate to convey a just idea of the widening sphere and proportionate claims of the Mission.

We therefore hope that, month by month, the OLIVE BRANCH will be a messenger of peace and love, and that the Scripture truth will again and again be verified: "As cold waters to a thirsty soul, so is good news from a far country."

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Introduction.

THE life of a Christian, it has been said, is the best picture of the life of Christ. Above all others, Paul could say, "*For to me to live is Christ.*" He walked in habitual fellowship with his Lord, and his onward course was one continued reflection of His glory; the path of this just man was like the shining light, shining more and more unto the perfect day. Life with him was real and earnest; and in this Christian life we have "the highest style of man." He lived a noble life; and as we look upon the "foot-prints on the sands of time" he has left behind him, may we learn to praise the grace that made him what he was, and in the strength of the same grace learn, if not to emulate his deeds, yet to follow him, even as he followed Christ.

"Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for let them be our story,
We but remembered by what we have done."

Chapter I.—Saul's Childhood.

In Tarsus, a city in Cicilia, Saul first saw the light. Fancy tries to picture the scene of his childhood; how we should like to know a little about his father, and his mother; why does Paul never refer to them? Perhaps his mother died early, leaving him to the care of his sister, whose son we shall find was the means of his deliverance in Jerusalem. When Saul was a boy, there was a boy in Judæa, and a boy in Nazareth; and how inseparably their lives were destined to be linked together. John was born to be the forerunner of the Messiah; and after the Messiah had finished His work, and was gone back to heaven, Saul was being prepared to take it up, in all the vigour of early manhood. How beautiful it is to connect together the links of divine providence, and watch the working out of wisdom's wonderful plan! O Jesus, Master! give us eyes to see, and hearts to feel, and willing hands to do Thy work.

Idolaters reasoned with.

MR. WALTER DOLL relates an interesting conversation he had with some heathen men at Christianpettah, about their idols, which are made of clay, stone, and wood; the work of their own hands. He read a piece of poetry to them, which translated into English, runs thus:—

If grass be a god, then why does a bull eat it?
If a bull be a god, then why does a Pulieyan (or out-caste) eat it?
If cow-dung be a god, how does fire consume it to ashes?
If fire be a god, how does the rain quench it?
If rain be a god, why do people wash themselves in it?

If people would think over it prayerfully, they would be convinced that the one living and true God created all things, and would worship Him alone.

I have often, accompanied by Aseervathum, spoken to these benighted heathen (poor creatures,) and quoted poetry such as the following, which, I am sure, will be found interesting to our readers:—

A kite that steals chickens, &c., is worshipped as the god Karoodan.
A dog that barks, is worshipped as the god Vieravaswamy.
A monkey is worshipped as the god of Anoomiar.
A pig, a fish, a tortoise, are the incarnations of Vishnu.
A snake is called the god Nagaswamy.
An elephant is called the god Vikkinasooran.
A peacock, a swan, a crow, and a parrot, are esteemed as sacred riding animals of the gods.

Persecution of our Missionaries.

OUR Christians at Elliarapunnie have recently been persecuted, and our preacher-teacher Murryan ill-treated by the Shannars, (or toddy drawers.) Our Missionary has been there, and talked to the people of their wicked conduct, with favourable results. Murryan, however, deemed it necessary to prosecute his opponents, who had to pay fifteen rupees damages. They have endeavoured to "boycott" (to use an Irish phrase) the poor Christians, by preventing the tradesmen of the district from selling them provisions, and have sought to prevent them from attending the services at the chapel.

Murryan further says: "They threatened to burn my house and our chapel at night. Three men hid themselves in a cotton-field behind my house. When a number of us gave the alarm, they ran away from their place of concealment."

Mr. Doll, Jun., remarks, "This is just the character of the

heathen here, notwithstanding this compromise. The Lord has and can alone graciously preserve our people and our chapel."

The heathen Naickers (or landlords,) at Mallaputhur have been opposing and persecuting our Christians there, and have dared to pull down the walls of our chapel, after much labour, time, and money had been expended on them, and the roof was just about to be put on.

The matter has been represented by our Missionary to the Collector and Magistrate of the district, and he intends to see him personally.*

Christmas Treats.

FOR several years past, the Committee have sent an additional remittance with the December salaries, in order that the missionaries, their assistants, the school-teachers and the scholars, might be able to unite in the innocent pleasures of the festive season. How these gifts have been appreciated, the following, selected from many similar accounts, will show :—

"I am glad to state that Saturday, the 24th of January, was a very interesting day with our Mission folks at Poonamallee. Our Mission School-house there was prettily decorated with evergreens and flowers, and paper cuttings; the entrance of the house was avenued with flags and plants. Present there were, Deacon Dale of the Poonamallee English Baptist Church, and a few members of the English Baptist Church at St. Thomas's Mount, with a few other friends and parents of the children of our schools : myself and Mrs. Doll, arrived at 12 noon, when we were led into the School-room, where the members of our Native Church, and the children of our Schools (40 in number) were assembled. The chair was occupied by me : the proceedings began by singing of a hymn in Tamil, and prayer was offered by brother Abel Michael, my native assistant. The chairman in his opening remarks, referred to the object of the gathering, and to the benevolence of the dear friends of the Mission at home. A hymn was sung by the children, and Abel Michael offered a few remarks on behalf of himself, the church, the school, and teachers. He expressed gratitude for the benevolence and good wishes of the Committee, friends, and Sunday-school children in England, to them. A christian lyric was then sung, and garlands of flowers placed on the chairman's neck, and also on the necks of Mrs. Doll, Deacon Dale, and other friends, as a mark of respect

*This man, whose sympathies were with the persecutors, has recently been removed from office.

and good-will. Another hymn was sung, and the chairman spoke a few words of encouragement to the children, church-members, and workers, and urged the latter to greater zeal and steadfastness. The chairman also thanked the friends who were present, and the proceedings were brought to a close by a prayer offered by Mr. Dale, in English, and another prayer by brother Abel Michael, in Tamil; after this, the children and members of the Native Church were treated to Indian cakes, bread and fruits.



In Memoriam.

OUR Mission Church at Poonamallee has recently sustained a loss in the removal of an aged sister, (the mother of our native teacher Abel Michael,) whose happy death is reported by Mr. Doll follows:

"I have to record the death of Johanna Michael, a sister of our Mission Church at Poonamallee.

"She was the daughter of heathen parents, who subsequently became Papists. Through the instrumentality of a Christian worker, her husband and herself were converted to God by the power of the Holy Ghost. And when they saw that the images and the paraphernalia of Popish Christianity were of the things they had left when quitting heathenism, they rejected them. Upon a profession of their faith, they were baptized, and Michael her husband worked as a preacher (unordained) of the Gospel of Christ, and was supported by a few Christian gentlemen. He died in the year 1860, and some time the same year his wife, the subject of this memoir, joined the English (Strict and Particular) Baptist Church of Madras.

"On the formation of the Poonamallee Strict Baptist Mission Church (Native) she was transferred to its membership. She was highly respected and beloved, not only by the members of our native Churches, but also by members of our English Churches, who knew her, as well as by her unconverted friends and neighbours. She took ill with dysentery, which terminated in diarrhœa on the 1st of November last, and died on the evening of the 19th of the same month. She was very poor, and dependent on her son and some of her English Christian friends for her support, but would always speak of the Lord's bountiful goodness to her. She would always express feelings of gratitude that the widow's cruse was never empty. She would always speak with beaming joy upon her countenance of her approaching dissolution and of her Father's home of many mansions, and of the heavenly kingdom of her blessed Redeemer, where all pain, sorrow, sin, conflict, fears, temptations, &c., will be unknown for ever. She suffered very severe pain in her chest just a few days before her death, but bore it with Christian calmness and patience. No murmur, but was resigned to the will of the Lord. To the last she was strong in the Lord Jesus, in full assurance of confidence in Him. She retained her consciousness to

her dying hour. When her son asked her, Who is Jesus Christ? She replied, 'He is *my* Saviour; I am going to Him.' On another occasion, Abel Michael her son quietly said to her, 'Think of Jesus upon the Cross; place the burden of your sins upon Him, and cast yourself on Him.' She boldly responded, 'What are you talking to me about? My sins are already pardoned, Jesus is my only and all-sufficient Saviour."

"I visited her and prayed with her, and when I spoke to her of her hope respecting the future,—'Ah,' she remarked, 'the Lord Jesus is my only Saviour and God. Forty years ago He brought me out from darkness to light, and during this period He alone kept and blessed me, a sinful woman; and now he is about to take me to His heavenly kingdom, where I shall soon be, to enjoy the glories, the blessings and felicity in store for me and all who love our Lord Jesus Christ, according to His promise. Accept my Christian love, and kindly convey the same to all my beloved brethren and sisters in the churches."

"She was 70 years of age when she died. Her funeral was well attended by members of the Native and English Baptist Churches, and a large number of heathen friends, and neighbours also followed her remains, which were interred in the cemetery of the Military Cantonment of Poonamallee on the evening of the 20th November, 1884. The burial service was conducted by myself, assisted by brother W. Dale and brother Jacob John. It was a very solemn and sorrowful season, and I verily believe some good impressions have been made upon the minds of some of the numerous friends that attended on the occasion.

"May the Lord grant, if it be His blessed will, the same grace to her dear ones, and indeed to many more; and may their lives be equally honourable, and their deaths as peaceful and blessed.

Ceylon.

THE following quotations are given from Mr. Noble's Report for March last, as illustrating the general character of his work:

"During the past month, I was enabled to make about twenty-five visits to Colombo and its vicinity, on which occasions the gospel was preached, and large numbers of tracts and handbills distributed in English, Singalese, and Tamil, to willing listeners and grateful receivers. Individuals have also been conversed with while walking the roads, streets, or bazaars, and tracts and handbills given to them. The Breakwater, Wharf, and Jetty, have also been visited, where the Gospel is regularly preached twice in the week as a rule, to the boatmen, coolies, and others; and on these and other occasions, tracts, &c., are largely distributed amongst these persons, and the English sailors who come ashore.

"Nine visits have been made to ships in harbour during the past month, on which occasions the officers and crew have been faithfully spoken to and have had appropriate tracts given them; and there have been proofs that these services were appreciated in some instances, and the others we are willing to leave in the hands of Him who alone has the disposing of all hearts.

"SUNDAY SERVICES.—The Services in English and Tamil, have been held during the past month with but little interruption, and on the whole these gatherings were encouraging, as to the number who attended, and the interest evinced by my hearers.

"SUNDAY SCHOOLS.—Our English and Anglo-Vernacular Sunday Schools are becoming again increasingly encouraging.

"There are in the former about thirty-one scholars, who are increasing their scriptural knowledge.

"It is my intention, (D.V.) to hold an examination about the end of the year, and to award prizes. I shall be glad indeed to receive from dear friends in England, any help which they may be disposed to render on account of the same."

Baptisms.

CEYLON.—In his report for March last Mr. Noble says:—"Our little churches at Wellewatte and Gonahena are doing pretty well. Peace and unity prevail among their members. Four persons have been added to the former (two of whom were baptized by me last month; and the other two were previously baptized), and after receiving from us the right hand of fellowship, they joined us in the 'breaking of bread,' on Sunday, the 8th ultimo, and a very blessed season we felt it to be."

INDIA: *St. Thomas' Mount.*—Mr. Doll, writing May 8th, says:—

"Sunday, 15th March, was a very interesting day at St. Thomas' Mount. The Divine service in the morning was held as usual. In the evening, about five o'clock, we met again. There was a large number of native friends, besides the members of the English and native Baptist Churches of St. Thomas' Mount. A hymn was sung, prayer offered, a portion of Scripture read, and Jacob John, my assistant, discoursed on the subject of baptism to a large number of Native Christians that were present. This was followed with a few remarks in English from myself; then we proceeded to the font. A hymn was sung and prayer offered; the usual questions were put to the candidates, a male and a female, and upon profession of their faith they were buried in baptism, in the name of the Father, the Son, and the Holy Ghost. Before leading our brother into the water, at his own request, he was allowed to make a short address to his friends. In doing so he gave his reasons for taking this step. He belonged to the Church Missionary Society, and is our School Teacher. He is an intelligent, active, and useful brother. The doxology was sung and the assembly dispersed. About an hour after, the English and native churches met again; the candidates were faithfully addressed, and the right hand of fellowship given to them. These two, with three other baptized believers (members of the Native Strict Baptist Church,) in all five, were admitted as members of the little Mission Native Church at St. Thomas' Mount. The Lord's Supper was partaken of, and one of the most interesting and happy meetings was brought to a close, after praising the Lord for His goodness and mercy to the little church."

General Synopsis

OF THE WORK OF THE STRICT BAPTIST MISSION.

President—MR. HAZELTON. *Treasurer*—EDWARD MOTE, ESQ.

THIS Mission is a union of Particular Baptist Churches, for the purpose of maintaining teachers and mission-pastors in foreign lands.

It is managed by a Committee of gentlemen nominated by contributing Churches. Individual Subscribers, in certain cases, are eligible to serve on the Committee.

All its Officers are unpaid; and, its working expenses being nominal, its friends are assured that all money given for its support is exclusively devoted to the objects for which it is subscribed.

It has two centres of Evangelical work—one in INDIA, the other in the Island of CEYLON.

There are three principal stations in India, all of which are under the superintendence of Mr. H. F. Doll; viz.: 1. *St. Thomas's Mount*, near Madras, where Mr. Doll, who is also the Missionary, is assisted by a Tamil Preacher, three School Teachers, and a Bible-woman for Zenana work, 2. *Poonamallee*, occupied by a native Preacher and a School Teacher. 3. *North Tinnevelly*, where Mr. and Mrs. Doll, Jun., are stationed, who are assisted by five native Preachers and School Teachers.

In Ceylon, Mr. Noble, (an Englishman by birth, but who has spent many years in the service of the Lord in India and Ceylon,) is stationed at Wellawatte, and is assisted by one School Teacher.

During the past year—1883-4—fifty-six persons have been baptized, principally native converts. Most of these were in the Tinnevelly district, (which has but recently been entered upon,) and had long waited to profess their love to the Saviour.

The expenditure of the Mission for the year 1883-4 was £494 13s. 0d. When it is considered that for this comparatively small sum no fewer than sixteen Christian workers are maintained in active service, it must be admitted that the Strict Baptist Mission may lay claim to be one of the most economically-conducted agencies of its character in existence.

On these grounds it is earnestly hoped that Strict Baptists, who value the doctrines of free and sovereign grace, will give it their hearty support.

Copies of the last Annual Report may be obtained from either of the Honorary Secretaries: Mr. BRISCOE, 17, Arlington Square, Islington, N.; or Mr. I. R. WAKELIN, 30, Robert Street, Hampstead Road, N.W., by whom subscriptions or donations will be thankfully received and duly acknowledged.

Our first number was full before we were aware; and hence we are compelled to postpone much that is interesting in the more recent reports both from India and Ceylon.

Our readers will learn with regret that Mr. W. Doll's health had given way. He has been to the Nilgiri hills for a change, which we are glad to know has been beneficial.

☞ Copies of the OLIVE BRANCH may be had by forwarding stamps direct to the Printer. 6 copies will be sent, post free, for 3d. 12 copies monthly will be sent for six months for 3s. Let those who wish to make the Mission better known, order and circulate.

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STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter II.—Saul's Education.

SAUL'S education was not neglected; he doubtless was very early instructed in the law of God. We have supposed his father to have been in comfortable circumstances; and therefore he would be sent to the best school in Tarsus, and doubtless received instruction in the Greek and Hebrew languages. According to a wise and prudent custom, young Saul was taught a trade. In after days how thankful he must have been that he knew how to weave the goats' hair for tent-making! It will never do any one any harm to know how to work.

"Labour is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin promptings that ever entreat us,
Rest from world-sirens that lure us to ill.

"Work, and pure slumbers shall wait on thy pillow!
Work, thou shalt ride over care's coming billow!
Lie not down wearied 'neath woe's weeping willow!
Work with a stout heart and resolute will!"

What a thrill of pleasure must have passed through the breast of young Saul when his father told him that he

was going to take him to Jerusalem, to put him under the care of the great teacher Gamaliel! We think of the home-leaving, the voyage, the land journey, the first view of Jerusalem, with its white marble temple glistening in the sunshine, and, the rapturous joy when "his feet stood within the gates" of Mount Zion, the city of the great King.

Saul must have made rapid progress in his studies, for he had a splendid mind. Gamaliel must have taken great interest in his pupil, and have often wondered what his future would be.

Chapter III.—Saul's Character and Religion.

Bold, resolute, kind, moral, persevering, young Saul must have been. In religion, he was *a Pharisee.* "I am a Pharisee, the son of a Pharisee." "After the most straitest sect of our religion, I lived a Pharisee." The Pharisees were the High Church party, and Saul was the highest of the high; but in all this formalism he was sincere, for he verily thought it was the good and the right way; and even when he persecuted the saints, he thought he was doing God service. Men may think themselves *right*, and yet be radically *wrong;* they may have much *religion*, but no *Christianity;* they may be full of *zeal*, and yet be destitute of *grace.* "Ye must be born again."

Poetry.

THE CHRISTIAN'S WATCHWORD.

"Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 58.

BEHOLD a host as countless as the sands,
Before the throne of heavenly glory stands;
Precious and lovely in Jehovah's sight,
And ever filled with infinite delight.

Whence have they come? From every earthly shore:
Where sin abounded, grace abounded more;
And guilty ones, made white in Calvary's stream,
Reflect the glories of the Great Supreme.

Fair vision of eternity's bright day,
Pledged by the Word that cannot pass away;
For Christ shall fold the sheep for whom He died,
And be for ever fully satisfied.

Then spread the gospel all the world around,
Till every creature hears the joyful sound;
Scatter the seed of endless life abroad,
And share the harvest joy of Christ the Lord.

"He must increase!" Be this *our* watchword too,
May we increasingly the work pursue,
And with increasing faith on Him depend,
Who will be with us even to the end. HEPHZIBAH.

India.

IN his journal for June, (just received) Mr. Doll reports as follows:—

ST. THOMAS' MOUNT.

"I visited the station of St. Thomas' Mount, the schools and also some of the members of the little church. The word was preached by me, and the Lord's supper administered to the church. I am glad to state that all things are doing satisfactorily at this station.

"My assistant, Jacob John, reports:—Wed. 3. Visited the schools. In the evening preached at Adthambaukum village to a number of men on the suddenness of death, from the Scriptures, and of salvation by Jesus Christ alone, the true Saviour of needy sinners.

"Fri. 5.—Went early this morning to the village of Palavanthangal, 2½ miles from our station, and addressed some thirty heathens. They listened very attentively, and at last admitted there is but one true God and Saviour.

Sun. 7.—Sunday-school held as usual, afterwards Divine worship.

Wed.—Visited the schools and examined them. In the evening held Cottage Prayer Meeting as usual, in Sister Susannah's house; 20 persons were present.

Sun. 14.—Sunday-school as usual and Divine worship. At the latter there were 35 persons including Sunday-school children.

Tues. 16.—Visited the Schools. In the evening preached at the Bengallee Bazaar. The teachers accompanied me. Commenced by singing a lyric; one of the teachers read a portion of a tract entitled, "The Expiation of Sin," and I spoke on the subject. There was a large number of Hindoo men and women, Mahomedan and non-caste people. Handbills were distributed.

Sun. 21.—Sunday-school and Divine worship as usual.

Fri. 26.—Held open air preaching service at the Bengallee Bazaar to to a large gathering of Hindoo, Non-Hindoo and Mahomedan hearers.

POONAMALLEE.

This station has been visited by me, and the glorious gospel preached, Schools and Church Members visited, and the Lord's supper administered by me. The state of things is satisfactory; there are hopeful signs of blessing at this station, (as also in St. Thomas' Mount and Tinnevelly.)

Zenana Work.

Our Zenana woman reports:—"Visited 20 houses, read the word of God, and spoke to the female inmates, who manifest a thirsting desire for the truth. In one house three young women acknowledged their desire for a change in thoughts, feelings, living and worship. On a previous occasion I gave gospel portions to a few females, which, under the Spirit's influence, are quietly, silently doing good. As I was talking to the inmates of a certain house, a young female who received one of the Scripture portions referred to above, came to me trembling, and with tears in her eyes said, "All at home hate me, because I read that book (meaning the Scripture portion) you gave me." I felt greatly encouraged by this young women's statement."

Further Persecution.

MR. W. A. Doll reports as follows:—

"I had a very long talk with the Shanars who beat Murryan, and told them that if they were sorry for what they had done and would not do so again, but would allow our Christians to attend chapel, the children to attend day-school, and allow our people to buy food, &c. in the bazaar, I would forgive them, and ask the magistrate to compromise the case. They refused to agree to my proposals. During the day I visited the houses of the Christians in this jungle station, and prayed in their huts, and spoke words of encouragement, and told them to trust in the Lord and not to fear the threats of their enemies, the Shanars; that the Lord of Hosts will stand by and defend them in time of need and trouble. They wept bitterly when they related to me how they were deprived of their share of the produce, not allowed to work in the fields, nor purchase their supplies in the bazaars or native shops, not even allowed to draw water from the wells or ponds. Further threatened to burn their tiny huts or thatched dwellings. I promised them that I would represent the matter personally to the Tashildar or sub-magistrate, which I did on my way returning home.

"I left Elliarapunnie at 3 a.m. for Umbinagarum, four miles distant, and saw Suvisasoomoothoo's (our teacher's) wife, who was sick; had prayer and left for Malaputhur at 5 a.m., and reached there about 6 o'clock. Our congregation and children assembled for prayer in a yard where cattle are kept; I sat on a cot made of jungle-wood and plaited with palmyra bark, a clumsy-looking thing. The people are semi-civilized. Their mode of living is peculiar. The food they eat is very coarse; they take a mouthful of raggi or cumbu porridge, and bite a chilli. Poor creatures! that is all they can afford to live on. If some one of our friends in England could come out and see the people and our stations, our poor humble Christian schools, &c., &c., it would be a grand thing, as they would then be able to see and judge for themselves, better than I can report or describe. Because these poor heathen blacks embrace Christianity, the well-to-do blacks (caste people) persecute them, and tell them that if they give up their Christianity they will be kind to them, and if they do not give up the Christian religion, they will do all in their

power to bring false charges, and suborn witnesses to prove them, and get them punished. Further, that they will deprive them of their share of the produce and not allow them even to work in the fields nor permit them to draw water from the ponds or wells.

