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THE OLIVE BRANCH.

1886-87.

One Halfpenny, Monthly.



Vol. II. No. 1. AUGUST, 1886.

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 XXVIII.—PAUL IN THESSALONICA.

WE next find Paul in a synagogue of the Jews at Thessalonica. Here for three Sabbath days Paul reasoned with them out of the Scriptures; "opening and alleging" that Christ died and rose again. "The Old Testament was treated as a nut; he broke the shell, opening out the kernel, and presented it as food to the hungry." Many believed: Satan's kingdom was being shaken; we are not therefore surprised to find that "certain lewd fellows of the baser sort" raised a tumult; so that the brethren thought it advisable to send Paul and Silas by night to Berea.

CHAPTER XXIX.—PAUL AT BEREA.

IN Berea there were many noble men and women: noble because they searched the Scriptures daily! But the "less noble" men of Thessalonica came and stirred up the people;

and leaving Silas and Timothy to carry on the work a little longer, Paul departed. He was wearied and pained in body and mind; "cast down," but not "cast off." He evidently could not journey alone; for "they that conducted Paul brought him to Athens."

"Lord Jesus, keep us patient,
Until the setting sun;
In works of love abounding,
Till earthly work is done!"

Chapter XXX.—Paul in Athens.

We need not wonder that Paul felt his loneliness in the strange city, and sent a commandment for Silas and Timothy "to come to him with all speed."

While Paul waited at Athens for his companions, he did not amuse himself by viewing the sights of the city. What was splendid architecture to him! What to him were all the works of art in Athens! He thought of the sins and the sorrows of the people! This kindled in him a godly zeal; the fire burned, and he spake with his tongue. It has been said that, "Paul's address on Mars' Hill is, even in a merely literary and archæological point of view, one of the most beautiful gems that have descended from ancient to modern times. In itself, and in its adaptation to circumstances, it exhibits great literary power and consummate skill. It is a fine example of the preacher's own rule—that is, of becoming all things to all men, that he might gain some."

"The Capitol of ancient Greece,
So rich in art and learning,
Now hears the sacred words of peace;
Paul speaks with fervour burning.

A sculptured god on every hand,
Each human passion raises;
While He who does the world command,
Receives no prayers or praises.

The champion of the Cross was stirr'd
With righteous indignation;
"With flesh and blood he ne'er conferr'd,"
But boldly preached salvation.

But when he said the dead should rise,
To live again hereafter,
The doctrine strange they did despise;
They heard with scorn and laughter."

Paul had doubtless longed to preach at Athens, but it does not appear that many received the Word.

The Tinnevelly District.

IN a recent report Mr. W. A. Doll says:—

"The various operations of the Mission have been continued. We have a great number who desire to renounce idolatry, and to place themselves under the instruction of Christian teachers; of whom some we trust will come into full fellowship: not till we are satisfied they have been regenerated by the Holy Spirit. Our Sunday congregations are especially good. Cottage and week-day prayer-meetings encouraging.

The seed of the kingdom is being sown by us. Some very promising new places are open to us; but we cannot occupy them for want of labourers and means. May the Lord help us in this. May the Almighty God pour out His Holy Spirit upon His Churches, to rouse them to more earnest activity in the dissemination of the glorious gospel of our God.

We have begun the building of the place of worship at Christianpettah. Our day-schools are decidedly improving, so also are our Sunday-schools.

The following reports have been received from our various agents:—

ASSEERVATHUM of *Christianpettah*.—Sunday, 21st. Went to Aniekoraputty in the morning; collected our Christians and their children, and held cottage prayer-meeting in Marial's house; sang a tamil lyric, read the fifth chapter of Luke, made a few remarks, prayed, and returned to Christianpettah. Conducted the evening service, sang a lyric, read Psa. lvi.; addressed, prayed.

22nd.—Went to Menachepuram, to engage men to cut jungle wood for our chapel; read portion of Scriptures to Muthuswamy, Thondanam, and others of Wodiarputty, and showed them the folly of rubbing ashes on their bodies, etc., to wash away sin.

23rd to 27th.—Prayer meeting, day-school. Went to Poothooputty to ask Aroolarthum for some thatch for the roof of my house. Prayed with our native pastor and wife. Held cottage prayer-meeting in Anamuthoo's house, sang a lyric; read the tenth chapter of Mark; addressed, prayed; eleven were present. Went to Aniekoraputty and spoke to sixteen heathens on God's longsuffering.

Having heard that my daughter was sick, I immediately went to Sachiapuram. By the mercy of God she is better.

Sunday, 28th.—Left Sachiapuram at 3 a.m. for Christianpettah; our missionary visited this station and held Divine services, etc.

29th to 31st.—Day school, prayer meeting, etc. Went to Aniekerputty and preached to fifteen heathens, and requested them to send their children to our day school.

1st to 3rd April.—Went to Srivolliputhur and bought teak poles for my house; went to Christianpettah village and held cottage prayer-

meeting in Pakkiam's house: twelve were present. Cottage prayer-meeting in Arulappen's house. Addressed on the fall of Adam and Eve: nine were present. Sent my quarterly returns to the Deputy Inspector of Schools.

Sunday 4th.—Held Divine services, sang a lyric; read the 26th chapter of Matthew; addressed, prayed, Sunday-school, etc. as usual.

5th to 10th.—Prayer-meeting and Day School.

Sunday 11th.—Conducted Divine service, Sabbath-school, etc.

12th to 17th.—Day school, cottage prayer-meeting in Arcolantham's house at Poothooputty; spoke to a congregation of heathens. Held cottage prayer-meeting in Kurpie's house; read a Tamil tract, "Look to the Saviour." Sixteen Christians assembled in Animuthu's house at Christianpettah for Prayer-meeting.

Sunday 18th. Sang a Tamil lyric, read the 26th chapter of Matthew; addressed on the 23rd verse; prayed.

19th and 20th. Held prayer-meeting and day school.

The journals of Samuel of Koilputty, Gurubathen of Elavarasanthal, Murryan of Elliarapunnie, Suvisasoomuthoo of Malaputhur, and Nicholas of Kovalakunnie, are similar to the above. The prayer-meetings and schools are conducted daily, and Divine service is held every Lord's-day; tracts are distributed, the heathen conversed with and visited at their homes, especially when sick; inquirers are instructed and encouraged; and every means employed to disseminate the glorious Gospel of the grace of God.

Ceylon.

THE good work in Ceylon is extending. Mr. Noble's assistant, who is a public notary, has been ordered to Jaffna for a time, where, as he is a good Tamil scholar, he will be able to carry on the services commenced by Brother Asseervatham, who has temporally exchanged places with him, and become Mr. Noble's assistant. It will thus be seen that Mr. Noble cannot at present visit Jaffna as proposed. No doubt a good purpose will be answered by the delay, as he himself says, "the candidates for baptism will have been more thoroughly tested;" and we have always commended our missionaries for their caution; for it is easy to produce great apparent results which do not bear the test of time; like the seed sown on "stony ground," where there was no depth of earth. Very seldom, however, have we had to exclude any of the members of our Mission Churches. Steady growth

and lasting results are what we aim at; and these the Lord appears to be granting.

The following is from Mr. Noble's report for May last:—

"The general work here has been zealously pursued during the past month, as the state of the weather permitted; and we have been somewhat encouraged therein, on the whole, notwithstanding the opposition we meet with from various quarters. The great enemy of souls is not likely to allow a good work to proceed without trying to mar or hinder the same. The Ritualists have commenced a rival service and Sunday-school in this neighbourhood, (Wellewatte,) and it remains to be seen what the result will be. The latter is in the evening, while ours is in the morning; it may not affect us much; but I do not at all approve of the children attending both schools, though in Colombo, children are known to attend three different schools,—Presbyterians, Wesleyans, and Baptists.....The truth must eventually prevail over error. God's hidden ones are here and there being brought out and enlightened as to the doctrines of free and sovereign grace, a knowlege of which alone can enable them to see, and realize their everlasting security in Christ, the great Head of the church. But they in general find it very hard indeed to forsake the old Arminian teaching, which keeps them in continual dread, and accept the simple truth as it is in Christ. A soldier attended our Bible Class, primed with Arminianism, and when we sought to overthrow these errors one by one, he became somewhat indignant, and I never expected to see him at another of our classes; but to my surprise, a few days afterwards, he came to my house with new arguments, which were soon exploded; and before he left the place he acknowledged that he was fully convinced that the doctrines we hold and teach are perfectly scriptural, and has since applied to be permitted to cast in his lot with us; he being a baptized believer. There are also a few others amongst the soldiers here of whom I have hope.

On board H.M. ship "Bacchante" (Flag Ship,) I had a very interesting time with the seamen, and one in particular who professed to love Christ, and was evidently desirous of knowing the way of truth more perfectly. When this young seamen informed me that he was a believer in Christ, I asked him the question, What is the first duty of a soldier? and as he did not appear to know, I replied myself to the question: "The first duty of a soldier is obedience." I again enquired if he had obeyed the command of Christ by being immersed as a believer in the name of the Lord Jesus. To which he replied "No." I then endeavoured to explain to him the import, &c. of baptism. He promised to examine the New Testament on the point, and let me know the result (D. V.) on his return to this port, in a few months time. I could mention other cases of soldiers, seamen, captains of ships, and others. There is much real work being performed, far from the sight of the human eye, glimpses of which we are at times favoured with; but the result of which will be fully realized, only when that great day arrives.

We have been passing through some very severe weather here, which has interrupted considerably our out-door work; still, much

real work has been performed during the past month. As the weather permitted, the work in all its branches was pursued. The Sunday Services, Bible Classes, Cottage and Prayer Meetings, Sunday and Day Schools, &c., both at Bambalapitiya and Slave Island, were held as weather permitted, and that with some encouragement.

The work in Jaffna, too, is very promising. The Lord is working there in the hearts of many, and I long to go there to organize and establish the work. I have made the change mentioned in my last. Asseervathum is now here with me, teaching and being further instructed in our peculiar and distinctive principles and doctrines. Seevanthaum has gone to Jaffna to work there for a time. A whole household of no fewer than seven persons, have intimated their desire for baptism, &c.; but as to the fitness of these persons I cannot judge till I visit the place, which I am desirous of doing, so that I may be enabled to give you an account of the same before the next Annual Meeting.

Work among the Sailors, etc.

We have occasionally referred to Mr. Noble's visits to the wharves and harbour of Colombo, and to the good work he was doing among the sailors who put in to that port for a time, and then are seen no more by our Missionary; but who nevertheless carry away with them not only the remembrance of his visits, but the tracts in their various languages, which our Missionary has distributed among them, owing to the kindness of the Baptist Tract Society and our good friend Mr. Wileman. Like another Joseph "whose branches run over the wall," he has not been content to labour simply among the natives, but his sympathies have been drawn forth towards his own countrymen and others of various nationalities who have visited Colombo. The Committee have restricted him in this, fearing that this additional work would prove too much for him, or would prevent due attention being given to his native mission work. His heart, however, is evidently set on both branches of his loved employ; and having met with a kind friend (Mr. Radford) who has up to the present volunteered his assistance without remuneration, we learn from the last letter received that he is not only assisting in the services at Slave Island, under Mr. Noble's superintendence, but has taken up the work among the sailors also, with great earnestness. Mr. Noble encloses Mr. Radford's journal for the month of May, which though somewhat too long for our pages, we insert almost in full, feeling sure that our readers will be interested therewith.

EXTRACTS FROM MR. RADFORD'S DIARY FOR MAY, 1886.

BROTHER NOBLE, after much prayer and consultation, decided to open out fully the work amongst the sailors and others visiting the port. We did so, and together visited the ship "Earl of Beaconsfield," distributing tracts, and speaking the word in and out of season. None refused the tracts.

2nd.—Held a service on board the "Earl of Beaconsfield," at which about twenty-three of the crew were present. Sang several hymns, read John iii. 1—21; prayed and spoke from the words, "Ye must be born again." Had free utterance, for which I praise and give glory to our Father, God. Distributed tracts: one a German, refused, as he plainly and straightforwardly said, he did not read them. May God of His infinite mercy bless him, and should he be one of the elect, lead him to the fold of the true and good Shepherd. Preached at Slave Island School-room in the evening: congregation seven only; but though small in number, we hope for an increase. Small beginnings will, by God's blessing, result in great endings, even if but soul be led into the fold.

4th.—Unable to do much out of doors, as we were visited by the tail end of a cyclone, that burst on us from the Bay of Bengal.

5th.—Visited the "Earl of Beaconsfield," according to promise, as she was to leave the day after for Calcutta. Left some papers for the men in the forecastle. As it is our desire to make this ship work self-supporting, the Lord was pleased to give us one rupee towards the current month's expenses. We have to pay ten rupees a month to be taken to ships backwards and forwards. "Have faith in God." At night I was delightfully surprised by a visit from three men of the "Earl of Beaconsfield," who came to say good-bye to me, which shows how much these men—two of whom were Scandinavians—must have been drawn towards us by a power, higher and greater than their own. Sang a hymn, read a portion of Scripture, (Psa. 107th) prayed with them. Accompanied them the greater portion of the way to the Jetty, and in parting commended them to the loving mercies of our God, and prayed that should we not meet again on earth, that by grace we might in heaven.

6th to 8th.—Much the same as ordinary, principally tract distribution and visiting ships. One felt want is more doctrinal tracts.

9th.—Visited the ship "Dundrennan;" saw the captain and gave him some tracts, and distributed tracts to every one on board; none refusing. Told the men my object in coming on board—to hold a service—but had opponents in the field, or on board, in the guise of jugglers, snake-charmers, venders of jewellery, and other Ceylon-made goods; but our God was with us, and when I went on the forecastle head, I sat down with only two men—a German and a Swede—and pulling out my never-failing guide, the unerring word of God, I read my favourite chapter, John iii., and then commenced to explain, when one arrived and then another, and another would come and stand a great way off, and slowly, as if drawn by the power of Him who promised that if He be lifted up, would draw all men unto Him; and so gradually they would come and sit down and listen to the words of eternal life. And thus we got seven of the crew around us, and I

spoke freely and plainly to them, the jugglers and others notwithstanding. God will bless the work if we are but in earnest. Wednesdays and Sundays, from 4.30 to 6 p.m., are devoted to visiting the Military Hospital; speaking to the men simply and earnestly, reading the Word to them, and praying with them. May God bless the work. In the evening I went to Wellewatte for the service and Lord's-supper: much blessed.

10th.—Visited Steam Ship "Prometheus" from China, distributed tracts, and had an interesting talk with a quarter-master, a Dane by birth, to whom I gave some German and Swedish tracts. May the Lord of hosts bless the reading of them by His Spirit's power, to the good of this man's soul. Visited the military quarters on my return ashore, and talked with the men.

Editorial Note.

IN reviewing the first year of our little serial, we desire to "thank God" that He put it into our heart to undertake this additional labour of love on behalf of the Mission, and to "take courage" from the amount of appreciation accorded to it. It has now attained a steady circulation of 1000 copies, which is sufficient to cover its actual monthly *cost;* so that as we did not undertake it with a view to pecuniary profit, we are not disappointed: for the sale has doubled since its commencement. Now if our friends will please to double it again during the coming year, there will be something handsome to hand to the Treasurer at its close.

MR. W. A. DOLL'S COTTAGE.—About Rs. 120 more are needed (about £9.) Will those who have promised to help kindly do so at once. Received 1s. from an anonymous friend.

THE ANNIVERSARY OF THE STRICT BAPTIST MISSION will be held (D. V.) on Wednesday, Oct. 20th, at Mount Zion Chapel, Hill Street, Dorset Square. **Mr. Shepherd** will preach at 3.30. Tea at 5.30. **Public Meeting** at 6.30. **Mr. Hazelton** will preside; and addresses will be given by **Messrs. Bland, W. Hazelton, Sears, and Shepherd.**

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ONE HALF-PENNY.



Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter XXXI.—Paul at Corinth.

WE now follow Paul to Corinth, where God had a great work for him to do. The city was wholly given to vice in its most debasing form. "It was the world's fashionable capital, full of show and glitter; but all this gilding covered corruption in its worst form." But in the midst of this wicked city God had "much people." Paul was more than ever determined not to know anything among them, save Jesus Christ, and Him crucified. Here he felt much weakness; he was in fear, and in much trembling. But the Lord spoke to Paul in a vision of the night, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Some of the chief men of the city believed; and many of the most abandoned characters

were saved. Grace triumphed over vice. "Where sin abounded, grace did much more abound." For a year and six months Paul laboured among them. It was here he first met Aquila and Priscilla; they would not have been there but for the decree of Claudius, who banished all Jews from Rome; Paul went to their house because "he was of the same craft." Thus, Paul's trade and the Roman Emperor's decree were links in the chain of Divine providence! "All things work together for good." It was at Corinth Paul wrote the first and second Epistles to the Thessalonians.

Chapter XXXII.—Paul at Ephesus.

Paul had a great desire to pay another visit to Jerusalem, and keep one of the great annual feasts. Aquila and Priscilla were going, probably on business to Ephesus; and Paul avails himself of the opportunity, and sails with them to the port of Cenchrea. This visit to Ephesus must have been very short, but Paul entered into the synagogue, and reasoned with the Jews. They urged him to prolong his stay, but he consented not; and bidding them "farewell," he promised to return again "if God will."

Chapter XXXIII.—Another Visit to Jerusalem.

Paul sailed from Ephesus, and landed at Cæsarea, and then went up to Jerusalem, and "saluted the church." We cannot say whether he was in time for the feast; but he would have much to tell the church concerning the work of God in all the places he had visited. The visit was short, and leaving Jerusalem, he "went down to Antioch."

"A little while!" our Lord shall come,
And we shall wander here no more:
He'll take us to our Father's home,
Where He for us has gone before;
To dwell with Him, to see His face,
And sing the glories of His grace."



The Boxes for India and Ceylon will be sent shortly. Will those friends who have been making up articles of clothing, &c., and those who have any presents to send for our Missionaries, kindly forward them at once to Mr. Wakelin, 33, Robert Street, Hampstead Road, London, N.W.

Poetry.

OUR "MARCHING ORDERS."

FELLOW CHRISTIANS, are you heeding
What the Saviour says to you?
Can you be content with leading
Lives to His command untrue?
Would you treat with such scant deference,
Last words of an earthly friend?
Would you not obey with reverence,
Any message he might send?

See again the rapturous vision
Of your risen Lord and King;
Hear once more His great commission,
Without doubt or questioning:—
"Go abroad to every nation,
Tell the story of the Cross;
Take the tidings of salvation,
Heed not earthly gain or loss."

Souls in ignorance are lying,
Perishing from day to day;
Others in despair are dying,
While you fritter time away.
His own life to save and bless you,
Freely has the Saviour given;
Let not sinful sloth oppress you,
Rise and serve the King of Heaven."

A Hour Report.

BY MR. W. A. DOLL.

BAPTISM AND FORMATION OF A MISSION CHURCH.

INDISPOSITION prevented me sending my reports earlier. I am glad to report that the work in and around Koilpati is full of encouragement. There are signs of the work of the Holy Spirit in the hearts of many in the surrounding villages, where the glad tidings of salvation through Jesus Christ alone, have been proclaimed by us for a considerable period. Many have renounced their dumb idols, and are seeking Christian instruction. Others making bold to confess their attachment to the Saviour, have applied for baptism. We do not accept them merely on their desiring it, but strive

to receive them only when they have been regenerated by the Spirit, and defer them for a time till we see fruit. Some may stumble, but others who are grounded in the truth will with joy remain steadfast.

Of those who applied for baptism, we most gratefully record to the praise of Zion's King, the public profession of seven disciples in the sacred ordinance of baptism on Lord's-day evening, April 11th, 1886. I left home at 5 p.m.; reached the village of Kungankulam at 5.30. Our people sang a Christian lyric, I made a short and earnest address: prayer was offered; I led the candidates into the water. A great concourse was present on the bank of the large tank, and a holy solemnity pervaded the service. The Lord has powerfully blessed the service, and many more have applied to be baptized; but I have counselled them to wait. A church was organized in accordance with the usual solemnities, and the supper of the Lord was administered. Praise the Lord!

I left Koilpati at 5 o'clock in the morning of April 26th, reached Elliarapunnie at 8 a.m. Here I enjoyed a profitable time with Murryan and our Christian people at a prayer-meeting. Held Divine worship in the evening, when the presence of the Lord was felt. At the close of the service we commemorated the dying love of our Redeemer. With what simplicity, and with what feelings of gratitude, praise and thanksgiving the elements were partaken of, in remembrance of the sufferings and death of our adorable Lord and Saviour! Immediately after I left for Malaputhur, which I reached about 9 o'clock, p.m. Here I held Divine service; exhorted church-members to faithfulness and earnestness, and pointed them to Christ, impressing on them the blessedness of looking to Jesus, the Author and Finisher of our faith. Remained here during the night.

On the following morning (27th) I conducted Prayer-meeting. During the day examined the Day School, the children of which are making good progress. In the evening conducted the worship of God, and at the close of this service administered the supper of the Lord to thirty members of the church, which I found to be a blessed and refreshing season to all present. Left Malaputhur about 8 o'clock p.m., reached Elavarasananthal about 10 o'clock. Here I conducted prayer-meeting; we sang a Christian lyric;

read part of Matt. xiv. and Luke vii.; delivered an address; had some more singing and pleadings at the throne of grace, and retired.

Left Elavarasananthal about 3 o'clock in the morning of 28th, and reached home about 7 o'clock the same morning. Fever troubled me even during this tour. We feel the want of a Bible woman for each of our stations to attend to our Christian sisters, and to the heathen female neighbours.

A Tent and a Bullock Cart

FOR ONE OF OUR MISSIONARIES.

THE tour reports of Mr. W. A. Doll have often exhibited the great inconvenience and hardships he has experienced while travelling. In the district where he labours, everything is rude and uncivilized. There are no conveyances, nor any proper roads. The only means of travelling, other than by foot, is to hire a bandy or cart belonging to some agriculturist, who uses it for market purposes. The bullocks are frequently very old and decrepit, and sometimes well-nigh break down; besides which their progress is unspeakably slow. Our missionary has frequently travelled thus, in the burning sun; and after a long journey—long as to time rather than distance,—has had to sleep in the open cart for want of better accommodation. At other times he has sought a night's lodging with some of the poor natives, whose huts consist but of one room, and that infested with unmentionable insects.

