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THE
OLIVE-BRANCH.
1881-88.

ONE HALF-PENNY.



VOL. III.
No. 25.—AUGUST, 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 LIV.—Appii Forum, and the Three Taverns.

PAUL sailed from Malta in a ship of Alexandria named "Castor and Pollux." Syracuse was in their track, and the ship put into that famous harbour, and stayed there three days. Paul was doubtless permitted to land, and there proclaimed the glad tidings of salvation. There is a local tradition, which regards Paul as the first founder of the Sicilian church. After leaving Syracuse, the weather was not at first favourable; but after beating about for some time they put into Rhegium; "and after one day the south wind blew, and they came the next day Puteoli."

Paul found Christian disciples at Puteoli, and for seven days he was permitted to commune with them; meanwhile, tidings were sent of the arrival of Paul to the brethren at Rome.

And now we follow the great apostle along the famous *Appian Way*. How his soul must have been stirred as he saw on every hand evidences of Imperial splendour!

Brethren from Rome came as far as *Appii Forum*,—fifty-one miles—to meet Paul. Doubtless he recognized some who had heard him preach, and to whom his labours had been blessed in the distant cities of the East. How he must have rejoiced to see them! Ten miles further on, at a place called *the Three Taverns*, another company of disciples met him; "*whom when Paul saw, he thanked God, and took courage.*" His sensitive heart was deeply touched by the kindness of those, who, in a strange land thus welcomed him. *Paul's Epistle to the Romans had produced a glorious harvest already!* "He thanked God, and took courage." For the past there was *devout gratitude;* and for the future there was *filial confidence*. The long vista of memory was bright with blessings; his heart was full, and it overflowed in thanksgiving: "Hitherto the Lord hath helped me." Paul had need of *courage;* and the sight of dear brethren helped him to take it. "He took courage." He knew that God would help him to bear testimony for Christ in the Imperial city.

Chapter LV.—Paul in Rome.

Yes, Paul's long-cherished desire was fulfilled; and through God's kind providence, and the liberality of the Christians in Rome, he was able *to dwell in his own hired house for two whole years*. There he received all who came to him; and there with perfect freedom he preached the gospel of the kingdom. The word spoken was not in vain, for many were saved. Even in Cæsar's household many believed in the Lord.

It has been said, "Never perhaps in the history of our race, did there live at one time, two such opposite specimens of humanity as now in the city of Rome—Nero and Paul. The one, the nominal master of the world, but an awful mixture of the beast and the fiend; the other, a "persecuted tent-maker," but possessing a nature with all that was loftly, pure, lovely, and of good report."

It was at this time that Paul wrote his Epistles to *Philemon*, the *Colossians*, the *Ephesians*, the *Philippians;* and perhaps that "grand and massive book," the *Hebrews*. What precious legacies to the church of Christ!

Paul's intercourse with Roman soldiers probably gave him his ideas of *armour, battle,* and *military* life. He tells Timothy to act the part of *a good soldier of Jesus Christ.*" In his letter to the Ephesians, he spiritualized every part of the Roman armour: the "*breastplate,*" the "*helmet,*" the "*sandals,*" the "*shield,*" and the "*sword.*" "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

India and its Caste System.

By H. F. Doll.

(*Continued from Vol. II., page* 92.)

Divisions and Sub-divisions of Caste.

BEFORE closing this chapter, the following sketches, with the brief description of each character, will illustrate the several castes of the people of India.



No. 1.—A man of the Chetty, or trader caste, (measuring rice.)

By birth he is a merchant, whose profession is to keep markets, shops, agency houses, and marts, constantly trading by land and sea. He distributes a portion of his annual income for the support of the temples, feasts, &c., in order that he may succeed in his traffic without molestation. This caste generally observes the religion of Siva and Pulliar, and they marry before the female attains the age of puberty. The country chatties contract for the different sorts of grain with the tenants, and export them to the towns; but the town merchants export to foreign ports, and dispose of them there.



No 2. is also a Chetty, or of the trader caste.

He deals in rice, culinary articles, such as dholl, ghee, gingelly-oil, lamp-oil, sugar, sugar-candy, pepper, coriander, chillies, tamarind, onions, garlic, &c., which he keeps in a small godown, commonly called a bazaar, where these commodities are exposed for sale both by weight and measure. He observes the religion of Siva. The customs of these

people are similar to those of the Vaisya or agricultural class, who follow the rules of their religious books, frequent all holy places abroad, paying homage to the deities. They marry a girl of ten years.

(*To be continued.*)

A Young Man in Training.

IT is very pleasing to find that the son of one of our preachers in the Tinnevelly is growing up in the good ways of the Lord—having been a member of the church at Elavarasananthal since its commencement about three years ago. He is now twenty years of age, and is desirous of qualifying himself for usefulness in connection with the Mission by improving his education at Madras. The Committee have consented to this, and he is about to remove thither, where he will not only be placed in a position to attend a suitable school, but will be under the care of the Superintendent of the Mission, and be initiated into Mission work. This we regard as a pleasing step in the right direction—the very moderate expenses of which have been voted by the Committee.

A Missionary's Furlough.

MRS. W. A. DOLL having suffered much by reason of the excessive heat, a change of air has been found necessary. Our Superintendent, therefore, granted to his son leave of absence for two months, who with his wife and little ones have been to the Nilgiri hills. A recent report states that the change has been very beneficial, though expensive. The Committee have increased his salary, and hope with the additional comfort of his new house at Koilputti, and the increased convenience of travelling and rest afforded by his bullock bandy, and tent, his health may be sustained amidst the hardships he must necessarily endure.

Zenana Work.

FROM Koilpati, the Bible Woman reports :—

"From 21st March to 20th April, 1887.—Went to the house of the caste women at Koilpati; held prayer-meetings, and spoke to them about Jesus. Taught the school children reading, writing, arithmetic, needlework, &c.

"I will just add that they seem to be very eager to learn, as there never was a school for girls kept in this village by any Mission, so that they appreciate it, and I trust they will continue to do so.

"The women also are eager to hear the parables and other portions of Scripture. Our village schools are not as prosperous as we could wish, because many of the parents are very poor and do not know how to value education, but make their children work daily in the fields, and bring in grain, etc., as wages for their families to live on.

"The Government Deputy Inspectors of Schools, who are heathens, are also a great bar to pupils of Christian schools making advancement in education."

Mr. W. A. Doll adds :—

"The Bible woman under Mrs. Doll's superintendence is a Christian woman. She always speaks to her heathen sisters about the great love of Jesus, and of the trueness of the Christian religion. She often visits the caste people, and is heartily welcomed into their houses. Though we cannot see immediate results, yet the seed is being sown and will, we trust spring up and bring forth fruit, in the Lord's own good time, and by His power and blessing. It is so nice to see her start off early in the morning or evenings to tell the glad tidings of salvation to her fellow women, who are illiterate and do not know the preciousness of a loving Saviour."

Kovalakunnie.

THE chapel at Kovalakunnie was, as already reported, built by Peter and his wife Elizabeth. They contributed the largest amount by the sale of cows and calves which they gave as thank-offerings, and also grain, etc., which were coverted into money. In addition, small collections of money were made, and thus this chapel was built.

Peter pulled down the old chapel, gave Rs. 150 (I presume) himself, and raised about Rs. 100 by subscriptions from our Christians, and also heathens at the several villages around Kovalakunnie. Purakudian-putty, etc., and has almost completed the building. Rs. 100 more, it is stated, are required to complete this sanctuary, and while Peter says that he and the Christians will endeavour to raise Rs. 50, he asks that our Mission may grant the other Rs. 50, so that we may have an interest in the building. [This the Committee have granted.]

Preachers' Monthly Meeting.

MR. W. A. Doll reports .—

"I have started a preachers' monthly meeting. When we get together, each teacher gives an account of his work, and we sing and pray and talk about matters in our Mission stations. The first meeting was held just before I took Mrs. Doll and children to Ootacamund, and the occasion was a most interesting one. Our preacher-teachers in the villages, visit scores of hamlets during the month, and boldly preach the gospel to hundreds of heathens. Thus the light of the precious gospel is spreading far and wide into the far and scattered villages beyond our centres. We have had cases of special encouragement, when candidates have applied for baptism, viz., in the villages of Kursilputty and Kursakulam. The Brahmin widow and the naikers have heard the gospel during our tours, and they ask that teachers may be sent to instruct them in the Holy Scriptures and in the true religion. I have had letters from the more intelligent class of the people, and respecting whom I am very hopeful.

We had most interesting conversations with many of them while on circuit, and at the Mission Cottage, where they have called in numbers to see Mrs. Doll and me, so as to hear more about God and Jesus, and to beg of us to baptize them and to send them teachers to instruct them more in the ways of God.

As soon as the church and we are satisfied with the candidates (for we have quite a number,) they will be baptized and added to the respective churches. The people have expressed astonishment to see Christianity coming into the dark and remote places of the Tinnevelly district, to give light and life to them who are in the region and shadow of death, and I trust and pray this will tend in every way to give the people confidence and be an inducement for secret disciples like Nicodemus to confess Christ and declare Him as their precious Redeemer.

Baptism.

MR. DOLL writing June 18th, says :

"I have just received a letter from my son, who says, I baptized thirteen candidates at Kungankulam. The tent answered admirably for the purpose. Dear Mary (his wife) and the children were also present. We returned home at 9 p.m. The night was very dark. The candidates, who were converts from heathenism and idolatry, have been under Christian instruction for about a year. I am getting ready to start for Christianpettah, and other stations, where I hope to baptize those who have been waiting to profess Christ in baptism and to join our churches."

Ceylon.

IN Mr. Noble's report for May he says:—

"Much real and useful work has been performed in a general way, and the seed thus sown beside all waters; which, if the Lord of the vineyard causes to germinate, fruit will eventually appear; and for this I pray, hope and wait.

The day-schools have engaged much of my attention and time, and I am glad to be enabled to state that these schools are very encouraging in Slave Island.

The services in both languages are somewhat more encouraging, than when I last wrote; both in the number of attendance, as also in the interest manifested in the truths preached. The general indifference manifested by the mass, is I believe attributable, in a great measure at least, to the irreverence manifested, and the flippant manner in which the name of the Lord is used by the Salvation Army. This appears to be felt by all denominations, and in most instances, such modern innovations as are likely to make their so called worship interesting, and, I might say amusing, to the people are resorted to; but we prefer the good old mode of worship, and cannot resort to such means to draw the people, as our object is "to preach the word" to all who will hear, and to feed the sheep of Christ. There are, however a few who appreciate the truth in and about Slave Island who attend our service in preference to others.

Our Sunday-school and Band of Hope are both doing well. I mention these together, because, as a rule the scholars in the one are the members of the other; and as these two organizations have to take parts in the coming Jubilee Demonstrations, we are at present, very busy in training the children for the occasion, they having to sing, recite, &c. The Temperance Demonstration is to take place on the 20th, and that of the Sunday-schools on the 28th instant: at the latter date there are to be three days' public holiday. It is now about six months since our Band of Hope was formed, and during that time 100 pledges have been given.

I have just received encouraging news from our native brethren in Jaffna, who are doing their utmost to further the cause, in a quiet and unostentatious manner.

The Sunday services, school, and prayer meetings, &c., both at Uduvile and Nunâvil, have been regularly conducted and the attendances have been very encouraging to our brethren.

There are twelve approved candidates awaiting baptism, and I am requested to "come soon" to immerse them and form a church. With respect to the candidates—the majority I have seen and conversed with—shall we, my dear brethren, forbid water, that these should not be baptized?

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VOL. III.
No. 26.—SEPTEMBER, 1887.

A Monthly Record
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STRICT BAPTIST MISSION.

Paul the Missionary.

BRIGHT RAYS FROM HIS LIFE AND WORK.

BY R. E. SEARS.

Chapter LVI.—Paul Free Again.

IT is supposed, that after Paul's trial he was acquitted, and that he visited Philemon. "But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you." He may, after his visit to Asia Minor, have undertaken his long-meditated journey into Spain. Returning from Spain, he is thought to have visited Ephesus, and from there passed on to Macedonia. About this time he wrote his *first Epistle to Timothy*. It is supposed that he visited Crete; and that shortly afterwards, he wrote his *Epistle to Titus*, who was bishop of the church there. Writing to him he says, "Be diligent to come unto me to Nicopolis; for I have determined there to winter."

Chapter LVII.—The Prisoner of Jesus Christ.

At Nicopolis, Paul was probably again arrested, and sent to Rome. He was now more than ever "*The prisoner of Jesus Christ.*" He was kept in the cold and damp dungeon, and sadly felt the loss of the cloke which he had left at Troas. After the first part of his final trial, he wrote his *Second Epistle* to his "dearly beloved son *Timothy*." The time of his departure was at hand; but he was ready to die. His battle with sin and with error had been very hard; but it was a good fight! He had passed through hardships and trials innumerable; but he had nothing to regret. He had nothing to recall, for he had kept the faith. He could see *the crown* bright with immortality, which the Lord, the righteous Judge, would give him. But he longed, if the Lord's will, to see Timothy once more. Come quickly, my son! The lion roars! I shall soon be gone! "For I am now ready to be offered." Meanwhile *Luke* was with him, faithful and true to the last! How favoured was Luke to be permitted to stand by the side of his dear brother even to the end! And how his presence must have cheered the last hours of Paul!

We would willingly dwell upon the long list of *Paul's friends*, for the subject is tempting; but, lest we weary our readers, we forbear. *His letters* also, shall we ever tire in reading them? There we have, indeed, thoughts that breathe, and words that burn. "He being dead, yet speaketh."

Chapter LVIII.—Finally, Brethren, Farewell.

And now the end has come. For more than thirty years Paul had LIVED CHRIST, and he had nothing to lose, but everything to gain by DYING. He cheerfully follows Jesus "without the gate." "He looked beyond the transitory present; the tribunal of Nero faded from his sight, and the vista closed by the judgment-seat of Christ." The sword of the executioner released the soul from its prison. Weeping friends took up the body and buried it; but angels bright and fair escorted the soul to the paradise of God. We leave him "present with the Lord." We close our "Bright Rays" with, probably, the last words the great Apostle's hand penned,—"GRACE BE WITH YOU. AMEN."

"Oh, 'tis a placid rest,
Who should deplore it?
Trance of the pure and blest,
Angels watch o'er it!
Sleep of his mortal night,
Sorrow can't break it;
Heaven's own morning light
Alone shall wake it.

Nobly thy course is run,
Splendour is round it;
Bravely thy fight is won,
Martyrdom crown'd it.
In the high warfare
Of heaven grown hoary,
Thou'rt gone like the summer sun,
Shrouded in glory."

How the Jubilee was Celebrated in Ceylon.

BELIEVING that true allegiance to the King of kings, the only King in spiritual Zion, is above all besides; and not desiring for a moment to swerve therefrom; yet as a true Briton,—though far away from the land of my birth—I have not lost all feeling of patriotism, and cannot therefore refrain from expressing the pleasure I have recently felt on observing the general expressions of loyalty to our beloved Queen; as manifested alike by all the various nationalities composing this colony as they presented themselves before the Queen's representative (the Governor) on the afternoon of the 28th of June, that having been the day appointed for the celebration of the Jubilee of Her Majesty's reign.

The most interesting, if not conspicuous, in that vast motley gathering on the Galle Face, on that particular occasion, were the children of the various denominational Sunday-schools, as they marched in procession to the place of rendezvous, headed by their respective banners, and accompanied by Pastors, Superintendents, and Teachers. Arriving at the place appointed for the review, this juvenile army was drawn up in contiguous columns, facing the Governor; and at a given signal the band struck up the National Anthem, accompanied by the thousands of little

voices; and that being ended, the air resounded with cheers for the Queen, proceeding from the huge motley mass assembled.

Then came the grand Review. As each school marched past the Queen's representative, the children cheered lustily, and moved on to their respective places.

And *not least* in that vast assembly were those marching under the banner, bearing the inscription "*Strict Baptist Sunday Schools.*" And on that auspicious occasion it was indeed pleasing to witness the display of loyalty to the reigning Sovereign of our beloved country, as manifested by all nationalities alike, on the Jubilee of our Queen's peaceful and prosperous reign, for which we have reason to be thankful.

But on the other hand, how painful to think of the few in that vast assembly who are truly loyal to the gracious Sovereign of all, and whose sceptre is righteousness!

It is, however, to the true-born citizen of heaven, blessed to look forward by faith to a never-ending Jubilee, to be enjoyed by them without weariness and fatigue; for "there shall be no more curse," and "they shall see His face and His name shall be on their foreheads."

The Temperance Jubilee Demonstration.

Our Band of Hope.

It was a somewhat imposing sight, to witness the children of our Band of Hope as on the afternoon of the 20th, they formed up outside our School-room at Slave Island. The children were dressed in white, with blue sashes, and headed by a banner of the same colours.

As they marched off to the place appointed, accompanied by parents, teachers and others, they commenced to sing a temperance march, "We've enlisted in the army of the brave," &c. On the Galle Face, they met the other temperance organizations, all marched in procession to the Racket Court, headed by the brass band of the C. I. Volunteers, where seats had been provided, and a programme drawn up for the occasion, consisting of addresses, singing, recitations, &c., closing with the "National Anthem" played by the band, and accompanied by the whole mass of the people, including the children. The members of our Band of Hope

returned to Slave Island School-room at about 7 p.m. quite fatigued; but after partaking of tea and other nice things provided for them, through the kindness of the Superintendent and other friends, the children were so refreshed, that they most willingly remained till 9 p.m.

The evening was spent in a very pleasant manner; addresses having been delivered by the Superintendent (Mr. Thining,) myself, and others; and the children themselves sang and recited several pieces, and the meeting closed by singing the "National Anthem." And though the weather for several days previously had been very rough, and attended with frequent heavy showers of rain, the children that day enjoyed an immunity from rain. Our children were noted for their good behaviour, close attention, &c., throughout the demonstration; which in a great measure was due to their having been previously trained by the superintendent, who takes a deep interest in the children's welfare.

Proposed Visit of Mr. Doll to London.

FOR some years the Committee have been desirous of having an interview with their worthy Superintendent, whom they have never seen face to face; and they hope that this desire will now be shortly realized, as it is expected that Mr. Doll will leave Madras early in September, so as to be present at the Annual Meeting in October next, and also preach the Annual Sermon. (See announcement on p. 16)

Personal communication will doubtless tend to familiarize the Committee with the work in India, and Mr. Doll with the friends of the work in England.

With this special feature in view, we are anticipating the best annual gathering we have ever had, and trust our friends will endeavour to make it so, and pray that he may be favoured with a safe and prosperous voyage.

Arrangements will be made for other services, at which it is expected that Mr. Doll will preach. Any church willing to grant the use of their chapel for this purpose will much oblige by communicating with either of the Secretaries, Mr. Josiah Briscoe, 17, Arlington Square, Islington, N.; or Mr. I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.

India and its Caste System.

By H. F. Doll.

(*Continued from Vol. III., page* 5.)

Divisions and Sub-divisions of Caste.

MUDELLIAR.



He is of the servile caste by birth. By profession he is a cultivator of land called a Kani Achikar, literally mean-

ing "hereditary proprietor." He tills the ground, cultivates gardens, and trades in the different productions which his share of land may yield. If he is destitute of land from having lost it through his ancestors, or through any accident or misfortune of his own, he practises trade by carrying on merchandize, learns foreign dialects, manufactures anything, or serves public officers in order to procure a maintenance. He marries a girl when she attains her age. Mudelliars generally observe the religion of Siva, but very few that of Vistnoo.

(*To be continued.*)

Baptist Chapel, Chintadrepett.

THE twenty-ninth anniversary of the Baptist Church, of which our Superintendent Mr. Doll is pastor, was held on the evening of the 18th June. A goodly number of friends partook of tea. A public meeting followed: Mr. H. F. Doll, the pastor occupied the chair. A hymn was sung, Psalm cxlvi. was read, and prayer offered. Mr. J. J. Chatterton, the deacon of the church, read a report. He then addressed the meeting on the magnitude of the work carried on by the Church, touching briefly upon the work of the Sunday-school, the Benevolent Society, and the pastoral and evangelistic work of the pastor. He added that it was intended to establish a day school in the neighbourhood of Chintadrepett; to enlarge the chapel; and to build a school-house. The chairman then made a few remarks, and thanked all friends interested in the cause. The hymn "Blest be the tie that binds" was sung, and the benediction brought an interesting meeting to a close.

Another Interesting Baptismal Service.

MR. DOLL, writing July 3rd last, quotes from a letter he had recently received from his son, the following interesting account of the baptism of fifteen more converts at

Kungankulum, in the Tinnevelley district. Mr. W. A. Doll says:—

"We went to Kungankulum last Sunday. Seven women and eight men were baptized. It was a grand sight and solemn service. The tent was pitched close to the Hindu temple, and was of real service to us.

"The idol, a most ugly piece of stone they formerly worshipped, was thrown into the well close by, by those who renounced idolatry and professed Christ as their Saviour."

These are some of the triumphs of the gospel in this favoured district, inhabited by the poorest of the people. Unfettered by the trammels of caste, they listen to the simple truths proclaimed by our Missionaries, and by the blessing of God receive them into their hearts. The fruits of righteousness soon become apparent. They do not hesitate to profess their faith in a scriptural manner, and testify their sincerity by their utter contempt for the idols they formerly worshipped.

Strict Baptist Mission.

THE TWENTY-SIXTH ANNIVERSARY will be held at MOUNT ZION CHAPEL, CHADWELL STREET, on TUESDAY, OCTOBER 25th, 1887. THE ANNUAL SERMON will be preached by MR. H. F. DOLL, OF MADRAS, (Superintendent of the Mission in Southern India.) Service to commence at Three o'clock. Tea will be provided at Five o'clock, at 6d. each.