The Shanars of Elliarapunnie, who would not agree to my proposals as above stated, seeing that they would be punished, came here and asked me to forgive them. I did so, and compromised the case in the presence of the Tashildar.

At Elavarasananthal a Roman Catholic priest, with two teachers, and 40 of his congregation, made a false document, and claimed the cotton-field of Maselamoney, one of our Christians, and reaped the produce: they also brought false charges to the effect that our Christians had looted the cotton from it, when they had no right to the land."

Mr. W. A. Doll and his friends were summoned before the Deputy Magistrate to answer to these charges. He does not say with what result; but we presume his opponents were non-suited.

After all the opposition reported above, it is pleasing to read in a recent letter from Mr. Doll:—

"There are hopeful signs of the Lord's presence and blessing in the midst of trouble and persecution in the Tinnevelly field. Many are seeking the Lord, renouncing idolatry, placing themselves under Christian instruction, and asking for baptism."

Providential Escape.

AFTER the interview with the Tashildar referred to above, Mr. W. Doll returned home. He says:—

"I then procured and hired a cart, and left for my house, halting at several jungle villages. I spent a very interesting and pleasant time, notwithstanding the tedious and rough travelling. The wheel of the bandy cart came off, and I was suddenly precipitated to the ground, and almost killed, with my servant Arulappa, a son of one of our church-members at Christianpettah.

We who are accustomed to cabs, omnibuses, tram and railway cars, little know the perils and inconveniences our Missionaries have to endure while travelling.

Visits to Emigrant Ships.

OUR Missionary, Mr. Noble, is zealous and large-hearted. Besides his ordinary labours among the heathen, his sympathies seem to have specially drawn towards the sailors and others who frequent the wharves in the harbour of Ceylon. One or two pleasing incidents must suffice for this month:—

"We went to another[ship], the 'Duke of Argyle' from London, with more than 360 emigrants on board, bound for Australia. With these men we were engaged for some time. My friend was standing in one place, and I in another with groups around us; and after speaking to them the Word of God, a large number of our stirring tracts were distributed throughout the ship. I was much pleased to find a few of the young men who manifested evident signs of conversion, and from these quickened souls we found it hard to part, though our friendship only lasted for an hour or two. That spiritual family likeness cannot but be recognized, though we are strangers in the flesh. Had the ship remained in harbour till the next day (Sunday), we should have held a service on board; but the ship was to leave that same evening. The firm grasp of the hand, and the tear in the eye, spoke more forcibly than words could have done, of the strength of the fire within. They accompanied us to the top of the ladder, and as our little boat moved off, they stood on the deck of the ship waving their pocket-handkerchiefs so long as we were within sight. I relate this incident to show what the love of Christ in the heart can do even among perfect strangers. O that we could meet more frequently with such kindred spirits! our colonies must surely be blessed by the emigration of such men.

"From thence I went to the ship "Hallow-e'en" where I held a service among the sailors, and a very solemn season I felt it to be, as those weather-beaten mariners sat around me on the deck of the ship, listening to the precious truths of the Gospel. It appeared particularly impressive as they with their powerful voices joined me in singing the hymn, "Rock of Ages," &c.

"The harbour was remarkably quiet on this occasion and scarcely a ripple was to be seen on the surface of the water, so the sound of our voices could be heard at some considerable distance.

The barque 'Cardenas' was next visited, and the captain and crew were spoken to, and as the ship was about to sail, I wished them all good-bye and commended them all to the keeping of Him who never slumbers nor sleeps, and who holds the winds and waves in His unerring hand.

"I feel these parting seasons on the sea to be very solemn indeed, in all probability we may not meet again on earth. At such seasons I am led to bring myself into judgment; God has promised that His word shall not return to Him void, &c.; but have I been faithful in dealing with their souls? Is the work I am building such as will stand the fire? or will it prove as wood, hay, stubble, &c. The Lord knows that my desire is to "do all things to the glory of God," with a single eye.

"Having heard that emigrants had arrived, I went again to the Jetty in the evening, and from thence by boat to the steamship "Duke of Buckingham," having on board some 300 emigrants for Australia, a very large proportion of whom were young unmarried women, to all of whom I spoke and gave tracts; and though many of them were Irish Romanists, not one refused to accept a tract. I then went to the portion of the ship set apart for the men, but I found that their general appearance, as well as their language, differed from those I visited on the 4th of the same month. I spoke to as many as I was able

alone, and though few refused to listen or to receive tracts, it was with regret that I saw on leaving the ship, two or three of the tracts floating at the side of the vessel, and a native boy from a boat close by trying to collect the same from the water. Who can tell the destiny of those rejected little messengers?

In Memoriam.

LAST month we gave an account of the happy departure of an aged native Christian. The following will specially interest our Sunday-scholars. Both are characteristic, and both loved the Saviour. The sweetly simple utterances of this dear child contrast with the matured experience of the aged Christian; but the good Shepherd has gathered the lamb to the heavenly fold, and her dying testimony is worth recording.

"A girl named Alice Spears, aged 10, who attended our English Sunday-school at Palamcottah, when I lived there, has died. I was told that before dying she said to her mother, "I can see a flight of steps, I am going up-stairs; bright beautiful!" She asked her sisters and brother to sing some hymns about Jesus before she died, very happily, trusting in Jesus as her loving and precious Saviour. This dear girl learned of the love of Jesus in our little Sabbath-school which does not now exist, and then we often noticed that she had been deeply impressed and showed signs of a good work in her heart. She was intelligent, and attended Sunday-school regularly and learned her lessons correctly."

Baptisms.

IN his report for June, just received, Mr. Noble says:

"On Sunday, 7th June—an unusually rainy day—I had the pleasure of burying beneath the baptismal waters, two candidates who had been previously examined. Nothwithstanding the inclemency of the weather, a considerable number of persons assembled before the hour appointed (3 p.m.) for the commencement of the Tamil services. At 4 p.m. our usual English Service commenced, and at its close I commenced the baptismal service. It was still raining, when we moved out to the baptistery, and while singing a hymn in Singalese.

After a short practical exhortation, singing and prayer, the candidates having answered satisfactorily the usual questions, I immersed them in the presence of all the people, and in the name of the Triune God."

After the baptism, the church assembled, and after according to our newly-baptized brother and sister the right hand of fellowship, we all sat down, as usual, to obey the positive command of our Lord and Master, "This do in remembrance of Me."

General Synopsis

OF THE WORK OF THE STRICT BAPTIST MISSION.

President—MR. HAZELTON. *Treasurer*—EDWARD MOTE, ESQ.

THIS Mission is a union of Particular Baptist Churches, for the purpose of maintaining teachers and mission-pastors in foreign lands.

It is managed by a Committee of gentlemen nominated by contributing Churches. Individual Subscribers, in certain cases, are eligible to serve on the Committee.

All its Officers are unpaid; and, its working expenses being nominal, its friends are assured that all money given for its support is exclusively devoted to the objects for which it is subscribed.

It has two centres of Evangelical work—one in INDIA, the other in the Island of CEYLON.

There are three principal stations in India, all of which are under the superintendence of Mr. H. F. Doll; viz.: 1. *St. Thomas's Mount*, near Madras, where Mr. Doll, who is also the Missionary, is assisted by a Tamil Preacher, three School Teachers, and a Bible-woman for Zenana work, 2. *Poonamallee*, occupied by a native Preacher and a School Teacher. 3. *North Tinnevelly*, where Mr. and Mrs. Doll, Jun., are stationed, who are assisted by five native Preachers and School Teachers.

In Ceylon, Mr. Noble, (an Englishman by birth, but who has spent many years in the service of the Lord in India and Ceylon,) is stationed at Wellawatte, and is assisted by one School Teacher.

The expenditure of the Mission for the year 1883-4 was £494 13s. 0d. When it is considered that for this comparatively small sum no fewer than sixteen Christian workers are maintained in active service, it must be admitted that the Strict Baptist Mission may lay claim to be one of the most economically-conducted agencies of its character in existence.

On these grounds it is earnestly hoped that Strict Baptists, who value the doctrines of free and sovereign grace, will give it their hearty support.

Copies of the last Annual Report may be obtained from either of the Honorary Secretaries: Mr. BRISCOE, 17, Arlington Square, Islington, N.; or Mr. I. R. WAKELIN, 30, Robert Street, Hampstead Road, N.W., by whom subscriptions or donations will be thankfully received and duly acknowledged.

STRICT BAPTIST MISSION.—THE TWENTY-FOURTH ANNIVERSARY will be held on Tuesday, Oct. 27, at Little Alie Street Chapel, Whitechapel. Mr. Northfield, of Hadleigh, Suffolk, will preach in the afternoon at 3. Tea will be provided at 5 o'clock, 6d. each. At half-past 6, the Annual Meeting will be held. Mr. Hazelton, the President, in the chair. A Report of the year's labours will be read, and addresses will be given by Messrs. Anderson, Box, Lynn, Reynolds and Sears.

☞ Copies of the OLIVE BRANCH may be had by forwarding stamps direct to the Printer. 4 copies will be sent, post free, for 2d. 12 copies monthly will be sent for six months for 3s. Let those who wish to make the Mission better known, order and circulate.

J. BRISCOE, PRINTER, BANNER STREET, BUNHILL ROW, LONDON, E.C.

One Halfpenny, Monthly.



No. 3.
OCTOBER, 1885.

THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Missionary Spirit.

A MISSIONARY being about to undertake a mission which appeared extremely hazardous, his friends expostulated with him on the dangers he would have to encounter, from the malignity of the climate, the sterility of the land, the barbarism of the inhabitants, and so forth. This representation, though just, could not deter him, but rather renewed his ardour for the enterprise. "The most tractable and opulent nations," said he, "will not want preachers; but this is for me, because others will not undertake it. If the country abounded in ordoriferous woods, and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these poor people be excluded from the blessings of salvation? It is true that they are very barbarous and brutal; but even were they more so, He who can convert stones into children of Abraham, cannot He soften their hearts? Should I be instrumental in the salvation of but one of them, I should think myself well recompensed for all the labours and dangers by which you endeavour to frighten me."

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter IV.—The first Christian Martyr.

HISTORY is silent as to how Saul spent his early manhood. Did he return to Tarsus? If not, how is it that he never heard John preach? That he never saw Christ, or heard His words? For, surely if he had heard Jesus, he would have referred to the subject in some of his letters. We incline to the belief that Saul was not in Palestine during our Lord's ministry and death; but that he returned to Jerusalem soon after, and was elected a member of the Jewish Sanhedrim.

And now we find him giving his vote against Stephen, and afterwards guarding the clothes of those who stoned him! The sight he witnessed then must often have been recalled in after years. The prayers of the first Christian martyr, had much to do with the conversion of the first Christian missionary.

Chapter V.—Saul the Persecutor.

The answer to Stephen's prayer did not come at once; meanwhile, Saul was leader in a movement to stamp out the "sect of the Nazarenes." He visited every synagogue, and imprisoned and beat both men and women; and many were put to death. It has been said, "He was naturally not a a man to do things by halves; his whole soul was thrown into any work he undertook, and whatever he begun he resolved to do thoroughly." We do not wonder, therefore, that even in Damascus the rage of Saul was fully known. These dark deeds of Saul's life cost him many a bitter tear in after days. When writing to the church at Corinth, he says, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

Chapter VI.—Saul called by Grace.

We now journey in thought with Saul, and those that were with him, until the beautiful city of Damascus is full in view. "Suddenly there shined round about him a light from

heaven." "What is this wondrous blaze of light, so fierce, so blinding to the sight?" He who stood to receive the soul of the martyr Stephen, now stands to save the soul of his persecutor. It was no offer of mercy; but the mighty Saviour, in the majesty of His own omnipotent grace, carried the fortress at once!" The rampart of the soul fell at the first blast of love Divine! Only Saul was called. The men with him fell to the ground, and rising again stood speechless. Not so Saul, for none of God's children are born dumb. "Lord, what wilt Thou have me to do?"

"See me, see me,—once a rebel,
Vanquished at His cross I lie;
Cross! to tame earth's proudest able:
Who was e'er so proud as I?
He convinced me; He subdued me;
He chastised me; He renewed me,
The nails that nailed,—the spear that slew Him,
Transfixed my heart, and bound it to Him:
See me, see me,—once a rebel,
Vanquished at His cross I lie."

A Month's good Work.

WE quote the following chiefly from Mr. Noble's (Ceylon) report for July last:

"Though in the work of the past month I met with little of a peculiarly interesting nature in external appearances, there are to the eye of faith, indications of the work of the Holy Spirit in the hearts of some of God's people here, in their being further enlightened as to the precious and glorious doctrines of the Gospel, which will, I believe, be openly manifested ere long, by their identifying themselves with us, in the peculiar and distinctive principles which distinguish us as *Strict and Particular Baptists*. True heaven-born souls cannot be satisfied with anything short of the truth, and if they cannot obtain this strengthening food through their former teachers, they must of necessity seek it elsewhere. Several distressed and dissatisfied souls, have thus applied to me, and it is my delight to expatiate upon, and to lead into those boundless and varied pastures provided by the Good Shepherd for His own sheep, who, He said, "shall hear My voice and follow Me." No wonder the devil approves of and fosters Arminianism, and rails against the precious doctrines of free and sovereign grace, which so fully liberates the soul."

"During the past month, the gospel has been preached much as usual in and out of doors to considerable numbers of willing hearers, and large numbers of tracts and handbills in the different languages were

distributed on such occasions. Small numbers, and individuals were also spoken to, and conversed with in the streets, bazaars, railway-stations, in the trains, at the Breakwater, Wharf, and Jetty, as also on board ship. Tracts in English, French, Singalese, and Tamil, were also given to such as could read, and were willing to receive them. Many others were visited at their homes, and such of these as were evidently born again, were instructed in the doctrines of the Gospel, while those who manifested no signs of conversion, were directed to the Lamb of God slain for sinners."

"Amongst those visited at their homes was a young widow who had lost her husband under circumstances of a very sad nature. I became acquainted with Mr. S—— shortly after my arrival on this Island, and looked upon him as a sincere and earnest Christian young man. Shortly before his marriage, he was induced to attend the daily meetings of the "Salvation Army," with which organization he eventually identified himself, and became one of its warmest supporters, and very earnestly advocated its cause. After marriage, Mrs. S.—— also became attached to the "Salvationists;" but being of a less excitable nature than her husband (as I suppose), she did not go to such lengths in sensationalism as he did. Doubts were soon entertained as to the soundness of Mr. S——'s mind. I frequently visited Mr. and Mrs. S——, and as I found them to be but babes in Christ, feeding upon milk, I endeavoured to lead them on to the more advanced and practical truths of the gospel. In the case of Mr. S——, a re-action set in; he fell into a state of despondency, which increased, till he was led to believe that he had sinned beyond forgiveness; and the sad result was, that he met his death by drowning. Whether his death was the result of an accident, or of his own deliberate act, remains a mystery. It was a sad stroke to Mrs. S——, from which she has not yet recovered. When I last visited her, she said, "I made an idol of my husband, and God removed him from me."

"It is well for the Lord's people to remember the words with which the Apostle John closes his first Epistle: "Little children, keep yourselves from idols."

Sunday Services.

"I hold services on Sundays at two places,—in the morning at about half-a-mile distant on the Wellewatte side. I have for upwards of two years conducted a service in the house of a friend who set apart a large room for the purpose; but as in the providence of God, this friend died last month, and as in all probability his family will remove therefrom and I shall have to hold these services in the Mission-house. About an equal distance on the Bambalapitiya side, I have more recently commenced a service in a commodious room used during the week for a day-school, (which, as the Government has now withdrawn their support in most cases from schools, the proprietor is willing on certain conditions, to place under the auspices of this Mission;) in this room I hold my English Sunday-school and a service, both of which are very encouraging. My object in holding these services, and at these two places, and not confining myself to the Mission-house, was to meet the convenience of the people residing in those localities, few of whom were so interested in spiritual things as to be induced

to walk in the sun so far as our meeting-house, (the whole range of Bambalapitiya and Wellowatte is about two miles in length, on the road to Galle, and within that range I hold services in three different places.)

"At our Mission-house, the Tamil services and Sunday-school, all our church and special meetings, baptismal services; as also the Anglo-vernacular day-school are held, and the place is suited for all that; but owing to the number of rooms into which the house is divided,—the largest of the three accommodating only about forty persons, it does not answer for all our services, as we have sometimes as many as sixty or seventy persons at our English services in the evening."*

"These services in both languages are becoming more encouraging; the attendance during the past month has been somewhat larger.

"The people of Moratowa, where I so long held services in the railway station, have very earnestly again invited me to hold a service for them, at least once a month; and though I have little time to spare on Sundays, I have promised to comply with their request, once a month. I have also received a call from the Colombo Young Men's Christian Association, to preach for them once a month, in the Pettah Baptist Chapel."

"As previously stated, I have a small Tamil congregation, and Sunday-school, in the vicinity of Slave Island, held at present in the house of one of our church members. These services as a rule are conducted by my assistant and another Tamil brother residing in that locality. I long to have a suitable place for holding our services at Slave Island, as our congregation will then increase."

Sunday Schools.

"These Schools continue to be encouraging, and I trust they may prove a blessing to children and their parents. I shall be glad to receive a few Mission-boxes, as I am inducing our church members, and Sunday-school children to contribute at least, a few cents every week, to our Local Mission Fund. I can also place these neat little boxes in some of the railway stations, and other places."

Day Schools.

"These Schools are also doing pretty well, though the attendance (owing to unfavourable weather, and the distance at which the children reside, is somewhat fluctuating.) I expect shortly to augment the English branch."

Evangelization.

"Besides school and pastoral work in all its detail at Bambalapitiya and Wellowatte, I made during the past month, about twenty-five visits to Colombo and its vicinity; where the gospel was preached, tracts and handbills distributed, and all the opportunities afforded me for scattering the precious seed were embraced."

(*After this follows his accustomed diary.*)

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*Since then, two rooms have been converted into one by means of an arch, and thus the requisite accommodation has been afforded.

Hopeful Enquirers.

IN closing one of his reports, Mr. W. A. Doll says:

"I am glad to add that a number of heathen adults have renounced idolatry and heathenism, and professed to embrace Christianity, and placed themselves under our instruction. They are a simple and ignorant people; but profess simple faith in Jesus as their Saviour, of whom they have heard through our humble preaching. I verily believe that these, with those previously reported on, and several more in other villages, are subjects of the grace of God, who is working quietly, but surely in the hearts of the dark and benighted in the North Division of Tinnevelly, by His Holy Spirit and word. Surely the lost and the wanderer will be gathered in, and I believe that many such are scattered in this part of the Lord's vineyard."

Cottage Prayer Meetings

ARE often referred to in the journals of our Missionaries, and it is pleasing to learn that earnest prayer is made for the Mission and those who support it. Thus, in one of Gurubathen's reports, we read:—

"22*nd*, *Sunday*.—70 men, women, and children, assembled in our chapel. Sang a lyric, offered a short prayer, read the 5th chapter of Isaiah, addressed and prayed. The children and adults repeated their scripture texts, read Psalm vii., addressed on the 9th verse, prayed. Forty-seven were present at the Cottage Prayer-meeting held in Joseph's house: read Psalm xci., addressed, and prayed for the prosperity of our Mission."

The reports of Mr. W. A. Doll abound with references to the prayer meetings so frequently held, both in their places of worship, and in the private dwellings of the natives.

In Mr. Doll's report of St. Thomas' Mount also reference is made to a Special Prayer-meeting held in the School-room. He says:—

"ALL our church-members and a number of others were present. Special prayers were offered on behalf of the Tinnevelly churches of our Mission, remembering the persecution and trials they were subject to by their heathen neighbours."

[Is not this an example to friends at home? We have long desired to have a Monthly United Prayer-meeting in the Metropolis. What hinders?—ED.]

Zenana Work.

THE glorious gospel has been carried another month into the dark chambers of Hindoo houses. The Hindoo females are very smart and enlightened in this world's knowledge and affairs, but ignorant with regard to spiritual things, and filled with pride, &c. Several houses have been visited, and there is manifest a spirit of anxious enquiry. Mary Ann says: "Questions are put to me, and I give answers. Bible stories are read by me and explained. May the Lord pour down His Spirit and blessing upon all our labours in this department of our work."

Opposition

FROM THOSE WHO SHOULD BE FRIENDS.

FROM Poonamallee, Mr. Doll writes:—

"THE Day and Sabbath-schools are doing satisfactorily. These schools have been examined, and the children are making satisfactory progress. The agents of the Church of England here are doing all they can to drag down our schools, but they find this to be a difficult matter.

"Both the Church of England and Wesleyans are doing what they can to work against us in Poonamallee as well as in St. Thomas' Mount. The opposition of the Wesleyans is greater at St. Thomas' Mount. But 'the Lord of Hosts is with us, the God of Jacob is our refuge.' In some parts of Tinnevelly the opposition is from the Church Missionary Society's native agents and from Romanists. Our trials and persecutions are great at all our stations, but good will come out of it all. It will serve to test our Christians. Oh that we had more agents and means to strengthen our humble and feeble efforts in our blessed Master's work! May He grant us much of His grace, presence, Spirit, love, power, and blessing.

In Memoriam.

IN Mr. W. A. Doll's report of the Christianpettah Station for the month of May, he refers to the decease of a sister named Kirubi, of Aniekeraputty, who, he says was, "a shining member of our church, and set a good example of obedience, devotedness and patience." She was the daughter of a good Christian man, and sister of the native pastor's wife. Her husband had made a profession of religion, and formerly regularly attended the means of grace. Influenced by his

brother, who is a bad man, he forsook the house of God, and prevented his wife from attending the services. She grieved much on account of this, and often shed tears of sorrow when visited. Mr. W. A. Doll remarks: "Her absence in our church is deeply felt by all. It is great loss to her relatives, but a gain to her to be "present with the Lord."