Our friends, therefore, will be pleased to learn that the Committee are about to purchase a tent, which will afford shelter from the sun in the day, and a cool and cleanly retreat at night. As the tent will need to be carried from place to place, a bandy with a pair of bullocks and a driver are needful. These will enable our missionary both to travel and to rest in comfort. Besides which, the tent will be used as a vestry when our missionary visits the various places of worship in the Tinnevelly district. These are rude structures, with thatched roofs; very unlike our meeting-houses in England, but suited to the hot climate of India. For baptizing occasions also the tent will be in-

valuable ; and as there is a large compound, or piece of land, in connection with the cottage which has recently been built for our missionary, he can soon erect a stable, and we had almost said a coach-house, which will make his homestead quite complete, with the exception of a *well* for the supply of water. This will cost about £10 after the cottage is paid for. We hope those who have not had a brick in the house will have a brick in the well. When the full amount is realized we will say, *Well* done! EDITOR.

India.

ST. THOMAS' MOUNT.

Report for the month of May, 1886.

EVANGELISTIC work has been conducted as usual in the streets, bazaars, and adjacent villages ; the word preached has been heard by large and attentive audiences. Tamil and Telugu tracts and handbills have been largely distributed and gladly received by the reading portion of our hearers.

Sunday services, Sabbath-school, and week-day prayer-meetings have been held as usual, and well attended. There has been no addition to the church, but the members are doing satisfactorily. The day-schools have been visited and examined, and so have the Sunday-schools. The children are doing satisfactorily and making good progress in their lessons.

Jacob John has, with the teachers, been twice to Palaveram, which was once a sub-station of ours. He preached the word of life and light to goodly numbers, who heard gladly, and distributed handbills. The houses of the church members have been visited, and Zenana work conducted as hitherto.

POONAMALLEE.

Abel Michael has been ailing with dysentery, and consequently was not able to perform out-door work yet; however, Divine services, Sunday-school, and prayer-meetings have been carried on as usual. Thank God! Michael is considerably better.

The day school is doing fairly well, amid much opposition and rivalry. There are eight schools within an area of one mile, in some of which a number of heathen teachers are employed besides Christian teachers; the latter are comparitively few. In the Roman Catholic school there are two heathen teachers; in the Baptist school we have two Christian teachers; in the Government school all are heathen teachers. The Hindoo caste children attend the other schools because they have Hindoo caste teachers, even in so called Christian schools. Our children in the school at Poonamallee are all non-caste or pariahs.

At St. Thomas' Mount as well we have all Christian teachers, even in our Hindu caste girls' school and Hindu caste boys' school. If we had the means, the teaching standard of *all* our schools might be raised higher by employing teachers who have passed the teachers' examination or Middle School or matriculation tests. But we give special attention to Christian instruction in our schools, and evangelistic work in, about, and outside our stations. May the the Lord bless very graciously the humble labours of all His unworthy servants.

Ceylon.

WE quote the following from Mr. Noble's journal for June last:—

"The usual Sunday and other services, Sunday and day-schools, &c. at Bambalapitiya and Slave Island were held as the weather permitted. At the former place, some have been drawn away for a time, by the novelty of Ritualistic services, and which have been lately commenced there; but this, I believe, will last only a short time.

BAPTISMS.—I have not had the privilege of baptizing any during the past month, but hope to do so shortly.

THE CHURCH.—One, a baptized believer, has been added to this little church, and we have had the painful duty of withdrawing from one who had fallen into a serious error in doctrine which could not be tolerated. The church met as usual for the purpose of breaking bread, &c.

EVANGELIZATION.—Besides local, pastoral, school, and other work, I was enabled to pay almost daily visits, as usual, to Colombo, and its vicinity; sometimes alone, and at others accompanied by Mr. Radford. The gospel was preached, and large numbers of tracts in the various languages distributed in the bazaars, streets, roads, railway stations, in the trains, &c. The military barracks and hospitals were also

visited, and the men spoken to and conversed with. The wharf and jetty, as also the shipping in harbour were visited, and all with some degree of encouragement. Thus the good seed of the word was sown in hope of a rich and glorious harvest of precious souls being eventually gathered into the heavenly garner.

Mr. Radford has entered heartily into the particular work of preaching the gospel to seamen and soldiers, and his labours are being highly appreciated by them. On Sundays he is engaged nearly the whole day, holding services on board three or four different ships; he also makes almost daily visits to ships in harbour, and to the soldiers' barracks, etc. A total abstinence meeting was also held one evening on board of the ship "Benvenue," which was well attended by seamen of different ranks, as well as people from the town, and a few soldiers. The captain of the ship presided. Another meeting of the same kind has been arranged for on board the "Laurel," which I hope may be successful. All hands, from the captains down to the common seamen, speak in high terms of Mr. Radford, who is, I believe, peculiarly suited for this work which he has undertaken; and I trust he may become increasingly useful as he becomes more fully acquainted with the glorious doctrines of saving grace.

The work at Jaffna is also progressing; one pleasing feature in this work is the earnestness and self-denial of the brethren there, who have for so many months carried on the work unaided in a pecuniary sense. One brother has worked with his own hands as a mason, to support the other (and his family) who is labouring in the Lord's work. Jaffna is a large field for labour, and I long to see it so developed, as to have a good staff of workers there, (European and native.) I hope to bring back "a good report of the land" on my return from my intended visit next month, when I trust the weather will be more favourable than it is at present. I beg to solicit the earnest special prayers of all the dear brethren and friends of our beloved Mission, for God's blessing on our new station at Jaffna.

MR. W. A. DOLL'S COTTAGE.—Received from Mr. Swan, 10s. 6d.; Miss Potter, 1s.; Mrs. Bugg, 5s.

THE ANNIVERSARY OF THE STRICT BAPTIST MISSION will be held (D. V.) on Wednesday, Oct. 20th, at Mount Zion Chapel, Hill Street, Dorset Square. **Mr. Shepherd** will preach at 3.30. Tea at 5.30. **Public Meeting** at 6.30. **Mr. Hazelton** will preside; and addresses will be given by **Messrs. Bland, W. Hazelton, Sears, and Shepherd.**

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BRISCOE, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 3.—OCTOBER, 1886.

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 XXXIV.—Paul's Third Missionary Journey.

PAUL was paying evidently his last visit to his friends in Antioch, as it is the last time it is mentioned in the Acts. Here he spent "some time." But he could not rest; he thought of his promise to the Ephesians; and he thought of other churches, for the care of them all was upon him. Having thanked God for the past, he girded on his armour for fresh conquest. From Antioch he started on his *Third Missionary Journey*. Many prayers would again be offered on his behalf; and with a hearty "God speed" he departed, and went all over the country of Galatia and Phrygia in order. It was a regular systematic visitation; and we find him "strengthening all the brethren."

Chapter XXXV.—Paul again at Ephesus.

"Paul, having passed through the upper coasts, came to Ephesus." During Paul's absence, a certain Jew named Apollos came to Ephesus; he was a man "mighty in the Scriptures," but he did not know the Lord Jesus. Aquila and Priscilla took a deep interest in him, and God blessed their efforts, so that Apollos went to Corinth to water the seed Paul had sown.

In Ephesus the Word of God grew mightily and prevailed; and for two years Paul preached the gospel. Special power was given to him to work miracles, and the name of the Lord was magnified. The "burning of the books," by those who had "used curious arts," showed the genuineness of their repentance. Some have thought that Paul paid a visit to Corinth during his stay at Ephesus: and in Ephesus he wrote his *First Epistle to the Corinthians.*

Chapter XXXVI.—A Great Tumult.

Towards the close of Paul's stay at Ephesus there was *a great tumult.* Demetrius, a silversmith, a maker of shrines for Diana, was losing his customers. "The craft was in danger;" so that he made an inflammatory speech, and the excited mob took hold of Paul's companions in travel. "It is to be feared his faithful friends Aquila and Priscilla must have been rudely handled on this occasion. Paul tells us that they had for his life, laid down their own necks."

Through the eloquence of a Greek magistrate, order was restored, the people dispersed, and Paul was delivered from great danger.

India and its Caste System.

By H. F. Doll.

(*Continued from Vol. I., page* 91.)

Caste as a Religious Institution.

THIS enormous evil has its hold not only on the body and its condition, the mind and its attainments; but exercises its presumptuous claims on the *soul*, over which God alone can exercise the prerogative to prescribe laws.

The gradual assumption of superiority over the Kshatriyas, Vasiyas, and Sudras, by a class of men who called themselves Brāhmins, seems to have been due to the operation of a law of intellectual development, such as has been common among all nations in their progress towards civilization, in all periods of the world's history.

By fabulous stories and numerous conceits of priests and others, the Brāhmin is declared to have proceeded from the mouth of Brahmā (Creator), Kshatriya from his arm, the Vasiya from his thigh, and the Sudra from his foot. The theory is, that the distinction of caste, and the inherent superiority of one class over the three others was as much a law of nature and a matter of Divine appointment as the creation of separate classes of animals, with insurmountable differences of physical constitution; such as elephants, lions, horses, and dogs.

From priority of birth, from superiority of origin, from possession of the Veda, from the right of studying, teaching and expounding it, the Brāhmin is the lord (prabhu) of all the classes, nay, of the whole creation.

This lordly, this predominant claim, may be seen in the following passages from their religious and civil laws :—

"A Brahmin, whether learned or unlearned, is a mighty divinity, just as fire is a mighty divinity, whether consecrated or unconsecrated.

"Even when Brahmins employ themselves in all sorts of inferior occupations, they must under all circumstances be honoured, for they are to be regarded as superior divinities."

"Let not a king, although fallen into the greatest distress (through a deficiency of revenue) provoke Brahmins to anger, (by taking revenue from them;) for they, if once enraged, could instantly, by pronouncing curses and mystical texts destroy him with all his army and retinue."

"If a man of inferior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 750 puns of couries. But if a man of superior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 125 puns of couries."

"It a man of inferior caste to another, who is well skilled in any profession should say to him, by way of setting forth his own excellence, You have in fact no skill whatever; in that case the magistrate shall fine him 400 puns of couries. But if a man of superior caste to another who is well skilled in any profession, should say to him by way of setting forth his own excellence, You have no skill whatever, in that case the magistrate shall fine him 400 puns of couries.

"If one of the subordinate caste have the presumption to walk by the side of a superior, or sit, or sleep on the same carpet, the magistrate shall take a fine from him, according to the extent of his ability.

"Nor can any of these proscribed creatures by night enter a plankeen; they cannot dress except in a particular way, wearing the cloth *above* the knee, and the females having their bosoms uncovered. They must all walk with lowly step when near superiors, and put their hands together as in adoration when they speak, and keep at a respectful distance. Though dying of thirst, they must not draw water from the wells or tanks of the other orders; they cannot have schools; they were born in ignorance and impurity, and so they must die.

"From his high birth alone a Brahmin is regarded as a divinity, even by the gods. His teaching must be accepted by the rest of the world as an infallible authority, for the Veda itself is the cause."

"No Brahmin would perform sacred rites for the Parriah, (for those of the reprobate caste.) No one would presume to do this in the face of penalties, which refer to both worlds. No, the religious ban is fixed upon these doomed ones, never to be removed except by some power foreign to its own creation.

"The higher castes, including also *some* of the Sudras, may at certain times enter the temples, and there perform what they consider to be their most potent devotions, and present their surest offerings; for they feel by their proximity to the gods, in most familiar intercourse with them; the Parriah, or millions of others in the low caste, dare not go into such a place. That step would be at the peril of their lives, and to such a degree is the force of this moral proscription carried, that their gifts cannot be received or touched by consecrated hands, excepting silver or gold, for should that be there, then the holy Brahmin may take it without dismay.

"Again, these despised ones may *not* erect sacred edifices to the gods of the high castes, but in their own degraded quarters they may build small places to devils, such as Ayennar, to Poodary, Marry Amman and Durga; and they may have *one of their own number who is not a priest* to officiate for them; but they must not even enter them, no, not that which they themselves have made, and devoted to demons, and their offerings must be prepared in the rear of the building."

"Should a man of the Sudra, or other low castes read the Shasters to a Brahmin or a Vaisiya, the magistrate shall heat some bitter oil, and pour it into the offender's mouth; and should he ever listen to the Vedas, then the oil shall be heated as before, and poured into his ears, and the orifice of his ear shall be stopped up.

"But such is the sanctity of the Brahmin, who assuredly descended from the gods, and such is the desecrating character of the Sudras, that should the latter by accident or design, sit down on the carpet of the former, and thus contaminate the materials, then the magistrate, having thrust a hot iron into his person and branded him, shall banish him from the kingdom; or (to be more lenient) shall cut off the offending part.

"If a Brahmin has purchased a Sudra, or even if he has not purchased him, he may cause him to perform service. Nor can it ever

be allowed for a low caste to go near the house of a priest, for the approximation or touch would infect the pure habitation; so that none but the holy hands of the occupiers could by numerous ceremonies remove the evil. And should any of the discarded race hear the voice of the divine personage who came from the gods, when at his prayers, the spotless mind would be infected ; and more, should the place be *seen* where the food is prepared, it would instantly become impure, and another locality must be found. And when the last offices have to be performed for the corpse of a priest, though the Parriahs are the universal sextons, with reference to the grave, or the funeral pile,—yet such is the supposed holiness of the dead body, that they must not be employed, lest the spirit should be injured (for it is still in its house), and men of the same order *only* can attend to the sacred obsequies."

I think sufficient has been advanced to prove that the low castes are believed to be religiously impure, and that they, by contact, or even by sight and hearing offend the immaculate Brahmin, or pollute the temple, or ceremony; and that this baneful domination is far more religious than civil or political, and in the view of the Hindu, it is most sacred in its claims.

Extracts and details might be multiplied to illustrate this most flagrant system, but the ear of the Christian might be offended with the grossest quotations from their religious and and civil laws, all dreadfully indicative of the low state of public morals, and the same kind of preferences.

Caste is as impolitic as it is unjust ; it feeds the evil, the vain prejudices of the people; it cherishes nationalities so exclusive, so abhorent in the feelings of the high caste man, that he deems all of Christian birth as most impure, most loathsome in his sight, and were it not for gain or fame, never would he associate with the white Parriah of a foreign realm.

In my next I hope to say something of the retention of caste in the Christian Church.

India.

FROM the report for the month of June last we are sorry to learn that both Mr. Doll, Abel Michael, and Jacob John have been suffering from fever, cold, coughs, &c.; though by God's goodness they are all now better.

They were unable, therefore, to visit the distant villages, but have preached the gospel at places within easy reach.

Mr. Doll remarks:—

"We meet with strong opposition from Wesleyans and Episcopalians, notwithstanding our work is becoming more encouraging, and the doctrines of free and sovereign grace are becoming more extensively known.

The churches at Poonamallee and St. Thomas' Mount continue to do satisfactorily, under God's blessing. The native pastors are doing their work satisfactorily and well. The members in general prove their interest by their attendance at Divine services, and their orderly walk and conversation.

Our Sunday-schools give us much encouragement. Scripture catechism and Christian hymns and lyrics are taught, which the children commit to memory. Immediately after Sunday-school, most, if not nearly all, the children remain every Sunday morning for Divine service which has been conducted regularly. The word of God preached in the church is earnestly listened to both by Christians and the heathen. These services are held in our Mission school-houses.

Prayer-meetings have been held every week in the houses of our members. The Lord's supper has been administered to the churches.

The schools (caste girls' school, caste boys' school, and non-caste mixed school) are doing satisfactorily. The attendances have been good, and their progress creditable.

The Zenana work by Mary Ann has been prosecuted as usual. She visits the Hindoo females in their houses, and converses with them on things relating to Christ and His salvation. She also sings Christian lyrics, and expounds some verses from the Bible. It is pleasant to feel that her visits to their houses are appreciated and wished for.

We trust that these and all our efforts will, with the blessing of God bring forth fruit abundantly, to the advancement of the kingdom and glory of our Lord and Redeemer.

We give the report of Poonamallee station for the month of July entire.

"Out-door preaching work has been carried on vigorously among all classes of people at adjacent and distant villages, as well as in the Cantonment, bazaar, streets, fairs, bandy-stands and rest houses. The Local Fund Dispensary was also visited, and the inmates spoken to regarding their souls' salvation through Christ the Redeemer.

Sunday services, and cottage prayer-meetings on Wednesday, have been conducted, and the houses of church members as well as those of heathens and Roman Catholics have been visited, and the word of life read and spoken to attentive listeners. Christ and Him crucified has been the chief topic of conversation or teaching among the people, who are destitute of vital godliness.

The Lord's supper has been administered to the English as well as to the native church.

Namini, Thirmacandoo and other villages, some six, three, seven, and eight miles distant from our station, have had the good news of salvation through Jesus proclaimed; idolatry and Hindooism exposed,

and the simplicity, spirituality, and blessedness of the religion of Christ, explained to the hearers, few and many. Large numbers of handbills have been distributed.

Abel Michael says: "At one village I had a congregation of some fifty persons—all Parriahs. I spoke on the "pit of corruption." They listened with much respect and attention. After the address, some of my hearers asked various questions, and were anxious to know more of the truth respecting the depraved condition of human nature, the way of escape, and the ransom provided by God to save and redeem the lost soul. Such preaching we carried on at other villages, and we returned rejoicing in the Lord our God that we are counted worthy to preach the ever blessed gospel." Teacher Kothumdum was his companion.

The day-school has been visited, and is doing well. Notwithstanding opposition and rivalry, the number is on the increase. We have nearly forty children on the roll; the daily attendance has been,—boys, 24; girls, 13.

The Sunday-school also is on the increase. We attach great importance to Sunday-school work, and give special prominence to Christian instruction, even in our day-schools.

May the Lord's blessing rest upon our humble efforts.

Murryan's Marriage.

THE marriage of our teacher Murryan is thus reported by Mr. W. A. Doll:—

"June 16th, 1886—I left Koilpati at 7 a.m., and reached Elliarapunnie at 12 noon, for the celebration of the marriage of John Murryan and Perimban. The bride and bridegroom accompanied by their relatives and friends, and a congregation of some two hundred in number, marched in procession according to the oriental fashion, with native music, from Meshiapuram, where Murrayan our native preacher resides, until they reached the chapel at Elliarapunnie. The usual marriage ceremony was performed by me in Tamil, but after English fashion. After the marriage many lyrics were sung, the violin was played by the bride's brother, and other instruments by her friends. The singing of Christian lyrics was very sweet and beautiful. Then we left the chapel and proceeded in procession to the house of the bridegroom's father, where we partook of some Indian refreshments. Afterwards I held a prayer-meeting. We sang several lyrics, read God's holy Word, and prayed. Asseervathum, who as well as our other helpers were present, presented John the bridegroom with a Bible, and the bride with a book ("Women of the Bible.") I took leave, and returned to Koilpati, at 7 p.m. the same day.

Ceylon.

WE have nothing of special interest to report respecting the stations in Ceylon. We are anxiously expecting Mr. Noble's report of his visit to Jaffna. He had one candidate for baptism when he last wrote, who doubtless has by this time "put on Christ."

The Schools, he reports, are doing well, that at Slave Island having increased to about thirty children. A young person residing in the locality has just commenced an English school in part of the school-house at Slave Island.

Respecting the work of *Evangelization* Mr. Noble, says:

"I have, in this branch of the work, made almost daily trips to Colombo and its vicinity, and have met with encouragement. As opportunities have offered, the gospel has been preached to many and few, as the case may have been; and Gospel tracts, &c., were distributed in the different languages, and on the whole, were gladly received.

"Among the places visited, were the bazaars, railway stations, the wharf and jetty, &c., as also a few of the ships in harbour.

"I have also visited many persons at their homes, and have held sometimes long and interesting conversations on the glorious doctrines of free and sovereign grace; others have come to my house for the purpose of renewing such conversations as I had previously held with them on these points, and on the whole, I am glad indeed to find that so many minds are exercised thereby."

RECEIVED FOR MR. W. A. DOLL'S COTTAGE.—Mr. Corney, £1.

THE ANNIVERSARY OF THE STRICT BAPTIST MISSION will be held (D. V.) on Wednesday, Oct. 20th, at Mount Zion Chapel, Hill Street, Dorset Square. **Mr. Shepherd** will preach at 3.30. Tea at 5.30. **Public Meeting** at 6.30. **Mr. Hazelton** will preside; and addresses will be given by **Messrs. Bland, E. H. Burnam**, of Richmond, Kentucky, U.S., **J. E. Hazelton, W. Hazelton, Sears, and Shepherd.**

The Committee earnestly hope for a *full* attendance, and not a merely representative gathering.

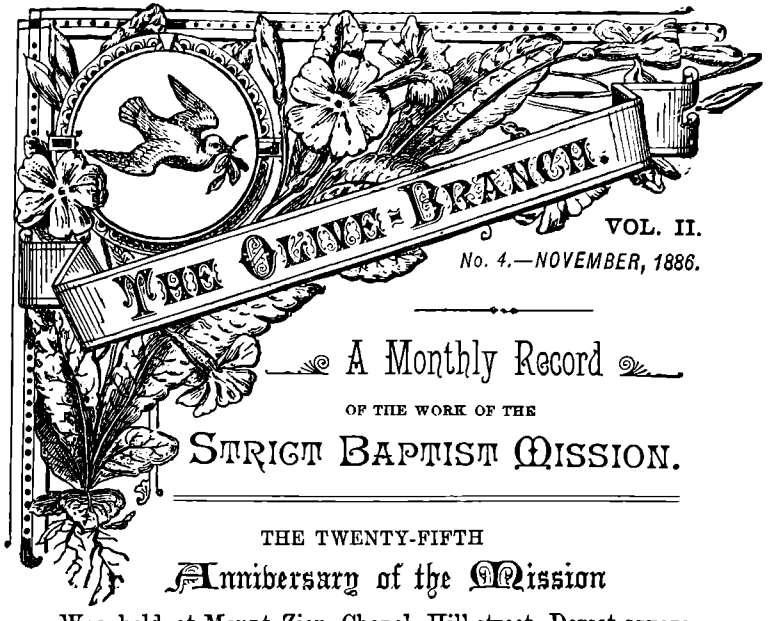
Will those whose subscriptions are in arrears kindly forward them *at once*, that they may be included in the balance sheet?