THE ANNUAL MEETING will be held in the evening, commencing at 6 o'clock. MR. HAZELTON, the President of the Mission in the Chair. A Report of the past year's labours will be read, and addresses will be delivered by MESSRS. BOX, DOLL, JULL and MASTERSON.

The Committee hope for a large and enthusiastic gathering, to welcome their beloved brother Mr. Doll, whose personal knowledge and intimate acquaintance with the work of the Mission in India bespeak for him a hearty reception.

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ONE HALF-PENNY.



Mission Mottoes.

BY R. E. SEARS.

No. 1.—AWAKE!

OUR mission is to *hold forth* the word of life. We are light in the Lord for the benefit of others. We must not study our own ease, for selfishness is not an article of our creed. We are to propagate the faith. Beginning with "our own brother," we would go forth and spread the news. Living illustrations ourselves of Jesus' power to save, we would go out into the highways, and tell the always interesting, and ever melodious story of the cross:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

If we, as Strict Baptists, profess to be nearer to New Testament order than any other section of the professing church, let us shew the vitality of our faith in our holy enterprise. We ought to lead the vanguard in every missionary effort! If our creed contains more truth than any other,

our lives ought to be more holy, and our benevolence more conspicuous. To be consistent with our principles, in no churches ought there to be found more earnest, devoted, liberal Christians than in ours. *If we are sound in the faith, we ought not to be sound asleep!*

Brethren and sisters, by the grace that made us what we are; by the love we bear to our enthroned Lord; by our allegiance to Zion's King, let us arise and wipe away our reproach! We have kept in the back-ground long enough; in the name of the Lord we must come to the front. Our principles are wanted; nothing can be a substitute for the doctrines we hold so dear. "*It is high time that we should awake out of sleep.*" "AWAKE! AWAKE! put on thy strength, O Zion; put on Thy beautiful garments, O Jerusalem, the holy city!"

The First-Fruits.

Written on the first Hindoo leaving all for Christ's sake.

O GOD of matchless grace!
Thy power and glory shine
Before our blushing face,
And all appears divine.
Our fears are dumb before Thy nod;
We cry, Behold the hand of God!

Let missionaries pray;
Let saints renew their trust;
The idols melt away:
Let Brahmans cease to boast:
The mighty chain that millions bound,
Asunder burst, bestrews the ground.

Dear Saviour! from above
Regard these feeble sheep;
Encircle them with love,
Their souls in safety keep.
Let Hindoos speak Thy praise aloud,
While millions join th' adoring crowd.

Marshman.

Scenes in the Hinnebelly.



FROM the illustration given above our readers will be able to realize some of the scenes of the labours of our young missionary, Mr. W. A. Doll.* He thus refers to his having repeatedly used the tent which the Committee recently purchased, and which is specially serviceable in the district in which he labours.

"We used the tent on the 12th June, when Mrs. Doll and my children were present at the baptism. Three or four of our Christians put it up with ease in half an hour, and it is taken down in less time. It is very pleasant living under a tent, especially when pitched under the shade of a margosa tope, or grove of trees. And one's thoughts are carried back to the times when Abraham and our forefathers lived in tents; mixing up sacred feelings with the romance of tent life. I find the tent very useful for my tours, baptisms, &c. I heartily thank our Committee and home friends for the gift of the tent, which is a great boon to me. The tent with my cooking utensils, and other articles of furniture are put in a bullock cart, and conveyed from station to station, and is ready for my use in half-an-hour's time. I have also

*Fig. 1 represents two palm-trees; 2, the tent; 3, a Banian tree; 4, our missionary preaching; 5, his native assistant; 6, the bullock-bandy; 7, the drivers; 8, a fire, for boiling a kettle.

used the tent for the baptisms at Kursilputty and Malaputhur, and for a marriage ceremony at Elavarasananthal.

June 19th.—As it got late on the 12th instant, our Christians invited Mrs. Doll to come and spend another day with them. Mrs. Doll myself, and our two children, visited Kungankulam on this day. Our tent was pitched under a margosa tree. Divine services were held; Mrs. Doll spoke to the women, and urged them to be steadfast, and bring up their children in the love and fear of the Lord. She also addressed the children. We spent the day there, and also visited the village of Alamputty, about a quarter of a mile distant, and held a prayer meeting at Samuel's house there. We spent a delightful day, and returned home late in the evening.

June 26th.—I visited Kursilputty, accompanied by Jesudas. My tent was pitched in a tamarind tope or grove, 200 yards from the village. Many heathens visited me.

More Baptisms in the Himmebelly.

FROM Mr. W. A. Doll's report for June, we extract the following interesting particulars of baptismal services recently held.

June 12th.—We have great cause for joy and thanksgiving in the addition of thirteen (five men and eight women) new members to the little church at Kungankulum. The candidates were under Christian instruction over a year.

The progress made by the candidates and the good spirit manifested by them have been highly gratifying, and has given us much joy and cause for praise and thankfulness that these candidates have been taught of the Spirit to feel their need of the Saviour to save them from their sins. They have found Jesus, as they hope, to the saving of their souls. Earnest prayers have been offered that Divine grace would work mightily in their hearts, and of many others; and God has graciously answered our unworthy prayers. They related their experience before the church, which made my heart thrill with joy, as I listened to them telling in simple, clear, and firm voices, the way in which God had led them to Himself; and their desire to follow Christ in baptism, and henceforth to be identified with the people of God. The church-members, deacons, and preachers unanimously agreed that they should be baptized and added to the church.

The goddess "*Vulyamah*" of the heathen temple in this village, to which our Christians in their unconverted state, used to offer sacrifices of cocoa-nuts, fowls, flowers, sheep, etc., was rooted up and cast into the well in the compound of the temple, and the temple converted into a kitchen for the use of me and my family. The goddess was a hideous image of earthenware, and painted with red, green, and yellow; in diameter, one and a half feet; in length, two and a half feet. How true is the Divine word, "They shall cast their idols to the moles and the bats!"

The candidates were baptized in the name of the Triune Jehovah.

A large number of persons were present as usual, led by curiosity, some of whom came from a distance. Everything passed off in a pleasant and satisfactory manner, and the spectators were very quiet and attentive. It was pleasing to see an open-air baptism attended by so serious and orderly a company of heathens. All present seemed impressed with the solemnity of the rite; many were so affected that they could not help weeping. The newly baptized Christians were received into the fellowship of the church, and the Lord's supper are administered. I expected to baptize some others, whom I believe to be converted people; but various causes have prevented them from coming out and professing their Lord openly by baptism. I trust, however, they will come soon. These baptisms will, I am sure, gladden the hearts of our dear brethren, etc., in England, and show them that the Holy Spirit is working slowly and mightily in these dark and benighted villages, and that the Lord has not left Himself without witnesses from time to time. Pray for us, that we may have many such occasions for praise and thanksgiving. God's holy name be praised: the Lord bless us, and all our Mission workers, Committee and friends of our dear Mission; helping us to be faithful in all things, realizing fully our great privilege as co-workers with Jesus.

Gurubathan of Elavarasananthal presented two male candidates for baptism, and also two male candidates of Kursilputty (Atheamal and Nalamal, mother and daughter, both Naiker women) were examined by us. Divine service was held in my tent, when some thirty-five were present. We then proceeded to the tank, west of the village, and I baptized the four candidates. They were received into the church, and the Lord's supper administered.

These Naiker women are much persecuted, but they are holding fast to the Lord, and asking God to convert their enemies. I left Kursilputty for Koilpati the next morning, after preaching to numbers of eager heathen listeners.

July 3rd.—I went to Malaputhur, via Satur, which is about 18 miles. The sun was very hot, and the wind strong and disagreeable. My tent was pitched to the east of our chapel. I rested, took lunch, and held Divine service. Examined one candidate for baptism, and proceeded with our Christians and heathens, to the south of the village, and baptized her (Annamy.) She was afterwards received into the church, and the Lord's supper was administered. A collection of four annas and six pies was made.

July 7th.—I left Kungankulum, and held Divine service in our chapel, which was built by our Christians at their own charges. Examined one candidate and immersed her in the name of the Father, Son, and Holy Spirit, and as she rose out of the water, we sincerely trust to newness of life, we sang a lyric. Then went to the chapel, where we sang, read, and prayed, before an audience of some fifty, who all listened very attentively. We did all we could to show them also, the love of Jesus. Will our friends who are interested in the cause, make it a matter of constant care and remembrance by prayer, for our baptized candidates, and for all of us in our work, and also pray that the Lord in His mercy will grant us all here a renewal of health and strength, and a blessed realization of His Holy Spirit.

Ceylon.

THE following brief report will give a general idea of the work near Colombo. The opposition of the Ritualists has so greatly impeded the work at Bambalapitiya that it has been decided to remove from this station to another about half-a-mile nearer to Slave Island. The wisdom of this course commends itself, from the fact that Bambalapitya was quite in the suburbs of Colombo, and most of the inhabitants were merely visitors, who after staying a few weeks or months, returned to the busy town. It is not surprising that an idolatrous population should be more easily fascinated by ritualistic display than by the simple worship of the Baptists. But "truth is mighty and must prevail."

"The work in all its branches has been pursued during the past month, and on the whole, yielded me encouragement, and was acknowledged to have been attended with blessing to others. Many old places and friends have been visited, and I found the people willing to listen to the message I had to deliver, though it was "the old, old story" again. The doctrines of free and sovereign grace have been explained to such as manifested a change of heart; and though these precious but unpopular truths have been repelled by some, they were generally listened to with apparent interest; and by some few, I believe, received as Gospel doctrines.

The Services on Sundays (English and Tamil) have been regularly held and were more encouraging, and I trust, beneficial to those who attended them.

The Bible Class, on Thursdays, has been held, and has been a source of good to all who availed themselves of the same, and especially to the young.

The Bands of Hope on Saturdays, have also been well attended, and it was pleasing to witness the interest evinced by the children in the cause of total abstinence. Nearly all the scholars in our Sunday Schools (English and Tamil) are members of the Band of Hope.

Our Sunday Schools, notwithstanding much opposition, are doing well, and I trust they hereafter may prove as a nursery to the Church. I have already a few enquirers after truth, and I trust these may in a short time confess Christ by baptism.

Our Day School (Anglo-vernacular) is particularly encouraging; there are eighty-three names on the list, and the daily average attendance was about fifty during the past month. The average would have been higher but for the large number of sick scholars. One of my daughters (who knows Tamil,) as well as myself, help in the school.

We have also a Night School for young men, who are employed during the day; and this also is becoming encouraging; the hours of attendance are from 6 till 9 p.m.

Besides the work in Slave Island, Colombo and its vicinities have been visited, and the gospel preached, and tracts distributed in the streets, bazaars, roads, railway stations, wharf, and jetty, and many

other places, as well as Bambalapitiya, Kollupitiya, and Wellewatte with their vicinities. And thus the seed of the word has been sown beside all waters, trusting in the Lord for a blessing."

Home Intelligence.

SALEM CHAPEL, RICHMOND.

A VERY happy and enjoyable meeting was held here on Wednesday, September 14th, the third anniversary of the commencement of the Auxiliary.

Mr. Sears, the beloved pastor of the church at Little Alie Street, London, presided, and in addressing the meeting gave several instructive and telling anecdotes illustrative of his subject, which was "Mission Work in general."

Mr. J. Hunt Lynn, took for the foundation of his remarks, Psalm lxvii. 1, 2; making one of his usual eloquent and stirring speeches. Encouraging us in the noble work which we had taken up, he deplored the backwardness of the Denomination, (as a whole) in giving encouragement to the Mission; they were so inclined to take up with the words of the first verse of his text, and forget or neglect the second. But thanks be to God, in spite of opposition in many ways, the Mission was increasing, and as a consequence, Strict Baptists too.

Mr. Wakelin followed with loving counsels and good wishes, which were also much esteemed.

Hymns and anthems of a missionary character were sung by the children of the Sunday-school and congregation very heartily, who in separating felt that the meeting had been successful in one way at least, and that was by the fact that having heard great truths from truth-loving preachers, their hearts were opened and they received them.

A collection was made amounting to £2 7s. 6d.

God bless the Mission! *Local Secretary.*

Visit of Mr. Doll.

MR. DOLL is expected to arrive in London on the 11th of October, and will (D.V.) preach or give addresses at the following places:—Monday, Oct. 17, (evening) Keppel

Street Chapel: Wednesday, Oct. 19, (evening) Zion Chapel, New Cross Road, Deptford: Lord's-day, Oct. 23, (evening) Little Alie Street Chapel, Whitechapel: Tuesday, Oct. 25, (afternoon and evening) Annual Meeting at Chadwell Street, (see notice): Wednesday, Oct. 26, (evening) Tring: Tuesday, Nov. 1, (evening) Cambridge: Wednesday, Nov. 9 (evening) Mount Zion Chapel, Hill Street, Dorset Square. Also at Brighton, Ipswich, and Dalston; dates at present not fixed. Applications should be made to either of the Hon. Secretaries:—Josiah Briscoe, 17, Arlington Square, Islington; or I. R. Wakelin, 33, Robert Street, Hampstead Road.

Strict Baptist Mission.

THE TWENTY-SIXTH ANNIVERSARY will be held at MOUNT ZION CHAPEL, CHADWELL STREET, on TUESDAY, OCTOBER 25th, 1887. THE ANNUAL SERMON will be preached by MR. H. F. DOLL, OF MADRAS, (Superintendent of the Mission in Southern India.) Service to commence at Three o'clock. Tea will be provided at Five o'clock, at 6d. each.

THE ANNUAL MEETING will be held in the evening, commencing at 6 o'clock. MR. HAZELTON, the President of the Mission in the Chair. A Report of the past year's labours will be read, and addresses will be delivered by MESSRS. BOX, DOLL, JULL and MASTERSON.

The Committee hope for a large and enthusiastic gathering, to welcome their beloved brother Mr. Doll, whose personal knowledge and intimate acquaintance with the work of the Mission in India bespeak for him a hearty reception.

WILL our friends whose subscriptions are due (whether individual or congregational) kindly forward them at once to Mr. I. R. Wakelin, 33, Robert-street, Hampstead Road, as the audit will shortly take place.

Received from Mrs. Harrow, for Mr. Doll's cottage, 6d.

☞ 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. III.
No. 28.—NOVEMBER, 1887.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Visit of Mr. H. F. Doll

TO ENGLAND.

MR. DOLL arrived in London on the 7th of October, having been favoured with a speedy and prosperous voyage. He was welcomed at the Albert Docks by Messrs. BRISCOE, and I. R. WAKELIN, the Secretaries of the Mission, and also by MR. T. L. WAKELIN, an ex-Secretary.

MR. DOLL'S FIRST APPEARANCE IN PUBLIC

Was at the Half-yearly Meeting of the Metropolitan Association at Brentford, on Tuesday, Oct. 11th, (which by a singular coincidence was the 51st anniversary of his birthday,) where he was cordially received—the following resolution being carried with acclamation:—

Resolved, "That this Meeting of Pastors and Delegates of the Metropolitan Association of Strict Baptist Churches rejoices greatly in the work of God in India, which our brother Mr. H. F. Doll superintends; and while very heartily welcoming him now, earnestly hopes that his natal day may for many years bring memorials of multiplied blessings."

Our brother, in reply, expressed his gratitude to God for His preserving care during the voyage. He had had a

remarkably smooth passage; even the Bay of Biscay was like a sea of glass. This he said, he attributed to the prayers, both of his dear friends in India, and of his brethren in England. He cordially thanked the friends assembled for the kind reception they had given him, and said that at the proper time, he would be happy to tell them a little about the glorious work with which he was associated.

RICHMOND STREET, BRIGHTON.

Thursday, October 13th, will be a memorable day in the experience of the friends who met in the School-room of Ebenezer Chapel. By seven o'clock, a large number of friends had assembled. Mr. S. GRAY (pastor) presided; and after singing, reading, and prayer, he very warmly welcomed MR. H. F. DOLL. MR. GRAY, in very felicitous language, said that if they were down on their sea-front, and the Queen in her robes of state were there; he was sure that if there was a cry of a ship in distress, all eyes would be turned away, even from the Queen herself, to the men who manned the life-boat, and pulled for the wreck. And, said he, shall we not cheer the men who are labouring for the good of their fellow men? He said, we at "Ebenezer" are proud, that we are *the first* at a public mission meeting, to welcome MR. DOLL! Such being the case, he would ask them all to rise, and give MR. DOLL a good hearty cheer. The whole congregation at once rose, and heartily cheered!

After the singing of another hymn, MR. I. R. WAKELIN, (one of the Secretaries of the Mission) gave a warm-hearted and telling address, not forgetting to speak to the *children* of the Sunday-school, many of whom were present.

MR. DOLL, then held the audience in rapt attention for upwards of an hour; giving a detailed account of the work of the Mission in its various branches, and of the success with which their labours had been crowned. He also spoke very hopefully of the future. Domestic idols were shown, which had been sent to him by his son, from converts who had renounced them.

MR. R. E. SEARS, said it had given him great pleasure to come down to Brighton with Mr. DOLL; and he was sure that what he heard from MR. DOLL that night would make that room a memorable spot. He had often longed to see one of their missionaries, and thanked God for the statement of

facts to which he had listened. MR. SEARS then called their attention to the great Leader of the Mission host, who was riding forth, conquering and to conquer. Victory was certain; then let all our churches at once be up and doing.

MR. C. MASTERSON, gave a few hearty words of sympathy; and the meeting concluded by singing the appropriate hymn, "Let there be light." The collection amounted to £5 3s. 5½d.

MEETING AT KEPPEL-STREET CHAPEL.

On Monday, Oct. 17th, a Juvenile Gathering of the various Sunday-schools in the district was held as above. Tea was provided in the school-rooms at half-past 5 o'clock, in a style characteristic of the friends at Keppel-street.

The leading feature of the evening's entertainment was a lecture on India, by the pastor, MR. STYLES, illustrated with dissolving views by MR. H. COOPER, and MR. T. L. WAKELIN.

After a hymn had been sung,

MR. STYLES read a few verses from Act xiii., and called upon Mr. MARSH, of Laxfield, to give a brief introductory address, who cordially welcomed MR. DOLL on behalf of himself, and the Suffolk churches. They were entirely one with him: holding "one Lord, one faith, one baptism," and he heartily wished him God-speed.

MR. BRISCOE, one of the Secretaries of the Mission, warmly greeted BROTHER DOLL, with whom it had long been his pleasurable duty to correspond, and with whom he felt quite familiar the first day of his arrival. He referred to the fact that both he and MR. DOLL had been connected with the Mission for about twenty years. He looked back upon its early days, and while he rejoiced in its growth and present prosperity, yet he looked forward to far greater results.

MR. WAKELIN, (also a Secretary of the Mission) remarked on the need of the missionary spirit. He commended the children of the Sabbath-schools for their systematic benevolence, and rejoiced in the thought that the children in India were taught the same truths as those at home.

MR. DOLL thanked the friends for the warm, affectionate, and hearty welcome they had given him. He had worked twenty-one years for the Mission, and hoped he might still be spared to labour in connection therewith. He urged the importance of union in this great work; thanked the children most heartily for what they had contributed, and hoped the

parents would encourage them. And while they assisted in sending the Gospel to the heathen, he prayed that they themselves might be taught to love it; so that at last they might all meet around the throne of God in heaven.

Mr. Styles commenced his lecture by apologizing for the incompleteness of it, and said he would trust to the kindness of Mr. Doll, to assist him in explaining some of the scenes with which he was more familiar.

Mr. S. referred to the humble origin of the Baptist Missionary Society, which was commenced in 1792, when it took from four to six months to communicate with India, which now they were able to do by telegram in a quarter of an hour. But he had not time to speak of Missions in general, he must confine himself to the scenes which would be brought before them, and particularly to those connected with the Strict Baptist Mission.

Here the gas was lowered, and the dissolving views were exhibited. They embraced many interesting views; also representations of Hindoo idols, Hindoo temples, and Hindoo personages. Scenes in connection with our own Mission were also exhibited, as well as portraits of those connected with it—that of Mr. Doll, eliciting great applause. Two Tamil lyrics were played on the violin by the lecturer, as illustrations of the native music of our Hindoo Christians.

Mr. Box, (the Vice President of the Mission) who was not present at the commencement, added a few hearty words of welcome, and proposed a vote of cordial sympathy with Mr. Doll; which was seconded by Mr. Waite, and supported by Mr. Abbott; and briefly responded to by Mr. Doll.

Thanks were also presented both to Mr. Styles, Mr. Cooper, Mr. T. L. Wakelin, and to the friends of Keppel Street Chapel for their kind entertainment.

The collection amounted to £5 5s. 0d.

ZION CHAPEL, NEW CROSS ROAD.

On Wednesday, Oct. 19th, there was a large gathering, both of adults and juveniles. Tea was provided in the capacious school-rooms in the rear of the chapel.

Mr. Anderson, the minister of the Chapel, took the chair about half-past six. The familiar hymn, "O'er the gloomy hills of darkness," having been heartily sung, and a portion of scripture read,—prayer was offered by Mr. W. Hazelton.

The CHAIRMAN, in a brief introductory address, said he was delighted to see so large a gathering of young friends. It was one of the most interesting services, if not *the* most interesting service, that had ever been held in that chapel. He wished all present to consider him as their representative. They had often heard of Mr. Doll, and doubtless every one present would be pleased to shake hands with him; but this would be tedious, if not impracticable. He would, therefore, give Mr. Doll the right hand of fellowship in their name, in his own name, and in the Lord's name, and bid him a hearty welcome, hoping his visit would prove a great blessing.