Friendly Hints

TO THE READERS OF THE OLIVE-BRANCH.

A friend has guaranteed that there shall be *no loss* sustained by the publication of the Olive Branch, but *all the profit* that may be derived from its sale, *will be devoted to the Mission.*

Will the *Pastors of our Churches* kindly quote from it once a month at the Prayer Meeting, and thus enlist the sympathies and prayers of the members?

Will a *Deacon* in each church oblige by making himself an Agent for it, obtaining a requisite supply, and pushing the sale?

Will our *Sunday-school Superintendents and Teachers* kindly introduce it in their Schools, and see that the children are supplied with it.

Will *those who love the Saviour, and desire to extend His Kingdom*, invest, say three-pence or sixpence a month, and supply six or twelve friends with it,—gratuitously or otherwise?

If our friends will kindly take the above hints, we venture to predict a *large increase in our sale*, and a *still larger increase in the funds of the Mission.*

Copies may be had by forwarding stamps direct to the printer. 4 copies post-free, for 2d. 12 copies for 6d.

STRICT BAPTIST MISSION.—THE TWENTY-FOURTH ANNIVERSARY will be held on Tuesday, Oct. 27, at Little Alie Street Chapel, Whitechapel. Mr. Northfield, of Hadleigh, Suffolk, will preach in the afternoon at 3. Tea will be provided at 5 o'clock, 6d. each. At half-past 6, the Annual Meeting will be held. Mr. Hazelton, the President, in the chair. A Report of the year's labours will be read, and addresses will be given by Messrs. Anderson, Box, Lynn, Reynolds and Sears.

We hope for not merely a representative gathering, but for a crowded meeting worthy of the Mission and of the Denomination.

J. BRISCOE, PRINTER, BANNER STREET, BUNHILL ROW, LONDON, E.C.

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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

SERVICES IN CONNECTION WITH THE

Twenty-fourth Anniversary of the Mission

WERE held in Little Alie Street Chapel, London, on Tuesday, Oct. 27th. In the afternoon a SERMON was preached by MR. NORTHFIELD, of Hadleigh, Suffolk, of which the following is an outline. The preacher took for his text

Numbers xxiii. 23 :—"*What hath God wrought!*"

In introducing himself as a comparative stranger in London, he remarked that he would try to preach a plain gospel sermon. God had made the wrath of man to praise Him, and this was illustrated by the historical connection of his text: for Balaam could speak only the words which God put into his mouth. Even God's enemies were compelled to bear testimony for Him. Those who were sent to arrest the Saviour confessed—"Never man spake like *this* Man!" If this was the confession of His enemies, what must be the confession of His friends!

Balaam desired to curse the children of Israel, but God would not permit him; and though a wicked man, he gave utterance to many glorious truths.

He desired to view the text—I. As an *interrogation.* II. As an *exclamation.* III. As an *encouragement.*

I. As an interrogation: "What hath God wrought?" He might refer to God's wonderful works of creation, or to the wonders of His providence in leading His chosen people through the wilderness to the land of Canaan, or to the marvellous interpositions recorded in Scripture, and supplied by the experience of God's people now; or to the daily mercies we received from God. He preferred, however, to restrict himself to the wonders of God's *grace.*

In asking the question "What hath God wrought?" another question arose,—What hath *Satan* wrought? or, What hath *sin* wrought? But "where sin abounded, grace did much more abound."

What had God wrought in the methods of His grace *before time.* The Psalmist said—"He hath made with me an everlasting covenant, ordered in all things and sure."

The Father, the Son, and the Holy Spirit all agreed and concurred in the salvation of sinners. God the Father chose those for whom the Saviour stood Surety, and whom the Holy Spirit agreed to regenerate.

But *in time,*

"God in the person of His Son,
Had all His mightiest works outdone."

In reviewing the life and the death of Christ we might well ask the question,—What hath God wrought?" The more we investigated the lives of some men, the more we discovered the dark spots in their characters: but respecting Christ it had been truly said—He "did no sin, neither was guile found in His mouth." We are saved not only by His atoning *death*, but also by His *life.* What hath Jesus wrought? Who can tell the wonders of His love? Oh to know Him, and by Divine grace to know Him personally and individually as our Saviour.

What hath God the Holy Spirit wrought? This was too much ignored in the present day. The more we felt our dependence and nothingness, the more we should magnify the office of the Holy Spirit. We heard much about what poor puny man is doing, but how seldom we heard the question answered, "What hath God wrought?" Yet, apart from the power of the Holy Spirit, we could know nothing savingly. What did they know of His quickening power? How would they stand before their great Creator?

Some blamed their hearers because they could not receive comfort, forgetting that the Holy Spirit was the Comforter. Many questioned whether the good work had been begun in their souls, whose very anxiety was evidence of the fact; and God had said, "He who hath begun a good work in you, will perform it unto the day of Jesus Christ."

Spiritual and saving *faith* was the gift of God, wrought by the Holy Spirit in the heart. There were *degrees* of faith, yet all God's people were the subjects of "*like* precious faith." They might lack the faith of *assurance*; but God's work would *never come to nought.* If God had ever manifested Himself to them, they would want Him to appear again. He appealed to the experience of his hearers, especially those who were advanced in life. Referring to the words of the Apostle, "Now He that hath *wrought* us for the *self same thing* is God," the speaker showed that not only had God prepared heaven for His people, but He prepared His people for heaven.

II. The subject was viewed in the second place as an *exclamation.* What had God *spoken* in His word? for, whatever God had said, He would certainly fulfil. To the *contrite* He had said; "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." To the *ungodly* He had said; "The wicked shall be turned into hell." Sin could not go unpunished. It must be punished either in the person of the sinner, or his Surety. If sin was a burden, that was a sign that

it had been laid upon Christ. God did what He said He would do; for He is a God that doeth wonders.

"And shall the wonders He hath wrought,
Be lost in silence, or forgot!"

The Object should be noticed: "What hath *God* wrought." Societies and individuals accomplished the work *instrumentally*; but God was the great efficient. What had God wrought by His servants on behalf of this Mission!" He had been much pleased with the Report, a copy of which had been sent him. They would hear it at the evening meeting.

The text was expressive of *praise and gratitude.* God begins with us before we begin with Him; hence we could join in the language of the Psalmist,—"Not unto us, O Lord, but unto Thy name be glory."

III. In the third place we had an *encouragement* in the words of the text: for what God had done He was able still to do. This was encouraging to God's ministers at home and abroad. God was unchangeable, and He was able still to bless. We should be grateful for the past, hopeful for the future. God had His own methods of working, however,—methods which poor mortals could not understand. God was a God of wonders, and therefore there was every encouragement to look to Him.

We had also encouragement to *serve* Him. If God had done so much for us, should it not be our desire to do something for Him in return? If there were any present who did not desire to serve Christ, he pitied them, and would pray for them.

In conclusion, the preacher briefly commended the Mission to the liberality of his hearers. The Collection was then made, which amounted to £6 1s. 9½d. including a donation of £2 10s. received from a kind lady per Mr. Styles.

The attendance was exceedingly encouraging. After the Sermon, the friends assembled in the School-room, where Tea was served in a style which reflected great credit on the deacons and the ladies connected with the Chapel.

The Evening Meeting

Was commenced at half-past six: Mr. Hazelton (the President of the Mission) occupying the chair.

"All hail the power of Jesus' name!"

was sung very heartily; and a portion of God's Word (Isa. xxxv.) having been read,

Mr. William Hazelton besought the Lord's blessing on the Meeting.

The Chairman in his opening remarks, referred to the great commission given by the Saviour, before He ascended to heaven: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

We should consider the great and glorious character of the Speaker. It was not an angel, but the God of angels, who had said, "Go ye into all the world." He spoke with authority, as the *Creator* and *Proprietor* of the world. A man might build a house for another; but God created the world for Himself. God was its *Ruler* also,—King of kings, and Lord of lords. All events were managed by God's infinite mind, who had given orders to His ministers to "Preach the gospel to every creature." When Christ uttered these words, He stood between His cross and His throne. The Saviour addressed—not angels, but men. Angels could not preach the gospel; because they were not the subjects of sin, nor of repentance: they never prayed, because they were not in want: they understood the theory of salvation, but had no experience of the power of Christ's blood.

The commission was to *preach*. What were they to preach? The Gospel. They were also to *teach* whatever Christ had commanded. This was what the agents of the Mission are doing in India. The question might be asked—Was there any occasion for our separate existence? He would answer this by asking another,—Was there any necessity for the existence of Strict Baptist Churches at home? He believed that what they held was God's truth, and that the church-order and discipline they contended for existed in the days of the apostles. The Strict Baptists had been accused of uncharitableness. With that which was their own, they might be charitable; but not with the things of God. He believed in the Kingly authority of Christ; that He had given laws to His subjects; and that every one of His subjects was bound to yield obedience thereto.

Were there any indications of God's presence and blessing in our Mission fields abroad? In the first place there was *persecution*, even from those from whom we might have hoped better things. This was one token that the Lord was with us. Then in the second place, God had very greatly blessed the word of His grace, as the Report would presently show. There was abundant reason why we should "thank God and take courage."

The Report was read by Mr. JOSIAH BRISCOE, the Corresponding Secretary. Its motto was "Ebenezer!" and its tone was cheering and encouraging throughout. Special reference was made to the liberal assistance received from some of the Australian churches, also to the active support of an influential friend in the United States; while the Home contributions had been well sustained,—Keppel-street still taking the lead.

The Baptist Tract Society had kindly made a grant of £5 for Tamil translations of tracts.

The resignation of Mr. T. L. Wakelin was much regretted; but as his mantle had fallen upon his brother, the Secretariat had not been allowed to suffer.

The Mission fields abroad were referred to at some length. In INDIA, the work at St. Thomas' Mount and Poonamallee had been well sustained. The gospel had also been carried into the zenanas, and was working like leaven. The Schools were in a very satisfactory state. There had been three baptized at Poonamallee, and two at St. Thomas' Mount. The *North Tinnevelly* Mission had five stations, to which many others could be added did funds permit. Persecution had been

experienced from the heathen in this district; but amidst all this, the Lord's presence and blessing had been felt—whole households had forsaken idolatry, and were under instruction; while nineteen candidates had put on Christ by baptism.

In the Schools of this district it was very encouraging to witness the progress of the scholars, many of whom could repeat in a simple manner the history of Jesus Christ, from beginning to end.

Cottage Prayer-meetings formed a special feature of the operations of the Mission, and it was most interesting to note the earnestness and simplicity of the native converts.

In CEYLON also a good work was being done. Mr. Noble was labouring with his accustomed zeal and diligence—fulfilling his pastoral duties, doing the work of an evangelist, visiting various adjacent places, —preaching indoors and out-of-doors, visiting the natives at their houses, conversing with them by the way-side, &c., also at the wharves, jetties, and other places at the port of Colombo, and occasionally visiting ships lying in the harbour, so as to converse with the sailors, and hold services on board. The Sunday-schools and day schools were encouraging, and evangelistic efforts were being made on every hand.

A new office, (that of Vice-President,) was sought to be created by the alteration of the First Rule, which the Secretary briefly explained, and a resolution was adopted accordingly.

The Balance Sheet was read by the Treasurer, MR. EDWARD MOTE, which showed the income for the year (including a balance in hand at the commencement of £149 1s. 10d.) to be £624 1s. 7½d. The expenditure had been £465 15s. 1d.; leaving a balance in hand of £158 6s. 6½d.

The names of the Officers were read, Mr. JOHN BOX being proposed as Vice-President, which elicited great applause.

MR. SEARS in moving the adoption of the Report, the acceptance of the Balance Sheet, and the Election of the Officers, remarked that if "brevity was the soul of wit," it was certainly the soul of kindness that evening; for as he was the minister of the chapel, he would give place to his brethren whom he was so pleased to see, and occupy as little time as possible in moving the resolution, which however he did very heartily. He moved the adoption of the Report, because it was faithful and true. This he could testify as a member of the Committee, and he had been present at every meeting during the year. There was great need for Strict Baptists in India and Ceylon. Some might ask—Is there any difference between our missionaries and those of other Societies? This was manifest; for both the Church of England and the Wesleyans were opposing. He referred in terms of high commendation both to Mr. Doll and Mr. Noble, our superintendents, who he said, were fully in sympathy and harmony with us. He noticed the reference in the Report to cottage prayer-meetings, and said when he read the simple records of the earnest petitions of our dark-skinned brethren, it brought tears into his eyes. He considered it the best report we had ever listened to. He exhorted the friends to read it through,—to pray over it,—to talk about it to their friends,—and to send to the Secretaries for copies for circulation. He also warmly

commended the *Olive Branch*, and hoped they would take it in. He related one instance of its usefulness, which had come under his personal observation. A lady was present, who had travelled seventy miles to attend that meeting, and who had only recently heard of the Mission through the *Olive Branch*. Besides giving a handsome donation herself, she had induced the church of which she is a member, to take up the Mission, and they were about to collect for it.

Strict Baptists ought to come to the front; for he believed that greater things were in store for them. He exhorted to greater liberality, and referred to the narrow-mindedness of some of whom he was ashamed.

They would find that love for the heathen abroad had a reflex influence, and that where this prevailed the heathen at home would be better cared for. We were on the Lord's side, and the Lord was on our side, and we were looking for a glorious future. The speaker concluded by quoting the following beautiful lines:—

"I feel the soul in me draw near
The mount of prophesying!
In the bleak wilderness I hear
A John the Baptist crying:
In the far East, I see upleap
The streaks of first forewarning;
And they who sowed the light shall reap
The golden sheaves of morning."

The hymn—"Jesus shall reign," having been sung,—

Mr. ANDERSON, who apologised for having mistaken his subject for that of the next speaker, addressed the meeting on "The Missionary as a Sower" (Mark iv. 3.) After a few congratulatory remarks to the Chairman, he described the operation of sowing, with which he had been familiar in his youth. This was the figure the Holy Spirit had been pleased to use to illustrate the work of the Christian minister. The sower must be *qualified* for his work: the minister must be called, fitted, and trained by Christ. Sowing was laborious work; so was preaching the gospel. This was specially true of our missionaries. They should have our sympathies, our contributions, and our prayers. Wherever God's providence opened a door, we might be quite sure that He had something to accomplish. The Mission had been the means of much good, not only in distant lands, but to the churches who had contributed to its support: for it was impossible to *do* good without *getting* good. We were wiping away a reproach which had too long rested on the Strict Baptists. He cordially seconded the motion.

The resolution having been put, and carried unanimously,—

Mr. BOX, whose subject was "The *seed*," (Mark iv. 14,) expressed his gratitude for the prosperity of the Mission. He rejoiced that the dependencies of the British Empire were uniting with us in sowing the seed. (This was said in allusion to the liberal subscriptions recently received from the churches in Australia.)

As the seed was adapted to the soil, so God's word was adapted to all human minds, to men of all nationalities. The word was the means of *regeneration*; for the gospel was divine, and consequently everlasting. Adam grasped the promise given to him. Moses held the promises with hope. The prophets searched diligently, who prophesied of the grace that should come unto us. That word which was made

the means of conversion, sustentation, comfort, was the same now. It was the word of God, and consequently unchangeable.

We had studied with interest the works of men, but had exhausted them. We could not exhaust the word of God.

The Gospel contained the *thoughts* of God. It was a *revelation*, whose vastness comprehended everything that was necessary for salvation. It produced thoughts, desires, and high expectations, which it never disappoints. The *seed* was the doctrine of the word. It became the means of illumination. That shining light produced conviction of *sin*. Everything in the Old Testament pointed to the cross of Christ, where the sinner, while he saw the justice of God displayed, saw also the *sinbearer*.

While the sower sowed the seed, the Holy Spirit sent conviction into the mind, and no power of men or of angels could give relief. The word of God enlightened the mind, convicted the conscience, and regenerated the soul. The promises were the *food* of the soul, and afforded succour in affliction and temptation. Its precepts were a lamp to the traveller's feet, and a light to his path. The believer was no *slave*; for God's service was perfect freedom. The Bible was the sword of the Spirit,—the balm of Gilead,—the bread of life,—the Christian's staff and girdle.

It was a sweet contemplation that the word we had received was the same which had blessed our dark-skinned brethren abroad. He rejoiced that he belonged to a denomination which kept the truth in its entirety, and sought to diffuse its light abroad, while it raised a meek protest against error.

MR. J. H. LYNN was the next speaker, his subject being—"The *field* in which the Missionary sows." Matt. xiii. 38: "The field is the world." He noticed the circumstances under which the parable of the sower was given in this chapter of Matthew's Gospel. In chapter x. we read that the Lord sent His disciples to the "lost sheep of the house of Israel," straitly charging them to avoid the Gentiles and the cities of the Samaritans. From chapter xi. we learn that He Himself went "to teach and to preach in their cities." Both ministries were rejected; and the Lord Jesus, recognizing the fulfilment of Isaiah's prophecy, that seeing they would not see, and hearing would not hear, turns to His Father (see chapter xi. verse 25,) acknowledging these facts. Having in chapter xii. solemnly referred to Israel's alienation, in chapter xiii., verse 1, we read that He sat by the sea-side, as if from the borders of His land looking out on the wider field, and took occasion to shew forth in this and the preceding parables how that through *their* fall salvation would come unto the *Gentiles*. Under such conditions of grace the astounded disciples were pointed to "THE WORLD" as the field of the Gospel sowing. Similarly in John's Gospel the Lord took occasion, by the indications of Israel's blindness and unbelief, as implied in the conversation with Nicodemus, to say that "God so loved *the world*, that He gave His only begotten Son; that whosoever believeth on Him should not perish, but have everlasting life."

In consonance with all this, the ministration of the Holy Spirit after the Saviour's ascension, was that of going out to the Gentiles fully, when Israel after the flesh had rejected His testimony.

Two thoughts were urged: 1st, That the special sending forth of the light to the Gentiles is always indicated by the biblical use of this word "*world*," as the special testimony of the fulfilment of the purpose of grace; in which blessedness we have obtained mercy. 2nd. That the claims of "the field" upon the church as holding fellowship with the purpose of God, were most of all applicable to the churches represented at that meeting. Not the London Society which perverts one of the ordinances of the Lord. Not the Church of England Society, which assumes that infants are made children of God by a few drops of water. Wherefore none else had such cause for earnest zeal and devotion in this work, both in the fields at home and abroad, and while rejoicing that this call of the Lord was now more felt in our churches, hope was expressed that this Society might be largely instrumental in gathering out from among the nations a people for HIS NAME.

MR. REYNOLDS was the last speaker, but owing to the lateness of the hour was prevented from giving more than a mere outline of his subject, which was—The Missionary's Encouragement." Isa. lv. 2. "As the rain cometh down, and the snow from heaven," &c. He remarked that this was not only the *missionary's* encouragement, but *our* encouragement also. It taught us,—

1. To expect the grandest results from *noiseless power*. The snow and the rain fall silently.

2. That God *never wastes anything*. This was true in nature. The snow did not return, but was treasured by the earth, and produced the effects which God designed. So in grace, God would not lose anything that was precious to Him.

3. The Missionary was reminded, too, of his true position. He was not responsible for results. God had said, "It shall accomplish that which *I* please."

4. That this encouragement sustains amidst *apparent* failure, for God's promise could not fail. While our missionaries (to use an oft-repeated figure) went down into the mine, we who were at home "held the ropes." *We* needed encouragement as well as *they*. He rejoiced in the prosperity of the Mission, and prayed that the Lord's blessing might still rest upon it.

The collection was then made, amounting to £7 5s. 9d.

"Salvation! oh the joyful sound!" was sung, and

MR. WAKELIN moved, and MR. MOTE seconded, a vote of thanks to the Pastor, Deacons, and friends at Alie Street, for the excellent accommodation afforded; which being put to the meeting was carried with acclamation.

This was suitably acknowledged by Mr. Sears; who also proposed a vote of thanks to the Secretaries for their gratuitous services, which having been briefly responded to by Mr. Briscoe,

The Chairman pronounced the benediction.

Thus terminated one of the heartiest and happiest meetings of the STRICT BAPTIST MISSION.

☞ Copies of the OLIVE BRANCH may be had by forwarding stamps direct to the Printer. 4 copies will be sent, post free, for 2d. 12 copies monthly will be sent for six months for 3s.

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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

CHAPTER VII.—SAUL IN ARABIA.

BY the instrumentality of Ananias, Saul's sight was restored, and he received the assurance of forgiveness; and after his baptism, he straightway preached Christ—the Christ he had despised,—that He was the Son of God. From Paul's Epistle to the Galatians, we learn, that at this period, *he went into Arabia* and then returned to Damascus. He needed rest and quiet, and God had many revelations to give His servant. By fasting and prayer, he was to prepare for his great work. He returned to Damascus, and for about three years he preached in the city and neighbourhood, proving that this is very Christ.

CHAPTER VIII.—SAUL'S VISIT TO JERUSALEM.

THE persecutor was now persecuted. "The Jews took counsel to kill him;" but the purpose was known, and from a window of a house on the wall, Saul was let down in a basket. Having a great desire to see Peter, he at once went up to Jerusalem. The Church there was afraid of him, for they had not heard of his conversion; but a friend was at

hand. Barnabas, who evidently knew Saul—perhaps they had been fellow-students under Gamaliel; or perhaps Barnabas had met Saul at Tarsus—he spoke on his behalf. After this introduction, the Church gave him the right hand of fellowship. Paul at once began to preach boldly; and no doubt he thought God had a great work for him to do in Jerusalem. But when "fifteen days" had passed, he was obliged to flee for his life. God's servants must not choose their spheres of labour, but must go whither they are led, or driven. The brethren "brought him down to Cæsarea, and sent him forth to Tarsus."

"Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared:
Fresh be the oil wherewith thou art anointed!
Let GOD prepare thee for the work prepared."

A Christmas Hymn.

JESUS came down from His glory above,
Into this world on His mission of love:
Angels adored Him as "God over all,"
Yet He was laid with the beasts of the stall.