Those who have any articles to send for the boxes, will kindly note that they must very shortly be dispatched to India and Ceylon.

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ONE HALF-PENNY.



VOL. II.
No. 4.—NOVEMBER, 1886.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

THE TWENTY-FIFTH
Anniversary of the Mission

WAS held at Mount Zion Chapel, Hill-street, Dorset-square, London, on Wednesday, October 20th. The Sermon was preached in the afternoon by Mr. G. W. SHEPHERD, (the Minister of the Chapel,) who took for his text Psa. lxxii. 16—20: "There shall be a handful of corn in the earth," &c.

The preacher remarked, that the Psalm was a psalm for Solomon, and no doubt it was written by King David; but in a spiritual sense it related to Jesus Christ and His kingdom. He was the "King" referred to, and also "the King's Son;" for God the Father had delivered the management into His hands; and He was, so to speak, the Father's Viceroy. The wide universe was His, and "He must reign until He had put all things under His feet; because He had undertaken a certain work, for which He could not be responsible if His power were limited. When He had finished His work, He would give an account of His stewardship. "Then cometh the end." So then, God *has* given the King His judgments, and His righteousness unto the King's Son.

Then the Psalmist spoke of what should be the consequences of His reign, (verses 2—15.) It was remarkable how frequently the expressions—"*He shall*," and "*they shall*," occurred in these verses. "*He* shall judge"—"*they* shall fear." "*He* shall have dominion"—*they* shall bow before Him.—"*He* shall come down like rain—*they* shall flourish like grass," &c. *He* shall accomplish—*they* shall enjoy.

But, remembering that he had to advocate the claims of the Strict Baptist Mission, he would divide the subject as follows: I. The Early Dawn; II. The Gradual Spread; III. The Secret Power; and IV. The Final Triumph of the Gospel.

I. *Its early dawn*; as indicated by the words—"There shall be a handful of corn," &c. This referred to the first proclamation of the Gospel, and to the fact that the apostles were instructed to begin at Jerusalem. Christ was the first corn of wheat, from which the whole spiritual harvest sprang. The immediate result of the death of Christ was the descent of the Holy Spirit on the day of Pentecost. The kingdom of heaven was "at hand," before; but the type and the anti-type could not exist side by side. Strictly speaking, Christ was the Minister of the circumcision. But after His death He gave the glorious commission to "preach the Gospel to every creature." The waters which flowed from the sanctuary would deepen and widen, until the knowledge of the Lord should cover the earth.

But perhaps it was best to understand the text as referring to the Gospel message itself. The apostles preached "Christ and Him crucified;" their weapons were not carnal, they had neither wealth nor influence; they were unknown and despised. But the "handful of corn was scattered. As the sower scattered the seed, which contained the mysterious germ of life, so the ministers of the Gospel went forth preaching the plain facts of the Gospel; and by and bye the harvest appeared. *They* could not make the seed to grow; but God had said—"It shall accomplish that which I please; it shall prosper in the thing whereto I sent it." It was but a "handful of corn," but they should never despise their tools, nor lose confidence in the Gospel. It had been said that God had tried a series of experiments,—in the garden of Eden,— in the patriarchal age,—in the Mosaic ritual,—and in the Gospel dispensation; but that all having failed, it only remained for Christ to come and reign personally on the earth. But whatever might be said respecting the millennium, God would use nothing but the Gospel for the salvation of men.

The fruit of this "handful of corn" would "shake like Lebanon." There were various ridges of Mount Lebanon, on some of which corn grew; but the allusion evidently was to the forest of Lebanon, and to the noise of the wind rustling through those mighty trees. So the Gospel should be heard far and wide.

"They of the city shall flourish like grass," for multitude, for verdure, for freshness and beauty. What were the additions to the church now, in comparison with the heathenism, not only abroad, but in London! Yet they were not without hopeful signs, and there was a glorious future for the church.

II. *The gradual spread of* the Gospel was indicated by the words,—"His name shall be continued as long as the sun." When Christ was crucified, His enemies thought that they had got rid of Him, that they had extinguished His name. But it was not so. "His name shall be continued as long as the sun." And how precious was His name! Those mentioned in the Old Testament, whose names were honourable, paled before Him. Moses and Elijah were superseded by Christ. But Christ would be superseded by *none*. The millennium would never supersede the Gospel. The doctrines of the apostles, and the apostolic

order of the churches would never be superseded. God would never save souls in any other way than by the Gospel. By the name of Christ was meant His qualifications. Just as a person eminent in science or or art made himself a name, so Christ made Himself a name, as a Shepherd by His care of His sheep,—as a Physician, by healing all our diseases,—as an Advocate, by pleading our cause. And so long as the sun shines, or so long as there is a people upon earth, Jesus Christ would display the power of His grace. Christ was able to save "to the uttermost," even to the very last sinner upon earth.

Men should be blessed in Him. They *had* been, and they should still be: for "All nations shall call Him blessed." The Gospel—first preached at Jerusalem—had reached our land, and it was reaching other shores. (They would hear in the evening how the Lord was blessing the work of the Mission.) No part of the world would be so cursed but what the Gospel would spread there.

III. *The secret power* by which all this was done. It was "the God of Israel who only doeth wondrous things." There were colossal societies whose results did not seem at all commensurate with their expenditure. Did they not rely too much upon figures? and was there sufficient dependence upon the God of Israel? In the Strict Baptist Mission there was an absence of all display and ostentation, and it must be acknowledged that the results were exceedingly wonderful considering the agencies employed. So it was in the case of David and Goliath; but David's trust was in God. So it was with Peter, The sermon which he preached on the day of Pentecost was a very ordinary one, but it was the God of Israel who accomplished such glorious results thereby.

IV. The *Final triumph* of the Gospel was indicated by the words, "Let the whole earth be filled with His glory." The saved sinner who realized that there remained for him an eternal inheritance, might well exclaim, "Blessed be His glorious name for ever!" There was something in the Gospel that expanded the heart, and enlarged the affections. One no sooner realized pardon, than he looked around on others with a pitying eye, and wished that they loved the Saviour too. We seek to send the gospel to them, and exclaim, "Let the whole earth be filled with His glory!" Let *Him* be praised! Let *Him* be honoured! Let *Him* be lifted up!

Many parts of Scripture were difficult to understand; but such promises as this were unmistakeable. The Jews would yet "look on Him whom they pierced:" but he could not believe in their going back to Jerusalem. For if it was expedient for Christ to *go away*, it was expedient for Him to *keep away*. They were not going back to the temple sacrifices. But the knowledge of the Lord should cover the earth; and he believed that when the millennium came, all would be not only Baptists, but Strict Baptists, though the term itself would be dropped.

David had a vision of the glories of the Saviour's kingdom, and like good Simeon who said, "Lord, now lettest Thou Thy servant depart in peace;"—he could say, when this is realized, I desire no more. "The prayers of David, the son of Jesse, are ended."*

*This sermon, in complete form will appear in the "Tidings Bearer" for December, which may be had of the printer, J. Briscoe, 28, Banner Street, Finsbury, E.C., price one penny.

THE EVENING MEETING,

AT which MR. HAZELTON, the President of the Mission, occupied the chair, was commenced by singing, "Rejoice, the Saviour reigns."

The 67th Psalm having been read,

MR. DEARSLY asked the Lord's blessing on the Meeting.

The CHAIRMAN in his opening address, remarked, that the Mission had existed a quarter of a century, and dwelt upon the painful circumstances in connection with the memorable Norwich Chapel Case, which had given rise to the Strict Baptist Mission. He referred to the late Mr. Milner, of Keppel-street Chapel, who might be regarded as its founder. It was a very little one when established; indeed, it was not a large one now; but that was doubtless owing to the facts (1) that it was a *Baptist* Mission, and Baptist principles were not popular; and (2,) that as *Strict* Baptists, they were still more unpopular: (3,) they were *Particular* Baptists, that is, they held particular redemption, which doctrine was frequently sneered at. But what they were, they were by honest conviction, and he was glad to meet them on the twenty-fifth anniversary of the Mission. As they valued the Gospel and the ordinances of God's house, it was right that these should be promulgated and maintained abroad; for he believed that in the latter-day glory (as was said in the afternoon,) every church would be not only a *Baptist* church, but a *Strict* Baptist church. He rejoiced in having been identified with the denomination more than forty years. But he desired not to occupy further time, as there were many speakers present. He would therefore at once call upon the Corresponding Secretary, MR. BRISCOE, to read the Report.

The Report commenced with an appeal to those to whom the waters of life had flowed, to seek to be the means of sending them forth to others. It stated that the Mission 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, assisted by six native Preachers and School Teachers.

In Ceylon, Mr. Noble, an Englishman, has stations at Wellewatte, Bambalapitiya, and Slave Island, and is assisted by two School Teachers.

During the past year, twenty-eight persons had been baptized, principally native converts, and there were many inquirers.

The Mission was supported by about forty churches in London and the provinces, and had recently received very substantial aid from Australia and America.

MR. WAKELIN, the Cash Secretary, read the List of Officers and Committee for the ensuing year.

The Treasurer, Mr. E. MOTE, read the Balance Sheet, which showed the income of the year (including a balance in hand of £158 6s. 6½d. at the commencement) to be £620 6s. 9½d. The expenditure has been

£490 18s. 11d., thus leaving a balance in hand of £129 7s. 10½d., besides which, £11 5s. 0d., had been received after the accounts for the year had been closed.

MR. E. H. BURNAM, of Richmond, Kentucky, (U.S.) said that he had much pleasure in being present. He had been a Strict Baptist for more than thirty years, and had found that truth was opposed in two ways—sometimes it was directly opposed, at other times simply ignored. He related a conversation on the subject of Missions, which took place nearly thirty years ago, between himself, his pastor and others. One brother was *opposed* to missions. His pastor said he was always willing to take Gamaliel's counsel; "*Let these men alone.*" (Acts v. 38.) Mr. B. remembered the feeling he then had. He was a young man, but he said to his pastor—"With all due reverence for your authority and wishes, *your judgment is not mine.*" Well, boy," said the pastor, "what is *your* opinion?" "Let me be found with Peter and John," he said. Opposition was no argument against the truth; neither could we justify ourselves in doing nothing because others have been doing wrong. God held a man responsible for the increased information that he has, and we were under the greater obligation to stand by what is right. His brethren in America believed in standing for the truth, and although they were few and despised, they were devoted to the truth. Do-nothing-ism was as dangerous as opposition.

Referring to Christ's enlarged commission, he showed the folly of attempting to pervert the meaning of the words "every creature." The gospel *was* to be preached to every creature under heaven. True, the Gospel came to some "in word only," as the apostle said; but by the preaching of the word God was gathering out His people from among the world. Christ was the Rock on which the church was built, and every one who was built upon this Rock must be such a stone as Peter was. When a man preached the Gospel, God did not hold him responsible for its success; but He expected His ministers to be faithful. It was *theirs* to declare the truth, it was *God's* to open the heart to receive it. Such was his faith—such was the faith of those among whom he laboured. God had made His people witnesses for the truth, and the same truth which he preached at home, he preached wherever he went. God never placed in His temple a dead stone. Though every Christian was not required to stand like a herald and proclaim the Gospel, yet every Christian *was* required to glorify God in his body and in his spirit, which are God's. If it was Christ's mission to save poor sinners, it was ours to glorify that Saviour; and if we realized the grandeur of our calling, we should not ask, what can I leave *undone?* but what can I *do* to glorify God?

God had led him, the speaker, through many a deep, but he had found that dependence on Him was the only sure refuge. If God had prospered us, let us think of those abroad who are far less favoured than ourselves. The Spirit of God must not only be *in* us, but *upon* us. The speaker concluded his earnest address by moving the adoption of the report, and commending it to his own friends, and to those who were present.

MR. S. K. BLAND said he was glad to meet the Chairman at this their "silver wedding." In seconding the adoption of the Report, he said it it was an important thing to adopt a child. The report was the child

of the Committee, of which he was a member, it was therefore scarcely consistent for him to occupy such a position; but he could commend it as a healthy, truthful child, and one likely to be of benefit to our family history. He had recently been examining the records of the Mission for the last twenty-five years, and he thought that such a history would tell its own tale. There had, of course, been discouragements; and were these exceptional? yet there was enough encouragement in the past to induce them to go forward.

The speaker read an extract from the *Gospel Herald* of 1840, containing some weighty remarks of the late Mr. W. Palmer, on the subject of Missions. The late Mr. John Stevens also in his day had sought to stimulate the churches to establish a Mission on similar principles to our own. He regretted that they had received but little encouragement: but now the churches were awaking to the great importance of the work. The growth of the Mission had been slow, like the growth of the oak, but he trusted that it would be as lasting.

Briefly commenting on the Report, he said—there were certain very judicious statements by the Secretary, and he believed they were in the right place. Then there were the records from the East. Then there was another part of the Report, namely, the appeal, which he was anxious to press upon their attention.

The speaker concluded by relating an anecdote of a very poor woman who had prayed for four months that she might have something to give to the Mission, when a friend quietly put something into her hand wrapped in paper. On opening the enclosure when she reached home, she found that it contained half-a-sovereign. How great was her joy when she ran back to the chapel, and gave it to the Mission! The speaker also had had the pleasure of bringing it to the present meeting.

The resolution was unanimously adopted.

Mr. J. E. HAZELTON was the next speaker. He moved the election of officers, and spoke on the Missionary's Resources: "Our sufficiency is of God." 2 Cor. iii. 5. He longed to see the whole enthusiasm of the churches thrown into this work. Christ was the model Missionary,—the Apostles came after Him, and they had been succeeded by others, and thus the work had been carried on to the present day. The resources of the missionary needed to be divine. What else could support them amidst the dangers, difficulties and discouragements they met with? He was happy to think that the noblest missionaries in all ages of the world had been Baptists, although not always called by that name. There was that noble trio, Carey, Marshman and Ward. —Judson, also, and a host of others, were Baptists. There was one section of the denomination, he regretted to say, that stood entirely aloof from mission work. Perhaps the Mission needed to be better known—at any rate there needed a large increase in the missionary spirit. Missionary work was of primary importance; it was the work of the church at large, and the field was the world. If a church ceased to be missionary in its character, it waned and languished. We needed a greater out-pouring of the Holy Spirit, and greater liberality in the cause of missions. Napoleon had said, "The army that remains within its entrenchments is beaten." They should be up and doing. Even in the last century, Jonathan Edwards had said,—"If I heard the least

hint of anything that happened in any part of the world that bore upon the interests of Christ's kingdom, my soul eagerly catched at it." Even in the seventeenth century, Cromwell sought to form a board of ministers, who should receive and consider reports of God's kingdom throughout the world.

Our Churches in England owed everything to the doctrines they held: let them seek to spread them abroad. Water could be kept in one place only by freezing it; so with our churches—coldness naturally resulted from selfishness. The *warrant* for Missions was the command of the Saviour,—the constraining *motive*, the love of Christ,—the immediate cause of success, the Holy Spirit.

The field of labour was large. In India alone the population was about 250 millions, ninety-nine per cent. of whom were labourers, and only three per cent. could read. Hence the importance of zenana work. There were seventeen different languages spoken, besides special dialects. The natives were losing confidence in their religion, and were lapsing into Atheism. Hence the importance of our labours there. The organization of our Mission was admirable. It was true that many of our missionaries had not had a liberal education; but their resources were sufficient, even *God Himself*. Though they did not seek controversy, they were able to speak for God and to confound their adversaries. The missionary needed protection; "but man was immortal until his work was done. God had provided all things for the missionary—a storehouse for his supply,—an armoury for his protection. The speaker concluded by appealing for further help and warmer support.

Mr. W. HAZELTON seconded the motion, and spoke of the Missionary's Field and Duration of Labour: Matt. xxiv. 14. He remarked that this world was exceedingly important to God. There were millions of other worlds; but this world had seen what no other world had seen, —the death of the Son of God. It was here that Christ "learned obedience by the things that He suffered;" but before His ascension to heaven, He said, "Go ye into all the world, and preach the gospel to *every creature*." Christ represented, not men of one nation only; nationalities were nothing to Him. God the Father had said to Him, "Ask of Me, and I shall give Thee the heathen for Thy inheritance, and the uttermost parts of the earth for Thy possession." Just as His work was finished He said, "Thou hast given Him power over all flesh;" and after His work on earth was finished He said, "All power is given unto Me in heaven and on earth." It was promised also that the Holy Spirit should "sprinkle many nations." When God came down in judgment on the builders of Babel, He confounded their language: but when the Holy Spirit came down on the day of Pentecost, the apostles were qualified to speak in different languages in order that they might proclaim the gospel. In all ages, and from every clime, would be gathered a great multitude that no man can number. The Gospel was suited to all nations. It was the grand panacea for all ills. Sin was an universal power,—and the gospel revealed the one great means by which sin could be removed. Referring to the verse on which his subject was based, he emphasized the word "*shall*" be preached. He who spoke the word was responsible for its fulfilment: while it was their privilege and duty to carry the gospel abroad, remembering that they were thus doing the will of Christ.

The resolution having been carried unanimously, the collection was then made. After singing, "Blow ye the trumpet, blow," &c.

Mr. SEARS briefly spoke—or perhaps it would be more correct to say, was to have spoken, on The Missionary's Courage and Aim: Acts xx. 24. The lateness of the hour forbade him to enter upon his subject. He remarked, however, that the apostle Paul did not use the words of his text at the beginning of his career, but after he had been a preacher of the gospel for twenty-two years. The Apostle Paul was the first foreign missionary, and not a little could move him; he held not his life of any account, so that he might glorify Christ.

He (Mr. S.) would like to have had more time to speak. He would, however, just tell them a vision he had had, and then sit down.

He thought he saw the "Olive-Branch" circulated far and wide, until the brother who prints it had to print many thousands of copies. Thus information was extended through the length and breadth of the land,—pastors spoke of the Mission at the prayer-meeting, and young men read about it at home. Then he thought he saw one such young man on his knees, who felt that God had called him to the work, telling the Lord that he was willing to sacrifice all for Him. Then he witnessed him eagerly learning the language of the heathen to whom he desired to be sent, and coming forward and offering his services to the Committee—full of zeal for Christ and love to His cause. The Committee cheerfully accept his services—a farewell meeting is held, and the young man is on his way to India. He arrives safely—commences his work with earnestness and love to immortal souls. The Lord blesses his labours,—converts are added to the church: and thus the good work continued to spread, until we reached the millennium of which we were hearing in the afternoon. The speaker in closing, said, "Brethren and sisters,—will you try to make this vision *a reality*?"

Mr. SHEPHERD, whose subject was The Missionary's Encouragement, said, there were two reasons why he should not make a speech; first, he had preached in the afternoon; and secondly, there were no missionaries present to encourage. If he could see brother Abel Michael, or sister Mary Ann, or Mr. Noble and the rest of them present, he might attempt to make a speech. There were, however, many present who loved the Saviour's appearing, and that was a great reason why they should support His cause.

The CHAIRMAN announced that the afternoon collection had realized £6 9s. 1d., that in the evening, £12 12s. 4d., making a total of £19 1s. 5d. After a vote of thanks to the pastor, deacons and friends at Hill-street, the meeting was closed with the benediction.

Parcels from Miss Butcher and Miss Ash are gratefully acknowledged, also 1s. from Miss Walls.

A Meeting will be held at Keppel-street Chapel, on Wednesday evening, November 3rd, when the various presents will be exhibited.

☞ 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, 34, Bouverie Street, E.C.

BRISCOE, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.

THE OLIVE BRANCH.

VOL. II.

No. 5.—DECEMBER, 1886.

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 XXXVII.—PAUL AGAIN AT CORINTH.

FROM Ephesus Paul went to Troas; and there God opened a door for him to preach the gospel. (2 Cor. ii. 12.) But he could not rest, because he found not his brother Titus; so he went on to Philippi, where Titus joined him, bringing him tidings of the church at Corinth, and here it was that he wrote his *Second Epistle to that church.* Paul was evidently at this time in great trouble. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." From place to place the Apostle journeyed, "fully preaching the gospel of Christ," until he again entered Corinth. Here he wrote his *Epistle to the Galatians*, and that wonderful body of Divinity, his *Epistle to the Romans.*

Chapter XXXVIII.—Paul Raising the Dead.

From Corinth Paul returned to Philippi. This was at the time of the Jewish Passover. At Troas, Paul met his friends who had gone on before him. "The breaking of bread" here must have been very refreshing. It was here that Paul preached a long sermon, and a young man fell asleep, and fell down from the third loft, and was taken up dead. Like Elisha on the Shunamite's son, the Apostle threw himself on the breathless body, saying to those around, "Trouble not yourselves, for his life is in him," and by a miraculous word restored him to perfect life and vigour. Paul, who evidently did not consider the accident to be a warning against long preaching, began again, and "talked a long time, even till break of day." But it has been well said, "Paul might do what other men dare not venture on.

Chapter XXXIX.—Paul in Solitude.

Paul's friends took ship to Assos; but he himself walked across the country, for he wished to be alone; he longed for a few hours' quiet communion with his God. "The indomitable Apostle," says one, "whom no labours seemed to exhaust, preferred to go on foot; and so, though he had been labouring all that sleepless night, he trudged the long and difficult road, till he rejoined his friends." Paul evidently had to leave Troas in great haste; for writing subsequently to Timothy, he says, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments."

India and its Caste System.

By H. F. Doll.

(*Continued from page* 21.)

Caste in the Christian Church.

CASTE has been, and is still, allowed by Christians in certain localities. Many professing to be members of the church of Christ insist on the retention of caste as a privilege and a right, and tell us it is a *civil* distinction. Let us see whether such a deadly institution can be adopted by the followers of Christ, and whether this pagan system, with all its hideous forms, is not also *sacred* as well as civil.

There are some caste-prejudiced people who would not take the sacrament at the same time, place, and mode, for fear of impurity; they would not sit together on the same bench: they retain many heathen customs both as regards funerals, marriages, and all the affairs of life.

In a certain church, I have been told, there are distinct places for high castes, and for the Parriahs (non-caste or low caste;) for the latter are never allowed to pollute the holy vicinity of the privileged orders.