MR. DOLL (who was warmly cheered) said that he was very happy to behold such a sight. It was at first a hard matter to leave home; but he had been very happy since he had been here. The love of Christ constrained him to come. He had travelled about 8000 miles, and had suffered a little from sea-sickness; but the Lord had brought him here in safety.

He had laboured for the Strict Baptist Mission twenty-one years, which began with two agents in 1866. They had met with much opposition, both from the heathen, and also from professedly Christian societies. Now they had 9 churches, with 260 members, and 358 children in their schools.

MR. DOLL displayed some of the Hindoo girls' needlework—also some small idols, and what was termed a god-bell. He could not tell why the poor idolaters rang this bell, whether it was with the idea of awaking their gods when asleep, or whether it was to charm them.

In India they had most hideous gods; the devotions of the people were often accompanied by torch-light processions, and great display. But, thanks be to God, Satan was a conquered enemy, and those for whom the Saviour died would ultimately be brought out of nature's darkness. He urged the importance of union; because they had the truth on their side, and they ought to be the first and foremost in carrying out the commission of their blessed Lord and Master.

MR. STYLES repeated the lecture which he had given at Keppel Street, assisted by MR. DOLL.

The collection amounted to £6 16s. 3¾d.

The ANNUAL SERMON, preached by MR. DOLL, at Chadwell Street, on Oct. 25th, will be published in a few days, price 1d. It may be had of our Printers and Publishers.

The Annual Meeting of the Mission

Was held at Chadwell Street, in the evening of the same day. The attendance on both occasions was large, being thoroughly representative gatherings, both of London and country friends; and the deep impression produced by Mr. Doll's discourse in the afternoon, gave tone and character to the evening meeting.

In the absence of the President (Mr. Hazelton) through illness, Mr. Bland, of Ipswich, was requested to preside. This he did in a very genial manner.

Mr. Meeres offered earnest prayer for the Lord's blessing on the meeting, and on the work of the Mission.

The Chairman regretted exceedingly the unavoidable absence of the President. He believed that if Mr. Hazelton had been present, he would have heartily approved of what Mr. Doll had said, and wished him God-speed. They had special reason to be thankful that the Mission was gaining ground. The contributors at home, and the workers abroad, were one in the good work.

He rejoiced especially in the Strict Baptist Mission, because it would bear examination. When Baptist Missions to the heathen were first established, they were all *Strict* Baptists. They had had to wait for God's blessing, and so have we. He desired that the Lord might grant us a good, hearty, intelligent meeting, and that the result might be a thorough determination to go forward in the glorious work.

The Report was read by the Corresponding Secretary, Mr. Josiah Briscoe. It contained many interesting details of the Mission Stations both in India and Ceylon.*

The Treasurer, Mr. Mote, read the balance sheet, which commenced with a balance in hand of £129 17s. 10½d., and contained receipts to the amount of £596 10s. 1½d., leaving a balance in hand of £181 12s. 9d. It should be observed, however, that at a time when the funds were low, £100 had been drawn from the invested capital account.

The List of Officers was read by Mr. I. R. Wakelin, Min. Secretary.

Mr. Jull, of Cambridge, in moving the adoption of the Report, &c., urged to greater liberality; for they could not *do* good, without *getting* good. He had heard Mr. Doll with great pleasure, and he was anticipating his visit to Cambridge. He referred to some of the more interesting features of the report, and particularly to the cottage prayer meetings. The report as a whole was very encouraging. We could not expect to labour without discouragements; but spiritual results were manifest.

No one present who was savingly converted to Christ needed to be converted to the missionary cause. They had numerous examples in the Bible. Was not Christ the greatest missionary? Were not the apostles missionaries, not only among the poor and illiterate, but among the enlightened and learned? The Thessalonians were idolaters till Paul preached to them; then they in their turn "sounded out the word of God." It was not enough simply to send the Bible, although in some instances *that* could be sent where missionaries could not go. Yet there was something more intended by "sounding out." (1.) It

* This will be supplied gratuitously by either of the Secretaries on application.

required *men*, such men as Mr. Doll had described, whose occupation in India was that of sounding out the word of the Lord. (2.) It required *money*. Was it not a privilege that we could contribute of our substance? (3.) *Prayer* was necessary. He was pleased with the reference to this in the report. Let them think of these good brethren, and when they prayed to God not forget our brethren in India.

The word of the Lord should be sounded out for the sake of the principles they hold. The enemies of the Gospel were circulating their principles, why should not ours be circulated?

In conclusion, the speaker dwelt briefly upon the manner in which this should be done, showing that true religion is opposed to selfishness.

Mr. Masterson, of Brighton, in seconding the motion, said that he took it for granted that those who loved the success of the gospel at home were equally concerned for its diffusion abroad. He referred to the commission given by our Lord, and said if we had tasted the sweets of pardoning love we should be prayerfully and practically concerned for the spread of the Gospel. Remembering the price of our redemption, we shall say with Paul, "For to me, to live is Christ:" for we are not our own.

The Strict Baptist Mission was deserving of the warmest sympathy and support; because it proclaimed the gospel of free grace, and maintained the New Testament order of the churches. He felt inclined to "thank God, and take courage," for we were engaged in a cause on which the smile of God would rest until the whole election of grace should be saved. He commended the wisdom of the Committee in bringing Mr. Doll amongst us. And would not our brother also derive some advantages by his visit? He would go back to India with many hallowed reminiscences of Christian associations in England.

The Mission was worthy of support on account of its doctrinal soundness. This was very important in the present day. Our brethren had to contend against the influence of error; but they had gone forth and unfurled the banner of the cross, and, God be praised! they had not laboured in vain.

The friends of a certain missionary wished to go and pull down the idols of the heathen. "No," said the missionary, "teach them the Gospel, and then they themselves will pull them down." This was what some of our converts had been doing.

The religion of Christ is a great reality. They had had proof of this that day; and what the Gospel had done, it could and would do again.

The resolution was put and carried unanimously.

Mr. Doll, in rising, thanked all his kind friends for the cordial reception they had so repeatedly given him. Referring to the difficulties connected with his work, he said there were not only the prejudices of Hindoo caste to contend with, but there were enemies to God's truth in the European community. Infidel literature was widely circulated, and the Hindoo mind was ready to grasp these soul-destroying errors. Pernicious doctrines were also propagated among professing Christians —such as the non-eternity of future punishment, to which reference had been made in the report. Tracts were circulated broadcast in the vernacular languages, and great mischief was being done. A higher toned Christianity prevailed in England than in India. There the lives and conduct of many professed Christians were most unbecoming—the drinking customs especially being a great curse.

Hindooism had its system of caste, not only religiously but *socially*. Each *trade* had its caste, as well as each religion. One could not marry into another caste, nor eat at the same table. He referred to the evils arising from early marriages. Girls were betrothed almost from infancy to their future husbands, whom they were bound to marry. These arrangements were made without their knowledge or consent. If the young man died before the girl attained her age, she was accounted a widow, and never allowed to marry. He further described the marriage ceremonies of India—those of the rich being conducted with great pomp, and lasting from ten to twenty days, and more. The husband's mother had supreme control of the household; she received all her son's earnings, and used his wife as she pleased, and sometimes very unpleasant things ensued.

Caste had in some respects given way to *education;* but the *Gospel only could completely destroy it.* Yet caste distinctions were observed even in connection with *some* Missions.

Our Mission was doing a great work among these people. He referred particularly to the zenana work of Mary Ann, the wife of Jacob John, at St. Thomas' Mount, and described how she was allowed to enter the secluded abodes of the caste women, and after familiar conversation with them on general topics, spoke to them of the religion of Christ. He referred also to the girls' high caste school, where many of them came heavily decked with jewels. They not only received secular instruction, but were taught the truths of the gospel. When catechized, their answers were most satisfactory. At one time no religious book was allowed in their homes, but now they cheerfully received them. The Christian hymns they learned at school, they sang at home. And who could tell the result of all this? To profess Christianity involved the loss of all earthly possessions, and the breaking up of all family ties. No wonder, therefore, if they hesitated to openly confess Christ.

Similar work was being done in the Tinnevelly district, in which Mrs. Doll, Junr., assists.

The Lord had blessed them with over 200 converts from idolatry, who, in their turn sought to make the gospel known wherever they went, while their lives spoke of the power of God's grace.

Numbers might easily be multiplied; but they were desirous of *quality* more than *quantity*. They were studiously careful to test all enquirers, many of whom waited twelve months before being baptized. Thus the work might appear slow. They did not manufacture Christians. They had 260 members, however, and this was most encouraging. The field was wide—the harvest rich—the labours few. They needed more practical support. Yet there was a great future before the Mission.

Want of space compels us to curtail our brother's interesting address, and also to omit the warm-hearted remarks of our brother Box, who referred in suitable terms to the absence of the President—a resolution of sympathy with whom was heartily adopted, by the assembly rising.

The collection in the afternoon amounted to £11 4s. 4d., and that in the evening to £10 11s. 5¼d.

"Praise God, from whom all blessings flow,"

Was heartily joined in at a late hour.

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

ONE HALF-PENNY.



VOL. III.
No. 29.—DECEMBER, 1887.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Close of Mr. Doll's Visit

TO ENGLAND.

SINCE our last issue, our good brother has fulfilled many engagements, and has been warmly received and highly appreciated everywhere. At

AKEMAN STREET, TRING,

On Wednesday evening, October 26th, a Public Meeting was held in the Baptist Chapel, in the interests of the Strict Baptist Mission. About 700 people gathered to welcome our esteemed brother, Mr. DOLL, of Madras, and a Deputation from the Parent Committee of the Mission.

The Meeting commenced at 6.30. The choir of young people (under the leadership of Mr. CLEMENT) ably led the service of praise. The pastor (Mr. THOMAS) read a short portion of Scripture, and called upon Mr. LANGFORD to pray. Mr. Thomas introduced Mr. Doll to the meeting, remarking that Mr. D. had been for years a household name, though he had never expected to see him on earth. But the audience had not come to hear him (the Chairman,) but the Brother from a far country, he would therefore give place to

Mr. DOLL, who spoke for nearly an hour, giving an interesting account of his conversion and the forming of the Mission; fully explaining the great difficulties which meet the missionary at every place. He explained the caste differences; the many superstitions of the natives; and gave some very cheering accounts of the work of Mr. Doll, Jun., and the native preachers and zenana women among the Hindoos, whose labours had been greatly blessed of God.

Our brother then spoke of the idols, and exhibited some, telling the legends from which they derived their origin. He closed his address with an earnest appeal that those at home should help them with their prayers and gifts.

After a few hearty words from Mr. THOMAS, and another hymn,—the Pastor introduced Mr. I. R. WAKELIN to the meeting as one of his oldest Christian friends, who gave a hearty address to the children and friends. After which the venerable Mr. S. K. BLAND, of Ipswich, gave a short but telling address.

Mr. Thomas then moved a vote of thanks to Mr. Doll, who responded in prayerful wishes that God's blessing might rest upon all assembled. The closing hymn, "O'er the gloomy hills of darkness," was then sung to the good old tune "Calcutta;" when Brother Fuller, of Aylesbury, offered prayer, and the pastor closed an enjoyable evening with the benediction.

We were pleased to welcome some few friends from Aylesbury, and many from the villages. There was no collection, because we desired that every one of our poor friends should be there, and also because we devote the whole of the collection on our anniversary day to the Strict Baptist Mission.

G. W. T.

Meetings similar to the above were also held at CAMBRIDGE, BURY ST. EDMUND'S, IPSWICH, CHELMSFORD, BRENTFORD and CAMDEN TOWN. Then came the gathering to which we desire to give special prominence, namely,

THE FAREWELL MEETING,

Which was held at Mount Zion Chapel, Hill Street, Dorset Square, London, on Wednesday Evening, Nov. 9th, at half-past six. Notwithstanding the almost incessant down-pour of rain during the day, this commodious chapel was well filled, and the proceedings were of an enthusiastic character.

Mr. SHEPHERD, the minister of the Chapel, presided,

The hymn, "Blest be the tie that binds," was followed by the reading of Psalm lxxii.; after which

Mr. J. E. HAZELTON earnestly implored the Lord's blessing.

The CHAIRMAN, in a few brief remarks, referred to the origin of the Mission, which he well remembered. The action taken by certain high officials of the Baptist Missionary Society in the Norwich Chapel Case, had led the friends at Keppel-street Chapel to withdraw from that Society, and to support a missionary of their own. They sought the assistance of two or three other churches, just as the Israelites whose family was small, united with their neighbours in the observance of the Passover. Their principle at first was that of individual church action, and direct communication with the missionary whom they employed. He referred with much respect to Mr. George Pearson, the original Secretary, who had been to a great extent the means of bringing him out into the ministry. Mr. Cassidy, the original Superintendent was called to his rest, and twenty-one years ago Mr. Doll had kindly taken the oversight of the Mission in India. From that time the work had continued to increase; until now there were more than twenty agents employed. With reference to the visit of Mr. Doll, the Chairman said, there had been but one feeling, namely, that it had brought India nearer to us. When he had read the sermon which Mr. Doll preached at Chadwell-street, he remarked, "If this is how he preaches, I can say, God bless him! yea, God *must* bless him, for He has promised to do so."

Mr. DOLL, in rising, facetiously remarked that some had even doubted his existence! but he was not a stuffed doll, but one that could speak for himself. By God's grace he had been led to a saving knowledge of Himself by a godly school-master, (the late Mr. Wilson, of Madras,) who laboured not only in the instruction of his pupils, but for the salvation of their souls; and God had blessed his work. He would always remember that honoured man of God in connection with his conversion. He (Mr. D.) was a Christian in three respects—if popular opinion be true; for he was born of Christian parents, supposed to be made a Christian by baptism in infancy; but made a *real* Christian by God the Holy Spirit, through whose grace he could rejoice in Christ Jesus, having no confidence in the flesh." He had been singularly distinguished, for he was the only one of his family who had been "called out of darkness into light." But he must bow with reverence to the Divine sovereignty, and say, "Even so, Father; for so it seemed good in Thy sight."

When he first tasted that the Lord was gracious, his heart overflowed with love to Christ, his soul was drawn to Him, and he considered nothing too good for Him. The love of Christ could not be shut up in his heart; it overflowed to others. He took a class in the Sunday-school, and afterwards joined the young men's association, in connection with which an elderly man was engaged, who preached in the open air, and they accompanied him in his work. After this he (Mr. D.) joined the first Strict Baptist Church in Madras, of which his schoolmaster was then pastor, and over which he, (Mr. D.) now presided. At this time he had an earnest desire to promote the Strict Baptist cause; and a copy of the Primitive Church Magazine fell into his hands, where he first read of the Strict Baptist Mission. Mr. D.

referred to the early days of the Mission; to Mr. Cassidy, and to the work at Telleygaum where Gyanoba Powar was then stationed; and expressed a hope that this mission field would be resuscitated. He also briefly referred to the work at Colombo, Ceylon—to two former Secretaries, Mr. George Pearson, and Mr. Thomas Wakelin, and hoped that both of them would come back again.

Referring to his appointment, twenty-one years since, Mr. D., stated that at that time the Mission had but one station, namely, that at St. Thomas' Mount: now they had twelve stations, and twenty-one workers employed, including the Tinnevelly district, where his son is stationed in the midst of heathen idolaters: these workers comprised, besides himself and Mr. and Mrs. Walter Doll, two ordained native preachers, two Bible women, fourteen school-teachers and preachers. They began with ten school children; now there were 385 children under instruction. They were able to read—many could read the Scriptures —some are taught arithmetic, grammar, geography; while the girls in addition, were taught needlework, (specimens of which he exhibited, which were very creditable.) Altogether the Mission in India, comprised ten churches, containing 260 members, 200 of whom were converts from heathenism.

They had laboured under much discouragement and opposition; but the Lord was on their side. They were working amidst an idolatrous and a caste-bound people. The temples were magnificent, but the idols were most hideous: to these their deluded votaries made offerings of garlands of flowers, ornaments of gold, silver, and precious stones, trays of money, &c. But the crafty priests took all. In connection with these idols there were torch-light processions, accompanied by music and fireworks, and attended by thousands and thousands of followers. Almost everything was deified by the heathen—each disease had its god, and there were thousands of domestic idols which were worshipped at home. The speaker exhibited some of these, which the heathen had voluntarily given up to the missionary; and described also how idols were placed at the road-side, under trees, where people stopped to worship, dropped their money into a little jar, and then passed on.

Mr. D. also described the various absurd superstitions, and caste prejudices of the heathen, and dwelt upon the evils of early marriages.

He could bear testimony that his co-workers were men whom God had saved. They not only *preached* the gospel, but they *prayed* over it. He spoke also of the sacrifices which were entailed on the higher castes becoming Christians, and referred to the Brahmin widow, who had recently been converted, (see Olive-Branch, pp. 62, 93,) who had travelled twenty miles to visit Mr. and Mrs. W. A. Doll, and had recently been baptized. Her relatives had tried their utmost to induce her to give up her religion—they had "slippered" her, spat upon her, and had even threatened to take her life: but she remains *firm*, and says, "I don't care for anything; I am willing to give up all for Christ." To test her sincerity, her baptism had been deferred for about eighteen months; but now she has become quite a missionary, and is seeking to spread abroad the good news of salvation.

Besides the idols which had been brought to Mr. W. Doll, a large idol had been cast down, and thrown into a well. The temple in which it

stood is now used as a kitchen by the missionary and his wife; while those who formerly worshipped this idol, now diligently attend the services and the night schools. They say, "Teach us, and teach our children; that they may be more blest than we have been." The majority of these converts could not read or write; but they can and do pray; in fact they do nothing without prayer. When affliction occurs they not only use means for the recovery of the sick, but they pray for God's blessing upon the means, and God has answered their prayers many times. They also seek to spread the gospel, and invite their heathen neighbours to the prayer meetings. On every hand was heard the Macedonian cry, "Come over and help us!" The harvest truly is plenteous, but he (Mr. D.) would not say "the labourers are few:" for labourers could be found, if funds can be provided. The zeal of these poor native Christians was surprising. In several instances they had built chapels at their own cost, contributing of the produce of the fields; sometimes they would give fowls; and in one case a good brother gave a calf as an offering to the Lord. These things were sold, and the proceeds employed in building the chapel. All this had excited the hostility of the heathen around, and these poor Christians had been "boycotted" (to use a current word,) they had been forbidden to draw water from the wells, and had had to walk miles in order to fetch water from the next villiage. But none of these things moved them, but they remained firm in the truth.

Another hymn having been sung, the collection was taken, which amounted to £20.

Mr. EVANS commended to God in earnest prayer, both Brother Doll and the Mission at large.

Mr. BOX was the next speaker. He said his position and duty were somewhat unique, and he wished that Brother Hazelton had been present to have taken his place. The friends of the Mission had been exercised with grave anxieties at times; for while they had ever had the utmost confidence in Brother Doll, yet, ever since his appointment, they had had to deal with one whom they had never seen. They were Baptists—*Strict* Baptists—*Particular* Baptists: (these unpalatable terms they were compelled to adopt for the sake of distinction:) and they were prayerfully concerned that the Mission should be based upon the doctrines which were dear to them. As Baptists, they were jealous of the honour of Christ, who was the only King in Zion, both as regards church communion, church practice, and church discipline. Brother Doll would therefore understand with what interest they had looked forward to his visit. No words of flattery should fall from his lips; but (addressing Brother Doll) he said: "From your first utterance, our confidence has been strengthened, that your teaching has from the first been such as we conscientiously approve. Some of us have had the pleasure of meeting you in the social circle. Many other families would have liked a personal visit from you. We are sorry you are going to leave us so soon. I hope the friends in India will see the hymns which have been printed; and that you will carry with you the remembrance of the devout earnestness which has been re-kindled by your visit. We are but a little band; but second to none in our adherence to revealed truth and devotedness to God. When you have gone, we shall sympathize with you in your difficulties, and remember

your social affability in our homes. We are unwilling, however, that you should depart without some tangible expression of our love. We have thought both of you and your dear wife, and of various things we might give you which would be useful to you both: we have not chosen plate, or ornaments, or furniture: but having regard to the words of Solomon, that "money answereth all things," I have now the pleasure of presenting you with a PURSE OF SIXTY POUNDS. Most of the sovereigns bear the "Jubilee" impress, and remind us of the many blessings we owe, under God, to our beloved Queen, who is also Empress of India.

Mr. DOLL, in replying, spoke feelingly of the mental struggle he had had when he was first invited to come to England; but his wife encouraged him to come. He was also encouraged by the numerous prayers which had been sent up for him. He had suffered a good deal from sickness the former part of the voyage; but God gave him this promise, "My presence shall go with thee, and I will give thee rest." During his stay, he had met with warm and loving hearts, in the homes of the families with whom he had stayed, where he had received much kind attention, especially from the Christian sisters. In country places also he had been warmly received, and his brethren in the ministry had everywhere cordially welcomed him. He was at first afraid to preach: but the Lord had helped him, and he was glad his brethren were satisfied. He was a thorough Strict Baptist, and he gloried in the fact; because their principles were in accordance with God's Word.