Wise men had sought Him, and travelled afar,
Led by that wonderful, beautiful star;
There at His feet, as the prophets foretold,
Gold, and frankincense, and myrrh they unfold.

Shepherds engaged in their lowly employ,
Heard the angelic "glad tidings of joy;"
"Glory to God in the highest!" they sang;
"Peace on the earth!" the sweet echo still rang.

Shall we not join them, and hail the Lord's birth?
We who are able to tell of His worth:
May we not also our offerings bring,
To our Redeemer, and Saviour, and King?

Yes, if we love Him with spirits sincere,
Though the Redeemer no longer is here;
Yet to His throne, His bright throne in the skies,
Humble petitions and praises may rise.

Let us, then, seek "the good news" to make known,
Till we ourselves shall ascend to His throne;
Join we the angels who sang of His love,
Till we unite in their anthem above.

EDITOR.

"Holding the Ropes."

THERE is an old story told again and again at missionary meetings, of a man who was wanted to descend a pit or a mine to do some difficult work, and who promised to do so, if any one above-ground would volunteer to hold the ropes that alone would ensure his safety and success. "I will go down," he said, "if you will hold the ropes;" and the story relates that strong, willing hands held the ropes firmly while the man descended, did his work and was drawn up again in triumph: *he* did the task, but his success was clearly owing in a large measure to his helpers above. May not the children in our schools learn a lesson from this well-worn anecdote? What are the "ropes" which God has ordained shall be held by some one if the work in far-off mission-fields is to be done? Are they not *prayer* and *means?* Emphatically *prayer* is one of the ropes that uphold the missionary and prosper his work. The Lord Jesus taught His people to pray, "Thy kingdom come; Thy will be done on earth as it is in heaven." Surely the one is coming, and the other is nearer being accomplished, as the heathen hear the precious name of Jesus, and through grace divine rejoice in Him as their Saviour. Our missionaries in India and Ceylon rely on the prayers of those at home; but at times the thought comes to some of us, do we pray enough for these our faithful workers? Is it true there are schools and churches were prayer for them is seldom made? Should it not be the aim of each of us to hold with a grasp firmer and more earnest this precious rope of prayer? Then too there is the rope for the left hand, of little use by itself, but when held together with the right hand one, this rope of *means* or *money* may be very useful and powerful. Those who labour in the mission-field have for the most part left all to follow the Lord in the path He has pointed out to them; they *must* give up much that makes life pleasant. And should not we who see the needs of India a little bit as our Lord Jesus sees them, try to do all in our power to support these brave, self-denying workers for Him? Ah! when our life is nearing its close, we shall never regret anything we have given, any sacrifice we have made, for the cause which seems so peculiarly Christ-like. Rather then shall we grieve that we have not prayed more, and striven more, that the world over might be known

"The precious Saviour, and the power
That makes Him precious too."

Who (if fitted for it by the great Master) would not rejoice to be permitted to "tell it out among the heathen that the Lord is King?" Well, in our story only one man was needed to go down into the pit, but many hands could hold the ropes; so in our mission work, *few* can go, *all* can help at home. Who that has never yet aided in any way will stretch out both hands for the ropes?

September 16*th*, 1885. B.

An Indian Marriage.

WOULD our young readers like to know how they marry in India? If so, the following quotation from one of Mr. W. A. Doll's reports will gratify their curiosity:—

"Held a marriage service. About 350 men, women and children, including our church-members and heathens from the village of Elvarasananthal and the surrounding villages, assembled in the chapel and outside. We began by singing a lyric. Offered prayer. Read Genesis xxiv. Sang another lyric. The bride was held by two women on the right and left (as the custom is here) as she entered and left the chapel. She was adorned with flowers and Indian ornaments. The bride and bridegroom looked very bashful. It was a most laughable and amusing sight, to see them before marriage, as they sat with their backs to each other. The ceremony was performed by me as is usual in English marriages, and the bride and bridegroom held each other by their right hands, after the thali, or neck-string (the pledge) was tied by the bridegroom to the neck of the bride.* Offered a prayer, spoke to the people, and closed with the benediction. They, according to the Oriental fashion, then distributed betul nuts, when all dispersed rejoicing."

An Uncomfortable "Bed."

THE following passage occurs in Mr. W. A. Doll's Report for July last, which illustrates some of the hardships he has to endure whilst travelling:—

July 26*th*.—"I left Christianpettah at 4 a.m., and reached Srivelliputur at 8 a.m.; rested here, and left at 5 p.m. I passed through Rajapoliem, and reached Sholapuram at 2 a.m. on the 27th. Slept in

*Instead of putting on a ring.

the bed of the Peramanlputty river, (mostly dry in hot weather,) by placing my boxes together; and having got a few branches from a tree, and a blanket, made a temporary tent to shelter me from the high hill wind and dew at night. My head, ears, nose, &c. were choked with sand, blown from the bed of the river. I went to the side of the water, and took a good wash. Then left for Senthitiapuram which is on the opposite bank. Nicholas, our preacher, accompanied me. We held prayer-meeting with those who were present in Peter's house. The Christians of Muthenary assembled in Peter's house (at Senthiapuram) at 2 p.m. I took my breakfast, and then began Divine service by singing a Tamil lyric; addressed on the words, "Jesus wept;" related the anecdote of the conversion of cannibals by the grace of God; sung again, and closed with prayer.

A Hindoo Pilgrimage.

Mr. W. A. Doll remarks:

"I proclaimed the gospel to several heathen villages, on my way to our Mission stations, and also to crowds of heathens, who were going to the Hindoo festival at Sunkernainakoil.* Some were carrying their children, others carrying cooking utensils, chatties, and pots, and others again, fowls, cocoanuts, ghee, and miscellaneous things on their shoulders and heads, as offerings to their idol god, in fulfilment of their vows. They seemed to have such faith in their blind dumb gods. It must be a great burden for them to carry such weights, and travel over distances of 20, 40, and 100 miles.

Does not the above quotation illustrate, by contrast, the beautiful words of the Saviour: "My yoke is easy, and my burden light"? And when we read of the distances these poor deluded idolators travel, and of the sacrifices they make, shall we not be willing to make some sacrifice to be the means of teaching them better?

Persecution from the Roman Catholics.

AT Elavarasanthal, our Missionary had had a piece of land assigned for the purpose of building a place of worship, which happened to be near a plot which had been purchased Roman Catholics. After our Chapel had been built, the

* On pilgrimage to perform their vows, in order to appease their god, and obtain salvation or forgiveness of sins, &c., by such sacrifices and good works. Poor blind creatures! may the Holy Spirit carry the words of the gospel, as spoken by our missionary and preachers, to the hearts of these poor heathens."—H. F. D.

Roman Catholics forged a document, from which it would appear that the land on which our Chapel had been erected, was *theirs*. This occasioned Mr. W. Doll some trouble. He appeared before the Tashildar (or magistrate) with Gurubathen, our native preacher, and fifteen of the church-members; and—thanks to our rulers, or rather, thanks to the Great Disposer of all events—*the document was pronounced invalid.*

Baptisms.

JUST after the Annual Meeting had been held, the following cheering intelligence was received from Mr. Noble of Colombo, Ceylon:—

"On the evening of the 30th of August, after a somewhat long service inside the Chapel—conducted in the three languages consecutively, (English, Singalese and Tamil) representatives of each being then present,—we marched in solemn procession, and after I had put the usual questions to the candidates, which they satisfactorily answered in the presence of an unusually large number—notwithstanding the unfavourable state of the weather (it rained all the time)—I buried the four candidates, two of each sex, in the watery grave, in the name of the Triune God; and as each emerged from the water the doxology was sung, and throughout the scene was solemn and impressive."

Some of the difficulties which love to Christ enables the young convert easily to surmount may be gathered from the following:—

"Two days after the baptism of the four candidates, one of two persons whose baptism had been postponed, came and earnestly requested me to baptize him without further delay. I answered him that I was most willing on my part to do so, but represented to him the difficulty of getting the baptistery filled at so short a notice. "If that is the only difficulty," he said, "I can remove that, by filling it myself." I was much pleased to hear him speak thus, and told him to do so, and I would (D.V.) baptize him on the following (Sunday) morning, the 4th September. He accordingly went to work, and by means of a rope and an earthen pitcher, drew with his own hands sufficient water from a deep well to fill the baptistery, though it occupied him the whole day, and up to a late hour at night. I accordingly baptized him the following (Sunday) morning in the presence of a large number of persons.

A VERY REMARKABLE INCIDENT

may also be recorded in connection with one of the candidates immersed by me on the 30th August, illustrative of the leadings of the Divine hand.

"A young man, (Singalese) a son of Baptist parents, and a carpenter by trade, set out—in company with another young man of the same trade—from a place about 65 miles on the road to Kandy, in search of work. After travelling for some distance on the high road, they turned into a bye-path, which led them through jungles, cocoanut garden, paddy fields &c. Not being acquainted with that part of the country, they agreed to go on and on, till they should arrive at some town or village. So on they travelled, they knew not whither, till at last they found that they were going in the direction of Colombo; and accordingly on Sunday evening, the 20th August they arrived in the vicinity of Wellewatte, and just as it was growing dark passed our Mission-house, when the young man saw his mother (who had attended the service held there) and was going to the house of a Christian friend at Bambalapitiya to spend the night, as her home was some miles distant. After the meeting of mother and son thus unexpectedly, the three persons entered our Mission-house, and as our young friend had previously expressed a wish to avow himself a Christian, by putting on Christ by baptism, and having now renewed the request (after relating this remarkable instance of God's leadings, for had he been a few minutes later he would not have met his mother) and then being a perfect stranger to us, he would have passed on unknown.

The result was that before he left us, he applied for baptism, and was requested to appear before the Church on the 25th of August, which he did, and after undergoing a somewhat strict examination, was pronounced a fit and proper candidate, and was baptized by me on the 30th. Being desirous of devoting himself exclusively to the work of the Lord, he has been ever since making himself useful in the School, &c., and studying our distinctive doctrines and principles, and I trust that he will eventually make an efficient Mission Agent to his own countrymen.

INDIA.—On July 19th, Mr. W. A. Doll had the pleasure of baptizing nineteen believers. A united communion service was afterwards held, when about one hundred of the church-members from several of the Tinnevelly stations sat down to commemorate the Saviour's dying love.

[The details of these interesting services, appear in the Annual Report, just issued.—ED.]

Home Intelligence.

SALEM CHAPEL, RICHMOND.

THE first anniversary of this auxiliary was observed on the 14th of October, by the delivery of a lecture on "India" illustrated with dissolving views. The meeting was com-

menced at 7.30. The chairman, Mr. Wakelin, gave out hymn 243 (Wileman's) which was heartily sung by the children. Mr. Steele asked the divine blessing. The chairman then called upon Mr. W. J. Styles to deliver his lecture, which was listened to with much attention and evident appreciation. The lantern was manipulated by Messrs. Cooper and Steele; the views were much admired, and the pictures of the grotesque images evoked much merriment. In the interval the lecturer exhibited some Hindoo curios, notably some musical instruments, with which, by his directions, some of the lads gave some Hindoo music. Mr. Haslop performed on the school-organ during the evening. At the conclusion of the lecture, votes of thanks were accorded to Mr. Styles and the gentlemen who had exhibited the views, and the collection amounted to a little over £3. We would urge those of our brethren who have not yet started an auxiliary, to do so without delay. JOSEPH FRANKLIN.

A SECRET.

THE Committee have agreed in the course of the year 1886, to send to India and Ceylon boxes of useful articles—toys,* wearing apparel, materials for clothes, school-requisites, and anything that may be likely to rejoice the hearts of the poor children of our Mission Schools. Will our young friends kindly take the hint? We will let them know more about it soon. Perhaps some of their busy fingers might be well employed in making up dresses, &c., but we must tell them what kind of dresses are required. It would be of no use to make such as some of our young friends wear. The poor Hindoo children could not run about in them! All that we now ask them to do is, to save a few half-pence for this purpose: "for with such sacrifices God is well pleased."

EDITOR.

*Will our young friends please not to send any dolls, as these might be mistaken for *idols*.

Copies of the OLIVE BRANCH may be had by forwarding stamps direct to the Printer. 4 copies will be sent post-free, for 2d. 12 copies monthly will be sent for three months for 3s.

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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

"Shine."

A WORD FOR THE NEW YEAR.

NOT long since, I dreamed that an Act of Parliament had been passed, by which every man was required to carry a lantern. I carried mine (so I dreamed) on my back, suspended by a chain from my neck. It was an awkward arrangement, and this caused me to awake.

My dream, though a strange one, reminded me of a Scripture exhortation, which will form a suitable motto for the New Year:

"LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Matt. v. 16.

We are *not* required by *law* to carry a lantern; but we *are* required by the *gospel* to let the light of our Christian character be manifest. Some seek to hide their light "under a bushel" when in the market, or "under a bed" when in the house. But if God has given us the light of His grace, our mission is *to shine*.

Should we not also seek to send the lamp of God's word to "those who sit in darkness" in heathen lands? Thankful for the Gospel light we possess, let us seek to diffuse it abroad.

J. B.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter IX.—Visit to Tarsus.

HOW long Saul remained at Tarsus we cannot say; but probably four or five years. It would appear that there were many churches in Syria and Cilicia; and doubtless they were planted by Paul at this period. Here he probably had many trials, but God was preparing him for a greater work; more and more he comprehended the great mission to which he had been called; when, behold, his friend Barnabas meets him, having come from Antioch to seek him. How interested and delighted Saul must have been to hear of the great work going on at Antioch.

"Oh, where are words to give Thee thanks,
That Thou indeed hast heard;
That Thou hast proved and sealed anew,
Thy faithful promise-word!"

Chapter X.—Saul at Antioch in Syria.

For a whole year, Saul and Barnabas continued at Antioch, and "taught much people." The word was heartily received, and much communion was enjoyed. It was at Antioch that the disciples were first called *Christians*. It does not appear that the disciples gave themselves this name; it was probably given them by the heathen, because they so often spoke of Christ their Saviour. But whatever was the origin of the name, it has continued, and will continue to be regarded as one of the highest honour and esteem.

Chapter XI.—Another Visit to Jerusalem.

During Saul's residence in Antioch, a prophet named Agabus, predicted a terrible famine. This famine became the occasion of a spontaneous act of Christian love. "Then the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Thus the heathen might say, "See how these Christians love one another." Would it not be

well if all who bear the *Christian name* manifested such *Christian liberality!*

"About this time" the church at Jerusalem was filled with sorrow; for James the brother of John had been killed, and Peter was shut up in prison; but in answer to prayer God opened the prison doors, and Peter was delivered; and among those who welcomed him in the house of Mary, may have been Saul and Barnabas! The stay in Jerusalem was probably short, and the Apostle and his companion returned to Antioch. The nephew of Barnabas, John Mark accompanied them; rejoicing, no doubt, in the prospect of being engaged in the Lord's work.

"Oh, how we need from day to day,
A guiding Hand for all the way!
Oh how we need, from to hour,
That faithful, ever-present Power!"

India and its Caste System.

BY H. F. DOLL.

INDIA derives its name from the Greek and Roman adaptation of the word Hindū which was used by the Persians for their Aryan brethren, because the latter settled in the districts surrounding the streams of the Sindhu (pronounced by them *Hindhu*, and now called *Indus*.) The Greeks who probably gained their first conceptions of India from the Persians, changed the name into Hindus (the hard aspirate into soft.) After the Hindū Aryans had spread themselves over the plans of the Ganges, the Persians called the whole of the region between the Punjab and Benares, Hindūstān or abode of the Hindūs, and this name is used in India at the present day, especially by the Mussulman population.

The population of India, according to the last census (1882) amounts to 240 millions (of these only 19,857 are Europeans and 20,279 domiciled (or country-born) Europeans, called East Indians or Eurasians.) So vast a number of beings does not of course form one nation. India is almost a continent like Europe. Its riches have attracted from the earliest times various and successive immigrants and invaders, Asiatic and European. Its inhabitants differ as much as the various continental races, and speak languages equally distinct.

There is, first, the uncivilized aboriginal primitive tribes, who migrating from Central Asia and the steppes of Tartary and Tibet, entered India by successive incursions. These tribes are found on the hills and in the jungles of India.

Then there is the great Hindu race originally members of the primeval family who called themselves Arya or noble, and spoke a language the common source of Sanskrit, Prūkrit, Zand, Persian and Armenian in Asia; and of the Hellenic, Italic, Keltic, Tuetonic and Slavonic languages in Europe. Starting at a later period than the primitive races, but like them from some part of the table land of Central Asia, probably the region surrounding the sources of the Oxus, in the neighbourhood of Bokhara, they separated into distinct nationalites, and peopled Europe, Persia, and India.

The Hindū Aryans after detaching themselves from the Persian branch of the family, in the Punjab and near the river Sarasvati, hence they overran the plains of the Ganges, and spread themselves over the whole of Central India.

It is certainly likely that at some early date, not long after the first settlement of the Aryan races in the Punjab or the country of the five rivers,' rival tribes of immigrants called Kurus, advancing from that region towards the plains of Hindūstān, contended for supremacy. It is moreover, probable, that soon after their final occupation of the Gangetic districts, a body of invaders headed by a bold leader, and aided by the warlike but uncivilized hill-tribes, forced their way southwards into the peninsular of India as far as Ceylon.

(*To be continued.*)

Missions to the Heathen,

THE ESSENTIAL DUTY OF THE CHRISTIAN CHURCH.

"God be merciful unto us, and bless us; and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations." Psa. lxvii. 1, 2.

THE suggestive words of the sacred writer, uttered so many years ago, seem strikingly to set forth that which should be the true aim and object of the Christian church in the present day. The ancient Jews were the favoured nation,

to whom had been revealed in a special manner, much of the mind and will of God, concerning the grand scheme of redemption, and although their knowledge of this, was limited and obscure, yet the Psalmist's prayer ought to have an echo in the hearts of all God's children, in the present age of Missions. The sacred singer seems to have had revealed to him somewhat of God's grand purpose, that His glorious Gospel should be proclaimed and taught throughout the earth ; although this was not generally and fully comprehended until Peter had seen the wonderful vision recorded in Acts x. 9—16. Now when we remember how difficult it was even for the apostles to relinquish their belief, that salvation was for the Jews only, it seems remarkable that so many centuries before, an Israelitish king should enter so devoutly into the true spirit of Christianity, and comprehend so fully and clearly God's method of saving His people throughout the world.

The *order* of the Psalmist's prayer, too, is worthy of attention : first he prays that the Jews themselves may be made the recipients of God's favour and blessing, thereby seeming to recognize the fact, that only those who have experienced the blessings of His saving grace and mercy, can be expected to desire that others may know these also. Then after the prayer for personal blessing, it seemed to his mind to follow as a natural consequence, that if God would grant the desired favour to them, they would spare no pains, no effort, to make known among the nations around the name of God and the blessings of His grace. Now if a godly Jew could thus pray and promise to act, who knew no more of God's plan of salvation than that shadowed forth under the Mosaic ritual, how much more should *we* with our enlightened Christianity, fervently pray and labour for the extension of the kingdom of our Lord and Saviour! Day by day, professing Christians are using the first petition "Bless me, even me also, O my Father;" but let every reader of these pages ask, how am I using the blessings and privileges God is continually showering down upon *me?* Am I not too often seeking to obtain simply for myself, (or those immediately surrounding me) all the comforts of our high and holy religion, and to a very large extent, if not altogether, regardless of the neglected condition of the heathen? While

> "We thank the goodness and the grace,
> Which on our birth have smiled,"

let us not be unmindful of those dark nations, who as our reports tell us, stand so piteously in need of the glorious "Sun of Righteousness to rise upon them, with healing in His wings." M. W. A.

Steady Work.

Report from St. Thomas' Mount for the month of September, 1885.

EVANGELISTIC work has been carried on at this station regularly. The glorious Gospel has been preached at the Mount Bazaar, Bengallee Bazaar, Bullock Lines, Lubbay-street, Poodupet-street, Reddy's-street, Adumpankum village, and other places. Large numbers of Hindoos, Mahomedans, caste and non-caste men and women, young and old, heard the preached word of life and salvation to lost sinners through Jesus Christ, the only and all-sufficient Saviour appointed of God. A goodly number of handbills were distributed, and gladly received by the hearers of the Gospel.

The Lord's-day, and week-night cottage prayer meetings in the houses of our church members, have been conducted regularly. The services have, on the whole, been well attended, and found to be seasons of interest and profit.

Our day-schools have been doing well and satisfactorily. They have been visited frequently, and the children examined. It is earnestly hoped that the impressions of evangelical truth which the young ones are receiving daily, will result in the salvation of precious souls in due time. "He that believeth and is baptized shall be saved." The Lord grant His blessing on the labours of His servants and on His own gracious truth.

The Sunday-schools also are giving satisfaction. Our aged brother the Superintendent, notwithstanding the infirmities of age which are fast bringing him to his last resting-place, is still actively working in this department of our Mission labours.

The zenana work by God's help and blessing has been carried on as usual. A number of houses have been visited, and portions of the word of God read and expounded to her hearers. In each house the female inmates manifested great earnestness to hear the gospel of the salvation of Jesus Christ. They acknowledge that the religion of Jesus is true, and their belief in Him;

but the cursed tie of caste spoils everything. But our good Lord has pledged His word to His people—"That His word shall not return unto Him void"—so that the time will come when the Lord will break down this barrier, melt their hearts, and in mercy many shall be turned unto the Lord our God.

The members of the church have been visited, and the Lord's Supper administered to the little church, as usual.

H. F. D.

An Address to Mothers.

BY MRS. DOLL, JUN.

FROM a recent Tour Report, by Mr. W. A. Doll, we quote the following:—

"Left Ooty with Mrs. Doll and baby, reached Mettapoliem at 12 noon. On the 11th, left Mettapoliem at 2 p.m. the same day, and reached Erode at about 8 p.m. Left Erode at about 12 noon on the 12th, reached Trichinopoly at 6 p.m. the same day. Left Trichinopoly at 10 p.m., reached Koilpati on the 13th, at 9 a.m.; stayed here for the day and night.

