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ONE HALF-PENNY.



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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

"Call the Dogs."

AN INCIDENT OF THE LATE DR. MOFFAT'S EARLY DAYS.

MOFFAT set sail, with four other missionaries, for West Africa, on October 18th, 1816; and reached Cape Town on the 13th of the following January. After utilizing an enforced delay by acquiring a knowledge of the Dutch language, Moffat and two companions started for Namaqualand, the kraal of Africaner, a chief who had earned himself a terrible reputation. An incident of the journey is interesting both from a biographical and missionary standpoint, and therefore deserves quotation:—

"One evening Moffat halted at a farm which showed signs of belonging to a man of wealth and importance, who had many slaves. The old patriarch hearing that he was a missionary, gave him a hearty welcome, and proposed that in the evening he should give them a service. No proposal could have been more acceptable, and he sat down to the plain but plentiful meal with a light heart. The sons and daughters came in. Supper ended, a clearance was made, the

big Bible and the psalm books were brought out, and the family was seated. 'But where are the servants?' asked Moffat. 'Servants! what do you mean?' 'I mean the Hottentots, of whom I see so many on your farm.' 'Hottentots! Do you mean that, then! Let me go to the mountain and call the baboons, if you want a congregation of that sort. Or stop, I have it: my sons, call the dogs that lie in front of the door—they will do.' The missionary quietly dropped an attempt which threatened a wrathful ending, and commenced the service. The psalm was sung, prayer was offered, and the preacher read the story of the Syro-phenician woman, and selected more especially the words 'Truth, Lord, but even the dogs eat of the crumbs that fall from the master's table.' He had not spoken many minutes when the voice of the old man was again heard: 'Will Mynheer sit down and wait a little; he shall have the Hottentots.' The summons was given, the motley crowd trooped in, many who probably had never been within the door of their master's house before, and many more who never before had heard the voice of a preacher. When the service was over, and the astonished Hottentots had dispersed, the farmer turned to his guest and said, 'My friend, you took a hard hammer, and you have broken a hard head.'"

The Universal Chorus.

HARK! ten thousand, thousand voices
Sing the song of Jubilee;
Earth through all her tribes rejoices,
Broke her long captivity.
Now the theme in rolling thunders
Through the universe is rung;
Now, in gentler tones the wonders
Of redeeming grace are sung.
Hail! Emmanuel, great Deliverer!
Hail! Emmanuel, praise to Thee!

Lo! the anthem everlasting
Jubilant the heavenly host
While their crowns of glory casting
At His feet in rapture lost;
Wider now, and louder pealing,
Swells and soars th' enraptured strain;
Now in numbers softly stealing,
Hark! the Conqueror's praise again,—
Hail! Emmanuel, great Deliverer!
Glory to the Lamb once slain!

Hasten that great consummation,
That bright Sabbath of mankind,
When each distant tribe and nation
Taste the bliss by God designed;
Loud the gospel trump be sounded,
Let the joyous echoes roll,
Till a sea of bliss unbounded,
Spreads o'er earth from pole to pole:
Hail! Emmanuel, great Deliverer!
Let the kingdoms, Lord, be thine!

With the universal chorus,
We our noblest songs would raise;
Israel's Hope, Redeemer glorious,
Live for ever in our lays;
Speed Thy coming, great Messiah,
O'er a ransomed world to reign;
Worthy Thou to reign for ever,
Heaven and earth repeat the strain:
Hail! Emmanuel, great Deliverer!
Stones shall speak if we refrain.

(*Selected.*)

India and its Caste System.

By H. F. Doll.

(*Continued from page* 90.)

Restoration to Caste.

THERE are certain offences so monstrous in the eyes of Hindus, as to leave no hope of restoration to those who have been excluded from their caste for committing them. Such would be the crime of a Brahmin who had publicly married a women of the detested tribe of the Pariah, (non-caste.) If the woman were of any tribe less base, it is possible that, after discarding her, and disowning all his children by her, many acts of purification, and a large expense, might at length procure his restoration. But very different would be the case of one who should be so abandoned as to eat of the flesh of the cow, supposing the idea of such heinous wickedness to enter into the heart of a Brahmin, or any other Hindu of respectable caste. If such a portentous crime were by any possibility committed, even by compulson, the abhorred perpetrator would be beyond all hope of redemption.

It is said by an authority on this subject that, "When the last Mussulman prince reigned in Mysore, and formed the ambitious desire of extending his religion over all the peninsula of India, he seized a great number of Brahmans, and had them circumcised. Afterwards he made them eat cow's flesh, in token of renouncing their caste and their custom. After the war which liberated that people from the yoke of the tyrant, not a few of those who had been forced to become Mussalmans, made every effort, by offering large sums of money, to be re-admitted into their caste which they had not abandoned but through force. Assemblies were held in different parts for examining into this business, and the heads of the caste out of which they were formed decided unanimously that, after many ceremonies and expensive purifications, those who petitioned for re-admission might be cleansed from the complicated pollution contracted in their communication with the Moors. But when it ascertained was that those who were circumcised had been also under the necessity of eating cow's flesh, it was decided with one voice, in all their assemblies, that a pollution of that nature, and such a prominent crime, could by no means admit of forgiveness; that it could not be obliterated by presents, nor by fines, nor by the Panchagavyam. This decision was not confined to the caste of the Brahmans; but many Sudras in the same situation had no better success, and were all obliged to continue Mussulmans."