In another place there are two sacrament cups, one for the high or "caste Christians," the other for the low or "non-caste Christians."

But in numerous other places there is a distinction in approaching the table of the Lord, for those semi-heathens, who retain their *privilege* invariably go first; and if any not of their degree happen to mix amongst them, kneeling around the place, they would instantly rise and leave, because one of the fouler sort had mingled with them.

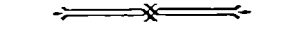
Nay, to such an extent do the native Christians in certain places, carry their ridiculous and sinful prejudices, that they will not allow the brother of low degree to *see* the place or the utensils of cooking, nor will they be seen by such unclean creatures when they take their food.

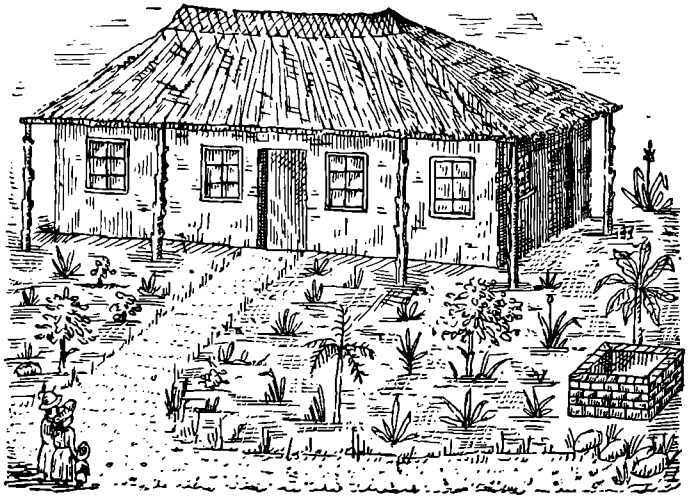
"This state of things has led to strife and bitter feelings." But it would appear, however, that steps have been taken to remove or to put a stop if possible, to this "great source of evil in the native Church" so called, and it is understood that "more harm than good" has been the result.

Caste, both in theory and practice, is diametrically opposed to the gospel, which inculcates love, humility, and union; whereas caste teaches the contrary.

From the beginning of our Mission, we considered opposition to heathenism in all its forms to be absolutely necessary to the establishment of Christian churches, and have uniformly acted upon that principle; and this is distinctly understood by all native members of our churches that none of them would be allowed in the church of Christ by us.

In my next I hope to say something further respecting divisions and sub-divisions of caste, referred to in Vol. i., page 91 of the Olive-Branch.





The New Mission House, Koilpati.

(*Copied from a drawing.*)

THIS picture represents the cottage of Mr. Walter A. H. Doll, our Missionary in the Tinnevelly. The cottage contains a sitting-room, two bed-rooms, a dining-room, a dressing-room, two bath-rooms, and a store-room, with a sloped verandah, supported by wooden pillars.

The cottage stands on some three acres of land. There is a small flower garden in front of the cottage and a number of plantain trees about the compound. The walls are built of sun-dried bricks, plastered with mud and thickly white-washed with chunam. The roof is of timber and bamboos, and covered with thatch. The cottage has cost Rs. 500, and the well to the corner on the right over Rs. 100. There are many things wanted yet; fixtures, ceiling, out-houses, &c. These can be gradually added. The well has to be deepened and cut through a rock, which the diggers came across when digging the well. All this will require some Rs. 200 more, which we hope and pray the Lord will send.

Koilpati station, or division, consists of Alamputty, Kungankulam and Koilputty villages.

Our Christians of Koilputty station (all baptized believers, 16 men and 2 women) meet on week-days at Kungankulam, for prayer, singing and reading. On Lord's-days they meet for Divine worship in the sitting-room of the missionary's cottage, because there is no chapel or school-room at Koilputty.

Our day-school, which consists of twenty children, is held at Koilputty, in an old verandah of a muddum or resting-place for pilgrims, which is exposed to the sun and rain. Koilputty village is fifty yards from the cottage.

Our members residing at Kungankulam are building a place of worship for themselves in their village, and at their own expense. It will cost them Rs. 100, and will take them some time to finish it; for they are all day labourers, and spend their spare time in the evenings in collecting materials and constructing the building.

This village will yet become an important centre.

India.

WE give the following interesting Report almost entire, as it was evidently intended as a kind of summary, for insertion in the Annual Report, but arrived a little too late :—

"In our Mission Stations we have fixed places for preaching the good news, where we always have good congregations, and generally quiet and attentive listeners.

"In the villages we generally meet with a friendly reception. The people are pleased to see us, invite us to sit down among them, and enter into patient and pleasant discussion with us. Many admire and commend the morality of the Gospel; some think favourably of the personal character of Jesus Christ as a very wise and great teacher, and some men admit that He might be an incarnation of the Deity. But to affirm that there is no salvation without faith in Jesus, the Son of God, appears a hard doctrine to them. Although unwilling to assent to all we say, and unable to answer many things, they nevertheless behave with propriety, and listen respectfully, with very rare exceptions."

ST. THOMAS'S MOUNT.

"In certain places, namely, the Mount, Bazaar, Palaveram and Saidapet, we have always had good congregations; and in the villages of Athampankum, Palavanthangal, &c. &c., the congregations have been good. The Gospel has been faithfully proclaimed. We do not know of any who have been induced to decide for Christ. Not unfrequently we

have been pleased by hearing men make enquiries, apparently anxious to know the way of God more perfectly. There are a great many villages around our Station at St. Thomas' Mount, which have large populations, so as to make us desire to place agents in them, and they seem ripe for giving attentive hearing to the Gospel. "The harvest truly is plenteous, but the labourers are few." Let us all pray as the Lord directs, that labourers may be thrust out.

Sunday School.

"Our Sunday-school has been regularly conducted on Sunday mornings. There are thirty-seven children on the register. The average weekly attendance is twenty-seven. Portions of Scripture and Scripture Catechism have been committed to memory, as have also several hymns. Tickets are given them every week for good attendance. The children also attend the morning service."

Divine Worship.

"Our Church Services have been regularly conducted on Lord's-days. Our members, although poor, are very regular and punctual in their attendance."

Day Schools.

"These schools are in an encouraging condition.

"The Non-Caste School has thirty-seven children; daily attendance not less than thirty. We presented for the Government Examination six boys for the 2nd standard, and nine for the 1st standard, the rest as infant scholars.

"The Hindoo Caste Boys'-school contains thirty-two boys. From this school seven boys were presented for 2nd standard, and ten boys for the 1st standard, and the rest as infant class.

"There are twenty-seven in the Caste Girls'-school. Next year (D.V.) we hope to send some of our girls for the Government Examination. They read Tamil, 1st and 2nd books, arithmetic, dictation, Luke's Gospel, Scripture, Catechism, multiplication tables, (all in Tamil,) needlework, cutting; also singing of Christian hymns and lyrics.

"We are very particular as regards the Christian instruction of the children.

"Our Non-Caste and Hindoo-Caste Boys'-school were examined by the Government Inspector of Schools, and from the statement shewing the names of the pupils that had passed the standards under which they were examined, and the money gained, we find that eleven boys passed the 2nd standard, and some boys in the 1st standard, and all the rest in the infant class standard. A grant of Rs. 57 6. 6., was obtained, which I consider a very fair result. From this amount I hope to give the teachers a few rupees as presents, and the rest will be used for school furniture, black-boards, books, &c."

Zenana Work.

Besides attending to school work, Mary Ann has given a portion of her time to Zenana work. Thirteen houses have been visited, where she has received ready hearing from the elder females, as well as from

the younger members of the different families. And although immediate results cannot be reported, yet she has met with much encouragement, and works on in confidence that her labour is not vain in the Lord."

POONAMALLEE.

"SEVERAL villages in the north and south of our station, viz.,—Kouhoor, Coonathur, Punneyacherry, Daroogan Tope, Caadoovetty, Avady, Parthapaedoo, &c. &c.; some four, five, and six miles, have been visited, and the precious gospel preached to all classes of Hindoo people. In some places to large, in others to small numbers of hearers. A large number of Tamil, Telugu, and English tracts have been distributed in and about the cantonment. The jail, the court-house, and the police stations were visited, and conversations held with the jailor and constables, &c., and with individuals, Roman Catholic and heathens, on the all-important matter, salvation through Jesus Christ alone.

"Cottage preaching, and prayer meetings, were held with much encouragement.

"Divine Services on Sabbath-days have been conducted as usual, and the Lord's-supper administered to the little church.

"People in our days are looking up to large places of worship, and fashionable and pleasant preaching, and nothing more; but destitute of love or regard for the Saviour. They are not born of God, and therefore cannot overcome the world. But our humble labours we commend to Him who sees and knows all things.

DAY SCHOOLS.—These are doing very satisfactory.

There are forty children now attending school. The daily attendance is not less than twenty-nine.

The elder children are taught the Scriptures, and Scripture Catechism (in Tamil,) English and Tamil 1st and 2nd books, dictation, copy writing, arithmetic, and singing of Tamil hymns and lyrics. The younger children are taught Tamil and English alphabets, and singing.

SUNDAY SCHOOLS.—Some twenty children attend the Sunday-school, and after, remain for Divine worship.

Ceylon.

BAMBALAPITIYA.

MR. NOBLE reports:—

"The Services on Sunday, in English and in Tamil, were all held, with but little interruption from weather, &c.

The Ritualists have for a time succeeded by their fascinating ritual, &c., to reduce our congregations to a small number; but like all other attempts made during the five years I have laboured in this locality, the people are beginning already to feel dissatisfied with such mummery.

SCHOOLS.

They have also been endeavouring to close up our Schools, (Sunday and Week-day,) but have failed in the attempt; for, though some of our

Sunday-school scholars were by their parents sent to the Ritualistic School, they are desirous to return. And so far from succeeding in establishing a Day-school at Bambalapitya, they have, I hear, after a trial of two months, determined to discontinue the same for want of sufficient encouragement; while our School remains the same, with hope of increase in number.

Evangelization.

During the past month this branch of our work has been carried on, as health and weather permitted; and though I have, as usual, visited more distant places in the vicinity of Colombo, due prominence has been given to our two stations, Wellewatte and Slave Island, where many families (principally Tamil,) have been visited, and the Gospel preached when a few could be collected together, and many interesting and profitable conversations were here held with individuals, which led eventually to a small congregation being drawn together, and we were thus given an opportunity for preaching to all. We have a large field for labour at Slave Island among the poor natives of that place.

Tracts, &c., in the various languages have been largely distributed in the streets, bazaars, railway stations, in the trains, &c., as also at the many houses visited, and in every way, and by all means, the precious seed has been sown in hope of a glorious harvest.

Jaffna.

From the last Report received from Asseerpathum, the attendance at the Day School has reached forty, (boys and girls,) who, with few exceptions, attend on Sundays.

The attendance at the Services averaged about thirty persons.

Mr. Knight reached there on the 3rd of September, and I trust to receive from him a full report before I next write.

Baptism.

On August 28th, a male candidate was baptized by Mr. W. A. Doll, in a public tank. This brother was received as a member of the little church at Koilpati.

Mr. W. A. Doll's Cottage.—The subscription list is not closed. Further contributions, however small, will be gratefully acknowledged by the Secretaries of the Mission, Mr. Briscoe, 17, Arlington Square, Islington, N.; Mr. I. R. Wakelin, 33, Robert-street, Hampstead Road, N.W.

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Briscoe, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 6.—JANUARY, 1887.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Opening Year

IS a season for *reflection;* past mercies call for present gratitude, and are an earnest of future blessing; for where God has given grace, "He giveth more grace."

The opening year also affords opportunities for usefulness, and by embracing these, our gratitude is best expressed. "Lord, what wilt Thou have me to do?" should be our enquiry every day. Everywhere around there is ample scope for Christian usefulness, by which we may show our love to the Saviour. And what a privilege it is to have the opportunity also of promoting the kingdom of Christ in *distant lands*, and of assisting our brethren and sisters abroad. Among the various organizations which good men have originated, we know of none, so simple, so inexpensive, and so truly apostolic as the STRICT BAPTIST MISSION. If you have not hitherto subscribed, commence with the opening year. Mr. Wakelin, the Finance Secretary, 33, Robert Street, Hampstead Road, London N.W., will gladly receive remittances, however small.



Fragmentary portion of an Egyptian Idol.)

Idolatry Reproved.

Written after having heard a Sermon by Mr. P. Reynolds, from Isaiah xlvi. 20 : "***He feedeth on ashes.***"

WHY worship ye a god of wood,
Which cannot do you any good?
Where did it come from? Let us see:
'Tis but a portion of a tree.

The woodman by his heavy blows,
The vanity of idols shows!
The forests echo with the sound,—
Branches and chips bestrew the ground.

At length the stately oak or ash
Falls to the ground with sudden crash:
Then by a clever artizan,
'Tis made to represent a *man*.

He forms its features and its limbs,
According to his taste or whims;
He carves the eyes, and shapes the ears,
And yet it neither sees nor hears.

A mouth it has, and nose as well,
Which cannot speak, which cannot smell;
Its hands and feet are useless too:
Nothing whatever can it do.

A portion of the self-same wood
Is used by him to cook his food:
Does not the embers' cheerful glow
The vanity of idols show?

Alas! so greatly has he erred,
"He feeds on ashes," says the Word;
His mind too dark to understand,
"That there's a *lie* in his right hand."

Are those idolators alone,
Who worship gods of wood and stone;
Feeding on ashes or on earth,
Unmindful of their noble birth?

Ah no! In this our favoured land,
Idols abound on every hand;
Men worship Fashion, Pleasure, Gold,
And will not of their sins be told.

They disregard th' Almighty voice,
And take their fill of earthly joys;
"Feeding on ashes," Satan slaves,—
They serve him to their very graves.

O Lord, how highly would we prize
That Word of thine, which makes us wise!
And seek to spread Thy truth abroad,
Till all the earth shall know the Lord.

Dec. 19, 1886. J. B.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter XL.—The Loving Pastor's Farewell.

AT Miletus we have a touching scene. The elders of the Church at Ephesus came to meet the loving pastor, whose face they did not expect to see again. The place of assembling was on the solitary beach, within sound of the

rippling sea. How full of tenderness and beauty are Paul's parting words! How solemn his counsel! How fervent his prayers! The sermon preached on that occasion is left to us, (Acts xx.); no one can read it without being touched with its tenderness and beauty. How touching is the closing scene! There were no dry eyes in that assembly! "Old and young flung their arms around Paul's neck, embracing and kissing him; and they accompanied him to the ship." There is no time for delay; the great Apostle, with a bursting heart, is once more on the blue deep; his eye wistfully following his downcast friends, till distance has separated them for ever." The parting was painful, but the way was right.

"But peace and joy
"Go always where He leads. We need not fear
The shadows in the distance. Let us place
Our hand within our Father's, and commit
Our way to Him."

Chapter XLI.—The Voyage to Tyre.

Paul evidently had a pleasant voyage to Tyre; there he met with disciples, and remained seven days. From Tyre they sailed to Ptolemais, and there they remained one day, and "saluted the brethren." From whence they travelled by land to Cæsarea; and finding they had some time to spare, they abode at the house of Philip the Evangelist, who had four daughters, who were evidently the devoted servants of Christ. How refreshing those days of Christian fellowship must have been! While there, Agabus, a convert and a prophet, the same who had years before predicted the famine in Judea, hearing of Paul's arrival, came down all the way from the Holy City to lift up his voice of prophetical warning. We do not wonder that Paul's friends besought him not to go up to Jerusalem; but Paul was ready to die for his Master, and they could therefore only say, "The will of the Lord be done."

Our Duty and our Vantage Ground.

ONE very great need in most of our churches is, more of a missionary spirit; it was the spirit of our Lord Him-

self. We make a point of taking for our rule His word and example, and that of His inspired apostles. We are called *strict*, and do not refuse the title if it means our strict adherence to His commands; for only thus are we on safe ground, and in the road of promise. Yes, we are very strenuous on some points, and we do well; but *not* well in leaving others unattended to. Our Lord's own words, "Go ye into *all* the world, and preach the gospel to every creature," were not a mere *licence* to preach anywhere, but a command to "*go* and *teach* all nations;" and this assures us that His redemed are to be found in every land, and gives us the right to expect His witnessing gospel will be made by Himself and His Spirit a power to ingather them.

The early persecution that set in was overruled to scatter the disciples from Judea, and they "went everywhere preaching the Word." Peter was called from Joppa to Cæsarea, Paul was directed to Macedonia and many other distant parts; and so of nearly all the rest, with glorious results; and although our little modern effort has as yet received but feeble help, the fruits have been such as to give abundant cause to "take courage and go forward."

And then, our distinctive principles are *the very best* for the work!

Why, if we could believe in an indiscriminate redemption of universal intent, we should indeed be disheartened,—overborne with the consideration of the feebleness of our ministry, and the half-heartedness of the church, as well as shocked at the evident failure of the Divine purpose.

Believer's baptism,—that is, immersion in God's name, personal profession of faith, is quite intelligible to the Eastern mind and habit. Their sacred streams and vast tanks are the scenes of constant religious ablutions. And our strict communion also is intelligible to them, and seen to be reasonable; while indifference thereto as throwing a slight on baptism *is not so*, as making it optional with the confessor, and tending to weaken the force of its teaching.

The same we have seen true in popish countries. Well, we rejoice to know that the pioners of this work,—Carey and his comrades—were "Strict and Particular," and if their successors have deviated from those principles, that is no reason why *we* should, or why we should cease from the work for which we have such supreme authority.

More than forty years ago, that honoured man of God, John Stevens, earnestly promoted Foreign Missions on our cherished principles; and the clear-headed William Palmer wrote some powerful papers thereon in the *Gospel Herald*, in which he laid down and expounded these several propositions. (*G. H.*, July and August, 1840.)

1. "Every Christian is bound to attempt the propagation of the religion he professes.

2. Every Christian possesses some means; and the measure of his means determines the amount of his obligation.

3. Individual influence is materially strengthened and enlarged by combination.

4. It is therefore the duty of Christians to unite with the view of effecting collectively what could not be accomplished individually.

5. That the complexion of the human mind, and of the age in which we live, renders separate organization desirable.

6. That a Foreign Missionary Society, founded on the principles generally advocated in the pages of this periodical is necessary and practicable."

I close with some weighty words of the same writer; may the force of their argument have powerful influence with our Churches now:—"Let us, then, understand our true character and know our true position. Are we *rivers* as well as *reservoirs? benefactors* as well as *beneficiaries?* Do we *fertilize* as well as *fence*, *give* as well as *guard?*" Let our readers reply to the solemn questions as in God's sight.

Ipswich. S. K. BLAND.

India and its Caste System.

BY H. F. DOLL.

(*Continued from page* 35.)

DIVISION AND SUB-DIVISION OF CASTE.

THE people of India are divided into four principal classes or tribes. The first and most distinguished is that of *Brāhmins*, the second is that of the *Kshatriya* or *Rajas*, the third the *Vaisya* or merchants and cultivators, and the last that of *Sūdras*, or cultivators, subordinate to the others. Each of these classes is sub-divided into several more.

Brāhmins.—Among the Brāhmins there are three or four principal divisions; and each of these admits of at least twenty sub-divisions, which prevent them from intimate association and especially from inter-marriage.

Kshatriya and Vaisya.—These classes are likewise split into many divisions and sub-divisions.

Sūdras.—The tribe of Sūdras is sub-divided most of all, of which it is difficult to determine. This class, including the Pariahs, amount at least to five-sixths of the population of India.

To this class belong most of the professions and almost all the trades, with the arts and employments which are indispensable to society. They are found in all countries under the appellations of *herdsmen, shepherds, weavers. Panchalas*, meaning the five castes of artizans, which comprehend carpenters, goldsmiths, blacksmiths, stone-cutters, founders, and in general all workers in metals; barbers, ottar, (who execute tanks, repair their banks, erect mud walls, etc.) distillers and sellers of oil, fisherman, potters, washermen, cultivators and many others.

The classes of tradesmen and labourers are looked down upon with contempt by the several castes of cultivators who takethe precedence of the rest.

Missionary Intelligence.

SCHOOL EXAMINATION.

FROM the Tinnevelley district, Mr. W. A. Doll reports:—

"Went to Elavarasananthal, held prayer-meeting, sang lyric, "Praise to Christ," prayer by Gurubathan; read Luke vi.; addressed about the two houses that were built on the rock and on the sand; prayer by deacon Samuel; sang another lyric, and I closed with prayer and the benediction. I rested, took breakfast. During this time Gurubathen had all our school children together. The children sang, I prayed, and then examined them in their Bible lessons. They recited portions of the Old and New Testament very correctly. I examined them also in the first and second books in Tamil: they read and spelled fairly. I tried to impress upon the minds of the children that they ought to study regularly at home. I also advised the parents to keep their children to their books, as the teacher cannot make them learn if they do not give their assistance as well.

MARRIAGE CEREMONY. (Singular Customs.)

AT 2 p.m. the bride, decked with flowers, etc., left her father's house, accompanied by her relations and friends in procession on foot to the bridegroom's house. On arrival there, the bridegroom rode on a hired pony, while the bride walked by his side, accompanied by a larger number of friends, relations, etc. Native music was played along the way, until they reached the chapel. There were about three hundred present, men, women, and children. We commenced by singing the marriage lyric, offered prayer, and went through the usual marriage ceremony. The bridegroom tied the thali or cord around the neck, in place of a ring which is used by Europeans; another marriage lyric was sung; I congratulated them; prayed again; sang several lyrics, and closed with the benediction.

It is the custom for the parents of the bride and bridegroom to give three meals to their relatives and friends who attend the marriage. A subscription list (or moie) was drawn up on (ola) palmyra leaf, and written with (aloothovani) an iron pen. The names of the subscribers and their donations (not less than eight annas each) were entered. The people of the place put down their names first, and outsiders after. The donations were at once collected, tied up in a piece of new white cloth, and given to the bridegroom. Then betul and nut was distributed to all present. The bride and bridegroom made, obeisance to their parents who presented them with pieces of small silver coins and pronounced a blessing on the newly married couple. They then had their meals at the house of the bride's parents.

On the 3rd day they proceeded to their mother-in-law's house, and had a feast there of curry, rice, Indian fruits, cakes, &c.