Left Koilpati by bullock coach, kindly lent us by the 2nd Division Zemindar. We reached Elavarasanathal, and stayed in the bungalow kindly lent us by the Zemindar.

Mrs. Doll and I went to the Chapel (at Elavarasananthal) when men, women and children, about 200, assembled in the Chapel while while others remained outside for want of room, crowding up the doors and windows. We began Divine worship by singing a Tamil lyric; Mrs. Doll spoke about day-schools, the chapels, Sunday-schools, houses, &c., how different the habits and customs were in the villages in England from those in these villages! She impressed upon the minds of the mothers in particular the necessity of bringing up their children to clean and regular habits, to attend the day-school, Sabbath-school and Divine services, setting their children an example by their own lives and conduct. I translated all that was said in English into Tamil. The people were very much pleased, and they in return asked Gurubathen to tender their thanks and appreciation of Mrs. Doll's advice and exhortation. We sang several nice sweet Tamil lyrics, and closed with prayer. We spent a very pleasant and happy evening, and our souls felt refreshed and gladdened that we had been permitted to meet again to talk of the wondrous love of Christ to our Christians and to the heathen villagers.

Opposition Overruled.

THE Chapel at Kovalakunnie (North Tinnevelly) having been well-nigh washed away by the rains, a native agent

of the Church Missionary Society has by various means induced many of our native Christians to attend his services. Under these circumstances, the Committee have resolved to act in accordance with the injunction given in Gen. xii. 8, and instead of rebuilding the Chapel at Kovalakunnie are about to erect one between the villages of Seuthetiapuram and Muthenary, where many of our native Christians reside.

In Memoriam.

THE following account of the happy departure of one of our brethren at Poonamallee should have appeared before, but has unavoidably postponed. It is quoted from Mr. Doll's report for August last. We hope our young friends will not consider these brief obituaries uninteresting, inasmuch as they show the character of the religion which our dear friends possessed.

"Myself and some of the members of the Native Church went to the European Depôt Hospital, to see our beloved brother Robert Tindale who was taken there on the 19th. He spoke to some of our members and his friends, also to his beloved wife. I had a profitable conversation with him. He told me that he was going home to our Father's house of many mansions. Oh how ready and prepared to go when the Master called him! How blessed! It is encouraging to see an aged and experienced Christian like our dear brother Robert Tindale die. May my life and end be like his. The end of the righteous is peace. Oh how blessed to be for ever with the Lord! Our brother was indeed a sincere and faithful follower of the Lord Jesus.

"Wed. 26th. Visited our brother Tindale this day. He became unconscious, and died about 11 o'clock this forenoon. He has gone to the better land, the land of glory. He slept in Jesus: he passed away quietly and calmly. On the morning of the 27th, the remains of our dear brother were buried in the Cantonment Cemetery by our Missionary and Pastor, Mr. H. F. Doll. The burial service was conducted by brother Mr. Doll; and brother Dale, Deacon of Poonamallee Church, assisted. There was a large number of Military and Civil friends present. Major Cox, the Commandant of the Station, was himself present at the graveyard and throughout the service, which was short, solemn and impressive. Our loss is his gain eternally."

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Paul the Missionary.

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BY R. E. SEARS.

CHAPTER XII.—SAUL AND BARNABAS ORDAINED MISSIONARIES TO THE GENTILES.

THE time had come for Saul and Barnabas to be specially ordained as Missionaries to the Gentiles. To this work the Holy Ghost had called them, and the Church at Antioch publicly recognized the choice. There have been many valedictory meetings since then; but none of greater importance. Among the company was probably *Luke*. W. Arnot says, "The men chosen for foreign work in accordance with the mind of the Spirit, were the mightiest men. They did not send out some persons who had turned out useless at home. The foreign field always needs, and in that age actually obtained, the ablest labourers."

CHAPTER XIII.—SAUL IN CYPRUS.

The Missionaries, with Mark, and probably Luke, landed at Salamis in Cyprus, and began their work, preaching the Word of God in the synagogues of the Jews. Salamis is supposed to have been the birth-place of Barnabas. From

Salamis they travelled through the isle, about 100 miles to Paphos, which was the seat of the Roman governor or deputy. Providence brought Sergius Paulus to Cyprus; grace brought Saul. This meeting was ordained in heaven; the Roman governor must be saved; and a Roman citizen was the chosen instrument for the work. Not many noble are called; but here was one, who "desired to hear the word of God." As soon as God began to work, the devil was busy too. But Saul, working his first recorded miracle, smote Elymas, the child of the devil, with blindness for a season. This judgment of God's hand opened a way into the heart of Sergius for God's Word. The Word in his soul filled him with wonder; he believed and was saved.

Chapter XIV.—Paul.

Saul's name was changed to *Paul*. Saul was his Hebrew name, Paul was his Roman name. And now, as the Apostle to the Gentiles, and in grateful acknowledgment of God's goodness in saving Paulus, he dropped his Hebrew name, and henceforth will be known as *Paul*. "The Roman name is stereotyped at the moment when the Roman governor is converted." He built as it were an altar, and called it "Jehovah-Nissi,"—The Lord my Banner.

"'Occupy, till I return;'
Let us, Lord, this lesson learn;
May our every moment be
Faithfully filled up for Thee."

A Hindoo Festival.

(From a recent Tour Report by Mr. W. A. Doll.)

THERE are a god and a goddess at Srivelliputur; the name of the goddess is Andal; she is far superior to the god (or male god as the people term it.) The name of the temple of these gods is Narchiakovil.

The goddess leaves the temple at about eight every morning for seven days yearly. Guns or rockets are fired as soon as she leaves the temple. An elephant, and several Brahmins carrying flags, go in front of the idol; also the temple band performs the customary immoral native music, and the

dancing girls of the temple, some seven in number, dance in front of the goddess. These dancing girls are slaves to the goddess, and are supported from the temple funds, which are contributed by the inhabitants and pilgrims, as well as from the manium lands (or lands granted by the government to the temple free of rent.) The goddess is carried by Brahmins in a grandly decorated palanquin, and is fanned by a Brahmin priest with a valuable fan, because she feels the heat! She is adorned with jewels, studded with precious stones worth some thousands of pounds. Besides these, boxes of jewels, which form part of her treasures, and ornaments of the goddess, follow her palanquin, escorted by the police and priests.

Behind the goddess several Brahmins marched in procession, singing songs in honour of the goddess. As soon as she arrived at the Muddum (halting-place) near the Teppa Tank, thousands upon thousands crowded to see the goddess. Native music was played nearly the whole day, which was deafening; besides the fearful noise and din of the multitudes of people that came from Tinnevelly, Madura, Madras, &c, and surrounding villages, to witness the festival, present offerings and share in the *tama sha*. The goddess was anointed with honey, plantains, milk, sugar, oil, ghee, etc., and lastly adorned with jewels and flowers. She was also washed in the tank above mentioned, which is considered sacred, as it is believed by the blacks of India that it has a spring from the Ganges river in Northern India.

The dancing girls sang immoral songs, with which the goddess is said to be delighted, as well as the Brahmin priests, and the vast multitudes of Hindoos of all classes from various parts of Southern India.

These vile songs cause great merriment, roars of laughter and general applause. Oh how vile and dark and benighted are the people of India, notwithstanding the progress which education, civilization and religion have made.

The goddess leaves the Muddum at about 8 p.m., with torch-lights and native music, accompanied with the roars of the masses, and rockets, fire-works, &c.; and is carried through the Brahmin streets of the native towns. Cakes, rice, and other articles of food are prepared and laid before the idol first, and afterwards distributed to the masses. Some of the people have told me that the food has a nice or better flavour after it has been blessed by the goddess, and that I would be

easily convinced if I tasted the food before and after it was offered to her.

On the seventh day the goddess carried an empty box on her head, indicating that she was begging for contributions from her worshippers; and the blind multitudes give their money to the priests, who put it into the box. Large sums of money are collected in this manner, and appropriated to the wants of the dancing girls, and other immoral and wicked purposes, as well as added to the funds of the temple of this idol.

The poorer class of people have a peculiar dread of this goddess and her Brahmin priests and attendants. They fear its curse if they do not give liberally; the goddess threatens to afflict them with cholera, pox, and other diseases; so the crafty, wicked Brahmins tell them. These poor ignorant people believe what the Brahmin priests say, and are thus in great fear. Several festivals of this kind are celebrated in the district of Tinnevelly. There are innumerable temples, and gods (idols) almost in every corner and creek, and under every tree—the Banian and Margosa tree in particular. The latter tree is much venerated, and gods, the workmanship of men's own hands, are placed under them.

Oh how wicked and debasing is such idolatrous worship! Our God is a jealous God. Oh that He would in His great mercy pour His gracious Spirit on these people, and work mightily on their hearts by His grace and gospel word, which we have endeavoured to proclaim to many of them. Our hearts grow more interested in the work, and in the people who are very poor, benighted, and destitute of the love and grace of God in Christ Jesus. Those who are rich in privileges of nearly every kind can scarcely form even a faint idea of how inexpressibly poor and destitute of comfort these poor blacks are. Every day, not only one but several cases come to my knowledge, of those who need Christian kindness at our hands, as missionaries and servants of the Lord. How many Christians there are at home who I am sure would gladly give to the cause of our Mission if they but knew just what to give. I feel sure some large-hearted tradesmen, noblemen, or gentlemen with large private means, would help us liberally to carry on the Lord's work with success, and afford relief in time of need, and thus shut the mouths of our enemies. Many kind and benevolent ladies, if they knew our great wants, would, I am sure, send our dear Christians and

their children, large boxes of linen, etc., to take the place of the rags they wear—in fact they are nearly naked.*

And let the churches of Christ and our Christian friends at home and abroad kindly help to support the Mission cause and us as well, who have to struggle amidst severe opposition, difficulties and necessities.

India and its Caste System.

BY H. F. DOLL.

(*Continued from page* 44.)

INDIA, even after its occupation by the great Aryan race, appears to have yielded itself up an easy prey to every invader. It is affirmed that it was subjugated by Darius Hysdāspes. This conquest, if ever it occurred, must have been very partial. The expedition of Alexander the Great to the banks of the Indus, about 327 B.C., is a familiar fact. Then came the Mohammedans (Arabs, Turks, Afghans, Moguls, and Persians,) who entered India at different times.

The Hindu-Aryan element has not lost its ascendancy in India, notwithstanding the accession and admixture of European ingredients. The Portugese, the Dutch, the Danes, the French, have one after another gained a footing on its shores, and their influence still lingers at isolated points. Last of all, the English have spread themselves over the whole country, and at this moment our political supremacy is everywhere greater than that which once belonged to the Musalmāns. Yet the mass of the population is still Hindū, and the moral influence of what may be called the Indū Aryan is still paramount. Nevertheless, however closely bound together this race may be, by community of origin, of religion, of customs and of speech; and, however powerful the influence it may exert over the non-Aryan population, differences distinguish the people of India as great as, or even greater than, those which once divided and still distinguish the whole continent of Europe.

Many causes have combined to produce these distinctions.

*Our good brother had not heard that we purpose to do this.—ED.

Difference of climate has had its effect. Contact with the aborginal races and with Mohammedans and Europeans has operated differently in different parts of India. Even in districts where the Hindus are called by one name and speak one dialect, they are broken up into separate classes, divided from each other by barriers of caste, far more difficult to pass than the social distinctions of Europe. This separation constitutes, in point of fact, an essential doctrine of their religion. The growth of the Indian caste-system is perhaps the most remarkable feature in the history of this extraordinary people. Caste as a social institution, meaning thereby conventional rules which separate the grades of society, exists of course in all countries. In England, caste in this sense, exerts no slight authority; but in England caste is not a religious institution. On the contrary, our religion, though it permits differences of rank, teaches us that such differences are to be laid aside in the worship of God, and that in His sight all men are equal. Very different is the caste of the Hindūs. The Hindū believes that the Deity regards men as *unequal*, that he created distinct kinds of men as he created varieties of birds or beasts, Brāhmans, Kshatriyas, Vaisyas, and Sūdras are born and must remain distinct from each other; to force any Hindū to break the rules of caste is to force him to sin against God, and against nature.

A full account of the origin and development of caste, of the strictness of its rules, and of the power it still exerts as a religious rather than as a social institution, will be given in the following and subsequent papers.

Slave Island, Colombo.

THOSE who are familiar with the reports of our Missionary, Mr. Noble, will remember that he has often referred to his visits to Slave Island. It is situated in the South-west of Colombo, and contains a population of about 10,000 persons, chiefly of the poorest class. Our Missionary's sympathies having been drawn towards these neglected people, he has proposed to establish a branch station there, as there is plenty of scope for preaching the gospel in English, Tamil, and Portugese. The new teacher, Samuel, has been very useful in this good work; another brother who resides

here has personally assisted; and one of the church-members has very kindly opened his house for public worship, one evening in the week. Eight of the members of Mr. Noble's church reside here; and as Bambalapitya, where Mr. N. resides, is a somewhat rural district, and infested with venomous reptiles, so that it is not considered quite safe to venture out after dark—no evening service is held there. *The Committee have therefore resolved to open a place of worship at Slave Island*, where there is already the nucleus of a Tamil church.

May the Lord smile upon our dear brethren in this new enterprise, and grant them abundant success. No doubt the opening of a permanent preaching-station here will be a high day for them; for Mr. Noble has long had this laid upon his heart. May the gospel light thus kindled never be extinguished; but be the means of attracting many a poor wayfarer to hear "the glad tidings;" and prove as a beacon to the storm-tossed mariner on life's surging ocean, and a haven of rest to many.

A Hint.

WE have not at present received an answer to our enquiries as to the kind of clothing which would be most useful to send to India and Ceylon; but Mr. Noble mentions incidentally that he is greatly in want of some *baptizing dresses* (say six); for, as can well be imagined, some of the poor natives are insufficiently clad to make a suitable appearance for the solemn ordinance of baptism. Now this will be a nice little labour of love to commence with, and they can be sent without extra expense in the box which is proposed to be forwarded in the course of a few months. Who will help?

Our Principles Spreading.

IN a recent report from Ceylon, Mr. Noble remarks:—

"Not only are the spiritually dead being quickened for the first time to a feeling sense of their need of a Saviour, but many also of those who have long made a profession of their faith in Christ by being immersed in His name, are in a state of unrest, and seeking more strengthening food than that which they have hitherto obtained;

and though these at present find it difficult to break the ties which have so long bound them to other churches, they are, I am happy to see, making an effort to do so; and I am led to believe that these as dear sheep of the "one fold" will hear eventually the unmistaken voice of the Good Shepherd saying to them, 'Come out from among them and be ye separate,' &c.

"I adore the grace which has enabled one (a poor weak sister) to bear noble testimony to the truth in the presence of the church assembled—of which church her husband was a member also—and to avow her sentiments as a Strict Communion Baptist, as also her intention of separating from them on that ground, and at the same time presenting to the church a letter embodying her reason for, and intention of, leaving that church. This sister has since cast in her lot with us."

Baptisms.

FROM Mr. Noble's (Ceylon) report for November we learn that he had four more candidates for baptism, and in a letter dated Dec. 21st he gives the pleasing intelligence that two of these were baptized on the 20th of the same month: one was a daughter of Mr. N. This is specially gratifying, and the second of his family who has been favoured thus to walk in the Saviour's footsteps. The other candidate was a minister from Jaffna (a peninsular lying to the north of Ceylon,) whose case was most interesting. It seems that a few months since, Mr. N. baptized two young men from Jaffna: one of these, shortly afterwards, returned to his native country, taking with him a number of tracts, which have been most useful in spreading the truth. The American Congregationalists have for many years had a station at Jaffna, and have been instrumental in gathering together about 8,000 persons—all Tamils. The good brother referred to was a Congregational minister. He travelled that long distance to be baptized by Mr. Noble, and further instructed in our doctrines and principles; after which he will return to labour among his own people again. The Lord's name be praised for the good work that is being done in Jaffna.

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CHAPTER XV.—PAUL AT PERGA.

"NOW when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem." *Why did John Mark leave the company?* Was he offended because his uncle Barnabas was no longer the leader? Was he getting faint-hearted? Tired already? Poor young man! Matthew Henry quaintly remarks; "He did not like his work, or he wanted to go and see his mother." Paul was offended, and we are not surprised that, on a later occassion, he objected to have him as a companion. But we are glad to know that Mark lived to redeem his character, and to be a comfort unto Paul. In his last letter Paul says, "Take Mark, and bring him with thee; for he is profitable to me for the ministry."

CHAPTER XVI.—PAUL AT ANTIOCH IN ASIA MINOR.

From Perga they journeyed to Antioch in Asia Minor; and there on the Sabbath Paul preached the Word. We have a full report of the sermon, which was full of Christ,

and made a deep impression upon the minds of the people; especially upon the Gentiles, who earnestly desired to hear the sermon again. At the service, many of the people followed Paul and Barnabas, who doubtless had words in season for the anxious enquirers. During the week the missionaries were the theme of conversation, so that on the next Sabbath "almost the whole city" came to hear the Word. The way to get a congregation for a minister is to talk about him; but alas! if the congregation is large, some will be sure to be offended. It is the old story again; when God is working, the devil will work too. We may rest assured that there is very little good being done when the devil is quiet. The work went, on and many believed. But another storm of persecution arose, and this time it was successful; for the women had a hand in it! Female agency is a power for good, or for evil. Some of the noblest workers in the Christian cause have been women; but it is very sad when women of influence are found helping the devil. Paul and Barnabas were cast out. The dust of their feet is a witness against their enemies to this day. But the expelled ones were full of joy, for the Holy Spirit was their Comforter.

"Be thou like the first Apostles,
Be thou like heroic Paul:
If a free thought seeks expression,
Speak it boldly, speak it all!

Face thine enemies—accusers!
Scorn the prison, rack, and rod:
And if thou hast TRUTH to utter,
SPEAK—and leave the rest to God."

Poetry.

THE CHRISTIAN'S THEME.

"Christ is all and in all."
"All nations shall call Him blessed." Psa. lxxii. 17.

THE Redeemor said, when He dwelt below,
That the Jews should His great salvation know;
And to Jesus they yet shall tribute bring,
As the "SON OF DAVID," their Lord and King.

To the scattered seed of Israel's race,
Which the eye of God alone can trace:
In His time of love shall the Heavenly Lamb
Be revealed as the "SON OF ABRAHAM."

But unconfined as yon azure sky,
And above our noblest thoughts as high,
Does the love of Jesus sweetly flame,
And the "SON OF MAN" is His chosen name.

Let His banner of Love be wide unfurled;
Tell the sons of men all over the world,
That the King whom the hosts of heaven revere,
To the sin-sick soul is a Friend most near.

Not a stranger of great and generous mind;
But a Brother most tender, true, and kind:
The near Kinsman who bore death's keenest smart,
For the friends whom He loved with all His heart.

May the Spirit of Christ our hearts inspire,
As we tell of the love that can never tire;
Of the only Name for salvation given,
Of the balm of earth, and the song of heaven.

H. S. L.

Christmas Treats.

THE Committee are not unmindful that their co-workers abroad and those amongst whom they labour, can fully appreciate the social element of Christmas; hence for several years they have made grants which have been faithfully employed by the Superintendents in providing Christmas Treats and Christmas gifts. The following account is from

CEYLON.

"On the evening of December 26th, 1885, the Annual Treat was given to the children of our English and Tamil Sunday Schools. The parents and a large number of other friends were present, forming the largest gathering we have had in our School-room here; the place, inside and out, was crowded. Refreshment, consisting of tea, cake, &c., having been partaken of, the meeting was opened with prayer and praise, and after the President's address, the prizes (books) were distributed to 28 children in all, and it was pleasant to witness the cheerful countenances of the children, as one by one they carried off their prizes. Then came the distribution of the toys which had been hanging on the Christmas tree, and with which the children were much pleased.

Several short addresses were delivered to the parents, children, and friends, and hymns and lyrics were sung at intervals in English and Tamil; and the pleasant, and I trust, profitable meeting was brought to a close by singing, "God bless our Sunday School," &c. to the tune of the National Anthem.

Thanks are due to the kind friends here who so liberally responded to the appeal of the Superintendent of the Sunday-school, and through whose aid we were enabled to give the children so fine a treat. The amount of local donations was Rs. 56 besides the sum of Rs. 10 granted by our kind friends in England.

POONAMALLEE.

"The treat to the schools and members of the Mission Church at Poonamallee took place on Saturday, January 2nd, 1886. The school-room was prettily decorated with suitable mottos, evergreens, paper-hangings, and rosettes. Brother Dale, Deacon of the English Baptist Church, Poonamallee, took the chair. A number of friends of the children were present, and also a few English friends and members of the English Baptist Church. The children sang a Christian lyric, "Praise to the Son of God." This was followed by a hymn on "praise to God." Prayer was then offered by brother Abel Michael, and an address delivered by brother Jacob John of St. Thomas' Mount, on the goodness of God and the kindness of our Mission friends at home. Then a few words were addressed by Brother Abel Michael to Mr. H. F. Doll, the Superintendent and Missionary, and who was asked to convey to the Committee, Friends and Sunday-school children at home, the thanks of all the recipients of the Christmas gifts so kindly sent them from England. A Christian lyric was sung, and garlands of flowers were presented to the Superintendent, Mr. Doll, and the Chairman and Friends that were present, as a mark of respect and goodwill. A Christian lyric was sung by the children, when Mr. Doll rose and addressed the members of our churches, the children and their parents, the preachers and teachers. He gave a short account of the Mission work, its progress and the deep interest and sympathy of Christian friends at home, Australia, and America, and urged on all present the necessity for more earnest, constant, and believing prayer, for untiring zeal and greater Christian effort and consistent and godly living. Then came the most interesting part of the programme, as the Chairman announced, the "Treat to the Children." They were served with Indian sweets, bread, and fruit. The poor members of the Native Church had their share of the treat, as well as grants of money to enable them to purchase cloths or wearing apparel, which helps them to come decently clad to Divine worship. A Christian lyric was sung by the children, after which Brother Dale, the Chairman, made a short speech on the words, "Who hath despised the day of small things?" He observed that if from small beginnings the present results are so encouraging, that by earnest prayerful perseverance the future results in connection with the Mission must be manifold. He urged upon all present to hold fast and to wait upon the Lord in prayer, followed with zealous action. And with a few more encouraging, cheerful, and earnest words, he sat down amid the cheers of the children for the Chairman, the Superintendent and Missionaries and the friends and Sunday-school children at home. A hymn was sung and the benediction pronounced, which brought a very pleasant meeting to a close."