His kind friends had not only shewn their good wishes by their presence, but by the purse which he held in his hand. *God bless them for this!* He craved a continued interest in their prayers, that God would continue to sustain him, as He *had* sustained him amidst all his labours during the last twenty-one years. He called upon them to rally round the Mission, which, he said, should be first and foremost. It had been said by some that the Strict Baptists did not care for the souls of others; but blessed be God, we could give them the lie! Referring to Mr. Spurgeon's secession from the Baptist Union, he remarked, that it was a singular coincidence that this should have occurred at the present time, when so much life and energy were manifest among our section of the denomination. He hoped that God would drive Brother Spurgeon out, and bring him among the Strict Baptists. (Applause.) He urged the importance of union and consolidation; for he was not satisfied with the amount of work which had been done. They should seek to extend the work to Bombay and Calcutta, attempting great things *for* God, expecting great things *from* God. For if so much had, by God's blessing, been accomplished during the past twenty-one years, what might we not expect in the next twenty-one years, if we worked shoulder to shoulder, and heart to heart! He urged to greater liberality, because the work was *God's*. Be earnest! (he exhorted,) and God would send down larger blessings.

Again he thanked them most heartily for the very substantial token of their liberality, and again craved an interest in their prayers—that his life might be spent in God's service, and that when his work on earth was done, he might say, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation."

Mr. GRAY, in a brief but telling speech, said he was at the first public meeting in England which Mr. Doll had attended, and he was glad to be present to bid him farewell; for he could heartily wish him God-speed, and say as Dr. Johnson once said, "Go doggedly on," and might God's hand be with him, both to heal and to help. Quoting the words of a soldier who had said to his officer, "Commander, give me a grip of your conquering hand," he desired that Brother Doll might have many a grip of the conquering hand of Christ. Christ claimed both heart and hand; he rejoiced to know that with reference to Brother Doll He had both; for he could say in the language of the hymn,—

"I've found a Friend, oh such a Friend!"

Christ has the heart of a *Brother*, who yearns over us, as Joseph did over his brethren, when he made himself known to them. His love is also the love of a *Father*, and more than a father.

It was sometimes said of a clergyman, "He is a local providence." We could say so, with emphasis respecting Brother Doll. Luther once wrote, "Satan would be glad to see me dead;" and no doubt Satan would be glad to see Brother Doll dead; but he (the speaker) hoped he would be long spared; for he believed he possessed the true missionary spirit; and he was not a brother in whom we were afraid to trust; but—as he had confessed himself—"a Baptist to the *backbone*."

This called to mind an anecdote of a Sunday-scholar who when reading a lesson from the book of Daniel made a mistake, and instead of "excellent spirit," read "excellent *spine*." He thought our brother had an "excellent *spine*:" unlike a jelly-fish, he had a *good backbone*. Our brother was not a man who in the morning would preach salvation as *all of grace*, and in the evening imply that it was *all of works*. A waiter in a New York hotel was asked whether it was the "first bell," or the "second bell" which had been rung. He replied, "It is the second ringing of the first bell!" So, as ministers of the Gospel, they had but *one bell* to ring.

Referring to a gentleman who used to write inside his hat, "*Not yours*," so that it might not be misappropriated,—the speaker remarked that our blessed Redeemer had as it were, written across our brother's forehead, "*Not yours!*" Might the Lord trace those characters on thousands of hearts.

Mr. REYNOLDS, on rising, said that as a member of the Committee he had had no suspicions, like some he had heard of; but he was exceedingly pleased to welcome Brother Doll, for he had long been interested in mission work. Some years since his heart had been touched by a missionary's address in Cornwall, and he had offered himself for India; but as he was an only son, his father and mother would not hear of it. He was thankful now that he had not been allowed to go, because he would have been associated with men, with whom, for doctrinal reasons, he would not like to be associated now.

Referring to the welcome Mr. Doll had received at the Association gathering, he said that as soon as he heard him speak, he felt that he was a genuine child of God. There is a mystery in the recognition of Christians which could not be explained, any more than we could explain what the peace of God is. We could only put our hand to our heart, and say, we have the witness here. So when we met one who

loved the Lord Jesus, whether from India or elsewhere, there was a thrill of pleasure—a joy not to be described.

This meeting solemnly recognized the need of the Strict Baptist Mission. Had Strict Baptists a position in England? Their position was more important to-day than ever; and the errors which abounded in England were rife also in India. Our position was to withstand priestcraft, and it was the Strict Baptists alone, who disclaim tradition and human invention, that could successfully withstand idolatry whether in India or in England. "*Down with idols!*" (the speaker exclaimed; and "*up with* Jesus Christ! That is our work. No selfishness does our religion cloak." Idolatry had its deep tap roots in *self:* Christianity taught that we are *not our own*, because we had been redeemed by Another, and now it was ours to give to Him of our God-given substance, to thwart the devil everywhere.

The CHAIRMAN formally but affectionately bade Brother Doll farewell on behalf of the meeting, and hoped he would convey their warmest sympathy to his co-workers.

Mr. SEARS was called upon to offer the closing prayer; but he said that he had a burden on his mind, and he could not pray until he had delivered it—though he would be very brief. He said that this was a *crisis* of the Mission. They had already heard from Brother Doll that he was not *wholly* employed by the Committee. Now, if a suitable brother had offered himself in England, the money for his outfit would have been forthcoming, and a sufficient salary would have been provided. How much more, then, when they had such a man as Brother Doll already on the spot! Why, if all present were to die within a week—what an amount would be sworn to in Her Majesty's Court of Probate! Now the *Committee* were willing that he should be fully employed, and Mr. D. was willing to give up his government appointment; but additional funds were required for this. If our churches would only have an annual collection the thing could be done. He would double his own subscription, and would guarantee that the church of which he was pastor would have a collection annually; and he hoped others would do the same.

The speaker now addressed the great Master of assemblies, and poured out his heart for an abundant blessing upon the Mission and its workers, and for Brother Doll in particular.

The CHAIRMAN pronounced the benediction, and at the close of the Meeting our brother was speedily surrounded, and received many hearty good-byes from numerous friends.

On Thursday, the 10th of November, Mr. Doll, and a select party of friends, were most kindly entertained by Mrs. Payne of Brighton; and on Friday, the 11th, he left London for Dover (whither he was accompanied by Mr. and Mrs. Wakelin,) for his overland return journey to India.

The ANNUAL SERMON preached by Mr. Doll, at Chadwell-street, price 1d., may be had from our Printers and Publishers.

PORTRAITS OF MR. DOLL, 1s. each, may be had from Mr. Wakelin, 33, Robert Street, Hampstead Road; and from Mr. J. W. Coxill, Stationer, 9, Tottenham-street, W.

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

ONE HALF-PENNY.



VOL. III.
No. 30.—JANUARY, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Mission Mottoes.

BY R. E. SEARS.

No. 2.—ONWARD!

THE time has evidently come for an ONWARD movement in our STRICT BAPTIST MISSION! The visit of our brother H. F. Doll has stirred our Churches as they have not been stirred for many a long day. Everywhere he has been received with enthusiasm; the missionary spirit has been aroused, and an impetus has been given that is full of promise for the future. We thank God that we have *seen* and *heard* our dear brother. In him we have the right man in the right place.

Our brother Doll, up to the present time, has been only partially employed by the Mission; but he is willing to resign his Government appointment, and devote himself wholly to Mission work; and the Committee are willing to appoint him provided the necessary funds are forthcoming. Brethren and sisters, the Master's command is ONWARD! If our subscribers to the Mission will double their subscriptions; and a good number of new subscribers will give in their names, the difficulty will at once be removed.

Then, could we not have a MISSION SUNDAY in connection with all our churches? Brethren might "exchange pulpits" on that day, and thus, by a fraternal act, strengthen the Churches at home, and help the Mission cause in India and Ceylon.

In and around Madras, there is plenty of room for work; and in the Tinnevelly district, "the fields are white already to harvest."

For our glorious Master's sake, let every reader resolve that he will do something more *himself;* and also, that he will use his influence with *others*. Many have been longing for an *onward* movement, and now the time has come. The powers of evil are rallying their forces; the devil is awake and in downright earnest. Brethren and sisters, for Jesus' sake help on the work. By the life He lived, by the death He died, by the commission He gave, by the Holy Spirit He promised, take ONWARD for your motto! Fired with holy zeal for the Divine glory, yearning for the souls of men, cast away all cold-hearted indifference, and responding to the Master's call, catch the spirit of the departing Welsh Elijah —Christmas Evans—and DRIVE ON!

The First Missionary, and the Best Missionary.

WHEN "Nineveh, that great city," was in its pride, a missionary was sent thither by God, to warn its wicked inhabitants, and to cry, "Yet forty days, and Nineveh shall be overthrown." Jonah, I think, may be regarded as the *first* missionary.

About 860 years afterwards, another Missionary was sent by God from heaven itself, and when He came a multitude of the heavenly host announced His mission, and God Himself said: "Let all the angels of God worship Him." Jesus was the *best* Missionary!

And so great was He of whom "Moses in the law and the prophets did write," that the best of men who lived in Old Testament times were selected as "types" or representations of Him who was then to come. Now that Jonah was one of these, we know from the teachings of Jesus Christ

Himself, who after alluding to Jonah said, in referring to Himself, "A greater than Jonas is here."

There are many respects in which Jonah was a type of Christ. Not in his disobedience. This was sinful, and Jonah, though a servant of God, was punished for it. God dealt with him as a father deals with his disobedient son; "For whom the Lord loveth, He chasteneth." Yet even when overtaken by that terrible storm, and cast overboard at his own request, may we not, with the light of the New Testament, regard him as a very imperfect type of the Saviour of sinners; for Jonah by being cast into the sea was the means of saving the ship's company from a watery grave. "So he was their saviour."

His prayer, too, when in the belly of the fish, may be taken as prophetic. When he addressed his God from that strange and mysterious prison, and said, "I am cast out of Thy sight," are we not reminded of Him who said, "My God, My God, why hast Thou forsaken Me?"

Again, and yet more strikingly, was Jonah a type of the Saviour in His burial and resurrection; for Christ Himself gave this sign to the unbelieving Jews, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

But there are many respects in which Jonah, the *first* missionary, and Jesus, the *best* Missionary, may be *contrasted* rather than *compared.*

1. In the *character* of their mission. The mission of Jonah was one of *judgment*—to "cry" against the city—"Yet forty days and Nineveh shall be overthrown!" These were unwelcome tidings, borne by an unwilling messenger, who even complained, when the threatened judgment was averted, that the Lord was a "gracious God and merciful, slow to anger and of great kindness." Methinks I see him lifting up his stern voice, and preaching in the streets of that great city; then sitting at a convenient distance, awaiting, nay even wishing for, its destruction!

Now contrast this conduct of Jonah with that of the *best* Missionary, Jesus. Was His mission one of judgment? True, He came to judge the prince of this world—Satan; He cast him out, and brought forth judgment unto victory. Yet His mission was essentially one of mercy. "The Spirit of

the Lord God is upon Me." said He ; "because the Lord hath anointed Me to preach good tidings to the meek." Listen to His first sermon, and mark the numerous blessings it contains. And why did He come into this world—what was His mission? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*." He came "not to destroy men's lives, but to *save* them." Perhaps the strongest contrast between Jesus and Jonah appears when we think of Jonah sitting down under the gourd, full of anger at God's sparing mercy; and behold Jesus weeping over the devoted city, and saying, "O Jerusalem! Jerusalem! .....how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

2. Contrast the *unwillingness* of Jonah with the *willingness* of Jesus to fulfil His mission. Jesus Christ delighted in His work long ages before He came; for when He created all things, He rejoiced in the habitable parts of the earth, where His people should thereafter dwell, and "His delights were with the sons of men." When the fulness of the time was come, and God "sent forth His Son," His language was—"Lo, I come, to do Thy will, O God." Unlike Jonah, He had not to be driven to His work, although He knew all that was before Him. He knew all that He should have to suffer, yet He *voluntarily* laid down His invaluable life. "No man taketh it from Me," He said; "but I lay it down of Myself." "He gave His life a ransom for many."

3. Contrast, again, the *pride* of Jonah with the *humility* of Jesus. Jonah's dignity was affected, lest he should be called a false prophet. He was proud "even unto death;" while, on the contrary, Jesus "humbled Himself and became obedient unto death, even the death of the cross."

4. Notice the contrast in the *effects* of the preaching of Jonah and Jesus, and hence the greater sinfulness of the Jews. Jonah's preaching of *judgment* produced *repentance*, and Nineveh was spared. Christ's preaching of *mercy* aroused the *enmity* of the Jews. Hence their terrible doom.

5. Observe, in conclusion, the *essential superiority* of Christ as a Missionary; for "a greater than Jonah is here." Jonah did not even wish the people to repent—Jesus is exalted "to *give* repentance, and remission of sins." Hence He had the power to give success to His own mission. Witness

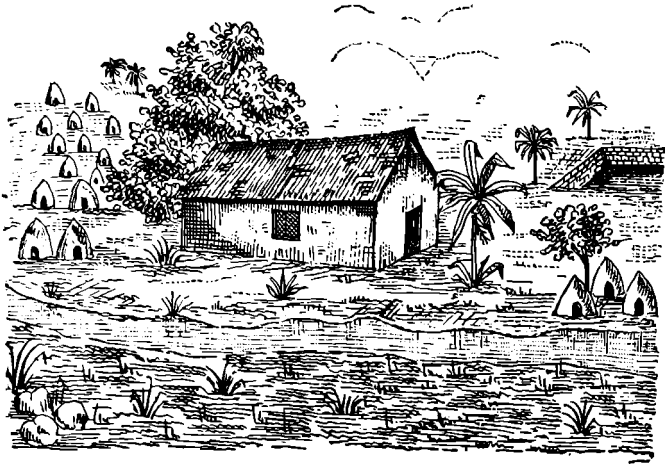
the case of Matthew the tax-gatherer—one of the most unlikely (humanly speaking) to follow the Saviour,—yet what wonderful results were produced by the simple yet majestic command of the Divine Missionary—"*Follow Me!*" Zaccheus also is another instance of same kind; and the man possessed with devils, exceedingly fierce, whom no man could tame, was, at the Saviour's bidding, passive as a little child, and found sitting at His feet.

Now this great Missionary is no longer in this world, though His word is in our hands, and His power remains the same; for even greater results have followed the preaching of His gospel since His ascension, than were ever produced during His personal presence on earth. Hence we are encouraged to send this gospel to the heathen, knowing that His word shall still accomplish that which He pleases, and prosper in the thing whereto He sends it. J. B.

Elliarapunnie Chapel,

TINNEVELLY DISTRICT.

THIS chapel, an illustration of which is given on p. 46, is built of sun-burnt mud bricks, plastered with chunam or lime. The roof is of jungle wood and straw: it is water-tight. There are three windows and an entrance door to the chapel. The length of the chapel is 30 feet, its breadth 12 feet, its height 30 feet from the floor to the centre of the roof. It cost over Rs. 150. Just as it was completed, heavy rains came down, and a part of the building fell with most of the roof, which had to be re-constructed. The Superintendent was present at the dedication service of this chapel, which took place in December, 1883. The name of the native preacher is Manuel Murrian, a zealous and faithful worker. Samuel and Muthia are deacons. There are twenty-two resident members in good standing; fourteen being men, and eight women. The number of converts this year is twenty. Besides this number, there are ten converts anxiously awaiting baptism. The number of children that regularly attend day school is thirty. Of this number twenty attend Sunday-school regularly. Divine service and prayer meetings are held regularly on Sundays and week-



days in this chapel. Some fifty attend these services regularly. It is so pleasing to see the spirit of devotion among the worshippers. They are eager to learn more of the things of God. The deacons are devoted and praying men.

Our Christians live in the new village of Elliarapunnie (on the left-hand side.) The stone tank in the distance on the right-hand is where three male converts were baptized on the 28th of December, 1883, by the Superintendent, Mr. H. F. Doll, when he went on a tour. The huts on the right indicate the old village of Elliarapunnie. A stream runs on the east-side of the Chapel, and the trunk road runs along the west of it; and adjoining are several tobacco gardens belonging to the heathen Shannars, who belong to one of the numerous Hindu castes.

Ceylon.

THE following quotation from a report recently received from Mr. Noble, will shew how Satan has been sowing tares among the wheat, which in itself is negative testimony to the good work that is going on, and shews the importance of having so faithful a man as Mr. Noble at such a station—

a man who is well grounded in our distinguishing doctrines, and uncompromising in his adherence to scriptural Church order.

"To 'contend earnestly for the faith once delivered to the saints,' and to be a sincere follower of Christ, at present, as of old, is to verify the truth of our Lord's words, 'Ye shall be hated of all men for My name's sake.' The opposition to, and hatred of, the pure and holy truths of the precious gospel of Christ is becoming more and more openly manifested and avowed in Colombo, and that not so much by ignorant, careless non-professors, as from, or by, professedly Christian people; and errors of the most subversive nature are eagerly embraced. And 'if it were possible they would deceive the very elect.' Terrible delusion! men place sweet for bitter, and bitter for sweet. 'If the trumpet gives an uncertain sound, who shall prepare himself for the battle?' Blessed be God, there shall be left a remnant who shall serve Him!

There are here a few enquirers of whom I have hope; I have also a few candidates for baptism, who are now under instruction; and I do hope, ere long, to be in a position to report additions to our number here.

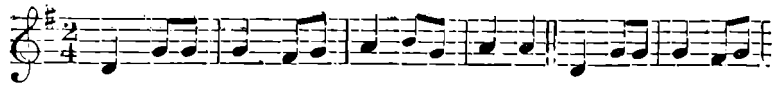
In addition to pastoral, evangelistic, school work, and other divisions of labour; much time has been spent during my frequent visits amongst the people, in replying to questions on various doctrinal points, and with all due discretion. I think it at present a useful branch of labour, as not only is error, in its multiplicity of forms, making great inroads upon the professing church, but education is making rapid strides year by year, both in English and the vernacular. And what intellectual knowledge of Scripture these educated persons possess, under the influence of 'modern thought,' has in most cases a pernicious effect. There are nevertheless, some, who are desirous of entering into a deeper study of the sacred volume. Of the latter class, are those who so frequently interrogate me, as to the points of difference exisiting been us and other denominations, particularly our mixed communion brethren. And thus for hours I am engaged in the work of explaining these doctrinal points, using much discretion in doing so. It may be that the Lord is thus gathering out some of His precious, but hidden jewels."

We hope shortly to place in Mr. N.'s hands copies of a pamphlet written by our good brother, Mr. Shepherd, of Hill-street, Dorset-square, (ten thousand of which are in the press,*) in reply to a tract on the theory of "Conditional Immortality," which has been largely circulated in Ceylon.

*This will be ready in a few days, and may be had from our Printer and Publisher. Its arguments are powerfully drawn, from the *nature of things*, from *Scripture*, and from *Christian experience*; the subtle manner in which this modern heresy seeks to undermine the atonement of Christ, and the highest hopes of the Christian, are ably exposed; while the theory of "Conditional Immortality," and its kindred errors, are as ably exploded.

Precious Jesus.

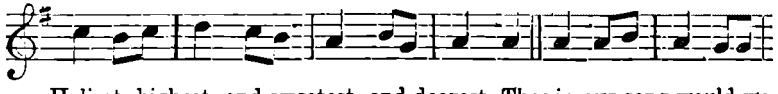
Words by W. J. Styles. Hindu Lyric.



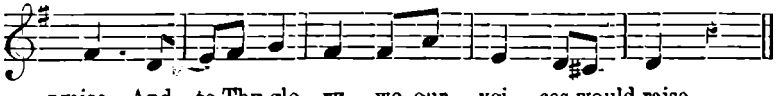
Hail! Jesus, Master, our Glory and Treasure, Who of Thy people Thy



love e'er can measure, Thou of all Friends art the chiefest and nearest,

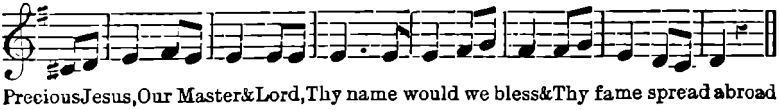


Holiest, highest, and sweetest, and dearest, Thee in our song would we



praise, And to Thy glo - ry we our voi - ces would raise.

Chorus.



Precious Jesus, Our Master & Lord, Thy name would we bless & Thy fame spread abroad

2.

O, may Thy mercy be never forgotten,
Son of the Father, the only begotten,
Who in our nature didst make expiation,
Yielding Thy life to secure our salvation;
And who now livest above
To intercede for all who share in Thy love.
Chorus—Precious Jesus, &c.

3.

Jesus, our needs Thou art ever supplying,
Only on Thee we, by faith, are relying;
And though we all are so poor and so lowly,
Bring us at length to the home of the holy,
When all Thy saints see Thy face,
And without ceasing sing the wonders of grace.
Chorus—Precious Jesus, &c.

ONE HALF-PENNY.



VOL. III.
No. 31.—FEBRUARY, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Decease of Mr. John Hazelton,

(PRESIDENT OF THE STRICT BAPTIST MISSION.)

IT is with mournful feelings that we refer to the death of the beloved President of the Mission, and Pastor of the Church at Chadwell Street, Clerkenwell, which took place somewhat suddenly on January 9th. As is generally known, Mr. Hazelton suffered from chronic bronchitis, and hence for many years his energies had been failing; so that during the winter season he was unable to attend the meetings of the Committee; and it will be remembered that at the last Annual Meeting his affliction prevented him from being present, and the sympathies of the Meeting, with their earnest desire for his recovery, were expressed and conveyed to him. But God who had so long sustained him in his various important duties was gently and gradually preparing him for a better world. He preached on the Thursday prior to his decease, and could scarcely be prevented from attempting to do so on Lord's day, the 8th January; but on the following morning he peacefully "fell asleep" in Jesus, in the sixty-sixth year of his age, the thirty-sixth year of his pastorate, and the eighth of his Presidency of the Mission.