The friends of the Mission will be pleased to learn that three large cases full of useful articles, have been dispatched to their respective destinations in India and Ceylon, including another noble grant of £5 worth of tracts from the Baptist Tract Society.

☞ 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, 34, Bouverie Street, E.C.

Briscoe, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.

The Olive-Branch.

VOL. II.

No. 7.—FEBRUARY, 1887.

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 XLII.—Paul's Last Visit to Jerusalem.

FROM Cæsarea they went up to Jerusalem. The distance was seventy-five miles. Many of Paul's personal friends went up with him; for the Feast of Pentecost was at hand. Among them was Mnason, an old disciple of Cyprus, with whom they were to lodge; he having a house in Jerusalem. Perhaps this disciple had been converted during Paul's first visit to Cyprus; if so, how sweet the intercourse would be! Very heartily the brethren at Jerusalem received Paul and his companions; but who shall tell the feelings of Paul, as he looked out upon the same streets and scenes with which his eye had been familiar, when he had day by day sat at the feet of Gamaliel!

"Till to the Saviour of mankind
Thou humbly bow the knee,
Jerusalem! Jerusalem!
Our tears shall flow for thee."

Chapter XLIII.—Paul's Arrest in the Temple.

Paul in writing to the Corinthians speaks of the many perils he had been in; and among them he says, *in perils by mine own countrymen*;" and never among them had Paul been in a greater peril than now. "When they saw him in the temple, they stirred up all the people, and they laid hands on him," "and they went about to kill him." One has said, "The whole scene of Stephen's martyrdom must have flashed across him. They were almost within sight of the spot. Could a like terrible end be in prospect for himself? They drag him down the steps from the court of the women. The Levites within, afraid that murder might be committed, and their sanctuary defiled, closed the weighty brazen gates, and left him to his fate. But his time had not yet come; and by the timely aid of Claudius Lysias his life was preserved. The sight of the Roman legion overawed the furious mob, and for the time they "left off beating Paul."

"Precious in God's sight is the death of His saints, and precious also in His sight is *their life*. He will lay all the powers of nature, and all the kingdoms of the earth under requisition, to protect a life that He needs as an instrument in His work of righteousness until his work is done. Paul must witness for Christ at the centre of the world's power; this is fixed as the end, and the means are all provided."

"He guards thy soul, He keeps thy breath,
Where thickest dangers come;
Go and return, secure from death,
Till God commands Thee home."

India and its Caste System.

By H. F. Doll.

(*Continued from page* 46.)

Divisions and Sub-divisions of Caste.

THE CLASS OF SUDRAS.

IN some localities, castes are to be seen which cannot be met with elsewhere, and which are distinguished from others by singular peculiarities.

In the Naynear or Nayar caste, the women enjoy a plurality of husbands.

The *Kallar* or Robber caste exercise their profession without disguise, as their birth-right. The princes who belong to this tribe and profession of robbers, conceive their calling in no way discreditable to themselves or their tribe. If one of them be asked who he is, he will coolly answer that he is a robber. The tribe is reckoned one of the most distinguished among the Sûdras. They abound in the Tinnevelly District, which is the Mission field of Mr. and Mrs. W. A. H. Doll, our Missionaries, and also in an adjoining province.

In Tinnevelly these people are styled *Marravar*. Some of these people even, have been called from gross darkness into the glorious light of the gospel of Christ, and are sitting in their right minds at the feet of Jesus. Oh! the free and sovereign grace of God, who has graciously declared that He will have mercy on whom He will, that the praise may be His only.

There is a tribe known by the name of *Marasa Okkiliyar*, in which when a mother gives her eldest daughter in marriage, she herself is bound to submit to the amputation of the two middle fingers of her right hand as high as the second joint; and if the mother of the bride be dead, the bridegroom's mother or the bride herself must submit to the cruel ceremony.

There are castes famous for practices no less irrational than that mentioned above.

In addition to the general customs and ceremonies, civil and religious, which unite the whole race in things essential; each tribe is discriminated from the rest by some particular and local varieties of its own. Some distinguish themselves by the cut and colour of their clothes, and some by the manner in which they put them on. Others are remarkable for some particular shape of their trinkets, and others for their arrangement on different parts of their body in particular modes. In some, certain peculiar forms in celebrating the ceremonies of marriage or mourning; and in others, the decorations and flags of various colours which the customs of the country give them the right to use on similar occasions.

(*To be continued.*)

Ceylon.

JAFFNA.

THE fact that God's providence is the hand-maid of His grace, has seldom been more strikingly illustrated than in the mission just commenced at Jaffna in the north-west of the island of Ceylon.

For many years we have had a station in or near Colombo, the capital, and the work has now extended to Slave Island and other parts; but still more recently the providence of God has opened a door at Jaffna in an unexpected manner, as follows:—

About two years since, Mr. Noble, our Missionary at Colombo, had the pleasure of baptizing two young men from Jaffna, who afterwards returned thither, taking with them a number of the Baptist Tract Society's tracts, which had been given them by Mr. Noble. Some of these tracts fell into the hands of a Congregationalist minister—Asseervatham by name,—and were the means, under God, of enlightening his mind on the subject of baptism; and, notwithstanding the sacrifice which it involved, he was constrained by the love of Christ to obey His command. In order to do this, he paid a visit to Mr. Noble, our missionary, travelling a distance of 300 or 400 miles for the purpose of being baptized. (See *Olive-Branch* for February last.) Having prolonged his visit, in order to be still further instructed in our distinctive doctrines, he returned to his native place, where of course he could no longer be recognized by the Congregationalists. He therefore opened a school, and preached the Gospel. Most of his former scholars were so much attached to him, that there soon gathered around him a goodly number of pupils, and numerous enquirers attest the fact that the Lord's blessing is resting on his evangelistic labours.

The good work continued to progress, and after a few months, in the providence of God, Seevaruthamoothu, a teacher employed by Mr. Noble, who also holds the office of public notary, was removed to Jaffna, to the very place where Asseervatham had just begun to teach and to preach Baptist principles, which had previously been quite unknown. Thus his hands were strengthened, and the new doctrine continued to gain ground.

But the Lord was preparing yet another servant for His work in this place. In the *Olive-Branch* for July last, reference is made to a soldier having attended Mr. Noble's Bible Class then recently established at Slave Island, whose hostility to the doctrines of sovereign grace was so strong, that Mr. Noble expected never to see him again at the class: but in this he was pleasingly disappointed: the young man continued to attend, and further called on Mr. Noble, and continued his arguments both with Mr. and Mrs. Noble. At length, however, the light of truth began to dawn upon his mind; his hostility ceased, and he attended the classes and services, now not to cavil, but to be instructed. Soon afterwards, he applied for membership, and was heartily received by the church, having been baptized some months previously. His enquiry now again was, "Lord, what wilt Thou have me to do?" and it soon became evident to his pastor that he was qualified for Mission work; but the fact of his being in the army was an obstacle to his full consecration to the work,—an obstacle, however, which was soon overcome by his friends, who purchased his discharge, and Mr. Noble sent him to Jaffna. After considerable correspondence with Mr. Noble, and having received most satisfactory testimonials respecting him, the Committee have heartily agreed to employ him as their missionary.

The following is an account of his

CONVERSION AND CALL TO PREACH THE GOSPEL.

On the 23rd December 1881, I embarked at Portsmouth for Hong-Kong, on board H. M. Ship *Tyne*, and on arrival I joined my battery there, No. 9, 1st Brigade Southern Division Royal Artillery.

One one occasion, as I was walking out, I met the Military Secretary, Major Cardo, who asked me to attend a Gospel service to be held in the Temperance Hall. I told him I was a Churchman, had my Bible, and did not believe in a man being saved till the judgment day, &c.: but that gentleman pressing me, caused me to consent; though my object was not to derive any good from the service, but—I record it with shame—to make a mock of it. So little did I know of my precious Saviour, though a member and communicant of the Church of England. On entering the hall, I was arrested by the words which the preacher then uttered, viz., "He was wounded for our transgresssions; He was bruised for our iniquities," &c. For the first time I was under the sound and power of the gospel. The Holy Spirit convinced me of sin, and I felt my need of a Saviour. I returned to my quarters, took my Bible, and commenced to read, hoping to receive comfort from that blessed Book; but the more I read, the more I felt condemned in my

soul: still I continued to read, though my comrades laughed and jeered. For about twelve months I was under deep conviction, before peace was brought to my soul. In the meantime (March 1883) the battery was removed to Singapore. I there attended Bible readings and Gospel services of the different denominations; but for all that I was greatly depressed in spirit, so that I knew not what to do or where to go, and in my extremity I was almost driven to join the Roman Catholics. But thanks be to God, He kept me through all till His own time came, when I was directed to look off from self and all creature helps and to trust in Him alone. I beheld Him as my Saviour, hanging, bleeding, agonizing, dying upon the cross, and then light broke in, and I grasped Jesus by faith, as a drowning man would grasp a rope. But my faith was but as a little child's; if I tried to climb, I was sure to fall; and so soon as the devil saw that I was saved, and fully trusting in Jesus, he commenced to tempt me in all shapes and forms. My health at this time failed me, and being very weak, I thought a pint of porter in a day would do me good; but I soon found this to be one of Satan's baits: but still even that was overruled to teach me a necessary lesson which could not otherwise have been learned. I also learned the necessity for separating from all that was worldly and sinful.

About that time I bought a New Testament and the Psalms, which I studied earnestly, with prayer for the Holy Spirit's guidance. I was at that time led into the study of the first church and its doctrines, and about that time (January 1885) I met with a few baptized believers, called "Followers of Jesus," and found much of the love of Christ in them. I did not know at the time that they practised believers' baptism, but in the course of my study the subject of baptism came before me, and I found that believers alone were the subjects of baptism, and as to the mode I knew nothing till I enquired of Mr. P. J. Hocquard, of the China Inland Mission, who helped me out of my difficulty. I did not then express a wish for baptism, but studied the subject more fully, and in May 1885, I applied to Mr. Hocquard, who immersed me the same month in obedience to the Lord's command. Before baptism I had peace, but not joy; but now "my soul rejoiced in God my Saviour."

In January, 1886, I was present at a prayer meeting in the Presbyterian Church. There were also present some lady missionaries, who were on their way to China. It was there that the Lord first spoke to my soul on the point of devotion to His service. I reasoned thus: if these weak and delicate young ladies can devote their lives to the work of the Lord, why not I? I at once (after the service) mentioned the subject to Mr. Hocquard and other Christian friends, who promised to pray for me, and I too prayed earnestly on the subject. And my whole desire and hope was that I might work for the Master in China some day.

I was teaching a class in the Sunday-school held at Bethesda Chapel, which was a blessed work; for in watering others I myself was watered.

In January, 1886, the battery was ordered to Colombo. I felt sad at the thought of leaving the place of my spiritual birth and the dear Christian friends there. On my arrival at Colombo, I found no real Christians with whom I could hold fellowship, for I then knew nothing

of the Strict Baptists. I was requested to take a class in a Sunday School connected with the Wesleyans, which I did for a time, but as my teaching did not agree with their tenets, they soon shewed me the cold shoulder. I then prayed earnestly for Christian fellowship, and one Thursday evening I was requested to attend a Bible Class at Slave Island, and it was then I first saw and heard Mr. Noble, and knew of the existence of Strict Baptists. The portion of Scripture for that evening was a part of the third chapter of Romans, and the subject of election was mentioned, a doctrine which I had been accustomed to hate. There was some very strong reasoning between Mr. N. and myself, he keeping to his scriptural point, and I to mine; and thus the meeting came to an end. Mr. Noble went to Bambalapitiya, thinking (as he afterwards informed me) that he should not see me again at class. I went to my quarters, and as I was led on in the subject of baptism, so now in that of election, &c.

At length I went to Mr. Noble's house, where the argument was again renewed, Mrs. N. now taking part in the same, and after a very warm contest I was led into the blessed truths of sovereign grace and electing love. Some time after that, I spoke of my intention to go to China, and labour among the "Chinese Millions." "Why go to China," asked Mr. Noble, "when there is ample work at our very door?" After this, I was one day asked if I would go to Jaffna, but to that question I could not give an immediate answer, as my mind was made up for China. I therefore waited on the Lord in order that I might know His will, and then commenced to learn the Tamil language, and finding that I was favoured in this I thought that a sign from the Lord that the call for Jaffna was from Him. But one great difficulty remained: I required money for purchasing my discharge from the army. But even that was provided for by the Lord, and then I could have no doubt of the call being from the Lord. I at once consented to go to Jaffna, and give up the idea of China, though I knew not how my temporal wants were to be supplied, but believed that He who had removed the mountain of difficulties would supply my actual need. I have found Him faithful to His promise during the past two months. "Thy bread shall be given thee, and thy water shall be sure;" and I have not wanted any good thing.

Signed, JAMES KNIGHT.

Next month, we hope to give extracts from Mr. Knight's diary, which show that the sphere also has been divinely prepared for him.

Kungankulum.

OPENING OF A NEW CHAPEL.

IN the last Report of the Mission, p. 17, reference is made to the baptism of seven disciples, and the formation of a church by Mr. W. A. Doll. It is very pleasing to find that

these good brethren have, at their own expense, built themselves a little chapel, the opening services of which are referred to by our missionary as follows:—

"This chapel, which was decorated with plantain trees and flowers, was opened for the worship of Almighty God on November 14th, 1886, after a public service of dedication.

"In the evening, some 120 men, women and children assembled in and outside the chapel. We sang a thanksgiving lyric; Samuel, teacher, prayed earnestly at the throne of grace, and I gave an address showing the perfect and spotless life of Christ from the cradle to the cross; His matchless love, and how He was the dwelling place of God's people before the mountains were brought forth, or ever He had formed the earth and the world. Another hymn was sung; deacon Maselamoney of Kungankulum offered earnest prayer; a third hymn was sung. After this V. Jesudas (superintendent school master) sang a few selected hymns and lyrics, and closed with the Lord's prayer and benediction.

"On the following day, 15th, a special prayer-meeting was held. The meeting was conducted by V. Jesudas, and Samuel (preacher) made a few opening remarks and offered prayer. A hymn was sung; a portion of God's holy Word from Zechariah, 3rd chapter, 1 to 17 verses was read, and prayers were offered by deacon Maselamoney and Samuel, preacher. A hymn was sung, and the meeting closed with prayer.

"On the 21st, our church-members of Kungankulum and Alamputty assembled in the above chapel. The hymn, "The Lord is my Shepherd" was sung, and prayer offered by Samuel, preacher. The first ten verses of 2 Corinthians were read, and short addresses were made by preacher Samuel and myself on the tenth verse, on the nature and value of the gospel; its power under God's blessing in the salvation of sinners; the claims it has upon those that love and feel the gospel to aid in the support of the ministers that proclaim it, to assist in the erection of places of worship, and statedly to carry on the worship of God. The Lord's-supper was administered to nineteen members of the church. The service was brought to a close by fervent prayers for the Committee and friends at home, and also for the Superintendent and agents of our Mission.

"'The Lord has done great things for us, whereof we are glad.' Praise we the Lord from whom all blessings flow."

Received for Mr. W. A. Doll's Cottage.—Camden High Schools, per Mr. Burrows, 10s.; a Friend, Soho, per Mr. Box, £1.

☞ 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, 34, Bouverie Street, E.C.

BRISCOE, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 8.—MARCH, 1887.

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 XLIV.—Paul's Address from the Castle Stairs of Fort Antonia.

DEEPLY interesting is the address of Paul to his countrymen from the stairs of the castle. Never, perhaps, not even on Mars' Hill in Athens, did he address so vast and strange an audience; and never were the power of his words more deeply felt. Every voice was hushed into stillness; all were spell-bound, as they listened to the greatest living preacher, speaking to them in their own much-loved Hebrew tongue. God had given His servant one more opportunity to testify of Him to the people of Jerusalem, and very skilfully did he embrace it. He commenced by telling them of his birth and education; and shewed them his strong Jewish feelings, appealing to the high priest and elders as witnesses. Very beautiful is the account he gave them of his wonderful

conversion. He mentioned his baptism, and return to Jerusalem; he also referred to the trance into which he fell while worshipping in that very temple; and how he was warned to flee. "Depart," said the heavenly voice; "for I will send thee unto the *Gentiles*." Paul knew what effect *that* word would have upon the people, and he wisely reserved it until the close of his address. The people listened, perhaps hoping that some revelation from heaven had been given to him; but to hear that in a trance in their own temple, a special vision from God had been given him, to appoint him *a missionary to the heathen!* They would hear no more, but began raging, howling, yelling, cursing, and gnashing with their teeth; and raising one loud, simultaneous shout, they cried, "Away with such a fellow from the earth!" But Paul was preserved from their rage, for his time had not yet come; and he was also saved from a terrible scourging by asserting his Roman citizenship. Sufferings that can be prevented are not required by God. Paul was *ready to die*, but he meant *to live as long as he could*. He was always ready to suffer for Christ's sake, but he would not receive one lash that he could righteously prevent. Lysias would doubtless have gladly released Paul, but not daring to do that, he told the chief priest to summon next day a meeting of the Sanhedrim in order to try the prisoner. The night was spent in prison; Paul doubtless enjoying the sleep of quiet confidence.

"Work and duty lie before me;
Thoughts of fear sometimes come o'er me;
But a wonder-working charm
Lies in this—I have Thine arm!

What through many a bitter sorrow
May await me on the morrow,
Yet to-day I can be calm,
Learning wholly on Thine arm!"

Safe Arrival of the Cases

CONTAINING THE PRESENTS.

THE good ship "India" by which the presents were sent free of charge (owing to the kindness of a friend), has arrived safe.

Mr. Doll, in acknowledging the receipt of the presents says :—

"The mission boxes, I am thankful to say, have been received; but not till the 9th of January, because they arrived during the Christmas holidays, when the Customs-house was closed. The articles have been divided, and dispatched to the stations of the Tinnevelley, St. Thomas' Mount, and Poonamallee. The distribution and treat are to take place shortly at the several stations, when accounts respecting them will be duly forwarded."

Mr. Noble, of Colombo, acknowledges the receipt of his case on the 29th of December, and gives the following account of the distribution of the gifts :—

"On the evening of the 1st of January, (new year's day) the school children assembled at Bambalapitiya, and after enjoying a feast of cake, tea, &c., we had the pleasure of distributing amongst them the toys and other useful articles so kindly sent for them by our dear friends in England. It would have been a source of great pleasure to the donors, to have witnessed the joy beaming on the faces of the dear children, indicating the feeling of gratitude within, as they each bore away his or her treasure. I have on their behalf to thank all the dear friends who contributed thereto."

Mr. Noble has taken to Jaffna a large quantity of the clothing sent for the poor children, whose delight and gratitude he thus reports :—

"There are three villages adjoining each other, and we are in the centre. Many of the inhabitants are very poor and but little cared for, and there are a large number of children; and to about fifty of these, who attend regularly at our school, we gave articles of clothing, &c.; and the degree of gratitude manifested by these poor little creatures on the receipt of these articles can scarcely be conceived. We have about sixty children, and hope shortly to increase the number, as there are yet many who do not attend, and the parents are so ignorant of the advantages of education that they do not care to send their children. In fact, many adults do not attend our services, for want of proper clothing. There is indeed a large field for labour in and around this spot."

India and its Caste System.

By H. F. Doll.

(*Continued from page* 51.)

Divisions and Sub-divisions of Caste.

INDEPENDENTLY of the divisions and sub-divisions common to all the castes, a further distinction arises from

one family making an alliance with another, and this distinction is still more to be attended in the case of intermarriage.

The Hindūs of good castes, avoid as much as they can any new alliance, and the heads of families use their utmost endeavours to dispose of their children amongst families with whom they are already connected, either by consanguinity or affinity.

Marriages are more easily contracted in proportion as the parties are more nearly related. A widower re-marries with the sister of his former wife; the uncle espouses his niece; and the cousin his cousin. Persons so related possess an exclusive privilege to intermarry, upon the ground of such relationship; and if they choose, they can prevent any other union, and enforce their own right in preference. But there is one singular exception from the rule,—the male will take his sister's daughter to wife, but by no means his brother's; the children of a brother will intermarry with those of the sister, but not the children of two brothers or of two sisters.

This distinction is invariably kept up through all the castes, from the Brâhman to the Pariah. And, however, remote the persons related are from the original stock, so long as the memory is preserved of their springing from the same root, although in the fifteenth generation, or in the twentieth degree of relationship, the male line retains its right in all cases to connect itself with the female; but never can the children of the male line intermarry with each other, nor those of the female line unite.

The Hindūs who cannot form a suitable connection among other relations, are still bound to marry in their own caste, and even in that branch of it to which they belong. In no case will any pretext prevail them for contracting a marriage with a stranger. Neither can the *Edaiyan* of the *Tamil* country form an alliance with the *Gollavādu* of the *Telugu country*, although these two castes are but one, which is that of the herdsmen differently nominated in the respective dialects. The case is the same with other tribes.

(*To be continued.*)

Jaffna.

FROM Mr. Knight's interesting diary we select the following, as promised in our last number.

Wednesday, 3rd.—Though still unable to get out on account of the rain, many persons came to my house to enquire. One of the number, who had previously visited me, was very anxious to know the truth, and to him I preached of the love of Christ to poor sinners, and the doctrines of the gospel. One, a nominal Christian, had come a distance of fifteen miles.

Friday, 5th.—This morning I went to Munipay, where I met several persons, to whom I preached Christ and Him crucified; and gave away tracts. Among others I met a youth, to whom I had previously given a tract, which he had read, and through doing so, had been enabled to give up idol worship, and was desirous of becoming a Christian. Another said that since reading a tract he had received from me, he was very sad, and it was his earnest desire to become a Christian, but that his parents who were strict Sivites were opposed to it, and consequently he did not know what to do in the matter. I directed him to the Lord in prayer. Praise God for these little silent messengers.

Saturday, 6th.—As it was raining this morning I did not go out, but in the evening I had the pleasure of addressing a number of persons, men and women. Some of whom promised to attend our services, and send their children to our schools. One, an old man, requested me to hold a meeting at his house, as there were many hungering and thirsting souls to be fed. I gave away several handbills, &c. I had to-day several inquirers after truth, to whom I lifted up Christ.