A Day of Rejoicing.

AT Mallaputhur in the Tinnevelly district, where our poor Christians have been much persecuted and the walls of the chapel thrown down, (see last Annual Report, p. 18,) the

building is at length completed. Mr. Doll, Junr., writes: "Happy New Year! Praise the Lord! I have put on the roof of the Mallaputhur Chapel. The hearts of our Christians were so gladdened that they actually shed tears of joy."

[If some of our delicate English Christians who ride in their carriages to their fashionable places of worship, could witness the primitive structures and primitive earnestness of our dark-skinned brethren in the Tinnevelly, it would do them good.—ED.]

Ceylon.

IN a new year's letter from Mr. Noble, in which he gratefully acknowledges the Lord's goodness in the past year, he says, respecting the church at Wellewatte:

"This little church has been augmented during the year 1885, by the addition of sixteen members—eleven baptized by me, and five baptized elsewhere. One brother lately received the call to enter our Father's house above; leaving thirty names on the church books.

This little church met for breaking bread, &c., once on the evening of the second Sunday in the last month, and again at midnight on the 31st December, 1885. At the latter, four new members were received into church fellowship, and the blessedness of such a season none but those who are of one mind and heart, having 'fellowship with the Father and the Son,' can truly realize. It was indeed 'like a little heaven below!' Tears of gratitude were shed profusely. We do not wonder that Peter on the mount should be so enraptured with what he saw, as to exclaim, "Master, it is good for us to be here," &c.; but, like him, we must come down from the mountain to the valley. This was a happy new year."

Acceptable Gifts.

IN the *Olive Branch* for December, we gave a hint that it was intended to send a box of useful articles of clothing, &c., to each of our Mission centres, in the course of the now present year. We have asked our Missionaries to inform us what kind of clothing would be most suitable for the school children. The following is Mr. Noble's reply:

"The clothing worn by the Tamil children attending our schools is similiar to that worn in and about Madras. The Singalese, as also the poor Burgher (mechanics') children

adopt the costume of our poor children in England. While 'the Salvationists' are adopting the native style of dress, the natives themselves are aspiring to English manners and costume. I hope to send you patterns of native clothing soon."

Mr. Doll furnishes the following list of articles as being very useful and acceptable. He remarks :—

"I am pleased to learn that you purpose to send another box of useful presents. I give below, as required, information as to what we most require.

Dolls (a goodly number, for our caste school girls, &c..) school bags, scrap books, copy books, note books, steel nibs, quills, lead pencils, boxes of puzzles, stationery, ink bottles, pen-holders, slates, slate-pencils, chalk, sponge, drawing slates, needles, scissors, thimbles, knitting wool, knitting needles, crochet needles and ditto cotton, sewing cotton, fragments of cretonne, muslins, cotton prints especially, (in large quantities.) Though they are especially fond of bright colors, yet anything dark will also be useful: cottons, hooks and eyes, black boards, pins, school maps, and a variety of other things which friends, young and old, may be disposed to send for our school teachers, preachers, and poor church members. Try to send us a large selection of useful things, also trumpets and drawing boxes, as we have St. Thomas' Mount, Poonamallee, and the Tinnevelly to supply.

"The clothing need not be made up. We can make it up to suit local equirements, if a goodly supply of remnant pieces of cotton prints be sent. Also coloured &c. handkerchiefs.

Will friends oblige by sending their gifts for enclosure to Mr. Wakelin, Cash Secretary, 33, Robert Street, Hampstead Road, N.W.

Good News from Jaffna.

THE Tamil brother (Asseervatham by name) referred to in our last as having been baptized by Mr. Noble, has returned to his native country, and is now hard at work among the people; and as might be expected the American Missionaries (Congregationalists) are becoming alarmed at the introduction of Baptist principles into their midst.* Our brother is stationed at Uduvil, about five miles north of the town of Jaffna, and has commenced a school to which all his old scholars (about 50 in number) are returning. Tamil services are also

*Our good brethren need not be alarmed, as they would all admit that it *cannot be wrong* to immerse.—Ed.

held at the same place, where Baptist principles were hitherto unknown. Mr. Noble remarks: "I trust it may be seen that the Lord is now opening a door for us in Jaffna, which man cannot shut."

In Memoriam.

MR. Noble, of Bambalipitya, Ceylon, gives the following interesting account of the happy departure of the oldest member of his church.

JOHN MATTHEW DE SILVA.

Our dear departed brother was born, February 22nd, 1805, and entered into rest on the 23rd of November, 1885, having attained the ripe age of eighty years. I had the peculiar pleasure of baptizing this brother on the 29th January, 1882, then about the age of seventy-eight years, which event I shall not easily forget; for before going down into the water he asked permission to address the people then assembled. He spoke with tremulous earnestness, and the tears flowing from his eyes manifested deep emotion, as he explained the reason why, at his age, he was desirous of professing Christ in His appointed way, &c., and so great was the effect that many of those who surrounded the watery grave were in tears. His was the first baptism in connection with this little church, and in the mysterious providence of God, he is the first to be called to join the Church triumphant above. In his earlier days, our brother was connected with the Established Church of England, and was engaged as a schoolmaster. Before going to reside with his eldest son at Slave Island, where he expired, he said to me on one occasion, "Mr. N——, you buried me in the grave of water, and you will soon be called upon to bury me in a grave of earth;" which solemn duty devolved on me on the evening of the 25th November.

It was not my privilege to be present to witness his last moments; but that his end was peace, the following lines written to me by his son will bear testimony. He wrote: "My father is dying. With a bright hope that sustains him, and cheers us, he is calmly waiting the call to his home." "Come and see." But before I could go there, his spirit had fled. Having been an old and highly respected citizen, a very large number of friends followed his remains to the grave, and others followed the procession as it neared the Cemetery. In order that such as were employed in the public offices, &c. might have an opportunity for attending the funeral, the procession did not leave Slave Island till about 5.30 P.M., and by time it reached the Cemetery it was growing dark, and the service at the grave was conducted by the light of a lantern. I read the fifth chapter of 2 Corinthians, made a few practical remarks, and closed the solemn service with prayer. The solitary light of the lantern on the occassion, added much to the solemnity of the scene.

JACOB JOHN, SEN., OF ST. THOMAS' MOUNT, MADRAS.

In a letter dated, January 30th, 1886, Mr. Doll, says :—

"I regret to have to report the decease of our aged brother J. John, the deacon of our Native Church and Superintendent of our Sabbath School. He calmly slept in Jesus, early on Sunday morning the 17th of January, 1886, and his remains were interred on the evening of the same day. He was eighty years old. Nothing ailed him particularly. The infirmities of age rapidly advanced over him, he lay three weeks in bed, and gradually passed away. His end was peace. I must place on record my deep sense of the great loss we have sustained in one whose earnest unobstrusive piety, untiring zeal, calm judgment, and and kindly disposition, made him singularly fitted for Christian usefulness; and as helper and associate in connection with the Church and Sabbath School. In doing so, I desire to magnify the grace of God, which so richly endowed him with the gifts which he so lovingly consecrated to His service. There was a large circle of relations and friends to pay the last tribute of love and sympathy due to our brother. At the house, verses 9 to 29 of the 11th chapter of John were read by me, a Tamil lyric was sung, and prayer offered by the deceased's eldest son, who is a native pastor of the London Missionary Society. The funeral procession then marched to the Cantonment burying-ground where a few passages of Scripture were read by me, a hymn was sung,—and prayer offered by brother Abel Michael of Poonamallee. Then a short address was made my me, the body placed in the grave, another prayer offered by brother Dale of Poonamallee, and the benediction pronounced, brought the solemn service to a close. The services were conducted partly in Tamil and partly in English. There was a large number of relatives, friends, and members of our native and English Churches at the grave-yard. I visited our departed brother during his sickness ; he was calm, waiting for the Lord to come and take him, for he knew he would be for ever with the Lord. He also said that he had committed his soul to the Lord Jesus, whose sovereign grace and love had saved such a great sinner as he was. When some nourishment was handed to him by a member of the family, he said, No use, I shall soon leave you all to be present with Jesus." So our brother has gone. "Blessed are the dead, that die in the Lord." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." May the Comforter comfort the hearts of his bereaved children, especially of brother Jacob John and his wife Maryann, with whom our late brother lived for several years. We also sorrow, but our sorrow is mingled with joy in the anticipation of a blessed reunion.

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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Urgent Claims of Foreign Missions.

Outline of an Address in connection with the "Metropolitan Association," delivered by Mr. J. H. LYNN, *Vice-president, at Zion Chapel, New Cross, on Tuesday, March 11th,* 1886.

SPEAKING of "The Urgent Claims of Foreign Missions on our Churches," as implied in the words, "From you sounded out the word of the Lord," 1 Thess. i. 8,—our brother noticed that the verb here, rendered "sound" was, in the simple form, used to indicate the "roaring of the sea," the "exceeding loud" voice of the Siniatic trump, Ex. xix. 16, &c., and the teaching was, that the testimony of the Lord's word by the Thessalonians, who having in much affliction received the Gospel, turned to God from idols to SERVE HIM, was uttered in the might of the most earnest zeal. Further the form of the word used here, but in no other passage in the New Testament, is a compound, the prefix of which suggests that the sounding was more than mere noise or echo, and that it was, so to say, intro-contained, that it might be vitally sounded OUT from hearts possessing in rich experience the living truth.

The Churches of the Metropolitan Association, *and all kindred churches*, adhere, and they only, to the simple Gospel of God, revealed in the great doctrines which they are set to maintain and promulgate in the midst of abounding departures from the original truth, and throughout the whole earth. Insisting on experimental confession of the power of regenerating grace by the Gospel; sticking to the testimonies of the sure word, clinging to the Lord's ordinances, and repudiating all carnal might, they are compelled—because by these things graciously self-abased, and therefore dependent only on the power and will of God, to the utter repudiation of natural will and power—to say, not in pharisaic conceit, but to the Lord's glory, as vessels of

mercy, we are they to whom He especially retains His ancient gospel commission.

Thus greatly privileged and endowed with THE Gospel, tremendous responsibilities of stewardship devolve upon free grace churches: responsibilities which have long been lightly esteemed and very feebly taken up. No other people are burdened with such weight of responsibility, nor are any other so manifestly called to the marvellous privilege and honour of this Missionary service; and none others so much need awakening to this heavenly calling, coupled with the mighty humiliation of grieved shame and confession before the Lord. We have loved the covenant of God; but we have seemed to close up the received blessings within the walls of our little sanctuaries. The light should not thus be shut in. Never can we too yearningly pray for personal blessing, but there is also another supplication for God's elect, viz., "*Send* OUT *Thy light and Thy truth.*"

The almost universal darkness as to the full Gospel of the kingdom, constitutes A CLAIM WHOSE URGENCY, growing apace with dying time and with increasing and widening declensions from the truth, CANNOT POSSIBLY be exaggerated.

That God will gather His own, is a glorious fact; but He will do so in His own way. In Christ dwelleth all Divine fulness of purpose, power, attributes, truth, resources and administration. The Church is joined to her Head, and the entire body of Head and members, is by the Holy Ghost constituted and called Christ. Christ is not divided. The purpose, counsel, and compassion of God operate in Christ, and are accomplished by the Holy Ghost in and through the body. Hence all Spirit-wrought desire is prevalent prayer, because it is the co-operation of Divine purpose. Similarly, Spirit-wrought testimony is operative administration, because it is the co-operation of Divine counsel and will. When God pleases to gather His elect, His own yearnings of decree move as to time and means in Christ, and are wrought by the Spirit through the hearts and labours of His members; and the stirring up of saints to any aggressive or other gracious desire, prayer, or labour, is the motion of Him who has said, "I will do all My pleasure." The key of all the mysteries of Divine operations in the church is—"Ye were called to the fellowship of the Son."

That the churches are awaking to a deep sense of terrible guilt, and to renewed obedience to the ancient commission, and that the STRICT BAPTIST MISSION exists, prospers, and increases, are causes of great joy. May such aggression be mightily augmented at home and abroad.

As a denomination we are feeble, poor, and lack influence, and are therefore thought to be unable to make way in this glorious path. Does an acorn become a great oak in a night? Let us be up and doing with our little and our weakness, which in truth give great warrant for hope, and scope for prayer and toil, that immense results may accrue, because the sufficiency will manifestly be only of God. Ours is by right not the rear, but the van, and in this work none have such cause, such encouragement, and such Divine warrant for burning zeal and intensity of constant and growing labour. May God touch all our hearts to give and do all in our power, and may many of our young men be constrained by the love of Christ and by the energy of the Holy Ghost to this blessed work.

The Glorious Future.

CAN any doubt that 'tis Jehovah's will,
The Gospel should be preached the wide world o'er,—
That sovereign grace should sound from hill to hill,
And Jesus' kingdom spread from shore to shore?

Shall ancient prophecies be unfulfilled,
Or be regarded but as flowery tropes?
Shall God's expressed decrees on which we build,
Crumble beneath our disappointed hopes?

Shall our desponding spirits fix a bound,
Or limit His immeasurable grace,—
As if His purposes of love profound
Were all restricted to the *English* race?

He sent His word to these once heathen shores,
And shall we not reflect its light abroad?
Shall we who have the Gospel at our doors
Ignore the teaching of our blessed Lord?

Our God has honoured some of human race
To aid the work *Himself could do alone:*
And would our frozen souls restrict the grace
Which flows from our ascended Saviour's throne?

What were our joys when first we felt His love?
Were they a mere excitement of the brain?
Nay: were they not akin to *their's above*,
Whose happy spirits praise the Lamb once slain?

And *who* shall join that everlasting song—
To Him that loved and washed us white as snow?"
Millions, of every tribe and every tongue.
But *how* are they the Saviour's name to know,

Unless His broad commission be fulfilled—
"Let *every creature* hear my sacred Word?"
We *know*—we *joy to know*, that He has willed,
That *men of every land* shall know the Lord.

We hail that day of blessings yet unknown,
Of which fair Pentecost was but a type,—
Whose gracious fruit shall "shake like Lebanon,"
When the blest harvest shall be fully ripe.

Then let us cast abroad the precious seed,
Watchful for every means of usefulness,—
"Instant in prayer,"—*expecting* to succeed,
Because the Lord has *promised* He will bless.

March 15th, 1886. JOSIAH BRISCOE.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter XVII.—Paul at Iconium.

IF one door was shut, another was opened. In Iconium Paul and Barnabas preached with greater power than ever, and a great multitude of the Jews and Greeks believed. "The high and broad partition that divided these classes was giving way. That mountain had begun to flow down at the presence of the Lord." "*The unbelieving Jews stirred up the Gentiles.*" "*Signs and wonders were wrought by the Apostles' hands.*" And thus the work went on, until "an assault" was made; and then, guided by God, they fled unto Lystra and Derbe, and "there they preached the gospel."

"He that winneth souls is wise
In the Master's gracious eyes;
Well may we contented be
To be counted fools for Thee."

Chapter XVIII.—Paul at Lystra.

At Lystra, among those who heard Paul preach was a poor cripple; the gospel to him was glad tidings indeed; and as he listened he believed that God could make him whole. "Stand upright on thy feet," cried Paul. Immediately "he leaped and walked." And now a remarkable scene ensued. The deluded heathen would have sacrificed unto the Apostles, supposing them to have been gods:—

"In stately pomp now comes the gay procession,
And flowers and garlands deck the beasts of sacrifice;
The people dream in wildest superstition,
Great Jupiter is now descended from the skies.

And on they come! their homage and devotion,
Before Great Jupiter, their patron god, to pay:
His temple's here; his priests have spread the notion,
That he to visit his own city comes to-day."

Chapter XIX.—Paul Stoned.

"Once was I stoned," wrote Paul, in his second letter to the Corinthians; and that stoning was at Lystra. What a

picture we have here of the fickleness of human nature! One day the people would have sacrificed to Paul as a god; but, behold, a few days afterwards they stoned him, and drew him out of the city, supposing he had been dead! Once Paul stoned another, and now he is stoned himself. What a crowd of memories must have rushed up when he felt his spirit swooning away under the stone shower!"

In all probability, a young man named Timothy, looked on weeping, when Paul was stoned. All things work together for good; and Paul did not preach and suffer in vain at Lystra; for God gave him a true "son of the faith." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Thou art faithful; praise Thy name,
Thou art evermore the same;
Thou hast promised; oh, how blest
On Thy royal word to rest!"

Eligible Offer.

A FEW years since, the English Strict Baptist Church at Poonamallee purchase a place of worship for Rs. 1000. (Some of our friends will remember having subscribed towards this in response to the Appeal which appeared in the Report for 1882.) They have raised Rs. 500, and are still in debt to a similar amount, although they have no interest to pay: but Mr. Doll remarks, "The Lord is sending them further help." They have, however, proposed to transfer the building to the Committee, and place it in trust for the use of the Strict Baptist Mission. All that they ask is the modest sum of Rs. 300 towards the remainder of the debt. The Committee have accepted this kind proposal, and have requested Mr. Doll to have the trust deed prepared, and a draft copy forwarded for their inspection.

Mr. Doll further remarks: "I have arranged for the Native Church to hold its worship in this building, without interfering with the Divine worship of the English Church therein. I trust also to arrange for removing our school into the detached buildings."

"When the school is removed, the present rent will be

appropriated for repairs of the buildings and for Government assessment on the land, which is leasehold."……

"We shall in this way secure a permanent place for our purposes. The building with some repairs will be worth 14 or 15 hundred rupees. The land on which it stands is leasehold from Government for 99 years—some 30 or 40 of this period having already expired.

We can only add—"Behold how good and how pleasant it is for brethren to dwell together in unity!"

Another Hindoo Wedding.

OUR young friends will by means of the "Olive Branch" become quite familiar with the manners and customs of India. The following account of a marriage ceremony, though somewhat similar to that which appeared in our number for December, will doubtless prove interesting.

"A brief account of a marriage of one of our female members of the Mission Church at St. Thomas' Mount, which was held in our Mission school hall, on Monday, Oct. 13th, 1885. The young couple with their friends, and the members of the church, assembled in our school hall at about 9 o'clock a.m. The young man standing to the right of the young woman, I addressed them and the congregation, then asked the usual questions of the parties to be married, who gave satisfactory responses. I then handed the '*thali*' or marriage cord, to the bride groom, who, placing it round the bride's neck, tied a knot, pronouncing at the same time that he gave this 'thali' as a token of his pledge. Prayer was then offered, imploring the blessing of the Lord upon the married couple who were declared man and wife. A hymn was sung, and the benediction pronounced. After greetings and expressions of congratulation, the party proceeded in a carriage, with their friends following on foot, in slow pace. They went first to our native preacher John's house, when a hymn was sung, and prayer offered. Refreshments, such as bread, fruit, and coffee, were plentifully supplied, and after all had partaken of the good things, there was sweet singing of sacred hymns with Tamil music, until about half-past one o'clock, noon. Afterwards, all marched to the bride's mother's house, where a few friends had dinner. In the evening, a goodly number of friends and church members gathered again in the bride's house, under a green pandal constructed of fresh cocoanut-palm leaves, erected especially for the occasion. Coffee was served, prayer offered, and afterwards a grand 'suthur' or social meeting was held, when all present spent the evening till a late hour of the night in conversation, singing native Christian lyrics, and music. A very pleasant, profitable, and enjoyable social meeting was thus spent at this marriage feast."

"The 'thali' is a three-fold yellow cord, with an oblong piece of gold jewel attached to it in the centre.

"The bride and bridegroom are both young and very poor; her mother is a poor widow, and a member of the Baptist church; her husband (the bridegroom) is a day labourer.

"The bride is a member of the Baptist church at St. Thomas' Mount, as is also her mother; but the bridegroom is a member of the Church of England Missionary Society. Every possible effort was made by the Church Missionary Society folks, to have the marriage ceremony performed by that church, and in their chapel, but in vain."

Special Appeal.

THE Committee avoid as much as possible "Special Appeals," because, as a rule, the respondents to them are those to whose liberality they are most indebted for the general funds of the Mission. They have received the following from Mr. Doll, Jun., which commends itself to their warmest practical sympathy,—although, hitherto, the salaries paid to Missionaries have always included house-rent—the only buildings especially provided by the Committee being those for public worship.

The circumstances of Mr. W. A. Doll, however, are quite exceptional. The district in which he labours is rude and comparatively uncivilized. He has already changed his residence more than once, on account of the difficulties of obtaining supplies of food and pure water. At one place at which he resided, it took four days for messengers to be sent to the nearest town; and when the provisions arrived, they were not fresh, and were scarcely eatable.

Our brother has not been brought up in the jungle, but has been used to the comforts of his father's home, at Madras, and his wife is an Englishwoman, and accustomed to London life. Their zeal has enabled them to endure much hardship and privation; but last autumn Mr. W. A. Doll's health failed, and *rest* became imperatively necessary.

The numerous dangers, inconveniences and difficulties of travelling ought certainly be relieved by the comforts of *home*—although our missionary has but little time to spend there. Hence the Committee were glad to learn that prompt and energetic measures had been taken to provide him a substantial cottage. It will be seen that he has borrowed

the small amount of Rs. 500 (£50) its total cost—relying upon the generous aid of those who have at heart the success of the glorious work which God has so abundantly blessed.

It is felt that the appeal need only to be circulated, in order to ensure a loving and hearty response. When paid for by subscriptions, the house will be the property of the Committee.

"SPECIAL APPEAL.