The interment took place on Friday, the 13th January, when a service was held in the Chapel, which was well filled. A large number of ministers were present, and both the Metropolitan Association, and the Strict Baptist Mission were represented by the Officers and various members of their respective Committees. Mr. Anderson, the President of the Association, conducted the services, in which Messrs. Bland, Reynolds, Shepherd, Sears, Lynn, and Styles, took part. The address by Mr. Styles was plain and unassuming, shewing both his veneration and affectionate regard for the departed, whose Christian character and ministerial abilities he briefly reviewed; his remarks being based upon the words of the apostle, "A brother beloved, a faithful minister, and [our] fellow servant in the Lord." Col. iv. 7.

After the service in the Chapel, which lasted more than an hour and a half, the mortal remains were conveyed to Finchley Cemetery, followed by such a procession of funeral carriages and cabs as is seldom seen. The remaining service at the cemetery, consisting of a few appropriate remarks and prayer by Mr. Anderson, was wisely shortened—owing doubtless to the state of the ground and that of the atmosphere, and also to the fact that Mr. A. had engaged to preach the Funeral Sermon on the following Lord's-day evening.

On the evening of Lord's-day, January 15th, the Chapel was filled to overflowing, notwithstanding the fact that additional seats had been provided. The platform was draped in black, and nearly everyone present was dressed in mourning attire, which added to the solemnity of the scene. The funeral discourse was listened to with wrapt attention. The text chosen was Psalm cxvi. 15: "Precious in the sight of the Lord is the death of His saints." The preacher's three points were, 1. The *persons* referred to, "*His saints;* 2. The *process* through which they passed, "death;" and thirdly, the fact that their death was "*precious.*" The sermon was most appropriate to the occasion, and contained many suggestive ideas upon which the thoughtful hearer would find scope for reflection. After the sermon, Mr. A. read a brief sketch of the early history of the departed, whose life needed no death-bed testimony, and which he was not permitted to give.

His long and useful ministerial career is now closed; but he has not ceased to serve his Master, he has but just begun

the perfection of service. May it be ours to follow those who through faith and patience now inherit the promises, and when we have served our generation by the will of God, to fall asleep in Jesus, "absent from the body—present with the Lord." J. B.

Arrival of Mr. Doll

AT MADRAS.

THE following letter will be read with interest by all our readers :—

Madras, December 7th, 1887.

MY DEAR BROTHER BRISCOE,

You are aware that I left London at 11 a.m., on November 11th, 1887, with Sister and Brother I. R. Wakelin, as my companions as far as Dover. To both of them my best thanks are due. Arrived at Dover, 1 o'clock noon: I embarked at once on the Channel steamer, "Victoria," and reached Calais at 3 p.m. Left Calais by train at 3.20; crossed over France and Switzerland (the sight of the snow-covered Alps was picturesque and poetic) and Italy. Arrived at Brindisi at midnight of the 13th, and went at once on board the P. & O. Steamship 'Gwalior.' At the dawn of the 14th, the 'Gwalior' left Brindisi for Alexandria. We had a very pleasant and fine time of it for three days in the Mediterranean sea. Arrived at Alexandria at 6 o'clock in the morning of the 17th. Left Alexandria by the Egyptian railway (which is 240 miles in length) at 11 a.m., and arrived at Suez at 10 p.m., when we went immediately on board the "Nizam," which had to remain at Suez for the Steamship "Pekin" from London, which had passengers to Bombay to be conveyed thither by the 'Nizan;' while the 'Pekin' was bound for Colombo, Madras, and Calcutta. Left Suez about midnight of 18th. In the Red Sea we had to encounter some very strong head winds and under currents, which served to make the passengers very "seedy" for three days. Arrived at Aden at 1.30 on the afternoon of the 23rd. Left Aden for Bombay at 6.30 in the evening, and arrived at Bombay at 5 p.m. on the 29th. Stayed at Bombay that night, and left by mail train of G. I. P. Railway Co. at 2 o'clock in the afternoon of 30th, and reached Madras at 6 o'clock on the morning of December 2nd, 1887. I found my beloved wife (who was ill for a week after I left Madras) and family in good health, and my youngest son (who had been very ill of typhoid fever) quite well again. O bless and praise the Lord with me; His lovingkindness oh how great!

I take this opportunity of again thanking every member of the Committee, the Secretaries, and all our ministerial brethren, deacons, and all the brethren and sisters of our Churches, with whom I have met, for the care, attention, love, sympathy, and hospitality I received from them during my visit to England. I shall always recollect with pride and very great pleasure the time I spent in England, and the

kind and loving words spoken and deeds done to me. I trust and pray that it may do me much lasting spiritual good. Conscious of my defects and deficiencies, I have, with the Master's help, tried to do my work, and fulfil my mission, as thoroughly and well as my abilities would permit me to do; beyond that I can claim nothing. Without the assistance of the Committee, the delegates, and the dear brethren and sisters in Christ, it would have been impossible for me to do what I have done; and I have to thank one and all for the assistance rendered, and the kindness and brotherly affection shewn to me, during my short sojourn amongst you. I am happy to think that there never has been an occasion on which there has been the slightest unpleasantness manifest. All has been love, peace, unity, concord, brotherly love and sympathy. This was a happy memory to carry with me. I feel like a giant made strong with new wine. It only remains for me to say again, my warmest thanks to one and all. Praise and blessing to the Lord for journeying mercies. Farewell: God bless and cause His face shine upon you all.

Believe me, my dear Brother Briscoe,

Yours affectionately in the Lord,

H. F. DOLL."

Hour Report.

FROM SEPTEMBER 3RD TO NOVEMBER 19TH, 1867.

LEFT Koilpati by cart, accompanied by Jesudas, who undertakes to arrange everything for me. Reached Elliarapunnie, where our Christians and heathens were assembled. Held Divine service. After the service, a few candidates applied for baptism. I asked them to wait a little longer.

I visited Thaverkulam. Held prayer-meeting. Preached to the heathen, and distributed tracts.

I visited Malaputhur, and held Divine services. The two female candidates and a large number of persons assembled in the chapel. After a short preliminary service, we proceeded to the place of baptism. There were some two hundred persons in the procession, and as they moved along, our Christians singing all the way, the whole scene was not a little exciting; while their voices, loud and shrill, were re-echoed as they went along. I followed some distance in the rear. There were crowds from the adjoining villages, besides those from Malaputhur, and indeed it was a grand sight. The people crowded around, but all preserved the most perfect order during the solemn service. Amid all the excite-

ment, the candidates preserved the most perfect order, and complete self-possession, and went through the immersion as quietly as in the baptistery of one of our English chapels. On arrival at the chapel, there was another short service; the candidates were admitted into the fellowship of the church, and the ordinance of the Lord's supper was observed.

Many came to me and entreated me to maintain a small band who are struggling to establish a Baptist station around our other stations, viz., Elliarapunnie, Malaputhur, Elavarasananthal, etc.

Oh that I knew where to find the means to open and establish new stations, and the very men to work in them! I know whose is the silver and the gold: I leave the question to Him, "whose I am, and whom I serve." Our hearts have been greatly cheered to find that the word of the Lord is not preached in vain; still we want to see greater things than these. May the Lord make bare His arm in this land, that here His kingdom may come speedily.

I performed two marriages at Malaputhur: the same rites were observed by the parties as on former occasions.

I visited Elavarasananthal. Held Divine service, prayer-meeting, and examined the day-school. I have made special efforts during the year to render our schools more efficient. Improvement there has been; but not so much as I had hoped. The great obstacles to progress are the abject poverty of the people, and their stolid indifference to mental improvement. The most of them look upon education as incompatible with the tending of cattle and the cultivation of land, and this ignorance and stupidity, caused by centuries of grinding oppression, nearly baffle every effort put forth to enlighten them. The desire for education in some places is on the increase, and affords us sufficient encouragement to keep up our efforts, despite the many difficulties we have to contend with. The heathen deputy inspectors are a bar to the progress of our day-schools.

Left Koilpati, and reached Satur; asked the apothecary to do his best for our Christians who may come for medical aid. He kindly promised to do so. I thanked him, and left for Sivagasi. Preached to the heathen and distributed tracts, and left for Srivelliputur, and then left again for Christianpettah. Held Divine services, exhorted our Christians to steadfastness, unity, and love, and advised them to attend prayer-meetings,

&c., regularly. I left Christianpettah for Koilpati, *via* Srivelliputur. Rested, and visited Kungankulam, and held Divine services; also visited Monthethope, Maniachi, Illipoorooni, and other villages. Spoke to the heathen, and distributed tracts.

I performed a marriage ceremony at Kungankulam. The usual ceremonies were observed.

W. A. Doll.

The Baptisms at Kungankulum.

OUR Brother Doll having sent us a sketch of the baptisms referred to in our October number, we have had it copied, and now present it to our readers. It gives a correct idea of the unpretending character of the temples in the rural districts where Brother W. A. Doll labours, which are quite unlike the magnificent structures with which the *cities* of India abound; and this temple, we rejoice to know, is no longer used for idolatrous worship. The so-called deity having been thrown into the adjacent well, the place he formerly occupied has been converted into a kitchen for the use of Mr. W. A. Doll and his family. Could there be a better evidence of the genuineness of the faith of those whom our missionary has so recently baptized? The scene is orderly and becoming. Thirteen candidates were baptized at one time, and fifteen subsequently, and a greater number of spectators were present than are here represented. Our missionary's tent is in the back-ground, and the little chapel is on the right. Mrs W. A. Doll and her little son are represented as coming towards the water. These chapels, as we have previously explained, are rude structures, which, while they bear favourable comparison with the huts of the natives, have no suitable accommodation for baptisms, on which occasions our missionary's tent is used by him as a vestry. When the love of Christ is in the heart, the path of obedience becomes delightful, and difficulties are easily overcome. It rejoices us to think that these dear natives have the pure gospel presented to them, both in its doctrines and ordinances, and that the unmeaning, popish ceremony of sprinkling is utterly unknown to them.—Ed.

Cottage Prayer Meetings.

THE Christians attend the prayer-meetings held in their houses most willingly and gladly. Besides this, they they show a willingness in persuading and bringing to chapel those who are backward in their attendance. The heathen relatives of the Christians do not oppose Christianity as before, but send their children of their own accord to the schools, and raise no objection whatever to their reading the Scripture lessons and learning Christian lyrics, etc. May God pour His Holy Spirit upon the churches, and increase them more and more.

Out-Stations.

The Sabbath services, prayer-meetings, Sunday and Day Schools at our other stations have been well attended. The Cottage prayer-meetings have been faithfully observed, and the conduct of the members has been for the most part exemplary. Every family attends Chapel more or less regularly.

Just Published.

EVERLASTING LIFE,

AND EVERLASTING PUNISHMENT:

Being a Refutation of the Specious Doctrine of "Conditional Immortality."

By GEORGE W. SHEPHERD,

Minister of Mount Zion Chapel, Hill Street, Dorset Square, London.

Written by the Request of the Committee of the Strict Baptist Mission.

London: Published by the Baptist Tract and Book Society, 15, Cursitor Street, Holborn, E.C.

By post, 2½d. direct from the Printer, J. Briscoe, 28, Banner Street, Bunhill Row, E.C. 3 copies post-free.

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

ONE HALF-PENNY.



VOL. III.
No. 32.—MARCH, 1888.

A Monthly Record
OF THE WORK OF THE
STRICT BAPTIST MISSION.

Mission Mottoes.

BY R. E. SEARS.

No. 3.—"MAN THE LIFEBOAT!"

NEVER shall we forget the solemn and appalling scenes we witnessed at Lowestoft on Saturday evening, October 28th, 1882. On both sides of the pier vessels were stranded, and the shouts of the distressed crews could be distinctly heard. The life-boat crew had some petty dispute to settle, and therefore for hours the launch of the boat was delayed. Among the shouts and piercing cries for help, again and again we heard, "*Man the life-boat! Man the life-boat!*" Never shall we forget that cry. But since that awful night other scenes have passed before us; scenes far more solemn. Oh, what thousands of stranded souls, fast becoming wrecks upon the sands of time! We know that God will have His own; the purchase of a Saviour's blood must all be saved; but no thanks to those who stand with folded arms, heartless spectators of the solemn scene. Those who have no desire for the salvation of others are not saved themselves.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

In a vision of the night Paul saw a man of Macedonia, and heard in pleading terms the cry, "Come over into Macedonia and help us." From all parts we hear the cry, "*Man the life-boat!*" It comes from the streets and lanes of our crowded cities, "*Man the life-boat!*" From our villages, in some instances sadly neglected, left in superstition and the slavery of priestcraft, comes the cry, "*Man the life-boat!*" The nations are pleading; Africa, India, Japan, China, Ceylon; all are calling for help: "*Man the life-boat! Man the life-boat!*"

We have the Gospel life-boat; and the Master's commission is, "Go;" that is the word, "Go;" not think about it, not talk about it, but "*Go* into all the world, and preach the Gospel to every creature." Church of the living God, "MAN THE LIFE-BOAT! MAN THE LIFE-BOAT!" Now is the time for a grand and noble effort. Everyone of our members can help, some with their money, all with their prayers; some in the Sunday-school, some in visiting the sick, some in distributing Gospel tracts, and some in writing letters. It is high time to awake out of sleep. The means are ours, let us use them, and thus *Man the life-boat!* and pull for the wreck, expecting the fulfilment of the divine promise, "Lo, I am with you alway, even unto the end of the world."

"Christians! pause and deeply ponder;
Is there nothing you can do?
Sinking ships, the storm, the life-boat,
Have they not a voice to you?

"Here's a storm, a fearful tempest,
Souls are sinking in despair;
There's a shore of blessed refuge,
Try, O try to guide them there.

"O remember Him who saved you,
Whose right hand deliverance wrought;
Who from depths of guilt and anguish,
You to peace and safety brought.

"'Tis His voice now cheers you onward;
'He that winneth souls is wise!'
Launch the Gospel's blessed life-boat,
Venture all to win the prize."

A Brief Retrospect.

By MR. W. A. DOLL.

OUT-DOOR preaching in the villages has been systematically carried on during the year, and the agents engaged in this part of the work have been instant in season and out of season.

The Zemindar (wealthy landlord) and his servants, and particularly their females, (who are secluded from public observation) have heard in their retirement the glad message of salvation through Jesus Christ, our Saviour, which we are commanded to proclaim. "Go ye into all the world, and preach the gospel to every creature," is the command. We have had encouraging attendances. The all-important work of witnessing for Christ by the medium of preaching, teaching, and the circulation of tracts of our Baptist Tract Society, has been vigorously prosecuted during the year. Each day and week we have been engaged in different villages in making known the truths of our holy religion; hence, many of all classes have had their attention directed to man's sin and guilt, and the perfect adaptation of the Gospel to meet all his needs.

The supreme claims of the Gospel of the Lord Jesus Christ, and the fearful consequences of refusing to listen to the Gospel have ever been urged upon our hearers. While at our gatherings, some have listened with apparent deep interest, assented to the truth of the Gospel, and admitted that there was no other means of pointing the way of salvation, which is only in Christ Jesus. Knowing that saving results are not dependent upon might nor power, but the Spirit of God, we earnestly pray for such a copious out-pouring of Divine grace as will issue in the conversion of multitudes, and we seek by prayer and supplication God's effectual blessing on the work of the past.

Our Churches.

Many have been added by baptism during the year. Our baptismal services have been seasons of hallowed enjoyment. We have sympathized on the occasions with the joy of Christian husbands in seeing their wives openly profess Christ, and of Christian parents seeing their children come forward and say, I am the Lord's; but we know how anxiously others are yearning to see their loved ones follow the footsteps of the godly, who are as yet denied the privilege.

In our churches there are weak ones to be strengthened, the feeble-minded to be comforted, the disorderly to be warned, and the wanderers from the fold of Christ to be sought after; but we have much valuable help, which we highly appreciate, from the Deacons Samuel, Joseph, Peter and others. We rejoice in the confident assurance that the Lord of hosts is with us, and we believe that the people that do know their God shall be strong, and do their best for His cause, and the prosperity of our dear Mission.

Tours.

For the wider spread of the Gospel light, and in obedience to the Saviour's command, as usual, several tours have been made by me, assisted by our native agents. These journeys extended up to Sankernainakovil, Watrap, and other numerous villages, distances of some forty or fifty miles, so that the immortal seed of the Word has been sown over a very extended area, and now awaits heavenly fertilizing showers of grace. Great attention was paid in preaching to the heathen, administering medicine to the sick, holding Divine services, cottage prayer-meetings, visitation of the sick, both non-members and members. Administration of the Lord's-supper, and distribution of tracts in Tamil, (and English to railway passengers.) Many exhibited such an interest in Christianity as to lead to the conclusion that they were not far from the kingdom of heaven.

Sunday Schools.

The Sunday-schools too, have been regularly conducted in Tamil, and both in working and giving we have been greatly aided by the hearty and zealous efforts of our esteemed Christians and fellow-helpers in the good cause, and yearly the establishment of our Sunday-schools has been commemorated under specially interesting circumstances. A few have been converted, and have put on Christ by baptism. This shows that the important work which they are doing is much needed, and it will be a blessing to many yet unborn by the Holy Spirit.

Bible-women's Work.

Our Bible-women have to teach line upon line, precept upon precept; indeed, the ignorance of the women, none of whom can read, requires constant repetitions of the simplest

explanations and facts. It is a grand work, however, and the opportunities it gives to the curious ever-questioning women and children to cluster round the Bible-woman and hear about the good Shepherd, are not to be despised. Probably there is no better means at present of reaching young females than this new work* presents, and it is fraught with promise for them, possibly more than for their mothers. Some interesting and instructive narratives have been read, which, with God's blessing, could scarcely fail to be fruitful of good.

Our Bible-woman Jeva Anamel's visits, as well as the Christian Brahmin (widow) woman's visits to persons of their own sex in the villages, and in many places, have been well received. We need more helpers to work among the women in the district, and on duty of such a special character the workers should go out at least "two and two," with good qualifications for the work. We trust this will lead to increased activity and effectiveness in our labours in this direction.

Day and Night Schools.

Our Schools have been visited by the Deputy Inspector, and have been spoken favourably of.

May the Lord own our work, and prosper it in such wise as seemeth Him good. Amen.

St. Thomas' Mount and Poonamallee.

DURING Mr. Doll's visit to England, his reports were necessarily suspended; and owing doubtless to the pressure of his duties on his return, those recently to hand are somewhat brief. The heavy rains also have greatly interfered with the work in India as well as in Ceylon. We give, however, the following interesting extracts:—

"The Gospel has been preached much as usual in and out of doors, to considerable numbers of willing hearers, and large numbers of tracts and handbills in different languages were distributed on such occasions. Small numbers and individuals were also spoken to, and conversed with

* If we could enlist the sympathies and services of a few Anglo-Indian ladies in this branch of the work, it would be a grand thing: say, one for the Tinnevelley, one for St. Thomas' Mount, and one for Poonamallee. I pray that the Lord may give us the means, for the necessary workers can be got.—H. F. D.

in the streets, bazaars and railway stations, also in the trains. Many who have listened to the preached word from time to time are manifesting a spirit of enquiry as to the salvation of their souls, and others again who have long made a profession of Christianity, are now being stirred up to enquiry on the subject of baptism as a duty and privilege. Thus the leaven is at work, and we rejoice in the fact, though our friends who differ are not only alarmed, but doing their utmost to avert this work. Blessed be God, the word and the work are both His. The towns of Palaveram and Saidapet, and other villages have been visited, and the glorious Gospel proclaimed to multitudes of listeners. There is at Palaveram a Sepoy or native soldier, who purchased a copy of the Luke's Gospel from our native missionary, John. He said, 'I am reading the book daily; my neighbours and relatives are trying strongly to dissuade me, but I have not yielded to them.' He seems convinced of the reality of the truth of the religion of Christ, and anxious to make an open profession, but his heathen wife and children are a stumbling-block in his way. May the Lord help and strengthen the man.

ST. THOMAS' MOUNT.

"Much preaching work has not been done for nearly a fortnight, on account of the illness of our assistant missionary Jacob John, and two of his children; added to the rain which has fallen this month.

"The Sunday services of the church have been carried on, and the Lord's-supper administered to the church. Special prayers were offered on account of the Superintendent, (Mr. Doll) and the Committee and friends of the Mission in England.

"The Sunday-schools have been doing well. Thirty-five children have attended, who stay till the services close.

"The day-schools have been daily and systematically carried on. A few of our Hindoo caste boys and girls have been raised to a higher standard. A *passed* teacher has been engaged, and will be employed from the 1st of January 1888.

"Our Zenana-woman, notwithstanding domestic afflictions, has to a certain extent visited a few houses, and read and explained the Word to the female inmates. Some of the females who once were our scholars, still read the Gospel at home, take lessons in needle-work, &c. Tracts have been given to those who are able to read. It is interesting indeed to hear most of the females that are visited acknowledge their faith in the religion of Jesus as true, yet they are afraid of their caste and family ties. They openly acknowledge that they feel ashamed to fall down before dumb idols, and some of them do not now go, as they used to every Friday, to the Hindu temple called *Vaimbully Amnica Coil*. May the Lord, by His Spirit, give them strong and abiding faith in the Saviour."

Ceylon.