Sunday, 7th.—I rose early and went out, but met no one who understood English. I am progressing in the Tamil language, having commenced the "Second Reader." I returned in time for Sunday School at 8.30. a.m., which was fairly attended. The children delight in singing the lyrics, and listening to simple gospel stories. Our services at 9.30, a.m. and 4.30, p.m. were also held. The attendance at the former was about fifty. And in the evening, notwithstanding the unfavourable state of the weather, we had about thirty persons present. During the morning service I felt much encouraged, and lifted up my heart in prayer for the power of the Spirit to be manifested. At the close of the service, several persons (men and women) remained for further instruction. In the afternoon I had the pleasure of addressing several enquirers who came to my house, some from a distance of five miles. I gave away several tracts.

Monday, 8th.—This morning I went to Munipay, where I found several persons who understood English, to whom I preached Christ and gave away tracts. A young man, to whom I had previously spoken and given a tract, said that though his parents were Sivites, and opposed to his becoming a Christian, he was determined to do what he believed to be right, and was willing, if necessary, to suffer for so doing—a noble spirit.

Tuesday, 9th.—This morning I went out and spoke to several persons, and gave them tracts. The silent messengers seem to be doing much good. Several enquirers visited me to-day, to whom I made known some of the truths of the gospel. I was occupied with enquirers till about 7 p.m. I was afterwards visited by four nominal Christians, with whom I endeavoured to be faithful.

Wednesday, 10th.—In the evening I went out and spoke to about a dozen persons, and on my return home, two enquirers came to see me, one of whom applied for baptism

Thursday, 11*th*.—In the evening I held a meeting at a house a mile distant, where about 50 persons were present. I spoke from John iii. 14 to 16, and great attention was paid throughout. Several persons came to converse with me to-day.

Friday, 12*th*.—In the morning I went out and spoke and gave tracts to several persons. A grey-headed old man expressed a wish to be baptized, regretting that he had so long been keep in ignorance of the truth, being a nominal Christian.

Saturday, 13*th*.—I was this morning suffering from a slight attack of fever, and so did not go out. Several enquirers visited me during the day, among whom was a doctor (M. D.) whom I trust shortly to see buried with Christ in baptism.

Monday, 15*th*.—While passing through one of the lanes leading to the place, we were invited to enter a house where a marriage ceremony had recently taken place; in fact, the wedding party were still enjoying themselves in the usual manner (among heathens,) and as we entered the house, a tray containing Arracca nut and betul leaves was presented us; I, of course, politely declined, for though I have accustomed myself to native food I cannot indulge in such luxuries. The bride who was gorgeously arrayed, and decked with jewels—neck, ears, nose, legs, arms, toes, &c.—was sitting at the entrance to one of the inner rooms, listening attentively to the words of life which were spoken. We both addressed those present for nearly an hour, speaking of the marriage supper of the Lamb, &c. I could not but pray that the ashes on the bride's forehead might be replaced by the "*new name*." May the Lord own and bless the words spoken.

Wednesday, 17*th*. At about 4.15 p.m. I held a Bible class for some of the senior scholars of Mr. S——'s School. In the evening, I held a meeting at Asseerpathum's house, when the attendance was about twenty persons, of whom two applied for baptism.

Thursday 18*th*.—Went out this morning with brother Asseerpathum to visit a Christian woman who had called to see and converse with me. She expressed a wish for baptism, and I hope to see her buried with Christ in baptism shortly. About a dozen persons gathered around us while conversing with this woman, to whom brother A. preached Christ.

Wednesday, 24*th*.—I met about five persons this morning, to whom I spoke and gave tracts. A man to whom I had previously spoken visited me to-day and applied for baptism. In the evening I spoke to about twenty persons.

Friday, 26*th*.—This morning I received a visitor, with whom I conversed; he promised to attend our services. I went out in the evening to hold a meeting, but on my way was called to visit a poor man who had for years been an invalid. I found a few others, nominal Christians, in the house, and while conversing with them the Lord was pleased to open the heart of the sick man to receive the truth, and I hope soon to see him obeying the command of Christ in baptism.

Saturday, 27*th*.—I then went to Munipay, and having occasion to go to the Post-office, I conversed with the Postmaster on the subject of baptism. The Lord appears to be working in that man's heart. A man who is a candidate for baptism visited me to-day. In the evening I had the privilege of preaching to a few persons and gave

them tracts. I received a parcel of tracts from Brother Noble to-day.

Tuesday, 30th.—The daily average attendance at the Schools has been about thirty scholars. Copies of the Scriptures and hymns in Tamil are needed for the more advanced Scholars. Will our dear friends assist us in procuring these?

My native brethren and myself are struggling in the midst of difficulties. Jaffna is on fire, great excitement prevails. Satan's kingdom is assailed by the men who turn the world upside down. Brethren, pray for us, and that the word of God may have free course and be glorified."

Jaffna, November 30th, 1886. Signed, JAMES KNIGHT.

Mr. Noble's Visit to Jaffna.

IN a letter dated January 15th, Mr. Noble thus refers to his visit to Jaffna.

After settling various matters at Colombo, and leaving brother Knight there till my return, I left for this place on the morning of the 10th inst., and having missed the usual monthly steamer, I had to travel by land for about 275 miles through the island, for which I was not sorry, although much more expensive; because I had an opportunity for visiting two important towns where Tamils or Hindus have settled down, and which places may eventually prove centres for Mission work. The names of these towns are Anuradhapura and Pavanuyanvilaukulum, the former in the interior of the island, and the latter, though in the northern province, is situated about ninety miles from Jaffna.

My route lay first of all, through Matale, about sixteen miles beyond Kandy, a distance of about eighty-eight miles, which was performed by rail; the remainder of the journey was done by the mail coach, drawn by horses or bullocks according to the state of the roads, the animals being changed at the distance of every five miles. And after travelling day and night I reached the town of Jaffna at about 2 p.m. on Wednesday, the 12th instant. For twenty-four hours we travelled through a dense forest where a human being was seldom seen, but wild animals abounded. At 3 p.m. on the 12th inst. I arrived at the Mission station, a spot well chosen for the work of this Mission, as it is situated in the centre of a large and populous district, inhabited principally by those of the lower classes of natives, such as fishermen, agricultural labourers and others, who have been neglected by other Missions.

I have many visitors at all hours; some come doubtless from mere curiosity, but others are I believe sincere enquirers after truth which has so long been hid from them; and often while expounding the Scriptures and answering their questions, do I observe tears in their eyes and sometimes rolling down their cheeks. In fact, there seems to be in these people an earnestness not frequently witnessed; and they speak well of Mr. Knight, who has made himself familiar with the people, though unable as yet to speak to them direct.

I feel much encouraged already by my visit, though at present I

cannot speak much regarding other parts of Jaffna as a Mission field in general; but I am about to visit the various places of note in this peninsular (D.V.) and shall afterwards render you a full report of the same, with my personal views. I am, however, perfectly satisfied as to the utility of establishing the work already begun at Uduville, which, at present will give them sufficient work, having a radius of from two to three miles. And my earnest prayer is that the Lord may abundantly bless the labours of our brethren here.

I shall (D.V.) write further after visiting the several places; I hope to return to Colombo about the end of this month.

Candidates for Baptism.

THERE are a great many (remarks Mr. W. A. Doll) in several places where we are accustomed to preach the gospel out of our stations who seem impressed and convinced, and have expressed their desire to put on Christ by baptism. and to cast in their lot with the Lord's people.....Although I consider it wrong to keep them back, yet for want of teachers to look after them, to teach them more perfectly in the ways of God and His doctrines, I have asked them to wait and to pray to the Lord, that He may enrich and prosper our Mission, so that we may get more labourers and thereby enlarge our field of operation.

MR. W. A. DOLL'S COTTAGE.

OWING to various unforeseen expenses, the sinking of the well, &c. &c., a small balance still remains to be discharged. Will our kind friends who have not yet responded to our Appeal kindly assist, so that it may not be needful to draw upon the General Fund of the Mission.

Contributions will be thankfully received by the Secretaries, Mr. Josiah Briscoe, 17, Arlington Square, Islington, N., and I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.

Received from Mrs. Harrow, 6d.

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ONE HALF-PENNY.



VOL. II.
No. 9.—APRIL, 1887.

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 XLV.—PAUL BEFORE THE JEWISH SANHEDRIM.

IN obedience to the command of Lysias, the Jewish council met, and Paul was brought before them for examination. Paul had been a member of that council; and when Stephen was brought before it, he gave his vote against him. His last appearance in the assembly was when he received letters to Damascus. Paul, with strange and mingled feelings, looked around him; he saw, doubtless, some of his old school-fellows, and, perhaps some who were with him when, on the road to Damascus, the wondrous change took place, which gave him a new life. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." To hear Paul say that he had lived a conscientious life, so enraged the high-priest, that he commanded those who stood

near to strike him on the mouth. Brutally insulted, the Apostle cried, "God shall smite thee, thou whited wall!" We regard this saying as a prophetic denunciation, which was terribly fulfilled, when this hypocritical president of the Sanhedrim was murdered by the assassins in the Jewish war.

Paul, soon perceived that the council was composed partly of Pharisees, and partly of Sadducees, and very cleverly he managed to divide them by announcing that he was a Pharisee, and that for "*the hope of the resurrection*" he was called in question. The Pharisees cried, "We find no evil in this man;" but the Sadducees evidently tried to get hold of Paul; and, lest between friends and foes, Paul "should be pulled in pieces," Lysias sent down his troops to bring back the prisoner into the castle.

Chapter XLVI.—Good Cheer in the Castle.

Paul, after the excitement of the last two days was doubtless exhausted and depressed. He was "*not destroyed*," but he was "*cast down.*" He knew that the rulers were determined, if possible, to put him to death, and *the shadow of martyrdom was on his spirit!* For years he had longed to preach the gospel in Rome; but that must have seemed almost hopeless now. But suddenly the dungeon flamed with light! He who had stood *for* Paul at the cross, now stands *by* him to comfort him. "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, *so must thou bear witness also in* Rome." "Courage!" says one; "O thou mistrustful spirit, thou hast only run with the footmen as yet, thou shalt yet contend with horses and prove more than a match for them; wherefore lift up the hands that hang down; thou *must* stand before Cæsar, and a Divine decree ordains for thee greater and more trying service than as yet thou hast seen. A future awaits thee, and no power on the earth or under the earth can rob thee of it; therefore, be of good cheer."

Formation of an English Strict Baptist Church, at Bangalore.

A MOST solemn and interesting service was held on January 30th, 1887, in Bangalore, for the purpose of

forming of a New Testament Church. Mr. H. F. Doll, the superintendent of the Strict Baptist Mission, presided.

After singing "Glorious things of thee are spoken," Mr. J. J. Chatterton, deacon of the Baptist Church, Chintadrepett, read the second chapter of Revelation, and offered prayer. He then proceeded to describe the nature of a gospel church.

Upon its conclusion, Mr. Doll read the articles of faith upon which the church would be based, and having commented briefly upon the same, he read the names of the persons desirous of forming the church, and requested them to rise in their places, and thereby declare their acceptance of, and adherence to the same. This having been done, he gave them the right hand of fellowship, and solemnly declared them to be a New Testament Church, in the name of the sacred Three in One.

The members of the newly-formed church having signified their desire that brother James Hooper should be set apart as their Deacon, and ratified their choice by show of hands, Mr. Doll called upon the brother named to rise in his place, and signify his acceptance of the office. Brother Hooper having complied, Mr. Doll reminded him of the solemn and honourable duties he had entered into, and gave him the right hand of fellowship as the future Deacon of the Church. Brother Chatterton, the Deacon of the English Baptist Church at Chintadrepett, Madras, offered prayer, with the laying on of his hand on the newly-appointed Deacon.

The Lord's Supper was administered, and a hymn of praise concluded the service.

In the evening a social meeting was held, and one of the happiest days we have ever spent was concluded after our usual manner, with singing and the benediction.

It may be added, that Bangalore, which is 216 miles from Madras, and can be reached by rail, is the largest military station in Southern India, and the head quarters of the Mysore Division. Though in the midst of a native territory belonging to the Maharajah (Native Sovereign) of Mysore, the cantonment itself is British territory, and is under the control of the President of Mysore. Having a climate that is preferred by many, even to that of Ootacamud, (the best sanitarium in Southern India) and a large society; it is a favourable place of residence, and many Madras officials and others spend their leave there. The "Lalbag" (garden) con-

tains a large collection of foreign plants and trees. The Cubbon Park, so called in memory of Sir Mark Cubbon, a former Chief Commissioner, is a favourable resort in the evenings. Three miles from the cantonment is the Native City of Bangalore, which contains some interesting relics of the time of Tippoo and Hyder Ali. Seringapatam was the old capital of Mysore, and so well known in history through the deeds of Tippoo Sultan, the Tiger of Mysore, and the scene of the Duke of Wellington's first victories.

School Treats.

The Tinnevelley.

THE School Treat for the several stations in the Tinnevelley district, was held at Mr. W. A. Doll's Mission Cottage, on the 22nd January last. He thus reports the interesting proceedings :—

"First,—Teacher Samathas, Naiker, of Kursilputty, accompanied by his school children and converts, sang a Christian lyric, accompanied by native music, walked in a line to our Mission cottage, and presented Mrs. Doll and myself with limes, flowers, &c. We thanked them, and spoke a few words of encouragement and of thankfulness to God for His great mercy in sparing our lives to meet each other on this joyful occasion.

"Second,—V. Jesudas and the night school children of Koilpati followed after No. 1 left.

"Third,—Teacher Samuel, accompanied by his day and night-school children and congregation, of Alamputty and Kungankulam visited us after No. 2 left.

"Fourth—Teacher Gurubatham, with his members and congregation and school children visited us, and presented us with limes, flowers, and an address in Tamil, after No. 3 left.

"Fifth,—Teacher Murryan, with his members and congregation and school children, came next after No. 4 left.

"Sixth,—Teacher Suvisasoomuthoo, accompanied by his members, congregation, and school children, after No. 5 left.

"After this I made them all sit down in order, on the ground of the compound attached to our Mission Cottage. The Teachers, with their church members, congregation, and school children, in blocks, Nos. 1, 2, 3, 4, 5 and 6. The children of each station sang a Tamil lyric, in rotation. The lyrics were sung nicely and sweetly, which gives the teachers much credit; they also recited verses from the Bible by heart. Prayer was offered. Upon conclusion of this, the sports commenced. The children of Koilpati, ten in number, pulled at "tug-of-war" with

ten children of Elavarasananthal; the former gained the day by pulling the latter over the mark.

"Then came the children of Malaputhor and Elliarapunnie. The former gained the day by pulling the latter over the mark.

"Then came teachers Murryan and Suvisasoomuthoo, against teachers Gurubatham and Samuel. The former were pulled over the mark by the latter.

"The children also ran races at a distance of one hundred yards, and two children out of each school gained small prizes by running in first at two races. Other games were also played, and enjoyed by all present. There were roars of laughter on seeing them falling down, and over each other, in trying to do their best to win the prizes of slates, pencils, books, &c., &c.

The children of each station marched up with their teachers to the table under the pandal erected for the occasion, and which was decorated with plantain trees, festoons, flowers, banners, &c., where Mrs. Doll and I sat. Peas, fruit, sweets, &c., were given to each of them by us. They did justice to them. After the treat of peas, &c., the children sat down in their places, and the children who passed the government grant examination were called up, and Mrs. Doll presented them with special gifts of garments, jackets, caps, handkerchiefs, pen, pencils, cases, beads, &c., while all the rest of the children received something of the articles mentioned.

"We closed by singing and prayer offered for God's blessing.

"Some 700 adults and children were present.

"United Communion Service was held at 9 p.m., when over one hundred church members partook of the Lord's Supper. It was a happy, refreshing, and glorious time. May God in mercy spare one and all of us to see many thousands gathered into His fold here on earth, in the Tinnevelley District, Madras, Ceylon, and elsewhere, and grant us many more meetings and gatherings, such as these. Special prayers were offered for the Superintendent, our Committee, Sunday-school children, and friends at home, and our Mission generally, that God may bless us, and prosper us in the new year we have entered upon.

"After the Communion Services, the teachers, with their families, our school children, and church members, were served with a hearty meal of curry and rice. This done, they took leave of us, and retired to the chutrum or rest-house for the night, and left for their respective villages the next morning.

"*January 23rd*, 1887.—The caste-school children who were absent on the 22nd, were present on the evening of the 23rd, and a treat was given them, and the presents of books, slates, pens, pencils, handkerchiefs, &c., distributed to the children by Mrs. Doll.

"*January 27th*, 1887.—Nicholas, (Teacher,) and the church members of Kovalakunnie, Purakudianputty, Muthenany, Senthiapuram, &c., visited me, as they were unable to be present on the 22nd. I held prayer meeting, and administered the Lord's supper to the church members present. It was a happy and glorious meeting to one and all of us."

POONAMALLEE.

"WE had a very interesting meeting at Poonamallee, (remarks Mr. Doll) on 30th January, 1887, when our distribution and treat took place.

I left Madras about a quarter to eight, a.m., and reached Poonamallee about ten o'clock. Brother Abel, my native assistant, joined me, and we went on together a mile further, when we arrived at the village of *Mailchairy*. There are about 40 children there, boys and girls. They are the children of poor cultivators, and the greater portion of them are half-naked. I examined the children, and was very well pleased with them. All the children were able to read their Tamil alphabets, and about half-a-dozen of the elder children were able to spell and write words of two letters. They all sang lustily and intelligently two Tamil Christian lyrics, which were accompanied with the violin played by Samuel. It is certain, that prior to this the children were perfectly ignorant, and it is quite evident that Samuel, the teacher, bestows great attention, and exercises much patience in imparting instruction to these heathen children. The leading men of the village, and the parents of the children were present, and to all of them I spoke words of encouragement. Then I closed with prayer for a blessing on the labours of our teacher and preacher, and left.

"We got back to our Mission school-house in Poonamallee, (cantonment,) where the children of our schools were marched in, and made to take their places. The school-rooms were decorated with banners, paper-hangings, and appropriate mottos. At 11.30, we began proceedings. Mr. W. Dale, the Deacon of the English Baptist Church, presided. A Christian lyric was sung, and the chairman offered prayer. Another hymn was sung, and brother Abel Michael, our native missionary, gave a short address as to the object of our gathering, and expressed great thankfulness in respect of the goodness of God, and the kindness of our Christian friends in England. Then the gifts, in the shape of garments, caps, jackets, handkerchiefs, slates, books, pencils, &c., were distributed by the chairman to each child, with a few words of encouragement. Mr. Dale further said that he was glad to find that so much real good work is carried on, and that, as a local resident, he can, as an eye witness, bear testimony to the zealous and faithful labours of the teachers, Mrs. Cooper and Kothundam.

After this, a special hymn of praise to God, and expression of thanks to the friends at home, and the Superintendent of the Mission, was sung, when the teachers and the native members of the church presented the Superintendent with limes, and placed garlands of flowers about his neck as a token of respect and appreciation of kind services rendered. Mr. Doll then addressed the Native Church and Pastor, the members of the English Church that were present, the teachers and children. He spoke of the substantial aid afforded by our friends in England, Australia and America, the Christmas gifts, so kindly sent by the Committee, Christian friends and Sunday-school children at home. and upon the blessings which follow unity, co-operation, prayer, sympathy, earnest consecration, and vigorous devotion to the Master's service. In conclusion, Mr. Doll thanked the chairman for his kind services, and the brethren for their presence. He encouraged his fellow-workers to go forward, resting on the arm of Omnipotent power for their comfort, strength, and success. The chairman then offered a few more words of cheer, when the proceedings were brought to a close in the usual manner, with prayer and the benediction.

After this the children, 40 in number, were treated to a good sub-

stantial meal of rice and curry, and stew, and fruit. They were made to sit in four rows on the floor of the school-room, and then the food was placed before them on plates made of dried leaves, sewed together by pieces of broom stocks. Brother Jacob John, of St. Thomas' Mount, implored the Divine blessing, and the little folks did ample justice to the good things set before them."

[THE School Treat at St. Thomas' Mount was held on February 26th. The details are somewhat similar to the above, and we have already devoted as much space as we can spare.—ED.]

India and its Caste System.

BY H. F. DOLL.

(*Continued from page* 60.)

DIVISIONS AND SUB-DIVISIONS OF CASTE.

IN continuation of my last paper on Caste, I forward an extract from a local paper, which shows the influence of caste, not only among the low caste, but among the educated and high caste Hindus. It also displays their hatred to Christianity and its adherents.

"THE HIGH COURT OF TRAVANCORE AND CHRISTIANITY.

"SIR,—The Hindu Saliyers in Vadaseri, near Nagercoil, Travancore, recently excommunicated a man from their caste for having associated with Christian converts from the same caste; and on his appeal to the High Court against the order of the Magistrate dismissing his complaint, the High Court of Travancore, in upholding the excommunication, said, in its order dismissing the review petition, that the object of the excommunication apparently was to prevent what the 'representative casteman considered the degeneracy of their sect, and to protect the interests of the community.' I wish to say a few words about this. A caste is surely degenerated by immorality. But I suppose this is quite against the Hindu principles; for a man may be quite immoral, and yet a good Hindu. Their opinion is that a caste is degenerated by having affinity with supposed low caste people. The man put out from his caste in the Vadaseri case, had no such affinity; but on the contrary, he has only associated with converts from his own caste, who were supposed by the Court to observe caste, and were, at the same time, considered to be the cause of the degeneracy of the Hindu Saliyers. This is a strange way of reasoning. As the Hindus think that association only with low caste is the cause of degeneracy, and the converts were (erroneously) to observe caste, the converts cannot be considered to be the cause of the degeneracy of the Saliyers. Is, then, Christianity to be considered the cause of degeneracy? The

Travancore Magistrate and the High Court apparently consider so. But it is not so at all. On the contrary, it must be admitted that it makes men better, not worse. The learned Baboo, Mr. Keshub Chunder, Sen., used to contend, that Christianity contained the best principles of morality. Why, then, did the High Court view association with Christians as the cause of the degeneracy of the Saliyers? Only because they had improper notions regarding Christianity. The Saliyers never thought that association with Christian converts from their own people was in any way derogatory to their social position, or caste, for, as it was observed by the court, they have been associating with Christians, and they were even mixing with apostates from Christianity at the very moment in which they effected the excommunication. This fact was also known to the Court. Was it then, the Court or the Saliyers who were so anxious to prevent the degeneracy spoken of, and to protect the interests of the community? It was not the idea of the Saliyers wishing to protect the interests of the community which induced them to effect the excommunication, but it was their hatred of Christianity and its adherents. They began of late to persecute Christians, and consequently they did not like anybody to help the Christians in any way, but as the man did not join them in their persecution of the Christians, they excommunicated him. This is the cause, and I beg the public to take notice of it.