"We have six* stations in the Tinnevelly district, with six preachers; five organized churches, consisting of 200 and odd members in good standing; 78 enquirers under Christian instruction; three Chapels, and five Day Schools containing 200 children under Christian instruction. The children also attend Sabbath Schools. Myself and my wife (with our little one) have been put to the greatest inconvenience and hardships for the past three years and a half, while without a settled residence. It was very desirable, therefore, to build Mission quarters of some sort for myself and family, in the healthiest possible locality nearest to my station. With the assistance of two kind Christian friends, who have lent me some Rs. 500, I have built at one of the Mission Stations (Koilputty) a small substantial cottage of brick and mortar, with thatched roof. This amount has to be repaid by me as contributions are received from Christian friends. Christian friends, will you not be so good as to help us? The smallest contributions will be thankfully received and acknowledged. May the Lord of Missions incline the hearts of the readers of this appeal; so prays

W. A. H. DOLL, *Missionary*,
December, 1885. *Strict Baptist Mission, Koilputty, Tinnevelly.*"

*The sixth is the new station of Koilputty, where our Missionary, Mr. W. Doll resides. He has baptized a number here, and formed them into a new church. —H. F. D.

Donations will be gratefully received by the Hon. Secretaries, Josiah Briscoe, 17, Arlington Square, Islington N., I. R. Wakelin, 33, Robert Street, Hampstead Road N.W.

Garments for our Mission School Children.—Paper patterns have been received from Ceylon, copies of which will be sent by post on application to the Corresponding Secretary—Mr. Briscoe, 17, Arlington Square, Islington, N.

☞ Copies of the Olive-Branch may be had by forwarding stamps direct to the Printer. 4 copies will be sent post-free for 2d. 12 copies monthly will be sent for six months for 3s. It may also be had from Mr. Wileman, Publisher, 34, Bouverie Street, Fleet Street, London, E.C.

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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

CHAPTER XX.—THE RETURN JOURNEY TO ANTIOCH IN SYRIA.

THE day after the stoning, the missionaries went to Derbe; and Paul, notwithstanding his bruised and broken body, preached the gospel; and then began their return journey. How astonished the heathen at Lystra must have been to see and hear Paul again! If before they thought he came down from heaven; now they must have supposed that he had come out of the grave!

The believers at Iconium and Antioch were visited; their souls were confirmed; pastors were ordained in all the churches, and the word was preached at Perga. After which they went down to the sea-port Attalia, where they soon obtained a passage in a boat bound for Selucia; and in a very short time they were receiving the hearty greetings of the church at Antioch in Syria.

CHAPTER XXI.—PAUL AGAIN IN JERUSALEM.

At Antioch Paul and Barnabas abode for "a long time." Very refreshing must have been those quiet days "with the

disciples." But trouble was again in store, and this time from false brethren. "False, though brethren; brethren, though false." The contention rose on the vexed question of circumcision. Many of the Jewish believers thought the Gentile converts ought to be circumcised. The question involved a great principle, and therefore it was resolved to send Paul and Barnabas to Jerusalem, to bring the matter before the church there. Deeply interesting is the account of the meeting. The subject was fully and earnestly considered. Peter made a noble speech; and all were marvellously influenced by the narrative of Paul and Barnabas. James, the President of the Council, in his summing up, declared in favour of the Apostles; and the Gentiles were to be received into the fellowship of the church without "the yoke of bondage." "Ye are all one in Christ Jesus."

"Oh may Thy grace the nations lead,
And Jews and Gentiles come,
All travelling through one beauteous gate,
To one eternal home!"

An Ordination Service.

THE following is a brief account of the public ordination of Jacob John and Abel Michael. Their ordination as pastors of the Strict Baptist Mission Native Churches of St. Thomas' Mount and Poonamallee, respectively, was celebrated with the usual solemnities, on Lord's-day, Feb. 28th, 1886, in the Baptist Chapel at Chintadrepettah. Several members, if not nearly all, of the churches at St. Thomas' Mount and Poonamallee were present, and it was a pleasing sight to find the chapel quite full.

Divine service was commenced at 6.30 p.m. by singing the first, second and third verses of the 726th hymn, "Shepherd of Israel, Thou dost keep." (Stevens' Selection.) After which Mr. R. H. Legge read 2 Timothy 2nd chapter, and addressed the Majesty on High with great earnestness and power. Two verses of another hymn (729, "Father of mercies," &c.) were sung; and Mr. J. J. Chatterton, who occupied the pulpit, called upon Mr. Doll, the Superintendent of the Strict Baptist Mission, to give a statement of how he

was led to the choice of these brethren whom he presented on behalf of the Mission churches at St. Thomas' Mount and Poonamallee, to be ordained as their pastors. Mr. Doll's statement having been considered satisfactory, two more verses of the latter hymn were sung. Mr. Chatterton then called upon brother Jacob John and brother Abel Michael to state briefly how the Lord called them out of darkness to the kingdom of His dear Son Jesus Christ, and also how the Lord called them to the ministry of the gospel. Their statements having been considered satisfactory, they were requested to state the doctrines and ordinances they believed and practised and designed to teach. These brethren stated a few, and added that they were in accordance with the principles and teaching of the Strict Baptist denomination and maintained by the Strict Baptist Mission. Two more verses of the hymn were sung, and Messrs. Jacob John and Abel Michael having solemnly avowed their determination by God's help to teach and advocate the doctrines and ordinances of the New Testament as set forth in the articles of faith of the Strict Baptist Mission, the right hand of fellowship was given to them in the name of our churches and ministers; after which the ordination prayer was offered by Mr. Doll by the laying on of hands of the presbytery. Mr. Doll then occupied the pulpit and delivered the charge to the newly ordained pastors from 2 Tim. iv. 1, 2. It was certainly a day of rejoicing to our churches, for the Lord was with us.

From the enclosed letter from Mr. Chatterton, (remarks Mr. Doll,) you will see that special arrangements were made by me for testing Jacob John and Abel Michael with view to their public ordination. I am sure the Committee will find Bro. Chatterton's letter both interesting and encouraging. The subject of the ordination of these brethren has had my prayerful consideration for the past two years.

Report on my visit to St. Thomas' Mount and Poonamallee on Sunday, 21st February, 1886.

"On Sunday the 21st of February, 1886, I went by appointment to examine two Mission agents, at St. Thomas' Mount and Poonamallee, prior to giving my consent to ordain them as pastors of the Native Churches.

At St. Thomas' Mount, John would have me examine the school, and afterwards hear him preach to his church-members. The school is

divided into three parts, viz., one part for the caste girls, the second part for the caste boys, and the third part for the *non*-caste boys. The caste girls' school had about 35 children in it, and I am very glad to say that they were very carefully taught; and although heathen children, they had a very fair knowledge of Scripture, and they sang some hymns well. The same may be said of the boys' schools also. (There were about thirty present in each.)

Altogether I was very much pleased with the schools, and Brother John and his wife and the teachers deserve to be praised for their work. Brother John then preached to his church, and after the service was concluded we went on to Poonamallee. At Poonamallee we were met by brother Abel and after I had examined his school (about 25 were present) and had a conversation with the members of the Poonamallee Native Church, Brother Doll and I proceeded to examine Brother John and Abel as to their fitness for ordination. I was very particular in this matter, and after a very searching examination, which occupied about four hours, I told brother Doll I was satisfied and that I would gladly help him to ordain these brethren. We felt the Lord's presence with us, and it was indeed a refreshing time. Brother Doll told me that the bungalow we stayed in at Poonamallee had been purchased by him for the Mission. I was very pleased to hear this, as it is a very nice building and in my opinion cheap. After a few repairs are made, it will answer very well for all Mission purposes at Poonamallee.

JOHN J. CHATTERTON,
Deacon, Strict Baptist Church, Chintadrepetta, Madras.

Vepery, Madras, February 26th, 1886.

A Modern Nehemiah.

WE have already announced the completion of the Chapel at Malaputhur, respecting which there had been so much litigation and persecution. In a recent Tour Report, Mr. W. A. Doll gives the interesting details of the work as follows:—

December 29th, 1885. "I engaged six carpenters and set them to work by aid of lights in preparing wooden nails, rafters, beams, &c. Begun at 9 a.m. and finished at 4 a.m. the next morning.

December 30th. At 5 a.m. held prayer-meeting, and then put everything (timber, rafters, nails, etc.) in two carts, while some of our church members of Malaputhur, who came over, carried several head-loads of thatch. We started for Malaputhur. On our arrival there, we began Divine service, sang a lyric, read God's holy Word, read thanksgiving psalms, sang again, "Praise the Lord;" prayer by Suvisasoomuthoo, teacher, and I closed with the benediction. Some of our Christians from Elavarasananthal and Elliarapunnie, some of the enquirers at Soorimgoody, etc., and the Christians of Malaputhur,

men, and women with their children, began with the work of our chapel. The land for which application was made and granted, but was disputed and opposed by the naikers for about three years, and the walls of which were pulled down as reported last year. It will be remembered that I laid the foundation of this chapel at 7 a.m. on the 9th of February, 1885, and I thank and praise the Lord that the chapel which was retarded by the great opposition offered by the naikers and native Government officials (the late dismissed Tashildar, etc.) was completed on the 30th December, 1885. The present village magistrate with the naikers came this day to prevent us building the chapel. I warned them against interference with us, and told them that if they desired they might go and lodge a complaint against us. So they went to Srivelliputhur and lodged a complaint in the Court of the Deputy Magistrate, who, I am glad to say, drove them away, saying that he would punish them if they interfered. They then went to Satur and laid a complaint before the Sherishtadar, who told them that some in the villages were for it, and some against, and as it was for a good purpose, viz., day schools, etc., he dismissed the complaint. Then some other fresh naikers came and tried to oppose and stop the progress of our work. I told them to go away immediately from the place, and not interfere with us, or I would get them punished; and further that I determined upon finishing the chapel this day, and that they might do what they pleased, but not come near us. They also went away to Satur, to complain against us. I am glad to say that they too got no satisfaction. The Sub-Magistrate of Satur told them it was not in his power, and said they might apply to the Collector for redress. They returned quite disappointed and ashamed. Oh how the Lord hears the cries of His children! How He in His own good time confounds their enemies, and strengthens His people with courage and determination, and fills them with joy and gladness. The chapel at Malaputhur was completed with very great difficulty at 4 p.m. The same evening, about 150 men, women and children assembled in the chapel, and we began Divine service by singing a Tamil lyric, thanking God for His care, mercy and goodness to us in enabling us to finish the chapel. Prayer was offered by Murryan; another lyric was sung; prayer was offered by Suviasoomuthoo, a psalm of thanksgiving was read, and an address was made by me. Sang again; prayer by Gurubathan; Murryan spoke about the blessings granted by God to those who trust in Him. Prayer by Jesudas; sang another lyric. I spoke words of encouragement, and told them that as we trusted in God, He had confounded our enemies and built us the chapel. Moreover, that prayers were offered by the Superintendent, the Committee in England, and by our Christians at all our stations; so that God had heard our unworthy prayers and the cries of our poor Christians, although oppressed by the heathen naikers; and had given us courage to build the chapel, and now to sing praises and offer our prayers of thanksgiving to our loving and gracious God and Saviour. Encouraged them to trust Him more in the future, and closed with prayer and the benediction. Many present shed tears of joy. I was overcome myself. Betul and nuts were distributed among our Christians as a mark of goodwill and joy. The chapel was lit up with small lamps, and decorated with plantain trees and flowers in Oriental

fashion. The Christians presented me with flowers, etc., as an expression of thankfulness and a token of respect. I then wished them good-bye, and returned to Elliarapunnie at 10 p.m.; held prayer meeting, and retired. Gurubathen, Murryan, Suvisasoomuthoo, and our Christians of Elavarasananthal and Elliarapunnie, who were engaged with me in working on the chapel, returned with me from Malaputhur.

School Treat at Christian-pettah.

MR. W. A. Doll writes:

"Jan. 22nd, 1886. Held prayer meeting at 9 a.m. Examined the day-school children in Bible lessons, English reading, arithmetic, lessons in Tamil. The children sang several sweet Tamil lyrics, and recited verses in the Holy Scriptures. The children were treated with sweetmeats, peas, cocoa-nuts, jaggery and plantains. Besides I gave each child, one, two, three, or six pies* according to their ages. They sang a lyric, and I closed with the benediction. They desired me to convey their best thanks to the Committee and Superintendent for the treat they had been provided with, through the liberality and kindness of English friends. Their hearts, I am glad to say, were made happy. I gave our school children two days' holiday. At 7 p.m. our Christians visited me with flowers, etc., thereby showing me their respect. I made a short address, thanking them for their kind respects paid me, and prayed that God would bless our Committee and kind and generous Christian friends at home; also our Sunday-school children and friends in England, Australia, America, etc., and our mission officers and agents.

Zenana Work.

MR. DOLL remarks:

"This work is growing more satisfactory. I am glad to state that the feeble efforts of our Zenana woman, sister Maryann. The Hindoo women meet with encouragement, notwithstanding the opposition she meets from our Wesleyan friends. Portions from the Gospels, Scripture stories and religious tracts (all in Tamil) are read freely by the inmates of the houses visited. Their minds are becoming enlightened, and they understand what they read or hear. Except on special occasions, their worship of idols is not strictly observed. They believe not in transmigration, but in the resurrection and judgment. They know and confess that there is one God, a heaven and a hell. Is not this a proof of their growth in true knowledge? Surely it is. They have a clear idea of the work of the Lord Jesus, the Saviour of sinners, though they are not bold enough to openly confess it."

* A "pie" is equal to the third of a penny of English money.

Ceylon.

WE extract the following from Mr. Noble's report for February:—

"COLOMBO.—In and about Colombo there is much real heart work. Many souls are deeply exercised about the distinguishing truths of the Gospel, as also on the subject of restricted communion. A number of persons who have hitherto held "open" views have now declared their intention of forsaking that error, and of casting in their lot with us; but we have to exercise much discretion in receiving such, at they have on the whole but little spiritual light. The matter of receiving members, &c., I leave to the church assembled, where as an individual member I have a voice. Brethren, pray for us.

I have had no baptisms during the past month, but have three candidates whom I hope to immerse before the close of this month. One of these is a European who has for many years been a local preacher in connection with the Wesleyans, another is a native of the western coast of India, Malayalina, and the third a Tamil man.

WELLEWATTE.—All the services and schools (Sunday and week-day) have been regularly held during the past month with some degree of encouragement. The Bible class in connection with our church here has been beneficial to the members, whom we seek to instruct and build up in our most holy faith.

SLAVE ISLAND.—At this place the work is being conducted with some degree of encouragement, in English and Tamil; at present, owing to the illness, &c., of the owner of the house, the necessary repairs, &c. have been delayed; but though incomplete, I commenced the work by removing the girls' school from the house in which it had been previously held, on the 15th ultimo, which school, under the care of one of our Tamil sisters, is gradually increasing in number. There are about eighteen poor children at present, consisting of Malays and Tamils. I held Tamil meetings, and an English Bible class, but it was not till yesterday, Sunday, that I held formally the opening service in English, and though the attendance was not so large as I expected—owing I believe to special services conducted elsewhere—it was felt to have been a blessed season at least to some present. I spoke from the words, "And fear came upon every soul."

On Sundays, a Tamil Sunday-school and service are held there in the morning, and our English Sunday-school and service in the evening.

On Tuesday evenings we have a total abstinence meeting, and on Thursdays a Bible class—which are held for the benefit of soldiers principally, who appreciate them—of which I shall (D.V.) write more fully in my next. We have also prayer meetings on Fridays in Tamil, and in English on Saturday evenings. The prayers of our dear friends are earnestly solicited for the prosperity of these at this place.

In Memoriam.

THE Church at Chintadrepettah has recently sustained a loss in the decease of Mrs. Sarah Ann Gill, an earnest and devoted Christian, an active Sunday-school worker, and a regular attendant on the means of grace. She was resting only on Jesus and His precious blood and righteousness.

The night previous to her death, when in an agony of pain, she was asked if she knew the Lord Jesus. Placing her hands upon her breast, she said, "*My* precious Saviour!"

MR. W. A. DOLL'S NEW COTTAGE.

THE following sums in response to the appeal in our last number, are acknowledged with thanks:—Mrs. Bugg, 10s.; "For Christ's sake," 10s.; Mr. N. Barber, 2s. 6d.; Miss Walls, 4s.

In addition to the above, the Committee having obtained the consent of the donors, have voted the following amounts, originally subscribed for another purpose, for which they are not now required:—J. C. Johnson, Esq., £5; W. L. Payne, Esq., £5; Mrs. Hurst, £5; Mrs. Tiley, £1; J. B., £1.

We shall be happy to receive further subscriptions towards this most desirable object.

Several friends have kindly applied for patterns of children's clothing to be sent to Ceylon.

Two friends have also promised to give some baptizing dresses. Further help will be gladly welcomed, as Mr. Doll has requested a similar favour.

Let us try to gladden the hearts of our Missionaries, remembering how many comforts and privileges we enjoy.—ED.

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STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

CHAPTER XXII.—PAUL'S RETURN TO ANTIOCH.

THE Apostles returned to Antioch, taking with them Judas and Silas, and probably John Mark. Peace was restored in the church at Antioch, and much fellowship was enjoyed. After a time Peter came to Antioch, and his old nature soon appeared; for on certain brethren coming from Judea, he withdrew from the Gentiles, for he feared "them that were of the circumcision." Need we wonder that Paul "withstood him to the face!" Through Peter's dissimulation even Barnabas was "carried away;" this was probably the root of the "sharp contention" between Paul and Barnabas concerning Mark. The best of men are but men at the best; but grace reigns, and all bitter feelings were soon done away. It is pleasing to find Peter in after years referring to Paul as "our beloved brother;" and Paul named Peter with honour when he wrote to the Corinthians.

Chapter XXIII.—Paul's Second Missionary Journey.

Barnabas and Mark sailed unto Cyprus. It is remarkable that nothing is said about the works of Barnabas, and nothing more about the works of Peter; but the interest deepens as we follow the footsteps of Paul, and his new companion Silas. First of all, they "went through Syria and Cilicia, confirming the churches." Many a joyful meeting Paul must have had with the converts God gave him in the early days of his ministry. Derbe was visited, and then Lystra.

Chapter XXIV.—Paul and Timothy.

At Lystra, Paul was introduced to Timothy; perhaps by his mother, Eunice. How delighted he must have been to meet this "son in the faith," so full of affection and love! "At sight of Timothy, Paul would thank God and take courage. The history is fresh and full of consolation still. It contains encouragement to every sower of the good seed down to the end of the world." The latest words of Paul which have come down to us, were written to "Timothy, my dearly beloved son." And as one truthfully observes, "There is no letter extant which exhibits a more touching and yet manly affection than that written by 'Paul the aged' to the young man whom he so greatly desired to see again before his death." Timothy now joins the band of missionaries.

"'Lo! I am with you!'—that sweet word,
Lord Jesus, meekly be it heard,
And stamped with all-inspiring power,
On our weak souls this favoured hour

Thy consecrating might we ask;
Or vain the toil, unblest the task;
And impotent of fruit will be
Love's holiest effort wrought for Thee.

'Lo! I am with you!'—even so!
Thy joy our strength, we fearless go;
And praise shall crown Thy suppliant's call,
Head of the Church, and Lord of all!"

India and its Caste System.

By H. F. Doll.

(Continued from page 54.)

The Origin and Development of Caste.

THE first Aryan settlers on Indian soil were all tillers of the land. Parties of immigrants from Central Asia gained possession of fertile tracts, and formed themselves into separate agricultural communities. Soon the richness of the soil enabled them to support a considerable surplus population. Their wants arose with the gradual growth of the community: soldiers were needed to fight their battles, watchmen to protect their crops, priests to perform their religious duties, weavers to weave their garments, artizans to supply them with common articles of every day use. Hence arose social organizations, with a complete system of division of labour. In this manner, associations of persons engaged in the same occupations were ultimately formed, each of which fenced itself round with rules and regulations necessary for the protection of its rights and privileges.

These associations are called by us *castes*, a borrowed word. Caste is quite a modern word, and is supposed to be a corruption of the Portuguese *casta*, 'a race.' Manus' word for the four principal classes is *verna*, 'colour,' which suggests some original distinction of colour as marking the dominant race. The later term for caste is *jati*, birth, corrupted into *jat*. The mixed castes of the present day are almost innumerable.

Caste, a Social Institution.

The endless rules of caste in India, principally hinge upon three points of mere social economy and order. 1st, Food and its preparation; 2nd, intermarriage; and 3rd, professional pursuits: but among a religious people, who regard these rules as sacred ordinances of their religion, an offence against any one of them becomes a great crime. It is a remarkable fact, that the jails in India often contain hardened criminals who have fallen, in our estimation, to the lowest depths of infamy, but who, priding themselves on the punctillious observance of caste, have not lost one iota of their own self-respect, and would resent with indignation any attempt to

force them to eat food prepared by the most virtuous, if inferior to themselves in the social scale. The preparation of food is quite as vital a point as eating together.

Food prepared by a person of inferior caste, causes defilement. Some castes cook with their shoes on; but most Hindoos would abhor food thus prepared: leather causes defilement. Food cooked on board a boat or ship is supposed to destroy caste. Thus, a boat proceeding down a river or canal, sometimes stops to allow native passengers to cook their food on shore; perhaps, because wood is regarded as a conductor of defilement. It cannot, of course, be said that the rules of caste are confined to these three points. A Hindoo's ideas about unclean animals are very capricious. He dreads the approach of a fowl to his house or person, as a source of contamination, but he does not mind ducks.

Happily, caste can no longer hold its own against necessity and advantage, against railroads and scientific inventions. Many Brahmins (the highest caste) are actually wearing English boots and clothing. Ten years ago, a Brahmin who accidentally touched leather, would have had to choose public expiation, or degradation and expulsion from caste.

(To be continued.)

The Rock-Temple, Vetoobankoil.

AT Kulugumalai, (twelve miles from Koilpati, where Mr. Doll, Jun., resides,) there is a Hindoo temple cut out of the rock—a work of great labour and also of art. A cart, with bales of cotton and a pot of rice, are exhibited, which tradition says, the god and goddess turned into solid rock!

Beside the temple is a hut, where the poojaree or Hindoo priest lives. The priest disappeared as soon as he heard the voices of Mr. W. A. Doll, and Jesudas, the school inspector, for he is said to be afraid of Christians.