WE regret to learn that Mr. Noble's visit to Jaffna has been postponed. The weather has been so exceptionally stormy, that it was quite unsafe to make the attempt. The

mails from Jaffna, which usually reach Colombo in thirty-six hours, have taken seven days. The Colonial steamer, in making her trip round the island was driven ashore, and after transferring her cargo to boats, was with much difficulty hauled off the sands, and then returned to Colombo to undergo repairs. It is well, therefore, that our Missionary did not go to Jaffna earlier, as he had intended; for had he done so, all out-door work there must have been suspended. We hope, however, to report the result of Mr. Noble's visit in our next number.

In a letter recently received, he says:

"I crave the continuance of your prayers, as also those of all the dear brethren and friends of our beloved Mission. I shall be much encouraged in the work of our new mission-field by the thought that dear friends in England are appealing to the throne of grace on behalf of those who are far away in the isle of Ceylon. I shall be very glad to receive copies of Mr. Shepherd's tract,* which, on receipt, I shall (D.V.) give a wide circulation, as the pernicious errors it is intended to refute, have been, and are still doing much mischief, not only within the circle, but also without the precincts of our little Zion, notwithstanding that much has been been done to stem the tide of error in its multiplicity of forms. Large numbers of tracts have been distributed by me and others, and I have supplied our Open Communion Baptist brethren here with considerable numbers of English doctrinal tracts, which (particularly those relating to Ritualism and Romanism) they have circulated far and wide."

The following extracts from Mr. N.'s report for January will shew that, notwithstanding the unpropitious weather, he has not been idle in seeking to win souls for Christ.

"I have held some very interesting conversations with persons of various creeds, such as Buddists, Hindoos, Mahomedans, Ritualists, Romanists, &c., to whom the truth was made known in a plain and kindly manner, and without any harsh attacks upon their respective tenets; and in all such cases I met with nothing but kindness, and in some cases, even received thanks for what I had spoken to them. In fact, I seldom receive anything like harsh treatment from the common people; for though I use great plainness of speech in conveying the truth, I endeavour, at the same time, to do it in a kind and gentle spirit, which, in most cases, has the effect, eventually, of warding off anger, which would otherwise be given vent to; and instead of anger, a smile is sometimes provoked by such conduct.

"It is, however, otherwise with that class of persons known as "the religious world," the proud boasting pharisees of the day, who, though dead in sin, with hearts cold as adamant, are the greatest sticklers, holding most tenaciously to some pet view or views, of their own, and

* 4,000 copies of this have recently been shipped to Ceylon and India.

woe betide that person who dares to presume to question the correctness of such views, for that is an unpardonable offence. There are many such strait-laced cold professors here, but, by the grace of God, I fear them not, but as opportunities are afforded me, I speak the truth to such, though always in a kindly manner; and I generally take the defensive side.

"The Sunday and other services at Slave Island, Bambalapitiya; and cottage prayer-meetings there, and at other places, have been held during the past month, and have yielded me some encouragement in the work.

"Our Watch-night Service was interrupted by the inclemency of the weather, &c. We had a very rainy and windy Christmas-tide here, and for this and other reasons we had to postpone our School examination and treat; the usual vacation was, however, given to the Schools.

"The Superintendent of our Band of Hope having been sick, the public meeting in connection therewith had to be postponed.

"Owing to the unfavourable state of the weather, and the great difficulty in getting northward of the Island either by land or sea. I have not been able as yet to proceed to Jaffna, but hope to do so in a few days hence.

"All available legitimate means have been used for sowing the seed beside all waters, and I am now waiting, watching, and praying for the precious fruits of harvest."

Just Published, price 2d.

EVERLASTING LIFE,

AND EVERLASTING PUNISHMENT:

Being a Refutation of the Specious Doctrine of "Conditional Immortality."

By GEORGE W. SHEPHERD,

Minister of Mount Zion Chapel, Hill Street, Dorset Square, London.

WRITTEN BY THE REQUEST OF THE COMMITTEE OF THE STRICT BAPTIST MISSION.

London: Published by the Baptist Tract and Book Society, 15, Cursitor Street, Holborn, E.C.

By post, 2½d. direct from the Printer, J. Briscoe, 28, Banner Street, Bunhill Row, E.C. 3 copies post-free.

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

ONE HALF-PENNY.



VOL. III.
No. 33.—APRIL, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Mission Mottoes.

BY R. E. SEARS.

No. 4.—GIVE.

GIVE THOUGHT.—The mission-field is large, and gross darkness covers millions of the sons of men. Think, dear reader, of the sad state of the heathen! How degrading is their worship! How revolting are their crimes! How numerous are their superstitions! Think of the difficulties our missionaries have to contend with. What hardships they are called upon to endure! Follow them in their travels, and look upon their work. Need we wonder if sometimes they are disheartened, cast down, and weary? Does our reader preach to a large and sympathetic audience? Brother, think of our missionaries, and their heathen listeners. Think not occasionally, not a few passing thoughts; but we would affectionately say, think of our fellow-labourers abroad continually; yea, *never forget them.*

Give TIME. Read the mission news, and as far as possible take an active part in the work. *How much time our worthy Secretaries have given to our Mission we cannot say!* If "time

is money," our brethren have given more than all our helpers! Some, perhaps, can give their time for collecting; others, time for a mission address in the Sunday-school, or at the prayer-meeting; and others can give time, that by their presence they may encourage those who are pleading our cause.

Give SYMPATHY.—Make the Mission work your own; and if you cannot personally labour in the far off fields, give real, hearty, loving co-operation. In spirit grasp the missionary's hand; and let him know that in your *heart* he has a place, that in your *mind* he is ever remembered, that in your *prayers* he is never forgotten.

Give MONEY.—We want every one of our church-members to give something; we want all to give as God has prospered them; and we want all to give systematically and heartily. Money is wanted, and "to Him shall be given of the gold of Sheba." Jesus is worthy of our best; and, thank God, there are some who are giving right nobly to God's cause, and yet they feel that the best they have is all too mean for Him.

How do *some* give to God's cause? Is it not something like this? A. put ten pounds in the bank, and sixpence into the plate. B. spent £50 in decorating his own house, and gave £1 to the renovation fund of the house of the Lord. C. bought himself a new gold watch, and told the poor that it was a blessed thing to watch the hand of Providence. D. pays £20 a year for "drink" and "smoke," and 2s. 6d. per quarter for his seat at chapel. E. sets such a high value upon his *prayers* that he considers he is not called to give *money* at all. Specimen: (*a fact*) "Lord, keep our minister poor and humble. Lord, if Thou wilt keep him humble, we will keep him poor."

Thank God there is a bright side to this subject. *We daily thank Him for generous and loving hearts.* Having received the grace of God in truth, they find *real joy* in giving of their substance. May God purge our churches of all meanness, stinginess, and covetousness, which is idolatry. "Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 10.) "Upon the first day of the week, let every one of you lay by him in store, as

God hath prospered him, that there be no gatherings when I come." (1 Cor. xvi. 2) "Give, and it shall be given unto you." "God loveth a cheerful giver," and He will not fail to bless those who do His will.

OUR

New President and Vice-President.

IN common with other societies, the officers of the Strict Baptist Mission are elected annually. The Committee, however, have a discretionary power to nominate a successsor to a vacant office, until the time of the next annual meeting. Most of our friends will therefore have anticipated, and all we are assured will fully approve, the action of the Committee in appointing our beloved brother, Mr. John Box to the office of President (vacant by the lamented death of Mr. Hazelton;) and our equally warm-hearted and earnest brother, Mr. R. E. Sears, to the office of Vice-President, which brother Box had previously filled.

The Special Appeal.

THE appeal which was circulated with the last Annual Report has been reprinted, and five thousand copies sent (chiefly by post) to nearly three hundred ministers and deacons, in London and various parts of the country. Its object is to increase the funds of the Mission, so as to enable the Committee to extend its operations, and to *fully* employ Mr. Doll as its Superintendent at Madras, who at present, being a Government clerk, can devote only his leisure time to the work of the Mission. The methods suggested are as follows:—The Committee say—

1. We appeal for assistance, especially to those who hitherto have not subscribed, to help on this glorious work. 2. We venture to ask those who *are* subscribers, if they can—even by an act of self-denial for the Master's sake—kindly *increase* their contributions. 3. We respectfully, but earnestly ask *every church* to make an *annual collection* for the Mission. 4. And fourthly, by way of enabling those who can afford

but a small sum weekly or monthly, collecting boxes and collecting cards may be obtained from the *Hon. Secretaries*,—Josiah Briscoe, 17, Arlington Square, Islington, N.; and I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.

At present there has been but little time for the churches to consider these suggestions. A few encouraging replies have, however, been received, such as the following:

A brother in Buckinghamshire writes:

"I have received your appeals, and will distribute them among my friends. We should be pleased to do something towards the Mission work, and the spread of truth.....We are few and poor,.....but hope things will take a change for the better, so that we may be able to make a collection for you."

A minister in Cambridgeshire says:—

"I have received your appeal, and will endeavour to do something for the Mission this year, without putting you to the expense of sending a minister."

A brother near Doncaster, whose hands are just now full of work, says:—

"I am with you heart and soul in this work, but I fear it is quite impossible for us to render any help at present, although it would very much rejoice my heart could we do so. It seems hard to turn away from such an appeal as that which your have made, but imperious necessity compels. The fact is, we have more in hand here than we know how to grapple with."

Then, after giving details of his home mission work, and of necessary expenses in connection with the chapel, he adds:—

"You will quite understand how it is we cannot render help in your great and good work of the Mission. *Would God we could.* I will, however, try and place your circulars amongst a few friends who may be able to do *something* for the Mission you seek to serve; and if any word from me can give emphasis to your appeal, that word shall certainly be spoken."

Such expressions as these are cheering to the heart, and far better than silent indifference.

A good brother at Chelmsford also, who has long been a subscriber to the Mission, writes:

"It has been decided by the Baptist church here that an auxiliary to the Strict Baptist Mission should be formed, and Mrs.——— (one of our members) has been appointed local secretary."

An important church in London has also recently commenced an auxiliary; and the appeal has been commended to the churches by the President of the Metropolitan Association.

Jaffna.

OUR readers will be gratified to learn that Mr. Noble has at length taken his anticipated trip to Jaffna, which has been joyfully appreciated by those whose patience had been tried so long, and who are very reluctant for him to leave them again.

There are numerous enquirers, and many hopeful indications; but Mr. N. has exercised his accustomed caution in the reception of members, as will be seen by the following interesting quotation from his journal (slightly abridged.)

The Baptism of Six Persons and Formation of the First Strict Baptist Church at Jaffna, Ceylon.

"THE candidates for baptism having undergone a strict examination, six only of the number were considered fit subjects for immediate immersion; the others having failed to produce satisfactory evidence of that change of heart absolutely necessary to their manifestation as the children of God, were placed under further trial, and under instruction and observation.

This being the commencement of the Strict Baptist cause in Jaffna, it is considered expedient to use the utmost discretion and the strictest scrutiny in the admission of members, in order to avoid trouble and sorrow hereafter. But if after all our care and vigilance, we should err (as it is possible we may), I trust it may not be in widening the entrance beyond its scriptural limits.

THE BAPTISMS.

"On the evening of Saturday, the 4th of February, 1888, I had the peculiar privilege and pleasure of immersing six candidates (two males and four females) in the name of the Triune God. The baptismal service, which was of a very solemn nature, is believed to have been the first of its kind ever conducted in the Jaffna peninsula.

THE CHURCH.

"Sunday, February 5th, 1888, was a blessed day in the annals of the Strict Baptist cause in Jaffna. It was a time of refreshing by the Lord's presence and blessing, long to be remembered by the little band of believers assembled in a rude thatched building at Udivile. The usual morning and evening services and school were duly conducted; and in the afternoon we assembled for the purpose of forming the first Strict Baptist church in the district of Jaffna, Ceylon.

The three brethren hitherto connected with our Colombo church, with the six newly-baptized brethren and sisters, entered into a covenant with each other and the Lord; binding themselves to care for, and watch over each other, and to help one another in every way conducive to their growth in grace, and in the knowledge of our Lord

and Saviour Jesus Christ. The covenant having been signed, and other business relating thereto completed, I declared the "Udivile Strict Baptist Church," to have been duly formed. And after the appointment of two deacons to have the oversight of the church during my absence, and they, having been cordially accepted by the other members of the church, this solemn and memorable meeting was brought to a close with earnest and hearty prayer and praise.

The First Communion.

After the close of the evening service, the church assembled for the first time, to commemorate the love of our adorable Redeemer. And as His matchless sufferings and ignominious death were being faintly depicted, much emotion was manifest. But when the emblems of Christ's broken body and shed blood had been partaken of, the scene was overpowering and general. Men and women, physically strong, fell prostrate with their faces to the earth, giving vent to their feelings of deep grief and holy joy in sighs, groans, and tears.

Such a scene I never before witnessed in any assembly of believers. To me, it was indeed a blessed season, for the Lord's presence was realized to a wonderful degree, and I was led to exclaim with one of old, "Lord, it is good for us to be here!"

I am fully persuaded that the scene I have attempted faintly to describe, was not the effect of mere excitement or sensationalism, but something far higher and holier; yea, it was to me bordering on the experience of beloved Paul, "Whether in the body, or out of the body I cannot tell." May the Lord be graciously pleased to keep these simple-minded native brethren and sisters faithful to the end.

By the blessing of our covenant God, I anticipate a rich and glorious harvest of precious souls from this our Jaffna field. Besides, the present candidates, there are many enquirers after truth; and I am scarcely a day without receiving visits from persons desirous to learn the points of difference between us and other denominations. Brethren, pray for us.

Christmas Treats.

MR. W. A. Doll, thus describes the Annual Treat given in the Tinnevelly district:—

4th January, 1888.—Our tent was pitched in our Mission compound to the west of our cottage, and a pandal, decorated with plantain trees, festoons, banners, flags and flowers, was erected in front of the tent. At 4 o'clock, p.m., Mrs. Haydon,* (who spent Christmas with us), my wife and children, were visited by our Mission agents, Murryan, Gurubatham, Jesudas, Samuel, Sevisasoomuthoo, John, Michael, Nicholas and Samathas Naiker, with a large number of Christians, and their children, and heathens, numbering about 500 in all.

As is customary, the meeting was begun with singing and prayer,

*Mrs. Doll's aunt, who resides at Ootacamund, Nilgiris. She was in England the year before last.—H. F. D.

and reading of addresses. The work of our Mission amongst the heathen in its multiform aspects was commended to God by myself and the agents. Devout thankfulness for the progress already made, and earnest hopes with respect to the future pervaded the prayers of the brethren. It was felt by all present that the year had commenced well. I gave an address, and mention was made of the visit of our dear Superintendent to England, of the warm reception and hearty welcome given by our dear Christian friends and Committee at home, and of his safe return to India. For this glad news one and all present lifted up their hearts in thankfulness to God for answer to their prayers. Several sweet lyrics were sung by the children and adults. Mrs. Haydon and my wife spoke a few words (Mr. Walter Doll interpreting) to the women and children, and our meeting was brought to a close by singing and prayer.

The children had games, running, jumping, tug of war, &c., which amused all present.

Plaintains, cocoa-nuts, peas, biscuits, &c., were distributed, and did justice to what was served them. At nine o'clock, divine service was held, and united communion commemorated by 130 members who were present, while others of our members had to stay at their homes to mind their aged relatives and infants, their cattle and fields, &c. They take it by turns to attend the yearly meetings.

After the Lord's Supper, the agents with their wives and children were served with curry and rice, plaintains, &c.

All the preachers, teachers, church members, and children of the schools desire that their best thanks, salaams, and respects be sent to our Superintendent, the Committee and Christian friends of our Mission, for their remembrance of them in providing the Annual Treat. They wished us good-bye, and retired to the Chutram (travellers' rest house), and left for their respective villages next morning.

I played Jamil lyrics on the harmonium which was so kindly presented to me by our dear brother Mr. I. R. Wakelin, of London. With pleasure and astonishment the people heard the Tamil tunes played on the harmonium, as they had not seen an instrument of this description before. The only musical instruments they see and use are hideous sounding drums, cymbals, trumpets, &c., which produce harsh, loud and deafening noise which is called music by them It was indeed a happy evening we spent, notwithstanding the oppressiveness of the weather.

Mine and Mrs. Doll's thanks to the Committee and friends for the Christmas Gifts sent us.

Mr. Doll, in a letter dated February 28th, thus writes:

"The teachers, children, and officers of the Soho Sunday-school, Shaftesbury Avenue, London, kindly sent us a box containing toys and clothing: the Misses Butcher, of Tring, and other dear friends also sent us parcels of clothing, &c., for distribution among the children connected with the Sunday-schools in India. All these choice articles, which are tangible evidence of sincere interest in the Mission work in India, were apportioned and distributed as noted below.

Early in the morning of Sunday, 28th January, I went to Poonamallee, through St. Thomas' Mount, accompanied by Mr. H. R. Manley,

a missionary of the American Baptist Telugu Mission who was desirous of seeing our stations, and something of our work. We went by train from Madras to St. Thomas' Mount, where we rambled awhile, took coffee, and then proceeded by carriage to Poonamallee. On our arrival here we refreshed ourselves with a wash, and then ate our breakfast. Afterwards we visited a few of our Christian brethren and a sick sister (the widow of the late Robert Tindale, who was deacon of the English Baptist Church at Poonamallee) At eleven o'clock, forenoon, the children of our schools and a few friends assembled in our Mission-house, which was prettily decorated with flowers, evergreens, and mottoes. Brother Manley took the chair; a Christian lyric was sung, and brother Jacob John, of St. Thomas' Mount, offered prayer. A lyric was sung by each of our schools, one by the girls and another by the boys of the Cantonment schools; and a third by the children of the Mailcherry mixed school (boys and girls.) Brother Abel Michael, the native pastor, then gave a short and telling account of our Mission work in Poonamallee, and the gifts of toys, clothing, &c. were distributed to our Sunday-school children, and some of the most deserving scholars of the day schools as well. A hymn was sung by the teachers, when garlands of flowers, limes, and bouquets were presented by the teachers and scholars, to the Superintendent of the Mission, the Chairman, and the ladies who were present. The Superintendent gave a short account of his visit to England, and spoke of the kindness of the Committee and the Mission friends there. This was followed by a few remarks by the Chairman, and the interesting meeting was brought to a close with prayer by the Superintendent. Immediately after, the children, 133 in number, and church-members, were served with rice, curry, stew, etc., and bread and fruit. Justice was done to the nice things provided, and all seemed happy and pleased. The poor members of the church were provided with new garments, and our agents received their Christmas gifts. One and all desired that their hearty thanks should be conveyed to the Committee and all the friends in England, who evince such tangible interest in the Mission work in India. It may not be out of place to mention, that brother Manley and myself were kindly entertained and made comfortable by brother P. Falconer, (a member of the English Baptist church at Poonamallee) and his dear daughter, Miss Lucy. I wish we were able to employ this young lady for zenana work at Poonamallee.

A similar meeting was held at St. Thomas' Mount, on February 15th, which is unavoidably omitted for want of space. We hope next month to insert an engraving of the New Chapel at Kovolakunnie, and also to resume the series of papers on Hindoo Caste. ED.]

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

ONE HALF-PENNY.



VOL. III.
No. 34.—MAY, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Missionary Enthusiasm.

THE return of the "May Meetings" is a very interesting feature of our religious life; and, first and foremost among the noble institutions, by which as a Christian country we are so honourably distinguished, are *our Missionary Societies*. When we think of the vast outlay, year by year, —of the noble men who have laid themselves upon God's altar, "a living sacrifice," and of those who, in the spirit of the Apostle, have "counted not their lives dear unto them," so that souls might be saved,—who that loves the Saviour can close his ears, or button his pocket, and refuse to take part in this glorious crusade against the powers of darkness?

Almost every section of the Christian church has its missionary organization, and "in this we rejoice; yea, and will rejoice," where the great end sought is the *salvation of souls*. But as our own Denomination must ever lie nearest to our hearts, and as we dare not substitute education and intellectual training for the work of the Holy Spirit, nor place a mere popish invention in the stead of a significant

ordinance of Christ, we feel *bound* to concentrate our efforts upon those little "patches" in the great moral wilderness, which under the Divine blessing have now become as "the garden of the Lord,"—*grateful* for the measure of success accorded; but by no means *satisfied*, while "*the field is the world.*"

We commend, therefore, to the prayerful perusal of our friends, both our last month's issue and the present number, which contain many encouraging tokens of the Lord's blessing. It is for them to say, whether the claims upon the Mission shall be restricted for want of funds, whilst appeals are being pressed upon the Committee time after time; and while those who have recently been translated out of darkness into the kingdom of God's dear Son, are "as sheep without a shepherd," craving the attention of our missionaries, hungering for the Bread of Life, and even building places of worship at their own expense.

As our annual meeting occurs late in the year, we suggest the *present season* as specially suitable for *congregational collections*. Will not the pastors of our churches take this matter up? The people only want a *leader*. We are aware that there are many other pressing claims; but we venture most respectfully, yet most earnestly to maintain, that there is no organization, denominational or otherwise, that presents a stronger plea for help than THE STRICT BAPTIST MISSION.—ED.]

India and its Caste System.

BY H. F. DOLL.

(*Continued from page* 5.)

EXCLUSION FROM CASTE.

OF all sorts of punishment, the most severe to a Hindu is that of being cut off and excluded from his caste. Expulsion from caste is the penalty inflicted on those who are guilty of infringing the accustomed rules, or of any other offence which would bring disgrace on the tribe, if it remained unavenged; it is in truth an insupportable punishment. It is a kind of civil excommunication, which excludes the unhappy object it from all intercourse whatever with his fellow crea-

tures. He is a man, as it were dead to the world. He no longer in the society of men. By losing his caste, the Hindu is bereft of friends and relations, and often of wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned. No other girls can be approached by his sons. Wherever he appears, he is scorned, and pointed out as an outcast. If he sinks under the grievous curse, his body is suffered to rot on the place where he dies.