Whatever the caste may be from which one has been expelled, much cost and many ceremonies are required to reinstate him. And even when he has regained his place, he can never get rid of the scandal. The blot continues; and in any altercation he may fall into, his former misfortune is sure to be called to remembrance.

(*To be continued.*)

Poonamallee.

DURING this month (April) distant villages have been visited, viz., Parthipaidoo, Coonathoor, Govoor, Theroomashee, Daroogan-tope, Mangadoo, and several other villages. The villages are each three or four miles distant from our station. The glad tidings of salvation have been

proclaimed to lost and guilty sinners through the blood and righteousness of Jesus Christ, as the only and all-sufficient Redeemer. Tracts and handbills have been largely distributed. The congregations which at times were small, and at others large, have listened attentively to the preached word of truth and life. In the village of Coothempaukum the cholera has been very severe. It is earnestly hoped that the word of light and life proclaimed will, under God's blessing, have the desired effect. How slow the people are to believe! O God, by Thy Spirit, quicken, convince and convert, and lead the wounded as humble penitents to the foot of the crucified Saviour.

Samuel, who attends to the Mailcherry School, sometimes accompanies our Native Preacher, Abel Michael, in connection with evangelistic work.

Cottage Meetings, Sunday Services, Sunday Schools, visitation of members of the Church, have been carried on as usual regularly.

Two young persons have been baptized at this station, and added to the little Church. The 15th of this month was a day of much rejoicing to the little Church at this station.

The Day Schools are doing satisfactorily. We have 42 boys, and 15 girls on the roll. The children are making steady progress in their lessons, especially in the Scriptures.

St. Thomas' Mount.

AT Pallavathangal village, after preaching, the head man of a Sudra house was visited. The man, who was bowed down with age, was confined to bed. He was asked if he would wish some sweet portion of Scripture to be read to him: he replied in the affirmative. The fifteenth Psalm was read to him. He listened with much emotion, and the poor old Hindu was spoken to and directed to the once dead, but now living, mighty and all-sufficient Redeemer, the God-man, Mediator, Christ Jesus.

At Mearampaukum village there is a famous grove, sacred to a goddess named Kaleamma. Weary travellers often take shelter at this grove. Finding a large number of Hindus here, tracts were distributed, a portion of the twelfth chapter of Luke's Gospel was read and expounded, accompanied with singing of Christian lyrics by our assistants.

At Palaveram while the Gospel was being preached to a large gathering of hearers, a respectable looking man, and a resident of the place, having listened very attentively, acknowledged spontaneously that Jesus Christ was the true and faithful God and Saviour, and the Great Teacher from heaven. When he was asked quietly why he does not believe and follow Him, he said, "I cannot come out of my caste, even if I dare to do so, my people would kill me." He was told that for Christ's sake he should forsake everything, even be willing to lose his own life. It seems that the Word of God has great hold of his heart. O that the Spirit of the Lord may help the man, so that he may yet rejoice in the liberty of the Gospel of Christ by the riches of discriminating grace.

While in one of the Brahmin streets of St. Thomas' Mount, the head man of the street came up with four of his peons, and ordered us to stop preaching, saying that "we had no permission to preach there." He in reply was told that our license to preach could be produced. He then withdrew his objection, when the voice of the preacher was raised louder still, and preaching was kept on for hours. Several Brahmin females came out of their houses and listened to the preaching of the Word of light and life, and the very Brahmin who at first dared to object, (without authority of course) called us to his house, offered seats, and entered into a long and quiet conversation on those important and solemn subjects.

A retired Roman Catholic priest was visited. He asked for a New Testament, asking whether he was prohibited by the Bishop of his Church from reading the Bible. In reply to this mis-directed question he was informed that as he thought it was not right to prohibit the reading of the book, he had no reason to be afraid of a prohibition from his superiors. To which he said, "You are quite right, give me one."

At Bengalee Bazaar there is always a good congregation of careful listeners, sometimes the number of hearers exceeds two hundred. The harvest truly is plenteous, but the labourers are few.

The Sunday-school children attend regularly. About 30 children attend. The little ones are taught simple catechism and general questions from the Scriptures; the elder children are studying the life of Christ.

The Day Schools are getting on nicely. The children are

making steady good progress in all their studies. The outbreak of cholera in this station has thinned the attendance in the Schools.

Our Church work is carried on regularly. Every Sunday almost all our members attend. The Lord's-supper has been celebrated regularly once a month, and has been attended by all our Church Members this month. The newly baptized old sister Sarah keeps steady, and is regular at the means of grace. Two candidates are awaiting baptism, but it is thought desirable to allow them to wait.