After our missionary had visited this spot, he conversed with several of the heathen villagers, held a private meeting, and then retired to rest—not on a nice soft feather bed, but in the hired cart in which he had travelled, which he says was "long, narrow, and suffocating."

At eleven o'clock at night, he was awoke by the sound of

"drums, trumpets, cymbals, horns, and the fearful din and noise of thousands of pilgrims, and the obscene songs of sixty dancing girls, and the men carrying the god and goddess, Soobramanien and Valyaai Thavanie, of the village, which were carried in procession."

As it was impossible to sleep, our Missionary ordered the the cart to be ready at 3 a.m., and after passing through several villages, halted in the dry bed of a tank, where he breakfasted and afterwards spoke to a large number of heathens in the village of Alagaryputhoor and distributed handbills, "This is what I want;" "The Bible," etc. He says: "The people of this village wanted me to start a day-school, etc. I told them, they must wait patiently; and if it was God's will, He would grant them their desire if they prayed to Him."

Right Views of Baptism.

THE following touching account of the death of a converted Hindoo woman, shows that our missionaries are reliable teachers on the subject of baptism. They neither disparage it as non-essential, nor magnify it into a condition of salvation.

Suvisasoomutho, of Malaputhoor, thus reports:—

"Deacon Swamyndian's aunt died. Owing to her long illness, she was unable to be baptized and added to our church. She said that she was very sorry she could not be baptized and that she was now dying. She advised her (heathen) husband and children to follow the Lord, and desired them to give her a Christian burial. Before she died, she said: 'O Lord, My Saviour, take me to live with Thee. I long to leave this world of sin and sorrow, and behold Thy glory and Thy beautiful kingdom.'

"She was a converted heathen, by the preaching of the Gospel, blessed to her soul by the Holy Spirit; but being bed-ridden, she was unable to confess the Lord in baptism, which was her great sorrow. She was a simple, but a real believer in the Lord.

Answers to Prayer.

IN the Tinnevelley district prayer meetings are held almost daily at the schools, and very frequently at the houses of the natives. They do not forget the friends of the Mission

when at the throne of grace. An account of one of the services is thus given :—

"Sang lyric; read Luke iii.; addressed; prayed for the prosperity of our Mission and its officers at home and in India, as well as for its friends and supporters."

When sickness prevails, (as it frequently does,) they resort at once to earnest prayer. Hence we read :—

"Visited Verappa Thanu, who was very ill, at Puthuputty; prayed, and committed him to God, the great Physician." (Mr. W. A. Doll remarks, "God has graciously heard our unworthy prayers on behalf of the sick." etc.)

"Went to Seuthitiapuram, and prayed for the restoration of Peter's wife, who was ill with convulsions. She is much better, thank God. Her husband and herself made a vow that they would go and preach the gospel to the heathen if God restored her. They have both, according to their vow, gone to the adjoining villages and are preaching the Gospel to the heathen."

When any appear to be lukewarm and indifferent, our faithful missionary admonishes them. Hence we read :—

Went to Puthooputty, and reprimanded the church-members who attended our prayer-meetings and Divine service irregularly."

Left Purakudianputty at 3 p.m. Reached Senthitiapuram at 8 p.m, Held prayer meeting: sang a lyric; read Psa. xi.; addressed, prayed, sang again, prayed: benediction. Fifteen were present: retired at 11 p.m.

"Jan. 20th, 1886. Began Divine service at 8 a.m. Sang a Tamil lyric, "Praise the Lord," accompanied by my accordion. Read our Annual Report, and explained it, encouraged them to help the work of our Mission by prayer and support: benediction. Thirteen church-members partook of the Lord's supper. A collection of six pies and three quarter measures of grain was made. Thenal prayed, although an ignorant woman, (our church member:) her prayer I believe was aided by the Holy Spirit, as the words flowed from her heart like a pure stream, with much earnestness and deep feeling. Marial, Mark, Mariamutheo, and Peter also prayed very fervently. These Christians have great faith in prayer and in preaching the gospel to their heathen neighbours. If any one gets ill, they visit the sick; appeal or ask God to direct them to use the proper medicine, and pray for God's blessing on what they feel strongly disposed to use. And I am glad to state, my dear Christian friends, that many have recovered by their earnest prayers and the simple means applied. They have such strong faith in the heavenly Physician, Jesus Christ our Lord.

Left Senthitiapuram at half past 5 p.m., passed through Sholapuram, and reached Rajapoham at 12 midnight. Rested in a jungle Muddum, two and a-half miles away from the village.

Households Enquiring after the Truth.

FROM the Tinnevelley district, Murryan reports :—

"Went to the villages Thoogararaputty and Eravaraputty and preached the gospel to the heathen. A household wants to embrace Christianity." (Not infants, but adult believers.)

Gurubathen reports :

"Went to Appaswaungpuram and preached to the heathen. Ten households want to embrace Christianity. (Adult believers only. They are under instruction.)

Baptisms.

(A NEW CHURCH FORMED.)

MR. W. A. Doll reports :—

"Jan. 3rd, 1886. I went to Allumputty and Kungankulum at 7 a.m. Held Divine services; also examined the candidates at the latter village, and with the consultation and consent of the teacher and deacon, I baptized ten men and two women, in a tank three miles from Koilpati. Mrs. Doll was also present; she came in a cart. At 9 a.m. the newly baptized met at our Mission bungalow. After singing, praying, and reading God's word, they were formed into a church by me in the usual order. Sang, prayed, addressed, closed with prayer and administered the Lord's supper."

CEYLON.—We have received a long letter, and full reports from Mr. Noble—too late, for insertion in our present number. We cannot refrain, however, from inserting the following account of a recent baptismal service.

"In my last I stated, that there were three candidates awaiting baptism, of whom, two were considered at our last church-meeting to be fit subjects, and were accordingly immersed by me, on Saturday, the 10th April, and on the following day, Sunday, these two brethren were received into fellowship, and the church united "in breaking of bread and prayers."

Though it was a rainy day, there was a goodly number of persons present on the occasion, and the service which was conducted in English and Tamil, was felt to be solemn and impressive. The baptistery was surrounded, first by the school children; secondly, by the church members, and lastly by the friends who had come to witness the scene.

Hymns were sung by the children and others, in English and Tamil, as I led the candidates into the water, and at the conclusion of each hymn I immersed a candidate in the name of the Triune Jehovah. On our emerging from the water the doxology was sung.

Reading our Annual Report.

OUR Report, though designed to give information at home, appears to be welcomed also at our Mission stations abroad, particularly in the Tinnevelley district, where in several instances it has been read by our missionary, Mr. Doll, Jun., and translated, so that the natives may understand how much their friends in England, America, and Australia are interested in their welfare. Our Missionary gives accounts of services, from which we extract the following :—

"Reached Kovalakunnie at 9 a.m.; rested awhile. Began Divine service by singing a Tamil lyric : "Praise to Christ." I played on my accordion; twenty were present: prayed; our annual report was read and translated into Tamil by V. Jesudas; prayer; read God's holy Word, 22nd chapter of Luke; sang another Tamil lyric, while I played on my accordion; prayed; sang again, 'Gentle Jesus' (in English metre): benediction."

MR. W. A. DOLL'S NEW COTTAGE.

OUR Missionary reports that he has received the following donations from friends in India, towards the Mission-house at Koilpati :—The Hon. C. G. Master, Madras, Rs. 50; Lieut. Flannagan, Connbatore, Rs. 5; Miss Fox, Tripati, Rs. 4; Mrs. Francis, Madras, Rs. 5; Mr. J. Hooper, Bangalore, Rs. 5; Mr. H. F. Doll, Madras, Rs. 3. Total Rs. 72.

(The Mission-house will be the property of the Committee.)

The following amounts have been received by us during the month :—

Mrs. Tiley (2nd don.) 10s.; a Friend, £1; Mr. Wright, 10s.

We have also much pleasure in acknowledging receipt of 24 Stevens' Hymn Books (12 large and 12 small size) value £1 19s. 6d., the gift of the Hymn Book Committee, per Mr. Matthews, of New Cross; for use of the Baptist Church at Chintredapett, Madras.

Received also from Mr. Wright, 6s. for box; also from Mr. S. K. Bland, three baptizing dresses. Others are promised.

☞ Copies of the OLIVE-BRANCH may be had by forwarding stamps direct to the Printer. 4 copies will be sent post-free for 2d. 12 copies monthly will be sent for six months for 3s. It may also be had from Mr. Wileman, Publisher, 34, Bouverie Street, Fleet Street, London, E.C.

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THE OLIVE-BRANCH.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter XXV.—Paul in Galatia.

WE are not informed to what localities Paul went in Galatia, nor how long he remained there: this, however is certain, that he preached in many places, and that a great blessing attended his labours. It would appear that the Galatians were a very warm-hearted people; but also fickle and excitable; very much like our modern Irish, both probably coming from the same stock—the Gauls in France.

When Paul was in Galatia he was overtaken with sickness. (Gal. iv. 13.) What a comfort Timothy must have been to him! "How long he was detained among them by his illness, we are not told; but it was long enough to found several churches, one perhaps in each of the three capitals, and it may be in some of the minor towns." What a comfort it is to know that all things, including *sickness*, work together for good!

Chapter XXII.—Paul at Troas.

Providentially they were prevented from staying in "the region of Galatia," and other places; but guided by the Spirit of God, they came down to Troas; and while there Paul had a vision. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us!" At Troas, *Luke* joins the company; and "immediately"—for Paul was not disobedient unto the heavenly vision—immediately they proceeded into Macedonia, and rested not until they came to the colony of Philippi. "How deeply Paul was attached to *Luke* appears in the title, "the beloved physician;" how entire was his fidelity is seen in the touching notice, "Only Luke is with me." He shared his journeys, his dangers, his shipwreck; he shared and cheered his long imprisonments, first at Cæsarea, then at Rome. More than all, he became the biographer of the great Apostle, and to his allegiance, to his ability, to his accurate preservation of facts, is due nearly all that we know of one who laboured more abundantly than all the Apostles."

Chapter XXVII.—Paul at Philippi.

Our space is limited, or we should delight to dwell upon the wonders of grace wrought at Philippi. *The gospel in Europe!* The prayer meeting! Paul's address! Lydia—the providence that brought her there, and the grace that opened her heart! The miracle wrought by Paul, the rage of the people, the imprisonment of Paul and Silas, the songs in the night, the earthquake, the conversion of the jailor and his household, and the deliverance; all are full of interest. Then we have the power of grace seen in the house of Lydia; for Paul and Silas comforted the brethren; it was not the brethren who comforted them! Their backs were sore with many stripes, but they were able to comfort others with the comfort wherewith they were comforted of God! Luke was evidently left to minister unto the church.

"He who of old, through Phrygia and Galatia,
Led the Apostle Paul, and blessed him there,
If He forbid to "preach the word in Asia,"
Must have prepared for thee a work elsewhere.

The Master cares! Why feel, or seem so lonely?
Nothing can interrupt real work for God.
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord."

India and its Caste System.

By H. F. Doll.

(Continued from page 84.)

Division of Caste.

ACCORDING to Hindū writings, there are only four pure classes (varnā 'colour.') The Brāhman (or priestly class), the Kshatriya (or military class) and the Vaisya (or agricultural class) constitute the three twice-born (dvi-jati or dvi-ja) classes; the Sūdra (or servile class) is once-born, (eka-jati) constitutes the fourth class. There is no fifth class.

Sub-division of Classes.

We have, however, a number of mixed castes, resulting from the inter-marriage of the pure classes. The mixed castes of the present day are almost innumerable. Every separate trade or occupation is a caste by itself; the "washermen," the "weavers'," the "carpenters," "tanners," "dyers," "braziers," "fishermen," "shoemakers," "grocers," "grain dealers," "traders," "smiths," "salt, lime and charcoal makers," "potters," "spirit-sellers;" besides low and servile castes, the members of which are prevented by the system from ever becoming connected, and even associating with those belonging to another. Moreover, we find castes within castes, so that even the Brahmins are broken up and divided into numerous races, which again are sub-divided into numerous tribes, families or sub-castes, which do not intermarry.

In my next I hope to say something on caste as a religious institution.

(To be continued.)

A Chapel for Kovalakunnie.

IN our number for January, we stated that it had been resolved, owing to the opposition experienced, not to rebuild the Chapel at Kovalakunnie; but from more recent reports we learn that a good man named Peter, of this village, has given to the Mission a piece of land 40 feet square; has had it legally registered; and that a stone building is in course of erection, which is being paid for

partly by what the dear native Christians call "thank-offerings," as follows:—

Kovalukunnie.—Peter, Rs. 35 in cash; Sathianthen, Rs. 10, and 16 measures of grain=R. 1. Sunkerlingam, 12 annas; Avoo, 1 anna.

Managoody.—Abraham Nadan, Rs. 5 8 annas; Perunbam, R. 1.

Purakudianputty.—John, 8 measures of grain=8 annas; Sathianathan, 32 measures of grain=Rs. 2; Samuel, 8 measures of grain,= 8 annas.

Senthiapuram.—Peter, 1 buffalo calf=Rs. 10; 2 fowls=8 annas; and 15 measures of grain=1 rupee; Ammuthoo, 11 marcals, 7 measures of grain=1 R; also R 1 and 4 annas, cash.

Muthenary.—Mark, 6 measures of grain=4 or 6 annas; and 1 fowl =4 annas; Abraham, 12 measures of grain=8 or 12 annas; and also Rs. 2 cash; Annal, 15 measures of grain, R. 1: also R. 1 8 annas, cash.

After contributing in this spontaneous manner, they applied to the Committee through the superintendent, for the modest sum of Rs. 50 to finish the chapel, which it is almost needless to say, the Committee cheerfully granted.

[We admire the zeal and earnestness of *Peter*. He is worthy of the name he bears. There ought also to be a *James* among them; for they certainly are showing their *faith* by their *works*.—ED.]

Ceylon.

A RECENT encouraging communication from Mr. Noble shows that although he meets with much opposition from those from whom we have a right to expect better things, yet that our principles are gaining ground notwithstanding. Mr. Noble is an unflinching advocate of the doctrines of grace, and the Lord is evidently blessing his labours, as the following illustrations shew:—

A gentleman, riding home one evening, in course of conversation with a missionary, the doctrines of election, predestination, &c., came on the tapis. "What terrible doctrines!" he said; to which the missionary assented. But immediately his conscience accused him of having condemned a doctrine he had never taken the trouble to examine; and as he could not banish the thought from his mind, he resolved to study the matter, and to pray for grace to act according to his convictions; and the result was that he eventually embraced the doctrines of grace, confessed the

Lord by baptism, and was united to the church of which Mr. Noble is pastor.

A soldier, (a baptized believer) at one of the Slave Island Bible Classes, contended earnestly for the Arminian errors of Free-will, &c., and would not be convinced of the contrary; but through subsequent teaching he has been led to renounce error and to embrace the doctrines of the Gospel, and is now desirous of joining the church. There are numerous enquirers after truth and several candidates for baptism; and the work is becoming increasingly encouraging. The Lord is adding to the church such as shall be saved. The glorious doctrines of Free and Sovereign Grace are becoming more extensively known, and their holy influence realized in the confirmation of believers.

Bambalapitiya.

Mr. Noble remarks :—

"All the services and Sunday schools (in English and Tamil) have been regularly held, and the attendance has been somewhat more encouraging: some have also professed to have been benefited thereby.

"Our Sunday-school at this place gives us much encouragement. There are 45 names on the books; the average attendance is about 40; and we are at present blessed with a good staff of teachers.

"The newly-baptized, referred to in our last number, were received into the church on the 11th of April."

Slave Island.

The work at Slave Island is becoming more encouraging, notwithstanding the opposition of the Episcopalians, one of whom protested against Mr. Noble entering what he was pleased to term "their field." Mr. N. explained that we had for about a year previously been carrying on a work in the vicinity of Slave Island, and that we were simply removing from one house to another.

Services are held as follows :—

"On Sundays: Morning, Tamil; evening, English. Thursdays; Bible Class in English. Fridays; Bible Class and Prayer in Tamil. All these are becoming more and more encouraging in attendance, and an interest is taken by those who attend.

"On Wednesday evening, the soldiers hold a total-abstinence meeting, and several of these men attend our Bible Class.

"The Girls' School at this place is also encouraging, and although the average attendance at present is only from 15 to 18 scholars, I am glad to find that they are doing well, and am sanguine that the number will increase."

JAFFNA.

"THE work at Jaffna, I am happy to state, is progressing; Asseervathum is assiduously working in the School, and devoting his spare time to the preaching of the Gospel, visiting, &c.

"The candidates for baptism mentioned in May last, are standing firm, and there are many others (nominal Christians and heathens) who are anxious inquirers. From our brother's last Report I gather the following particulars:—

Day School, (Boys and Girls,)	average	32.
Sunday School, "	"	37.
Sunday Services, (all ages.)	"	65.

About 150 persons were visited by our brother during the month, and a goodly number of tracts distributed.

The American Missionaries are very much troubled on account of this work which is thus carried on in their midst; one of these has written to me on the subject, and asks me to withdraw our brethren therefrom, and send them to some other part of the country where the people are all heathens, bowing down to wood, stone, &c., as they are, at present, drawing away the members of their churches, and congregations, and thus causing divisions amongst their quiet Christian people, who know sufficient already.

Our brother is not working particularly, or primarily, amongst the nominal Christians (Churchmen, Wesleyans or Americans,) but amongst the heathen (Sivites) of whom there are thousands; but still when nominal Christians come,—either here or there—we cannot refrain from imparting to them some of that light which the Lord has graciously given to us; in fact, the majority of these so-called Christians are as ignorant of the truths of the gospel as those who make no profession, and such of them as are really sincere, listen with wonder and astonishment as these precious truths of Sovereign Grace are unfolded to them for the first time, though they had been considered as Christians for ten, fifteen, or twenty years.

Mr. Noble is about to visit Jaffna shortly, when he will be able to see and judge more accurately of the good work that is going on there.

EVANGELISATION.

MUCH has been done in this branch of work here. In the streets, bazaars, railway stations, in the trains, &c., the Gospel has been preached to many and few, and tracts distributed in the different languages spoken here. Scarcely a day has passed by me without making one, and very frequently two trips to some part of Colombo and its vicinity.

India.

ST. THOMAS'S MOUNT.

IN his Report for March Mr. Doll says:

"Our schools have been visited. The Scriptures have been taught in the Caste and Non-Caste Schools, besides the usual secular lessons. The work in all the departments has been carried on as usual. The Tamil services have been maintained. We have two candidates for baptism. Besides the services in the chapel, the gospel has been preached here, and in the villages round about, and tracts distributed, and nearly in all respects the people were attentive. The attendance and instruction in the schools have been regular and good.

Our Sunday-Schools and Divine Services have been regularly conducted and well attended; so have the prayer meetings been.

The native pastor of this church reports:—

"Our Sabbaths and week days have all been working days in sowing the seed of the kingdom, in pastoral visits, prayer meetings, distributing religious tracts, &c. There are some who, Nicodemus-like, love Jesus the Saviour, but something or other keeps them from a public profession of their faith. But we hope the day is not far distant, when a look on the crucified Saviour will make them bold to confess their attachment to Him.

"Some promising new places are open to us, but we cannot occupy them for want of labourers and means."

ZENANA WORK.—Our Zenana woman has visited some thirty houses, besides attending to our Caste Girl's Day School. She has obtained entrance into three new houses; one Chetty and two Brahmin houses. She is heartily welcomed by inmates of all the houses visited. When talking and expounding the Gospel to the women, sometimes the men who are present also listen attentively to the precious word. Mary Ann reports:—

"I feel much encouraged, and feel confident that our work in the Lord will not be in vain. It is His work, and His Word, His power and mercy and love. Two females told me that they have determined to make an open profession of their faith in the Lord Jesus Christ. Let us pray earnestly for these poor souls, that the Lord may grant them courage and boldness. The other three females mentioned in my last report are doing well.

The Caste Girls' Schools is getting on well, and so are the other Schools. This station has been visited by Mr. Doll, and the schools inspected and examined as usual. The Caste Girls' School has had six new admissions.

POONAMALLEE DISTRICT.

Preaching of the Word has been conducted in about ten or twelve villages, some of them at good distances, namely, Namem, Coothampaukum, Meypoor, Mullyampaukum, Avady and other villages, to large and attentive audiences.

Bazaar preaching in the cantonment, house to house visitation, and Wednesday Prayer-meetings have been carried on regularly.

Sunday-school, and Sabbath Services have been conducted as usual with much profit.

A large number of handbills and tracts have been distributed after every preaching service.

Abel Michael, the native pastor, reports :

"I have preached in about twelve villages at good distances, besides sowing the seed in the bazaars, &c., in the cantonment. At Coothempaukum I have always observed a spirit of earnest enquiry for the truth. They freely and cheerfully converse on religious subjects, and are desirous of knowing the true way of salvation. I try to make this plain, clear, and simple through the life, obedience, righteousness, and death of our Redeemer, as the only and all-sufficient sacrifice. Explained the folly and inutility of their good works and sacrifices, pointing the anxious, burdened and guilty sinner to the Lamb of God. I am always heard here with pleasure and earnestness." The Day-School is doing fairly.

This station has been visited by Mr. Doll, and the schools and members visited. Both the English and Native Churches are doing well; but the number of our English church has been reduced in consequence of some of our members having gone up country.

MR. W. A. DOLL'S COTTAGE.—The following additional amounts are gratefully acknowledged :—Miss Walls, 2nd donation, 5s.; Mrs. Sawyer, 2s. 6d.; C. C. Harris, Esq., £3; Keppel Street Sunday School, £5.

C. C. Harris, Esq. has also sent a donation of £2 for Mr. W. A. Doll, as an expression of regard.

Our thanks are due to Mrs. E. Mote for a baptizing dress; to Mrs. Crowhurst for a parcel of cotton prints; to Mr. Grange, Tring, for a parcel for the box; and to the Baptist Tract Society for another grant of £5 worth of Tracts for Ceylon.

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