Even if, in losing his caste, he could descend into an inferior one, the evil would be less; but he has no resource. A Sudra, (inferior caste) little scrupulous as he is about honour or delicacy, would scorn to give his daughter even to a Brahmin thus degraded. If he cannot re-establish himself in his own caste, he must sink into the infamous tribe of the Pariah, (out-cast) or mix with persons whose caste is equivocal. Of this sort there is no scarcity wherever the Europeans abound. But unhappy is he who trusts to this resource. A Hindū of caste may be dishonest and a cheat, but a Hindū without caste has always the reputation of a rogue.

The right of inflicting the punishment of exclusion from caste belongs to the *Gurus*, (which means masters), or where there are none, it is assumed by the chiefs belonging to the body. These may generally be found in every district of moderate extent, and recourse is had to them in all cases relating to the police of the caste. They are assisted in their office by the elders, or principal men of the place, where they are consulted.

(*To be continued.*)

More Chapel Building in the Vinnebelly.

MUTHENARY.

MR. W. A. DOLL thus refers to a little chapel which has been built by the natives at the above place, in connection with which the baptism referred to on p. 79 took place. Truly the Gospel is spreading, and producing blessed fruits on every hand.

"A small chapel, worth 50 rupees, has been erected by our Christians at this village. Slowly the chapel has been built, under many trials, persecutions, and in much poverty of the oppressed people; till at last, with the help of God, they have succeeded in completing the work, to the glory of God. Many of their enemies have been very bitter, using all their influence to thwart every purpose of our Christians. This little 'Ebenezer' is built of mud, thatch and bamboos, and palmyra rafters.

"I made a short address on the words, 'His name shall be called Wonderful.' Isa. ix. 6. Many nice sweet lyrics were sung, and the whole services were overpowering. Fervent prayers were offered, for an outpouring of the Holy Spirit on all our stations.

"We want more men sent out as village pastors and preachers, and teachers, of our brethren who have been baptized. Some are left to their own recourses in remote villages, and the Lord Himself alone will watch over them. They do the will of God, by which will they are sanctified by the offering up of the body of Jesus Christ once for all. But is it not still the duty of the Lord's people to find means for feeding this feeble flock, who, after profession, have to endure persecution for the name of the Lord Jesus? The utmost we can do is to visit these brethren twice or thrice in the year, in their own villages, and send round our preachers from time to time.

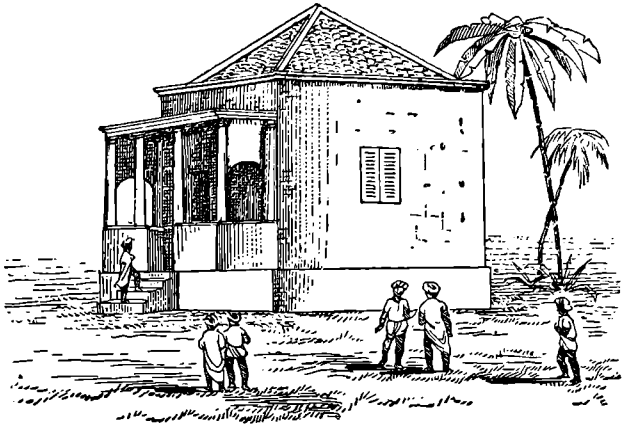
"Resident preachers and teachers, and pastors, are greatly needed, and we therefore still pray to the Lord of the harvest to send forth more labourers into His harvest.

Is it possible for the few agents now engaged in this Mission to cope with the work, as it is now developing year by year? and where can we leave these brethren but in the hands of the Lord? The Lord will, I am confident, raise many from amongst them to take care of the Christians, if we can but find the means to train and build them up. May the Head of the church, the Good Shepherd of the sheep, incline the hearts of His people to place us in circumstances to enable us to keep His Divine command, "Feed My sheep." They are residing in several scattered villages, at distances about one hundred miles or more. We again appeal to the Lord's people to send us the means to carry on this work more efficiently."

KURSILPUTTY.

January 30th.—"Left Koilpati for Kursilputty, with the bullock cart, tent, Jesudas, and my servant. The night was very dark, and I found it very difficult to travel over the cross track, though we had a lantern.

January 31st.—"My tent was pitched in the tamarind tope or grove, south-east of the village. I held Divine service in the tope, and then went with the agents and Christians, and village magistrate and watchman, and laid the foundation peg or stone, for the new chapel which is to be erected on the land given by the Nakir widow of Kursilputty, who is a member of our church in this village. They have promised to build up the walls and supply the thatch, if the Mission will supply the sticks. I have sent the rigistered document to our Superintendent.



Kovalakunnie Chapel.

IN our number for July, 1886, we announced with joy, that after much opposition and many difficulties, there was, after all, to be a chapel erected at Kovalakunnie, mainly owing to the indefatigable zeal and perseverance of a good man named Peter, and the little faithful band by whom he was surrounded. The building is now complete, and will shortly be opened for Divine worship. Mr. W. A. Doll having kindly sent us a sketch of it, we have reproduced it as above. It is built of granite and brick, with a portico in front. It is 20 feet square, and will accommodate about 50 persons. There are no seats—the Hindoos sit cross-legged on the ground. Who can tell the joy of these dear natives who have thus contributed of their substance for the worship of God and the maintenance of His cause!—ED.

School Work in the Hinnebelly.

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

"I examined the school children; they were seated on the floor, according to their age and proficiency. Their lessons consist of first and second Tamil reading books, Tamil arithmetic, grammar, Bible,

&c. They are taught lyrics. Some of them seem to be bright and intelligent children. To-day is the day of small things in our Christian schools in Tinnevelly; but a beginning has been made, and thus there is larger hope for the future.

"The girls are much more difficult to reach, and are sadly neglected.

"There is much need for warm-hearted Christian enterprise for the women and girls in India, and especially in Tinnevelly.

Our Day Schools.

"It must be remembered that all our schools are distinctly religious and Christian. The Bible being a text-book, it will at once be seen that they are very direct and effective Missionary agencies. Our schools have been examined, and are doing satisfactory.

Our Sunday Schools.

"The most intelligent members of our congregation act as teachers. They teach the Baptist Catechism, and then take up a Bible story, or other portion of Scripture, according to the capacity of the scholars. The children also commit portions of Scripture to memory, and recite them. A goodly number of adults and children attend our Sunday-schools; in all, some two hundred children.

Hopeful Enquirers.

THE Lord is still confirming His word with signs following, and there are many waiting for baptism whom our Missionary deems it prudent to test for a time. Mr. W. A. Doll thus writes:—

"They have heard the gospel from our mouths, and have been under conviction of sin for a long time. They are fully persuaded that no gods or goddesses can save them from the wrath of God; that Jesus Christ is the Son of God; that He has died on the cross, and made an atonement for their sins; and that the holy and righteous God whom they have offended and grieved still loves them, and has sent His gospel to them in mercy, and enlightened, and taught them by His Holy Spirit, because He wishes them to be saved, and to come to the knowledge of the truth as it is in Him. They believe that Jesus is their personal Saviour, able to save them to the uttermost, and therefore they desire to be baptized. Many have tried hard to dissuade them, but to no purpose. They reply, that they have found the true way of salvation by Jesus Christ, and are happy and peaceful, and renewed, and could not remain heathens any longer, and that they had determined by God's grace to be disciples of Christ. We trust they will be as witnesses for Christ to their heathen neighbours and relatives, according to the grace bestowed upon them. The more they realize the conscious presence of the blessed Saviour, the more will the love of Christ constrain them to speak to their friends and relatives of that great love.

"Caste hinders our work very much. When a person is converted and decides to join the Christian church, and make a profession by

baptism, or eats with Christians, he loses caste, that is, he is cut off for life from his relatives and friends. He is regarded as dead to them, and very frequently the funeral rites are performed for him. Many of his relatives and friends would far sooner hear that he was dead than hear that he has embraced Christianity.

"If a Hindu convert is inclined to embrace the Christian religion, he shrinks from such an ordeal as loss of caste involves, and even if he has resolved upon it his relatives will do all they can to prevent him taking the fatal and final step. They will confine him in a dark room, beat him, tempt him to sin, keep him on low diet, and weep before him; in fact, do anything to prevent him from getting baptized. All this is done, either to a converted Hindu woman or man."

Candidates for Baptism.

"Several have applied for baptism, and I hope to comply with their wishes as soon as I and the preachers, and our churches, are fully satisfied that they are not influenced by passing emotions merely, but have experienced a real change of heart, by the power and grace of the Holy Spirit."

Baptisms.

FROM Mr. W. A. Doll's Report for January, we quote the following:—

"Jan. 22nd.—At 5 a.m. left for Senthitiapuram. The roads and cross tracks were very bad, so that I got many knocks and tossings, which pained my body very much. It is very difficult travelling just after the monsoons. My tent was pitched in a tamarind tope or grove, south of Senthiapuram some 400 yards away. I rested, took breakfast, and held prayer-meeting in the tope. Examined the candidates for baptism, and with the unanimous consent of the church I baptized three men and two women in the Muthenary river, running west of Senthitiapuram. This was on the 22nd, at 2 p.m."

Under date Jan. 31st, Mr. W. A. Doll reports:—

"At 2 p.m., I examined the candidates for baptism—one man and three women (Naikers) of Kursilputty. Held prayer-meeting in the tope, and proceeded to the tank west of the village, and baptized the four candidates. I returned to my tent. Afterwards they were received into the church. The ordinance of the Lord's Supper was administered. There are now seven members in this village. The Lord is still working in the midst of us. It is He who works by His Spirit, and the weak human agency employed sinks into the very dust. 'Not unto us, O Lord, not unto us; but unto Thy name be all the glory.' We can do all things through Christ, who strengthens us; and armed with His might we began this year's work. Through His blessing nine persons have already been added to the Church during this month, and about ten more are awaiting baptism in another village. With the Lord's blessing, we expect to have a goodly ingathering of converted souls into our churches by the ordinance of baptism on a confession of their faith."

Mr. H. F. Doll, says :—

"I am happy to report that I held a baptismal service at St. Thomas' Mount, on Sunday, March 18th, 1888. Myself, the native members of the church, with the candidate, went to the Mount river, about the distance of a mile from our station—this was somewhere about eight o'clock a.m., on Sunday, March 18th, 1888. We sang a hymn; Bro. Jacob John read a portion of Scripture, and spoke on the subject of baptism for fifteen minutes. Mr. Doll offered prayer, put the usual questions to the candidate, who answered him, when the candidate was led down into the water, and immersed in the name of the Three-one-Jehovah. The doxology was sung, and all dispersed. The native sister who was baptized, is a convert from heathenism, and renounced idolatry some eighteen months ago. She was made to wait till this time, and gave satisfaction."

Grateful Acknowledgments.

IN a letter dated February 28th last, Mr. Doll refers to an act of very thoughtful kindness by a friend in London. After acknowledging, on behalf of the agents, teachers, and children the Christmas gifts, which were much appreciated, he says :—

"It gives me very great pleasure to add, that our dear brother, Samuel Schweitzer, of 17, Mornington-crescent, London, N.W., very kindly sent me one sovereign and five shillings, the value of 300 English pennies, and these, agreeably to his wishes, have been distributed to our Sunday-school children at Poonamallee, St. Thomas' Mount, and Tinnevelly. The children of the two former stations have sent their salaams or thanks to the donor. As soon as the account of the distribution of the articles and money sent to Tinnevelly is received by me from Walter, I shall forward the same to you."

Mr. D. in grateful remembrance of his visit to London, adds :—

"I take this opportunity of again tendering my heartfelt thankfulness for the special care and attention received by me, and for the many personal acts of kindness and affection shown to me and my family in tangible forms by the many beloved Christian sisters and brethren, and young friends of our Churches in London and its suburbs—Brighton, Tring, Cambridge, Ipswich, Bury St. Edmunds, Chelmsford and Chalkshire. The Lord our Covenant God and Saviour, who has so graciously preserved and blessed me in my recent visit to England, abundantly reward them all, with His choicest blessings, both spiritual and temporal."

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J. Briscoe, Printer, Banner Street, Finsbury, E.C.

ONE HALF-PENNY.



VOL. III.
No. 35.—JUNE, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Conditional Immortality Error.

THE pamphlet written by our Brother G. W. Shepherd is already occasioning some stir in Madras. One of the leading officials of the "Conditional Immortality Mission," considers they have been libelled, and demands a retractation! We confess we had not before heard of the existence of this Mission, and we do not think our Brother Shepherd had. It shows how active are the promoters of error, and what importance they attach to its diffusion. One would have thought that this were the last subject in all the world to justify separate organization, especially of a missionary character. The Apostle found an incentive for Christian activity from a belief of the terrible future which awaits the wicked: hence he said, "Knowing therefore the terrors of the Lord, we persuade men." It is thus that God will bring good out of evil in connection with the present controversy. The Christian church has, alas! too generally, by its lack of earnestness, acted as if the everlasting punishment of the wicked were a mere theory, rather than a fact of overpowering solemnity;

until its truth has been first doubted, then denied. It is not that we rejoice in the everlasting punishment of the wicked, that we are concerned! for the maintenance of this doctrine. *God* "delighteth in mercy," and so do *we*. But "a God *all mercy* is a God *unjust*; and while "His throne is established in righteousness," He "can by no means clear the guilty."

> "Die man, or Justice must, unless for him
> Some other willing and as able bear
> The rigid satisfaction—death for death."

Our Mission is established for the purpose of proclaiming this glorious Substitute, who, when standing in the sinners' place, would surely have received some mitigation of the penalty had it been "possible." Hence if God "spared not *His own Son*;" and "if the word spoken by *angels* was steadfast, and every transgression and disobedience received a just recompence of reward, how shall *we* escape if we neglect so great salvation!" To teach *any way of escape* where the "great salvation" is neglected, is contrary to Scripture, and cruelly delusive to the souls of men. The enticing words of man's wisdom may designate it "the *larger* hope." The solemn truth, however, still remains—that "The *wicked* is driven away in his wickedness;" while only "the *righteous* hath hope in his death."—Ed.

Poonamallee.

Report for the month of January, 1888.

EVANGELISTIC work has been carried on as usual at distant villages, as well as at villages adjacent to our station, viz., Namen, Coothempaukum, Nanampaidu, Pettah, Theroomashee and others. To hundreds of heathens of all classes of Hindus the Gospel of salvation and peace, through the redeeming blood of Christ and His righteousness, has been proclaimed to lost and guilty sinners, and the careless, the wicked and the self-righteous, have been warned. Not only in the open air, to large crowds, but also by house to house visitation, has the all-important subject of the soul's salvation been made known to eager listeners. The great mission of Christ to this sinful world, to save men's lives, not to destroy them, and to seek and save the lost, was plainly set forth. Prayer-meetings, street and bazaar preaching, and tract distribution, have been regularly conducted.

"The Sunday Services and Sabbath Schools have been carried on, and well attended.

"The Communion of the Church at the Lord's Supper, took place on

the third Sunday of the month. All the members of the church were present.

"The work of the Day Schools, both at Mailcherry, and in the Cantonment, has been carried on regularly and satisfactorily.

"The Treat and Distribution took place on the 28th of the month, and has been already reported.

"The little English Church at this station is holding on steadily.

"Nearly Rs. 200 more have to be paid for our Mission premises at this station. Rs. 50 have been locally raised, and Rs. 150 are now wanting. Will not a few Christian brethren and friends who are blest with this world's goods, help to supply this want, and thus clear away the debt that is still against the "building fund," which is a cause of some anxiety to us. May the Lord work in the hearts of some of His loving people to help us in this respect."

St. Thomas's Mount.

BY the help of God, several out-door preachings were conducted during the month, both in and out of the Cantonment of St. Thomas's Mount. Large numbers of the several Hindu classes have heard the Word preached, not only in the Cantonment, but also in Palaveram, Sydapet, Palavathangal, Meenampaukum, and other villages close and distant. A good many of the natives who have listened to the preaching of the Gospel time after time, are manifesting a spirit of anxious enquiry as to the salvation of their souls, and a few Christian people are agitating with regard to the points of difference which exist between us and other Baptists. Thus the leaven is at work, and we rejoice in the fact, though our friends who differ are not only alarmed, but doing their utmost to avert this work. Large numbers of tracts and handbills in the different languages were distributed. A number of individuals were spoken to and conversed with in the streets, bazaars, railway stations, &c.

"At Sydapet, in a Brahmin street, while a goodly number were spoken to about the evils of idolatry, and the terrors of the judgment-day, they listened attentively, and some of them then said, "If such be the case, it is desirable that we should forsake idolatry, and learn the truth." A Reddy said that he was reading the Gospel of John, and sought for information on certain points about Christ as Mediator between God and sinners. He listened very attentively to all that was told him. This man and his household need our prayers.

"While preaching at Palaveram a police constable said, 'I read the Bible in the Noble School at Mansulipatam, and I know its doctrines.' Hindus are very proud of their religion and caste, and therefore they refuse to read the Bible or Christian books. I am not afraid of them, although I belong to the Moodelly Caste. What was now said is the truth:" so saying, he went away. While speaking to some people at the railway-station, one Moonesawmy observed, "I am not acquainted with the teachings of any religion. A few days ago, while returning from the fair, I, as usual, prostrated to Ganaswara, (belly-god.) A friend of mine who was with me at the time said, 'How foolish it is for you, who have a living soul, to worship that stone

which has no life. Who is that god? What is his image? He could not save himself from the effects of his own sin, and how could he save you? If you had read Christian books you would not have done this. From that day I have ceased to be an idolator.' Jesus was preached to him."

Church Services.

"Our usual Sunday Services were conducted regularly, and the attendance has been good. The spiritual state of the church members is satisfactory.

The Sunday School

Is getting on well. After the children repeat their lessons, the male teachers are asked to speak for a few minutes to the children. The children can sing a good many Christian lyrics. A good portion of the children stay for Divine worship after Sunday-school.

Schools.

"Our Schools are doing well. The total number of children in the Non-caste school is 35; average daily attendance, 27. The Scriptures are our first subject, and chiefly attended to. The Hindu Boys' School is also doing well. The number on the roll is 32; average daily attendance, 25. The Caste Girls' School contains 35 girls; daily attendance, 28. All the children are taught the Scriptures, Christian hymns, and lyrics.

Zenana Work.

"Some fourteen houses have been visited by Mary Ann, our Zenana woman. Portions of the Holy Scriptures have been read and expounded to attentive listeners, in the homes of the Hindu women. Several of these Hindu females show considerable intelligence in reading the Gospel portions, and small tracts given to them to read. Sometimes quite a number of women from the neighbouring houses get together in one house, and so quite a congregation get around our Zenana-woman, for the purpose of hearing of Jesus and His love to poor and guilty sinners. When the story of Christ's sufferings and agonies is told them, they seem greatly impressed, and several are seen with tears rolling down their dark cheeks. On one occasion, a certain woman said to our Bible-woman in a whisper, "What will my people do, if I should openly embrace the religion of Christ? Can I come to your place and stay with you?' No encouragement was held out, as she is quite a young woman, but she was told that for Christ's sake she must forsake all, endure hardships, and even persecution. May the Lord graciously draw His sheep in His own good time and way."

Encouragement under Persecution.

KURSILPUTTY.

SAMATHAS NAIKER reports:

"Visited the adjoining villages, and preached to the heathen. Ten households at Shunmogumpuram, half a mile east of Kursil-

putty, are anxious to embrace the Christian religion, and renounce idolatry, and profess Jesus. They are under Christian instruction. The walls of the chapel have been raised, and I have collected four bandy-loads of thatch, and am trying to do my best, with the Lord's help, to complete the building, so that we may have a place to worship Him. We are suffering much persecution from our relatives and neighbours, "But the Lord of Hosts is with us, the God of Jacob is our refuge." We believe and trust that God will deliver us in His own good time."

Hour Report by Mr. W. A. Doll.

ON the 24th of March, at 8 p.m., accompanied by Jesudas my assistant, my bandyman, and servant, with cart and tent, I left Koilpati, and reached Chunamputty rivulet at 10 o'clock. We slept in the dry bed of the stream, as there was no time to pitch the tent. The next morning at 5 a.m., (25th,) left for Elliarpunnie, and stayed in our Chapel, which is situated north of the village. Held Divine services and Prayer-meeting at this place. All our Christians met together and joined in the services. After the services, the heathens and children left, and our Christians stayed for the communion service. Before the ordinance, I spoke for a few minutes on the love of Christ to us, and our duty as His people to Him, to one another, and those around us. They partook of the bread and wine with great reverence, and feeling, and affection. During the service I called upon Murryan, catechist or preacher, and the deacon Samuel, to lead in prayer. One and all present seemed to have realized considerably what Christ the Lord, our precious loving Saviour, had done for them. There is something very real about the religion of these people.

"25th. Evening, at 6 p.m., I baptized one woman and four men, who thus testified to their death and resurrection in Christ. They heard the Gospel, and believed it, then attended our services for more than two years, and at last desired to obey their Lord in baptism, and thus openly to confess their faith in Him as their only, and precious, and all-sufficient Saviour. They seem to be very earnest and faithful Christians, testifying to all men of the power of the Holy Ghost, which not only saved them from eternal ruin, but from the wrath of God, and eternal condemnation in the place prepared for Satan and his followers.

"They have often spoken to their neighbours of Jesus and His glorious Gospel. They have been the means of bringing several families to hear the blessed and holy Word of God when read or preached.