"TRUTH. (A Native Christian.)"

(*To be continued.*)

Conversion of a Brahmin Widow.

IN a recent journal, Mr. W. A. Doll remarks:—

"A Brahmin widow convert came from Elavarasananthal, to see me and Mrs. Doll. We gave her a cordial welcome and reception. She said her object for making this visit was, to express in person her wish to be baptized, and to become a member of the church of Christ. She further said, as the grace of God has saved her by the power of the gospel, she also desired to glorify God by preaching the gospel of our Lord Jesus Christ to her fellow countrywomen at Elavarasananthal, and elsewhere, and to do so at her own charges. She is a wealthy landholder.

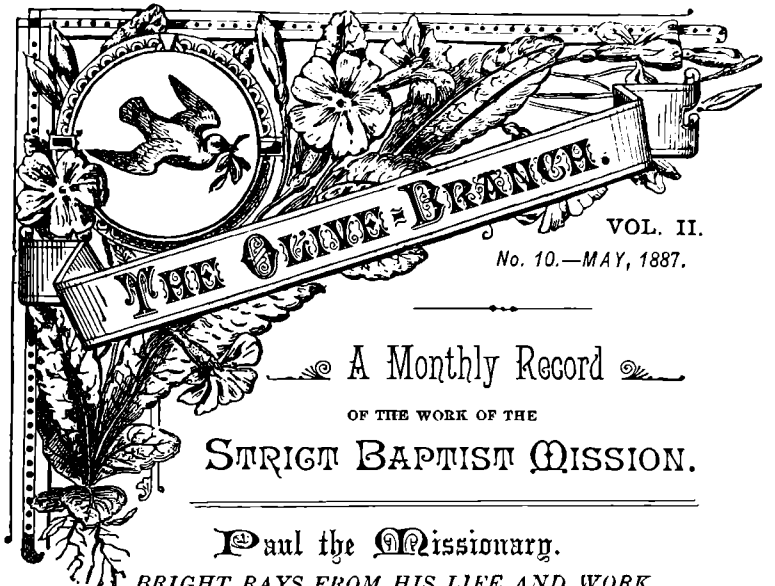
RECEIVED FOR MR. W. A. DOLL'S COTTAGE.

Collected by Miss A. Butcher, £1. A Friend, per ditto, 1s.

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BRIGGS, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 10.—MAY, 1887.

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 XLVII.—PAUL'S NEPHEW.

A BASE conspiracy was formed to get rid of Paul; and it would probably have been successful, but for his sister's son. God, who had determined that Paul should live, had also determined the means by which his enemies should be defeated. Forty determined men entered into a solemn compact, bound themselves with an oath, that not one of them would touch food until Paul should be slain. The plot was cleverly laid, but there was One above cognizant of every part; and His instrumentality was ready, and willing to do His bidding. Paul's sister, whom Paul never mentioned in his writings, was no doubt a bigoted Pharisee, and her son had probably no faith in his uncle's religion; but he was a noble, plucky youth, and he resolved to save his uncle from being murdered in cold blood if possible. He had the opportunity of communicating with Paul in Fort Antonia,

and he made him acquainted with all the facts of the case. It has been said, "If ever a man had a cool head on his shoulders, it was the Apostle Paul." He believed that Divine purposes and promises are consistent with human effort. A centurion was sent for, and asked to conduct the young man to Lysias; and to him the plot was made known, and Lysias at once resolved to send Paul, under a strong escort that very night from Jerusalem on his way to Cæsarea. We never hear again of "*Paul's sister's son*," but we shall always remember the unspeakably valuable service he rendered to the Church in saving his uncle's life. Who can tell, Divine providence may have brought about this meeting of uncle and nephew, not only for the saving of the uncle's life, but also for the salvation of the nephew's soul.

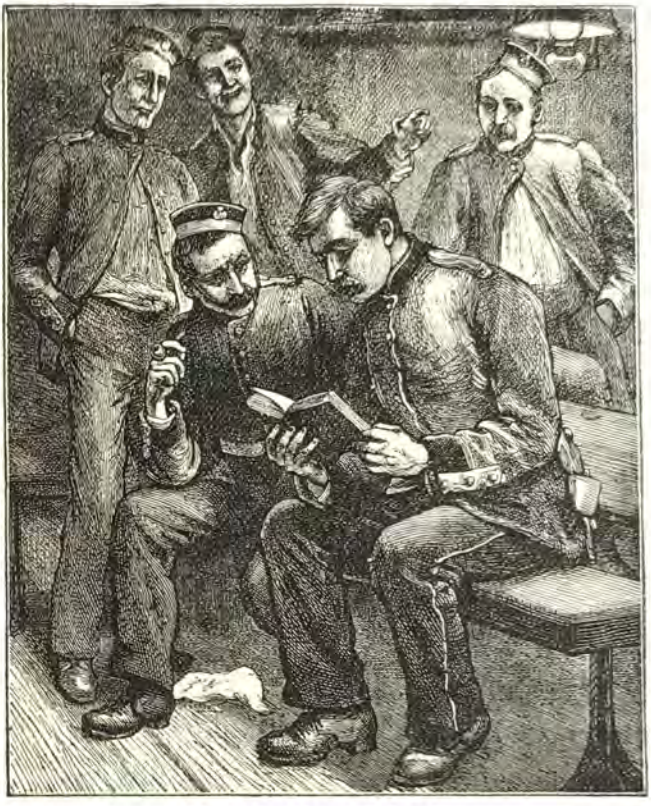
Chapter XLVIII.—Paul in Cæsarea.

We must now follow Paul to "Herod's judgment hall." Paul entered Cæsarea in broad daylight, escorted by the mounted soldiers. "How must Philip and the other Christians of Cæsarea have been startled to recognize the rapid fulfilment of their forebodings as they saw the great teacher, from whom they had parted with so many tears, ride through the streets with his right hand chained to the arm of a horseman, amid a throng of soldiers from the garrison of Antonia."

Little did the Christians at Cæsarea, who, a little while before, wept so touchingly at his going to Jerusalem, think that that very journey was to lead to a personal residence among them for two whole years. Some have thought that during this time Luke occupied his leisure in writing his Gospel.

Paul was now in the hands of a bad man, but God was his Protector. Paul, for some wise purpose, must live in Cæsarea for *two years*.

One has beautifully said, "The same atmosphere, God's creature, that was suffused round the head of Paul, when he slept in Herod's judgment hall at Cæsarea, surrounds our heads to-day, supplying us with the breath of life; the same Divine love, Christians, that sustained Paul's faith and refreshed his spirit, when he was afflicted, persecuted, and forsaken, compasses us about to day, for life in the Lord, a life eternal. "Rejoice in the Lord always." "O thou of little faith, wherefore didst thou doubt?"



Sovereign Grace

AS MANIFESTED IN THE CONVERSION OF A BRITISH SOLDIER.*

ONE fine day in the summer of 1856, a young soldier might have been seen standing on the ramparts of Plymouth citadel, and while gazing listlessly into the sea beneath, as its ever restless waves beat incessantly against the bulwarks, he was suddenly roused from a state of leth-

*Mr. Henry Noble, our Missionary at Colombo.

argy to that of serious thoughtfulness. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." How expressive of the state of that young soldier's heart, as at that moment revealed to him; for as a lightning flash the arrow of conviction had struck the mark, and his sins as a huge mountain rose up before him, and he was arraigned before that tribunal from which there is no appeal. By God's righteous law condemned, the sword of Divine justice was uplifted to strike the fatal blow, and hell from beneath with all its horrors was opened to receive the poor, trembling self-convicted criminal, who every moment was in dread of the vengeance of an offended God falling upon his guilty and unprotected head.

Such was the powerful operation of the Holy Spirit upon the conscience and heart of this young soldier, that his whole frame was convulsed in an agony of grief; and all other thoughts gave place to that of escape from the fearful doom that seemed inevitable. And it was not till, in the sound of a bugle, he recognized a call to duty, that he was induced to leave that terrible, but ever memorable spot, and return to the barracks.

This young man had from childhood been blessed with a tender conscience, by which he had often been reproved for sin, and on several occasions during his youth serious impressions were made, and resolutions of amendment formed, but only to be broken; for as the early dew such impressions passed away, and left the heart more hardened than before. Such was his state, when on the day in question, the Lord so graciously and mysteriously arrested him in his mad career of sin. Unlike all former convictions, there was then no possibility of silencing conscience, by plunging into worldly and sinful pleasure, neither was there any more a desire to do so; for God's set time had come, and nothing could prevent the work of the Holy Spirit in the heart.

The wound inflicted was of such a nature, that it baffled all human skill; the hand that wounded alone could heal. The incessant cry was, "What must I do to be saved?" but to that important question no answer was then given.

All the means within reach—the right one excepted—were then resorted to; such as reading the Scriptures and other books, prayer, fasting, and attempts to meet the demands of the moral law—according to the teachings of the Established

Church, in which from early days he had been instructed—but all to no purpose, for day by day the burden of his sins became more and more grievous to be borne. And throughout the many weary and painful months which intervened between conviction and conversion, there was not a Christian friend to sympathize with or give counsel or advice.

In fact, it appeared that the God of all grace had ordained that in that particular case, no human agency whatever should be employed; for in the whole regiment to which that young soldier belonged, there was not, at that time, to his knowledge, a Christian or godly man to be found, nor was any such sought elsewhere. It was wholly and purely the work of God the Holy Ghost, from first to last. All glory be to God. During those many weary and painful months, not a ray of light beamed upon his gloomy path, yet by a power that was invisible, he was impelled amid bitter persecution from his ungodly comrades who were enraged at having before their eye the example of a bold and fearless profession of godliness, in one who had not only shared with them in all their sinful pleasures, but who had himself been the life and wit of the barrack-room. On that, to him, ever memorable day, our young friend returned to the barracks, a changed man; which fact could not be hid from his former associates, who first of all tried to laugh him out of his seriousness; but failing to do that, they changed their tactics by opening out upon him a series of bitter persecutions peculiar to the barrack-room. One peculiar feature in this remarkable case, I cannot forbear to mention here as being illustrative of the powerful and mysterious operation of the blessed and Holy Spirit, upon the conscience and heart of this young soldier. A clear and decided separation was at once made between himself and all that was sinful and worldly, as also from things and habits of a doubtful nature; all were at once abandoned, and a bold front shewn to the enemy. In the presence and to the condemnation of his ungodly comrades, and fearless of the consequences, he dared to kneel openly at his bedside three times a day, though it was not unusual at such a season to have boots and other missiles hurled at him. But so great was the change already wrought in him by Divine grace that all these persecutions failed to elicit an angry word, thought or look; but he prayed for his persecutors, and treated them with great kindness;

and by thus rendering good for evil, and by a steady perseverance in a consistent profession of godliness, he in due time gained the respect of those who had been his persecutors, and, unmolested, was enabled to perform his devotions. His leisure hours were devoted to reading the Scriptures, and such other books within reach, as were considered likely to throw light on his painful and gloomy path. And all this was performed—amid all discouragements—till the Lord was graciously pleased to appear for him and speak peace to his troubled soul.

(*To be continued.*)

A Missionary's Trials and Encouragements.

IN a letter dated March 14th last, Mr. Noble remarks:—

"We are now passing though a very trying season; the heat is intense, and we are getting no rain. Disease is prevailing in Slave Island and other thickly populated parts of Colombo. Small-pox particularly is prevalent, of which there are a few cases in the vicinities of Bambalapitiya and Wellewatte, and from the congregation of large numbers to a Buddhist festival being held very near the place where we reside, fears are entertained of disease being fostered thereby.

From the 1st inst. we have been annoyed by the almost incessant beating of rude native drums and the unearthly squeaking sound of their wind instruments, by day and night. And I am informed that it is to be continued throughout this month."

In another communication, reviewing the work of the past year in Ceylon, Mr. Noble remarks:—

"I am led to reflect on the many circumstances which have combined to make up the whole of the past, some of which were pleasing, whilst others were painful. The fact that some who began the year apparently full of earnestness and zeal have halted by the way, is certainly cause for grief;* and of such it may be said, "They went out from us, because they were not of us." At any rate we know that if they were included in the covenant of grace, they will eventually be brought effectually to the feet of Jesus. But instead of dwelling longer on these painful circumstances of the past, I would

*Mr. Noble here refers especially to two members who have been excluded for doctrinal errors, (Arminianism, and conditional immortality,) and who have sought to draw away others after them.

turn to the bright side of the picture, and exclaim, "What hath God wrought!" for *there never was, I believe a time when the doctrines of free and sovereign grace had such an influence over the minds, and I trust the hearts too, of the people of this island, as at the present moment*; for these precious truths which we hold dear have been disseminated far and wide, and I hope and trust that the time is not far distant when the truth shall be powerfully manifested in the ingathering a rich harvest of precious redeemed souls."

Our Mission.

SHALL our brave and patient brethren
Languish 'neath a distant sky?
Shall the swarthy sons of India
Perish in idolatry,—
While the favoured English millions,
Taught to know Him from their birth,
Pray before the God of heaven,
"Let Thy kingdom come on earth."

God prevent such false profession,
God forgive such feeble zeal;
Make us swift to do is Hbidding,
Glad to serve, and strong to feel.
Swift to raise the heathen nations
From their dark iniquity;
Strong to send the echo ringing,
"God is love," o'er land and sea.

Preach the Gospel! Fellow Christians,
Rouse ye at your God's command;
Send the glorious tidings ringing
To the borders of your land!
Pause not, then, in your endeavour
With your foot upon the shore,
Go ye unto every nation,
Carry it the wide world o'er.

Go ye unto every nation,
Spread the Gospel far and wide;
Other men to do His bidding
Bravely crossed the raging tide.
Shall we here in Christian England
Let them unsupported go?
In the name of Him who loved us,
Brethren, sisters, answer—No.

Soho Chapel Sunday School.

Encouraging Signs.

FROM a report by Mr. W. A. Doll, we extract the following:—

"I meet with much encouragement in my itinerancies. At our outstations several new candidates are waiting for baptism, and wish to join our little flocks. These people have heard the gospel now and then from our native preachers and myself, and it appears through the blessing of God, the seed sown is springing forth.

There is a new movement going on in a village two or three miles from Koilpati (heathen.) These people have heard the gospel frequently from myself and our native preachers. The Lord appears to be now blessing the seed that has been sown. The people have expressed a wish to join the little flock at Koilpati, and have requested that a native preacher and a school-master may be sent them; the one to instruct them more fully in the gospel, and the other to teach those among them who are illiterate to read and to write. Time will show whether they are sincere and ready to take up the cross.

There is a great deal of gospel knowledge among the people whom we have visited time after time. But if the Spirit once begins to quicken the multitudes around us, the Churches at home will wonder, and open their eyes at the immense harvest. Had we some native preachers I would at once spread them over the district, settle them down in the most promising places, and I am sure that by the blessing of God, churches would spring up, and Satan lose some of the most formidable strongholds. But we have, however, great cause for gratitude to God, and encouragement to labour earnestly as we see His blessing resting upon our humble labours and upon our little flocks.

Marriage.

IN a recent letter Mr. Noble thus reports a marriage in which the friends of the Mission will be interested:—

"Mr. Knight (our Missionary at Jaffna,) was married on the 7th of January to my eldest daughter—both being members of our little church. She has been instructed in the Tamil language and further has been for some time past desirous of devoting herself to Mission work; and I trust she may be useful among the native women of Jaffna, and also a help to her husband in his acquiring a knowledge of the vernacular."

Communications for the Editor should be addressed to the Printer.

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BRISCOE, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 11.—JUNE, 1887.

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 XLIX.—Paul before Felix.

PAUL had not long to wait for his trial. His accusers soon arrived, bringing with them "a certain orator" as counsel for the prosecution. The object of his accusers evidently was, to get Felix to consent to deliver him up to be tried by their own Jewish courts; in which case they could, with utmost ease, have effected his murder.

Paul made a noble defence, and evidently Felix was influenced by it, for the trial was adjourned.

"After certain days," Felix and his wife Drusilla sent for Paul; and his plain outspoken preaching made the sensual, covetous and cruel man tremble. Felix trembled, but he did not repent. After a time, Felix was recalled by the Emperor of Rome; and to please the Jews "*he left Paul bound.*" The wonder is that he did not order Paul for

execution ; but Paul's time had not yet come ; the Providence of God therefore interfered, and Felix left Paul to be tried by his successor.

" Not a single shaft can hit,
'Till the God of love sees fit."

Chapter L.—Paul Appealing to Cæsar.

Festus succeeded Felix in the governor's house at Cæsarea ; and Paul is again put upon his trial. He would doubtless have been destroyed by the plot of his enemies, had he not appealed unto Cæsar. *He claimed his privilege as a Roman citizen.* It was a privilege peculiarly valuable at the present crisis, protecting him, as it did, from the abuse of authority. His suit now *must* be tried before the Emperor himself, and in the Roman capital. "*I appeal unto Cæsar.*" Said the judge, "*Unto Cæsar thou shalt go.*" "At length"—says Arnot—"according to his own long-cherished desire, and the Saviour's gracious promise, he has the assured prospect of reaching Rome. He will get a free passage at the Emperor's expense, while he travels on the business of the heavenly King."

Chapter LI.—Paul before King Agrippa.

King Agrippa, having come to offer his respects to Festus, and having heard of Paul, expressed a desire to see and hear him. Agrippa was much affected ; and in a moment of excitement frankly avowed, "Almost thou persuadest me to be a Christian." What a confession for a monarch to make to one standing before him in chains! In answer, Paul lifting up his chained hands, with deep emotion and passionate longing for the salvation of souls, exclaimed : "I would to God that both thou, and also all that hear me this day, were not only almost, but altogether such as I am, except these bonsd!" "This"—as Dr. Kitto observes—"is a masterstroke of true eloquence, never equalled by the finest orators of Greece or Rome."

With all his chains, and the dark prospect of trial before him, the apostle not only felt, but boldly avowed in the presence of a king, that he was the happier of the two!

" Yes! there *is* tribulation, but Thy power
Can blend it with rejoicing. There *are* thorns,
But they have kept us in the narrow way,
The King's highway of holiness and peace.

And there *is* chastening, but the Father's love
Flows through it; and would any trusting heart
Forego the chastening and forego the love?
And every step leads on to 'more and more,'—
From strength to strength Thy pilgrims pass, and sing
The praise of Him who leads them on and on,
From glory unto glory, even here."

HER MAJESTY HAS GRACIOUSLY ACCEPTED A COPY OF THE FOLLOWING

Jubilee Sonnet.*

LET every patriot rejoice,
Let all the British-born
Hail with united heart and voice,
This most auspicious morn!

Let trumpets sound, but not for war,—
Ring out the merry peal!
A peaceful pageant better far
Displays the joys we feel.

And as the welcome thrilling blast
Resounds from hill to hill,
May gratitude survey the past,
May love the present fill.

Let distant colonies attend,
And catch the joyous strain,
And India's myriad voices send
The echo back again.

Our gracious Sovereign now attains
Her year of Jubilee!
Happy are we o'er whom she reigns,—
The freest of the free!

The sun has ris'n, but never sets
Upon her broad domain;
And virtue, truth, and happiness
Have followed in her train.

No selfish, haughty monarch she,
Unmoved by others' woes;

*Copies of the above in 4to size, embellished with a beautiful artistic border, one penny each (postage extra,) may be had from the Author, 23, Banner Street, Bunhill Row, London, E.C. Also 8vo. size, with plain border, 2d. per dozen, post free.

But full of tender sympathy,
Her meanest subject knows.

Well she deserves a nation's love
For what her life has been;
Then lift your heart to God above,
And pray for England's Queen!

JOSIAH BRISCOE.

Sovereign Grace

AS MANIFESTED IN THE CONVERSION OF A BRITISH SOLDIER.

(*Continued from page* 78.)

UNDER such peculiarly painful circumstances, may I not justly use the term, "miracle of grace?" Was it not a brand plucked from the fire? To the God of grace be all the glory of such perseverance. He who had begun the work, carried it on, till at last a ray of light from the glorious Sun of Righteousness dispelled all the darkness of sin, and lit up every avenue of that once dark heart, as the sequel will prove.

One day in particular, this young soldier was walking about in hopeless despair of ever being delivered; his head was bowed with grief, his heart was heavy and sad from disappointed hope, not knowing that then was dawning upon him the brightest and most joyous day of his mortal existence. "Man's extremity" proved to be "God's opportunity;" for when our young friend was sinking into hopeless despair, almost distracted in mind and wasted in body, the Lord graciously appeared for him, and with one commanding word stilled the raging waves of sin, and there was immediately "a great calm" in that before troubled soul. And when, in sweetest strains of love, the same voice was heard, saying, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee," how that heart responded to that wondrous "love, which is stronger than death."

Pen would fail to explain, or tongue to express the blessed feelings of joy, peace, and love, which at once took possession of that heart; for Jesus had entered, and reigned supreme there. Such a state can be fully known, only when personally realized. Everything was so changed, that it seemed to him new; even nature appeared in another garb: in fact it

was heaven on earth to our young friend. For his relation to earth seemed to have been severed, and his affections were really set upon things above; for Jesus, the joy of his heart was there, and he longed to be there also. In this blessed and happy state of soul, he was content to suffer whatever persecutions he might be called upon to bear, and to endure all things for Christ's sake with joy, and being regardless of the things of time and sense, life or death of the body was all the same to him,—"having a desire to depart, and to be with Christ, which is far better."