The above-mentioned candidates were baptized with the full consent of the church at Elliarapunnie. Communion service, when the Lord's supper was celebrated, was held after the five candidates were received into the fellowship of the church.

"I slept at Elliarapunnie, and left the following morning (26th) for Oothooputty, a mile distant for Elliarapunnie; (situated south-west.) Murryan and Jesudas accompanied me. Pitched my tent under the

shade of three tamarind trees. Held prayer meeting and Divine service, sang Christian lyrics; read God's holy Word and prayed. I questioned the candidates who applied for baptism, and with the approval of the preachers, I was permitted to enjoy the privilege of baptizing ten men at this sub-station. A service was held, commemorative of the death, burial, and resurrection of our blessed Saviour, and to witness the victory gained by our Lord over the kingdom of Satan. Sinners have been rescued from perishing, and reconciled to their offended God, and brought to enjoy the precious privileges of His family, in Christ Jesus our Lord and Saviour.

"These few brethren have been brought to Christ by our humble labours of the previous years, but the Holy Ghost has carried the word with power, convinced, and led them to the feet of Jesus, in whom they rejoice.

"They were baptized in a well,* north of the village. The baptized converts were added unto the fellowship of the church, and the Lord's supper administered. Oothooputty is a newly opened station, and will form a sub-station to Elliarapunnie. It will be under the care and charge of our brother and native preacher M. Murryan.

"26th. Night, at 10 o'clock, returned to Elliarapunnie, and slept there.

"27th. Spoke to the heathen, and distributed tracts, &c. May God give us grace to use all these precious opportunities of sowing His Word in dark hearts, and may the Spirit's quickening power make the message a life-giving one to many a soul.

"In the evening, at 5 p.m., left for Malaputhur. Held Prayer-meeting in the chapel at Malaputhur. Examined the school children in the seven questions I gave to the teachers when they came to Koilpati on the 15th of March (monthly Teachers' Meeting), also examined the children in other subjects. They answered very fairly the many questions I put to them.

The same night, at 8, I left for a further station, viz.; Saluvarputty, which is about three miles from Malaputhur, to the north-west, on the way to Sivagasi. The pathway to this village is very rugged; it took at least eight hours to get over it, there were so many tracks; but the difficulty was got over by some of our Christians coming forward and volunteering as guides. We stayed in a tamarind tope. The bulls were tied near my cart, and the cart-driver, Jesudas, and my servant slept near the cart. My tent was pitched under the shade of the larger trees, close by the cart and bulls. The converts visited me at 12, mid-night, but I asked them to come at 8 o'clock the following morning, as I felt very weary and tired. They wished me good-night, and left for their village, which is about a quarter of a mile from the tope (north.)

"28th. Held Divine Services, Prayer-meetings, &c. Examined the candidates for baptism.

"We thank God our heavenly Father for this further token of His mercy to our Mission, He has graciously called and given to us sixteen souls, eight men, and eight women, at Saluverputty, to take refuge in

* What is termed a *well*, should rather be called a reservoir. It is a large square basin with granite steps on each side, for the purpose of containing water in the rainy season, and retaining it during drought.

Him, and to exalt His holy name as their Saviour and God. These candidates gave our Mission a nice piece of land, and legally registered it for our Mission.

While we bless the Lord for this addition to the numerical strength of our churches, we feel keenly the scanty means in our possession for training up these new Christians in the proper means of grace, &c. We therefore earnestly beseech the Lord, the Captain of our salvation, that He would also graciously provide means for the training up of these brethren. We also ask our dear Christian friends and brethren of our Lord to come forward and help us cheerfully and generally in this increasing, and vastly important work. These candidates were baptized in the river south of the village, about half-a-mile distant. Divine service was held, and the Lord's supper administered in my tent.

"I stayed in this village up to 6 p.m. During the day I visited the houses of our Christians, and saw the piece of land given by them to erect a chapel, wherein they may sing praises to their heavenly Father and worship Him, and thus glorify Him.

"Left at half-past six, p.m., passed Malaputhur, spoke to a few heathens, and also to our agent of this village, and went on to Kursilputty. Our Christians at this village met me at 11 o'clock at night. Held Prayer-meeting and left for Koilpati, reaching the Mission-house at 3 o'clock on the morning of the 29th.

The toys, jackets, skirts, &c., so kindly sent by the Sunday-school* and friends in England,† we distributed to the children of our Sunday-school, &c. They desire to convey their best thanks to our Superintendent, Committee, and kind friends at home.

The sum of Rs. 7, sent as a gift from Mr. Schweitzer to our Sunday-school children, was distributed as desired by that Christian friend.

"Brethren pray for us, so that we may be filled with the Holy Ghost, to preach the Gospel to the heathen with power and boldness. This is what we need, above all things.

Particulars of numbers baptized in this circuit.—Elliarapunnie, 5; Oothooputty, new sub-station, 10; Saluvarputty, 16. These have all been on probation over two years. Number baptized last circuit, 10. Total, 41.

Encouragement from Australia.

THE following letter from Australia will, doubtless, be read with interest:—

"MR. JOSIAH BRISCOE: MY DEAR BROTHER IN THE LORD JESUS CHRIST,—Grace be unto you. I have the pleasure to remit bank draft for £24 11s. 6d., contributed by our friends in Sydney and suburbs, towards our beloved Mission in India. I need scarcely tell you, dear brother, that we do deeply sympathize with you in your noble self-denying efforts to sustain this Mission, and hope

*Soho Chapel Sunday-school, Shaftesbury-avenue.

†Tring, and other places.

and pray that the desire of the Committee may be fully realized with regard to the dear brother who has so recently visited you, (Mr. Doll.) I hope that his visit will be the means of imparting fresh life to all concerned, and awakening new interest in some who have hitherto been indifferent. May God bless him and his work abundantly. I am in great admiration of him, his singleness of purpose, his fervent zeal, and deep devotedness to his Master's work and service, with such simplicity and unpretentiousness, is quite refreshing to me; and I would like to have been among you to have had the pleasure of giving him a hearty welcome.

Dear Brother, we do rejoice to witness the many tokens God has given us of His blessing upon the work of the Mission. Your little monthly "Olive-Branch" is always welcome for the tidings it bears; I always circulate them in the school, and if there are any left, among the friends, and doubtless this bears fruit.

I hope you get our little magazine, which I forward to you every month. Please give my love to Mr. Wakelin, whose interest in the good work I perceive to be one with your own, and with whom, in his Sunday-school labours, I am much in sympathy; and I hope the Lord will bless the seed sown, and that from among the children there may rise some who may have drunk into the same spirit, who shall live to take our places, and maintain the same things when we are gone.

With sincere love to you, dear Brother, and wishing you every success in all your labours for the extension and increase, and building up of Christ's kingdom, I am your unworthy Brother,

F. BEEDELL.

Recently Published, price 2d.

EVERLASTING LIFE,

AND EVERLASTING PUNISHMENT:

Being a Refutation of the Specious Doctrine of "Conditional Immortality."

By G. W. SHEPHERD,

Minister of Mount Zion Chapel, Hill Street, Dorset Square, London.

WRITTEN BY REQUEST OF THE COMMITTEE OF THE STRICT BAPTIST MISSION.

London: Published by the Baptist Tract and Book Society, 15, Cursitor Street, Holborn, E.C.

By post 2½d. direct from the Printer, J. Briscoe, 28, Banner Street, Bunhill Row, E C. 3 copies post-free.

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ONE HALF-PENNY.



VOL. III.
No. 36.—JULY, 1888.

A Monthly Record
OF THE WORK OF THE
STRICT BAPTIST MISSION.

Mission Mottos.

BY R. E. SEARS.

No. 5.—"HERE," "THERE."

THE question has sometimes been asked, "Which is the more important,—*Home Mission Work*, or *Foreign Mission Work?* This enquiry was anticipated by the Master; His word gives the answer,—"Go *into all the world.*" "BEGIN *at Jerusalem.*"

"HERE" must therefore be the starting-point of mission work. No man is called to neglect the heathen at home, for the sake of the heathen abroad. No man is called to neglect his own children for the sake of other people's. He who would help to weed his neighbour's garden, had better weed his own first. Andrew, the first home missionary, had the right spirit; for he "first findeth his own brother Simon," and "he brought him to Jesus." "HERE" is the starting-place, and *now* is the time to begin. As soon as Andrew received the grace of Christ, he gave willing earnest service, and sought to bring another.

We have generally found that those who are the most in earnest about sinners at home, are the most in earnest about sinners abroad. Those who rightly begin "Here" will find their sympathy, love, and zeal expand, until "the uttermost part of the earth is reached." "*There*," as well as "*Here*," they will seek to find (instrumentally) those for whom the Saviour died. There are lands where the light of Gospel grace has never shone! There are millions of souls who have never heard the name of Jesus. We have brethren and sisters in foreign lands who are holding forth the word of life; and let us who are labouring at home clasp their hands in loving sympathy and practical help. But few of us can go "*There*;" but we shall not forget them if we personally labour "*Here*." If we need God's help *here*, how much more they need it *there!* *Here*, our discouragements are many, and our difficulties are great; but much more *there*. It has been said, In the great day of account, those who sow and those who reap shall rejoice together; and an obscure hand may find itself connected with the fruit that shakes like Lebanon. God has a place for the dust of His people, and a day of resurrection for it; but He has a place also for their efforts and their prayers, and these too shall be remembered and raised, with all their results. Wherefore "in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

India and its Caste System.

By H. F. Doll.

(*Continued from page* 75.)

Restoration to Caste.

AFTER exclusion from caste, the individual may be reinstated. If the exclusion has proceeded from his relations, the culprit, after gaining the principal members, prostrates himself in an humble posture before his kindred assembled on the occasion. He then submits to the severe rubukes which they are pleased to administer, or to blows and other corporeal punishment to which he is exposed, or discharges

the fine to which he may be condemned. After shedding tears of contrition, and making solemn promises to efface, by his future good conduct, the infamous stain of his expulsion from the caste, he makes the *Sashtangam*, or prostration of the eight members, before the assembly. This being completed, he is declared fit to be reinstated to his caste.

The term Sáshtangam signifies literally *with the eight members of the body;* because when it is performed, the feet, the knees, the belly, the stomach, the head and the arms, must touch the ground. This is the greatest mark of respect that can be given, and is used nowhere but in the presence of those to whom an absolute and unlimited deference is due. This reverence is made only before the highest personages, such as kings, gurus, (priests) and others of exalted rank; and it is common to see it practised by various castes of Hindoos, in the presence of the Brahmins.

When a man is expelled from his caste for grave reasons, his tongue has to be slightly burnt with a piece of gold made hot. Likewise to different parts of his body is applied iron stamps, heated to redness, which impress indelible marks upon the skin.

The ceremony of the *Panchagavyam* or *Prayachitta* when closed, the person who had been expelled must give a grand entertainment. If a Brahmin, he gives it to the Brahmins, who flock to it from all parts; if he belongs to another caste, those that belong to it are his guests. This finishes the whole ceremony, and he is then restored to all his privileges. That this is still practised, and by educated Hindus, will be observed from the following instance which occurred very recently. The subjoined extract is from the *Madras Mail*, of the 21st January, 1888.

"We understand that Mr. Ramasawmy Iyengar, Barrister at Law, having undergone the necessary Prayachitta, has been admitted again into Iyengar Caste, (one of the Brahmin caste.) The ceremonies attendant thereon, were performed on a grand scale, and lasted three days. A large number of orthodox Brahmins from Conjeeveram, and other places, were present, and joined in the rites and festivities. Mr. Pundit Bashyacachari, of the Theosophical Society, we believe, was also present, and took an active part in the proceedings."—*Daily Post, Bangalore.*

(*To be continued.*)

Jaffna.

THE following has been gleaned from Brother Asseervathum's last report:

"Our brother's time and labours were divided between our two stations, Uduvile and Nunâvile, including such places as are adjacent thereto, where the Gospel has been preached—not only on stated occasions, but whenever an opportunity was afforded for so doing, and many persons visited at their homes. While walking the distance that lies between Uduvile and Nunâvile from time to time, our brother has met and conversed with a considerable number of persons, and in this way also, he has been enabled to make known the truths of the ever blessed gospel of Christ."

The following extracts, which have been obtained by translation from the Tamil language, will, I trust, suffice as specimens both of the nature of such conversations, and of the kind of persons our brother has to deal with.

"On the 5th instant, I met and conversed with five persons, one of whom was a catechist of the American Mission, who professed to repudiate the doctrine of election, on the ground that, if God had chosen some, and rejected others, He was partial and unjust, and further said, that the Scriptures taught no such doctrines. I endeavoured to explain to him the true nature of the election of grace, and read several portions from the Old and New Testaments, which plainly set forth God's sovereignty over the creatures of His hand, &c. But he still persisted in saying that he could not see it; when I assured him, that if spiritual sight were imparted to him, he would then be enabled to see and understand the Scriptures aright. He then became somewhat angry, and went away, saying, 'You presume to be wiser than others," &c. Another, a nominal Christian, wished to know if a Christian was not under the moral law, and therefore, bound to keep the commandments? I assured him that 'Christ was the end of the law for righteousness, to every one that believeth;' and explained to him as well as I could, that salvation was not attained through the works of the law, but 'through faith, by grace,' &c. The others had but little to say.

"*6th.*—In the course of conversation with a man to-day, I was asked if Christ did not die for all men alike? I then put the following question to him, 'Are all men saved? and, if not, why? if Christ died for all?' He replied, 'Because all do not believe.' I then enquired why all men did not believe? to which he did not reply. I then endeavoured to show him the inability of the natural man to believe spiritually, &c.; and further, that no man could believe *unto salvation*, if not quickened by the Holy Spirit, &c.

"On the 9th,—Conversed with two Wesleyans, on the subject of the 'new birth.'

"*10th.*—Conversed with three persons on the subject of conversion, the new birth, baptism, &c. These three attended our weekly prayer-meeting.

"12*th*.—Met three persons, who enquired regarding the doctrines of free and sovereign grace, &c.

"15*th*.—Met seven persons, to whom I spoke on the words, 'Ye are saved by grace,' &c. I was much encouraged by the earnestness manifested, and the attention given to the words spoken.

"Owing to the want of encouragement, and the efforts of the enemies of the truth, there was a great falling off in the number attending both services and schools, at Uduvile, during the past year, but I am glad to find that there is a gradual improvement in the same.

"Mrs. Noble has taken the oversight of the Girls' School, and the fact of their being now taught needlework, &c., has induced the parents to send their girls to our school again. In the month of March, according to report received, there was an attendance averaging fifteen girls; but I have reason to believe that the number has since increased.

"Mrs. Noble holds a Bible Class (in Tamil) also, which is now being fairly attended, and, I trust, that this may prove a blessing to the women.

"The average attendance at the usual Sunday Services at Uduvile, was 31 persons, and at the prayer-meeting on Saturday evenings, 38. There are also 36 enquirers, desirous of knowing the truth, and who are being instructed in our doctrines and principles.

"At Nunâvile also, a good work is being carried on. The attendance at the regular services on Sundays has averaged about 34 persons, and the boys' school, about 40.

"Besides these regular services, there are occasional moonlight services, and cottage meetings, held at both places.

"The prayers of all the dear friends of our beloved Mission, are earnestly solicited, for a special blessing on our Jaffna field."

Colombo, 28th April, 1888. H. NOBLE.

Indisposition of Mr. Noble.

MR. NOBLE'S health has suffered considerably of late, owing to the heat of the climate, which is more than many English constitutions could have endured for twenty-nine years. In a letter dated April 14th, he says:

"In my last, I believe I informed you of my failing health, and that I had taken a short trip to Kandy, one of our Hill Stations; but my stay was too short, and on my return to Colombo, I became very poorly, and took the liberty to return to Kandy for two weeks, and my health was thereby somewhat improved.....It is now many years since I had the benefit of such a bracing climate. I feel better now, and the weather in Colombo is somewhat cooler, there having been a few showers of rain within the last few days."

Illness of Mrs. Doll, and of Mr. Doll, Jun.

THE following quotation from a letter from Mr. Doll, dated May 16th, will be read with much concern, and we trust will elicit much sympathy and prayer:

"Mr. Walter Doll has been very sick during the last fortnight, with fever and pains in his limbs. In his recent tours, he contracted at one of the villages malarious fever, which has laid him up, and greatly prostrated him. [I have given him] leave for two or three months, as may be needed, and advised him to go to any of the nearest sanatoriums for a change, if possible.

"My dear wife has been very sick for about twenty days during last month, and part of this. I have had to send her for a change to Bangalore, which has a cooler and pleasanter climate. Bangalore is 216½ miles by rail from Madras. Thank God she is somewhat better at present."

Out-door Preaching.

IN his Journal for February, Mr. W. A. Doll remarks:—

"The effect produced upon the minds of the heathen by our preaching, varied by the singing of Christian Tamil lyrics, was very favourable. While we were speaking to the crowds of people, one or two persons melted to tears, evidently on account of the great burden of their sins, while several persons who were eagerly reading the tracts we distributed, and some of them invited us to stay and talk to them about our holy religion and Jesus Christ. Others of them (Hindoos) who visited me in my tent had been deeply impressed by the preaching of the Gospel. We explained to them the plan of salvation, and prayed with them, trying to lead them to Jesus. They were much affected; evidently the Holy Spirit had been working on the hearts of our hearers. The desire of the people to hear the Gospel is widely on the increase, and the handbills and Tamil tracts are in unusual requisition among all classes of the people.

Everywhere the people are found ready and eager to listen to the Gospel message, and while the sentiments in favour of Christianity take deep root, and spread far and wide, idolatry will rapidly decay, and their temples and idols be cast down and forgotten.

The constant plain, humble, loving preaching of the blessed Gospel in this district, through God's blessing, will, I believe, in due time, induce many to join our Christian community and church fellowship.

There is an old man, a Naiker of Nalatamputhur, (four miles from Koilpati) whose knowledge of the atonement by Christ's death is indeed very beautiful, and greatly encouraging. In conversation with this man I was much delighted; I have no doubt that this man is a real Christian at heart, but only for fear of separation from family

connection, he has not yet joined the church. Separation in his old age would indeed be very difficult and painful, but the grace and love of God can make it easy and pleasant for him. He has our many and fervent prayers. The people listen to the story of Christ's redeeming love with such interest, such attention, and such earnestness, that no one could help thinking that they are not far from the kingdom of heaven, or that the time of harvest is at hand. Those who argued with me, argued not for the purpose of defeating me, but for the purpose of either knowing more of Christ, or clearing away the doubts they have in their minds concerning His blessed and gracious religion."

THE Hopeful Student, Gurubatham David.

MR. W. A. DOLL says:—

"I am happy to inform our Committee that P. Gurubatham David, our youthful student, has passed his fifth grade examination (teachers') successfully, and is now preparing for the Government Normal School Examination at Tuticorin. He will, I think, get a Government Scholarship of Rs. 2 only, which will enable him to buy pencils, paper, note-books, etc., for himself. He will, I believe, under God's blessing, be very useful in a boarding-school, if we started one in connection with our Mission.

"I am greatly pleased with him. He promises to be of earnest purpose, and I find that he is eager for knowledge. I am hopeful of him. That the Lord may teach and guide him, is my fervent and constant prayer."

More Encourgement from Australia.

ANOTHER welcome letter has been received from Australia containing another very acceptable remittance. We insert it almost entire, believing it will be interesting to our readers.—ED.

"MY DEAR BROTHER, MR. BRISCOE,—It affords me pleasure to again remit our mite for the treasury on behalf of our Strict Baptist Foreign Mission, the amount of £19 10s. has been raised as follows: Ebenezer Church, £9 4s. 7½d. My Bible Class, £3 12s. 6d. Our Sabbath-school, £2 13s. 9d., and Chilwell (Geelong) Church and School, £3 19s. 1½d. Total, £19 10s. I am sorry the amount is so small; but my present charge, and the Church at Chilwell, where I formerly laboured for about nine years, are the only churches that as yet have put their shoulders to the wheel; we hope, however, that in a short time we shall be able to bring our neighbours into a more practical sympathy with this noble work. If you can forward a few dozens of the *Olive-Branch* to distribute to our schools, as at Hawthorn we

have established a Sabbath-school, which gives promise of great success, I shall endeavour to enlist their sympathies on behalf of the Mission. My dear wife urges me to request a supply of cards for collecting, remembering how helpful these used to be at her old home, St. Neot's, Hunts.

"We have been greatly interested with the report of Brother Doll's visit to England, and we hope your wishes in relieving him from secular employment will be quickly realized. You will have a good few of our best supporters in Australia respond to your call for help to compass so worthy an object, and as we hold our Association Meetings on Easter Tuesday and Wednesday, the cause will not be forgotten thereat. This year we meet at Port Adelaide; thus what others are so much talking of (politically), we have been driven to in consequence of our weakness in this great country, that is, to adopt the Federal principle; but the vastness of our territory makes the working thereof expensive, as delegates from Sydney must travel over two thousand miles; but even this expenditure, we believe, will be more than compensated by the union and strength ensuing.

"One of the obstacles to our success out here has arisen with a few spirits, who have, and do still, endeavour to split us into parties; but we endeavour to keep this out of working circles as much as possible, for what we require is organization for the development of the spirit of the Gospel in its Home and Foreign Mission aspects.

May God speed us in this our loved work in this vast field of enterprize. With best wishes for the Society, and praying that the place of the worthy President may be filled by one receiving his mantle with a double portion portion of his spirit, is the petition of your unworthy Brother in Jesus,

F. FULLARD.

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London: Published by the Baptist Tract and Book Society, 15, Cursitor Street, Holborn, E.C.

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