This blessed and happy state of soul lasted uninterruptedly for several months, till at length spiritual pride and self-confidence—the bane of all true happiness—came in to mar the work. Our friend had reached that height, from which he thought it impossible to fall, and vainly imagined that sin was too far removed to affect him any more. But little did this babe in Christ know the deceitfulness of his own heart, or the subtilty of that enemy, who "as a roaring lion walks about, seeking whom he may devour." In an evil hour the tempter's snare was laid, and with it he was taken captive. He fell, and that deeply, into sin; and thus there was great rejoicing in the enemy's camp. Satan at once suggested the uselessness of acting the part of a hypocrite, since all his comrades were fully aware of what had taken place. Prayer and reading the Scriptures were neglected, and rapid was the decline, till at last all profession was cast off, and he endeavoured to banish all serious impressions from his mind, which was impossible; for in spite of his efforts to banish such thoughts, there were seasons when the blessedness of the past rose up vividly before him, and then he would weep very bitterly. God, however, had not forgotten His backsliding child, but in due time restored him to favour, saying, "Hitherto shalt thou go, and no further." Though restored, there was no longer the abiding sense of the Lord's presence in the "Shekinah;" and though the Lord was pleased again to visit His temple at times, His stay was of short duration; and though the blessedness of first love was earnestly sought, it did not return, and he has since ceased to look for it, in the sense in which it was at first enjoyed, till the swellings of Jordan are passed. Thirty years have now elapsed since the time when this narrative commences; that once young soldier is no longer young, but he

is fighting under the banner of the Cross, in a foreign land, seeking to make known the truths of the Gospel to poor heathens. And if this narrative of God's dealings with him should prove a source of encouragement to one poor tried soul, he will be amply rewarded.

India and its Caste System.

By H. F. Doll.

(*Continued from page* 72.)

Divisions and Sub-divisions of Caste.

WITH regard to the particular sub-divisions of the tribes, it would be difficult to determine which exceeds the other in dignity; because some castes, which are decried in one part, are frequently esteemed in another, accordingly as they conduct themselves with propriety, or exercise the more reputable employments. Or, if it should happen that the prince of a district belongs to a particular caste, although otherwise of the least consideration, it rises to distinction, and all its members partake in the lustre of its chief.

The castes that are the most reputed, are generally those tribes which are most attentive to propriety of demeanour, in the rigid sense in which it is understood by the Hindus, who are constant in their ablutions, who abstain from animal food, who are exact in the rules prescribed for family alliance, whose wives are the most recluse, and most vindictively punished when they err, and who most resolutely maintain the customs and privileges of their order.

Of all Hindus, the Brahmin strives the most to keep up the feeling of purity, by frequent ablutions, and most rigorous abstinences, not only from all kinds of food that has had the principle of life, but even from many of the simple productions of nature which their superstitious prejudices lead them to consider as impure, or capable of communicating defilement. It is chiefly this unfailing sentiment of propriety which raises that high caste into the respect and reverence which they enjoy in the Hindu world.

There are several castes that may be distinguished by certain symbols or marks which they assume and exhibit in

some way peculiar to each. It is in this way that certain Brahmins, called Uttarâsâ Brahmana, are recognized in public by a perpendicular line which they draw on the middle of the forehead, with a paste made of sandal wood.

Other Brahmins are known by a line or stripe, horizontally drawn on the same part, while another race of these, bear imprinted on their foreheads three perpendicular lines joined at their base, and thus representing the figure of a trident.

The middle line is red or yellow, and those on the sides are painted with a piece of white earth, called *Nâma*.

Of the four great tribes, the first three, namely, the *Brahmins*, the *Rajas*, and the *Merchants*, distinguish themselves from the various castes of *Sudras*, by a narrow belt of thread, which they always wear suspended from the left shoulder to the opposite haunch like a sash. But being borne also by another tribe of Hindus called Jaius, and even by the five castes of artizans, the mark is rather equivocal.

(*To be continued.*)

St. Thomas' Mount.

FROM Mr. Doll's Report for February we quote the following:—

"Preaching work has been carried on in and around St. Thomas' Mount cantonment, in the bazaars, streets and lanes, &c. At distant villages of Palaveram, Sydapet, Palavanthangal, and other villages. On all occasions the gatherings have been good, and the hearers earnest and attentive. At the bazaars we always have large numbers to hear us, both men and women, they coming from different directions to purchase various articles. Christianity is well spoken of by the people generally, and many acknowledge it is the true religion, and that Jesus died for sinners. In some villages the people express a desire to have Christian education for their children. In the village of Palavathangal the people have pressed on us to open a school. They promise to send their children, some fifty of them, caste and non-caste, and to pay fees if we would provide the teacher. Even some twenty adults have expressed their wish to attend a night-school, if one was opened.

"Our School work, Sunday-school, and Church work, are all doing fairly well, and the school staff is working satisfactorily.

"Zenana work has been carried on as usual by Maryann, our Zenana woman. A number of houses were visited, and portions from the Bible were read and explained, especially those that relate to sin, to righteousness, holiness, to God, to Jesus, and Him crucified.

"Large numbers of tracts have been issued to willing recipients."

A few extracts are given from Jacob John's report :—

1st.—"Visited the schools, and examined the children in scripture lessons. In the evening went to Saydapet, and preached in the bazaar there to about 150 persons. One Mahomedan was rather troublesome; except this instance, the people heard attentively, and were well behaved. Distributed tracts.

3rd.—"Visited the schools. In the evening preached at the Bengalee bazaar, and distributed tracts. After this, attended a meeting at the Church Mission School-room, where a respectable Hindoo female gave a lecture in Tamil. There were a good many learned Hindoo gentlemen present.

5th.—"Went to Palavenum and preached at two places to large numbers of attentive hearers, and distributed handbills. Gave away a number of English tracts at the European pensioners' lines.

8th.—"Accompanied the Superintendent of our Mission, who inspected our Schools.

14th.—"Went to Palavenum, and proclaimed the glad tidings of salvation through Jesus Christ to large numbers of attentive hearers.

"This station has been visited by me, the schools inspected, and the Lord's Supper observed with the Church.

"The Zenana work has been carried on as usual by Maryann."

Poonamallee.

MR. DOLL remarks :—

"This station has been visited by me, the schools inspected, and the Lord's Supper observed with the Church.

"The glad tidings of salvation by Jesus Christ have been preached in and around the cantonment of Poonamallee. The distant villages have not been visited on account of Abel Michael's wife's illness. Fever brought her very low.

"In the bazaars, streets, bandy-stands, travellers' rest houses, salvation of sinners through the blood of Jesus Christ has been proclaimed to Mahomedans, Caste Hindoos, and Non-Caste Hindoos.

"Week-day Cottage Prayer-meetings, Sunday services and Sunday-schools have been conducted as usual."

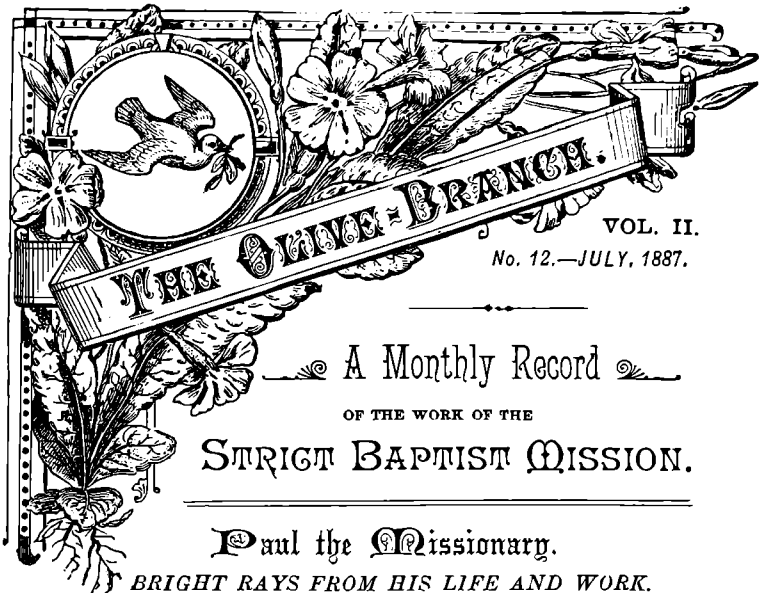
Jubilee Service at Poonamallee.

ABEL MICHAEL writes to say :—

"A special Jubilee Service was held in commemoration of the fiftieth year of the reign of our beloved Queen, Empress Victoria. All our church-members, and the children of our schools were present. Christian lyrics were sung, and fervent prayers were offered for the happiness, prosperity, victory, and long life of our earthly Sovereign. Two days' holiday was granted to the children of our schools."

Briscoe, Printer, Banner-street, Bunhill-row, E.C.

ONE HALF-PENNY.



VOL. II.
No. 12.—JULY, 1887.

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 LII.—Voyage to Rome—Shipwreck.

ENTERING a ship of Adramyttium, the voyage to Rome commenced. Sidon was touched, and Paul had "liberty to go unto his friends to refresh himself." At Myra, the centurion finding a ship of Alexandria bound for Italy, put his prisoners therein. Another start was made; but the wind was still "contrary," and they "sailed slowly many days." At last, after great hardship, they reached "The Fair Havens." After leaving this harbour the storm increased, and raged with increasing fury. The darkness increased; and for many days neither sun nor stars appeared. It was an awful time! But the angel of God stood by Paul, and on the stormy sea, he found repose in his Master! "*Fear not, Paul!*" hushed the storm within. The ship was lost; but God gave Paul all that sailed with him. "And so it came to pass, that all escaped safe to land."

Chapter LIII.—Paul in Melita.

"And the barbarous people shewed us no little kindness. for they kindled a fire, and received us every one, because of the present rain, and because of the cold." The "barbarous" people not only showed kindness, but they were *hearty* in it —"no little kindness." They also showed their kindness in a *common-sense* way; they could not have showed it in a way more acceptable; for "they kindled a fire." It was also kindness without any *partiality:* "and received us every one."

To some, their kindness is *a reproof.* Are there not some who bear the Christian name, who profess the Christian character, but in the kindness they manifest are very far behind these "barbarians?"

To some their kindness gives *instruction.* It is best for discretion always to regulate our kindness. It is well, not only to be kind, but to shew it in the best possible manner.

We also learn that where there is a will there is sure to be a way to show kindness. It was not much these barbarians could do; but they did what they could, they kindled a fire. *A few kind words have often kindled a fire at which cold hearts have warmed themselves!*

Paul stayed in the island three months, and was enabled to reward the people for their many kindnesses. Here Paul prayed, preached, and healed the sick. Tradition says, that Publius himself became a Christian, and died bishop of Malta. Ever since the shipwreck of Paul, Christians have been found in Malta.

India and its Caste System.

By H. F. Doll.

(*Continued from page* 87.)

Divisions and Sub-divisions of Caste.

THERE is another division of the different tribes still more general than those already mentioned. It is that of *Right hand,* and of *Left-hand,* which appears to be but a recent invention, and known only in parts of Southern India. This particular distinction, however, has turned out to be the most

baneful that could have been imagined for the tranquillity of the state, and the most injurious to the peace of the citizens. It has proved the perpetual fountain of disturbance and insurrections amongst all the members of the community.

A great number of the Hindu castes belong either to the *left-hand*, or to the *right*. The first division consists of the whole tribe of the Vaisya, (or merchants,) of the Pânchâla, or five castes of artizans, and of some other mean tribes of the Sudras. This band also includes the most infamous of all castes, that of the *Cobblers* or *Chakili*, who are reckoned to be its principal support.

The Right-hand consists of the most distinguished tribes of the Sudras. That of the *Pariah* forms its strongest bulwark; as a proof of which, they still glory in the title of *Valangay Mattar*, or friends of the Right-hand.

The fiercest opposition arises out of this separation, and of all the contests to which the people are accustomed, the battles between the two *Hands* always produce the greatest alarm, and the severest evil.

The Brahmans, the Kshatriyas, and several tribes of the Sudras are considered neutral; and enjoying all the privileges and honours attached to both *Hands*, they take no part with either. These neutral castes are frequently called upon to arbitrate in the fierce disputes between the two parties of the *Hands*.

The opposition between the *Right-hand* and the *Left-hand* arises from certain privileges to which they both lay claim; and when any encroachment is made by either, it is instantly followed by tumults, which frequently spread over a whole province, accompanied with every excess, and generally with bloody contests. Instances of these popular insurrections excited by the disputes between the two *Hands* have been sometimes pushed to such an extreme of fury that the presence of a military force under arms had no effect to quiet them, nor even to allay their clamours, or stop their outrageous course, in what they conceive the rightful cause. Sometimes the sole cause of the contest is about the right to wear pantonflies, or whether he may parade in a palanquin or on horseback on the day of his marriage. Sometimes it is the privilege of being escorted by armed men; sometimes of having a trumpet sounding before him, or the distinction of being accompanied by the country music at public ceremonies. Per-

haps it is the ambition of bearing flags of certain colours, or with the resemblance of certain deities displayed about his person on such great occasions.

(*To be continued.*)

A COMPARISON BETWEEN

Buddhism and Brahminism.

(Extracted from a Letter by Mr. H. Noble, of Ceylon.)

I CONSIDER Buddhism to be of all the heathen religions the most useless and unmeaning; I fail to see its object, except it be to obtain money. There appears to me to be nothing, even professedly, placed before its votaries, but Nirvana—utter extinction. Annihilation is the highest goal to which the Buddhist can possibly attain. Buddhism, like Brahminism, holds the doctrine of transmigration of souls. The soul is at first united with the lowest form of organic life, and by successive births it may attain to that of reptiles, and after long ages may reach the human form. Then comes a period of probation. According to its behaviour in this form, it either rises still higher, to occupy the form of demi-gods, or gods, or it relapses little by little, into its low estate, and again takes up its wretched abode in the degraded form of the lower animals.

Although Buddhism and Brahminism both agree in teaching transmigration, they differ widely in their views of God and the soul. Brahminism is pantheistic, Buddhism is atheistic. According to Brahminism, matter has no real existence. All physical forms are the merest illusion. The only real existences are souls. These are all parts of a great Divine soul, from which they emanate, and unto which they will at last be re-absorbed. Buddhism denies the existence, not only of matter, but of the soul, and of God. It is a system of universal negative. There is not a trace in it of a supreme Being; all is mere seeming. Nothing is real, either past, present, or future. Brahminism betrays some consciousness of sin, by its necessity of doing painful penances, and of offering animal sacrifices. Buddhism regards sin as casual. There is no

such thing as blame or guilt. There is no reconciliation or pardon. The Buddhist brings no animal to the altar. His worship consists in offering up prayers, perfumes and flowers, in memory of the founder of his religion. As already stated, the highest goal of the Buddhist is annihilation—Nirvana or Nigban. But by what means is the bliss of annihilation attained? Only by a long and arduous struggle. There are four truths to be believed. 1. There is nothing in life but sorrow. 2. The root of sorrow is desire. 3. Desire must be destroyed. 4. The way to destroy desire is to follow in the eight-fold path, viz.: 1. Right doctrine. 2. Right purpose. 3. Right discourse. 4. Right behaviour. 5. Right purity. 6. Right thought. 7. Right solitude. 8. Right rapture. But in order to do these eight things, five commandments must be kept. 1. Not to kill. 2. Not to steal. 3. Not to commit adultery. 4. Not to lie. 5. Not to get intoxicated.

One has only to live among the followers of Buddha, to judge of the effect produced by such tenets. A more immoral people can scarcely be found.

Persecution for Christ's Sake.

THE Brahmin widow mentioned in Mr. W. A. Doll's report (O. B. p. 62) is again referred to by him as follows :—

"A Brahmin (widow) convert visited Mrs. Doll and myself. She desired to be baptized and added to our church. She said that since she embraced Christianity she has been driven from the house of her relatives, and turned out of her caste and people; that she is trusting in God her Saviour, that God has heard her cries, and delivered her out of her many troubles, trials, and persecutions from her relatives and friends. Several tried to injure her and to deprive her of the family property, to which she was the rightful heir. Even her father was against her, and wanted to deprive her of her share. In making his will he said he had only one child, (daughter) *i.e.*, the younger daughter, who remained a heathen. But according to the English law, Ruth, (for that is her name now) the Brahmin widow convert and the eldest child, got her portion. She prayed to God to give her a portion, so as to get her daily food and raiment without begging, or being dependent on anyone. God heard her, and granted her desire and prayers. She quoted this portion from God's Holy Word. "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." This shows us that God is a covenant-keeping God.

He will never leave, He will forsake His people who put their trust in Him.

"Her persecutions have been great, and she has been subjected to great indignities. Many of her relatives and friends spat in her face, beat her with a dirty broom, and even threatened to do other things to injure her, but she meekly bore, saying, "Our Lord Jesus suffered on the accursed tree, and had His precious side pierced that His enemies might be forgiven; and shall I not by His grace and love suffer for Him?" That God's people are as precious to Him as the apple of His eye there is no doubt, as these heathen persecutors are not injuring our afflicted sister, but are fighting against God and His glorious cause. God will indeed bring them to judgment if they do not repent of their deeds. She freely forgives them, and prays that God will graciously forgive them, and convert them by His grace and Holy Spirit, and bring them from darkness to the glorious light of the gospel, even as He did to her, a poor lost sinner. She further said, that she felt happy after, by the grace of God, forsaking idolatry, and embracing Jesus, whose religion is the true religion. She pressed for baptism, but I asked her to wait a short time, and that I would comply with her request after consultation with the church, &c. She took leave, and returned to Kursakulam. She now preaches the gospel, through the atoning sacrifice of Christ, to her neighbours, and entreats them to forsake their blind ways, and seek the grace and kingdom of God and His righteousness."

Progress of the Gospel,

AND ITS INFLUENCE ON THE HEATHEN.

IN a Tour Report recently received from Mr. W. A. Doll, he remarks:—

"We have ten converts at Kungankulam awaiting baptism.

"The converts of Kursilputty, (some four miles from Koilputty,) have given us some land to build a chapel, and want us to send them a teacher.

"The Naikers (castemen) of Thanerkulam and Mailaputty have offreed to give us lands to build, and ask us to send them Christian teachers. These villages are two and three miles from Elavarasananthal.

"The converts of Salvurputty have given us a piece of land to build on."

"The converts of this village, Thanerkulam, are under further Christian instruction. The Lord God Almighty must keep them steadfast, and enable them to profess their faith in Him boldly by baptism.

"The stamp paper for the ground given to our Mission by the converts here, was drawn up, and registered at Sunkernainakavil Sub-Registrar's Office.

"The converts visited me with limes, flowers, &c. I made a short

address, thanking them for their kind reception, and exhorted them to remain steadfast in the faith by seeking the grace and help of the Holy Spirit. I further exhorted them to put their trust in the Lord Jesus Christ, and to look to Him alone as their only and precious Saviour, who only willingly and readily forgives and receives sinners that come to Him and implore His mercy.

"Held Divine services at Koilpati: Mrs. Doll addressed the women and children. The mothers were advised to teach their children to pray to God, and to ask for His mercy, Spirit and blessing, in the name of Jesus Christ; to read God's Holy Word, to attend Sunday and Day-schools regularly, also to teach them habits of cleanliness as to their persons and homes. I translated into Tamil what Mrs. Doll said in English. The Christians promised to do as they were advised. Lyrics were sung, God's Holy Word read, and prayers were offered for the prosperity of our Mission, for the Committee, Superintendent, Friends, and Sunday-school children at home and abroad."

Prayer Meetings, &c.

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

"Went to Elavarsananthal. Held divine services in the morning: sang a lyric, "Praise to the Saviour;" prayer offered by me; read sixth chapter Colossians, and 2 Corinthians, ninth chapter, and gave an address; sang again, prayed for God's blessing on our Mission, &c. Preachers Gurubatham and Jesudas took part in the devotional exercises.

"Earnest prayers were presented at the throne of grace—the mercy-seat. Held a prayer-meeting in the evening. Ruth, the Brahmin convert, who was present, prayed very fervently. Many heathens were spoken to about Jesus. The ysaid they felt willing to forsake idols, and worship the true and living God, and Jesus Christ His Son. The converts of Thaverkulam visited me, and also remained for divine service. Four households, consisting of fourteen souls, from Mailaputty, also attended the service at Elavarsananthal. We heartily praise God for awakening so many souls that were dead in trespasses and sin to seek the King of kings and Lord of lords, and His heavenly kingdom; to yearn after and to search the hidden truths of the glad tidings of the gospel. We pray God's Holy Spirit will work mightily in the hearts of many of these dark, benighted, and ignorant heathens, so that they may be brought to know Jesus as their own and personal Saviour. The children of the School were examined by me. I wished all good-bye, and left for Elliarapunnie on the night of the 20th February.

Held Prayer-meeting at Elliarapunnie. Lyrics of praise to the Saviour were sung, the Scriptures read. Fervent prayers offered for our Mission Friends, Superintendent, Committee, &c. Special prayer was also offered that God may comfort the hearts of the parents who had lost their son, aged 14 years, who fell into the well at Malaputhor, and died." (See p. 96.)

SAD ACCIDENT TO A SUNDAY SCHOLAR.

"Our day-school at Malaputhor has lost a scholar, aged 14 years, who fell into a stone well, and fractured his skull. He is the son of one of the new converts. He was also a regular attendant of the Sunday-school, where he learned of Jesus and His love; he was a lad of promise, but we have no evidence of his conversion. Not only was his skull fractured, but an arm was broken and his liver injured. He was senseless, and died within a few hours of the accident. His groans were unutterable. This gave me an opportunity to make a solemn address to the people and children, Christians and non-christians."

Editorial Note.

WITH this number the Second Volume of our little Magazine is complete. It has aimed to make the Mission which it represents better known, and this object has been accomplished, though not so fully as we could desire. Our circulation has somewhat declined of late. One excellent friend who used to take 144 copies monthly has died. Another who used to take 100 has ceased to subscribe owing to the claims of a Chapel Building debt. Others have not manifested quite so warm an attachment as at first. Still we have held on, and hope still to do so, though there is no pecuniary profit to the Mission, as we had hoped by this time there would have been.—Ed.

Received for Mr. W. A. Doll's Cottage.—Mrs. Harrow, 6d.; Lydia, 1s.

A HINT.—Will those friends who have been in the habit of remitting annually the amount collected for the Mission, kindly send *half yearly*, as during the summer months our exchequer is low. I. R. Wakelin, Finance Secretary, 33, Robert Street, Hampstead Road, N.W.

Communications for the Editor should be addressed to the Printer.

☞ 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, 34, Bouverie Street, E.C.

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