Our Zenana woman, Mary Ann, not having been well, was confined at home, and consequently much work was not done. A few homes were visited. It is earnestly hoped she will soon be out of the doctor's hands, when she will be able to resume her work with her usual vigour and diligence. She needs our prayers.

Baptisms.

POONAMALLEE.

IT is the privilege of Zion's children to talk of the power and glory of their King, and speak thankfully of His wondrous works. We have gratefully to record to His praise the public confession of two disciples, in the appointed ordinance of believer's baptism, at Poonamallee, at 3 in the afternoon, on Lord's-day, April 15th, in a stream about a mile and a-half from our station, and in the presence of a goodly gathering. After an appropriate hymn had been sung, two short addresses were delivered by brother Abel Michael, and brother T. Pandian, on the subjects of the heavenly Physician and the ordinance of baptism respectively. The usual questions were put to the candidates, and then I led them down into the water and immersed them in the name of the Three-one Jehovah. Two verses of a hymn were sung, and the benediction pronounced. The persons baptized were two young women, one of them being the daughter of our native pastor Abel Michael; she is seventeen years of age. On returning to the Chapel, the right hand of fellowship was given to the two sisters, and the Lord's-supper was administered to the assembled church. It was a good time and a day to be remembered for the blessing of the God of Israel.

Hinduism dies hard.

THE Hindus have established what they term, "The Society of True Religion," with the express object of propagating Hinduism in direct opposition to Christianity. They have also formed a Hindu tract society for the purpose of disseminating Hindu religious literature. They are now preaching and holding meetings everywhere in opposition to Christianity, and opening national schools where Hinduism is taught with other subjects. Before long they will open their own College in opposition to the Madras Christian College. Missionaries engaged in evangelistic work and in giving the children of their schools sound Christian education, just as we do, will find it hard work and a struggle; but the Lord is greater than all.

Jaffna.

IN accordance with the instructions of the Committee, Mr. Noble has again visited Jaffna, and reports as follows:

"The work is very encouraging; we have many enquirers after truth, and I hope to have another baptizing next month (June), after which I hope to return to Colombo for a short time. I have been engaged in visiting places adjacent to our stations, as also others more distant.

"I am glad the dear brethren composing the Committee were pleased to sanction the erection of school-sheds at our two stations (Udivile and Nunâvile,) and as the amount (£10) has been received, the work is being commenced.

"I am also glad that the employment, on probation, of Samuel as school teacher at Nunâvile has been authorized. As to Samuel's Christian character, the brethren here bear a favourable testimony, and so far as I know him personally, I am enabled to say that I believe him to be a sincere Christian and efficient teacher.

"I shall, however, (D.V.) write again on this point, prior to his being confirmed in the appointment.

"Mrs. Noble being much encouraged in the work, and by the manifest sincerity and faithfulness of the members of the little church at Udivile, she is very desirous of prolonging her stay amongst them though the doing so involves inconvenience and privations. Living in a rude shed, covered and enclosed with the leaves, &c., of the cocoanut and Palmyra palms, at a distance of five miles from the town, from whence our supplies have to come; where, with the exception of our own family, a white face is seldom seen. This spot is nevertheless, hallowed and blessed; for it was in this rude dwelling that the little church was formed, and where the first communion or breaking of bread took place; and where many blessed seasons of fellowship of kindred spirits have since been experienced."

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

ONE HALF-PENNY.



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No. 38.—SEPTEMBER, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Another Missionary for Madras.

SHORTLY after Mr. Doll's return, he introduced to the notice of the Committee a highly gifted native, Thomas Pandian by name, with whom he had providentially met, and who was desirous of being actively engaged as a Missionary in connection with the Strict Baptist Mission. He is a man of high caste, has received a liberal education, is a good Tamil and English scholar, and his testimonials from missionaries, both of the Church Missionary Society, and the London Missionary Society, are most satisfactory. His views of Divine Truth are now entirely with us, and Mr. Doll was so much pleased with him that he ventured to engage him on probation,—a few Christian friends at Madras having agreed to provide, for the time being, the very moderate salary which he asked, pending the decision of the Committee. As stewards, the Committee can use only the funds entrusted to them, and as they have long been contemplating the *full* employment of Mr. Doll, as announced in the "Special Appeal," they would have hesitated, at the present time, to ratify the action taken by Mr. D., but for a singularly provi-

dential coincidence. At the same Committee Meeting, when the suggestion to employ Mr. Pandian had to be considered, the President laid on the table a letter from a friend, announcing that the church of which she was a member had long been desirous of contributing specially to the support of an additional missionary, whom they might regard as their own, and guaranteed a certain extra sum for this purpose. Although the amount promised was only about one-half of the salary required, the Committee felt that they could do no other than accept both suggestions. They have therefore requested, through Mr. Doll, that the friends at Madras will kindly continue their subscriptions to a smaller amount, and have agreed to employ Mr. Pandian on probation for a period of twelve months.

The following account of his conversion and call to the ministry will doubtless be read with interest. Mr. P. says:—

"I was born a Hindu of the Maráva Caste, in the year 1861, at Perurani, in Tinnevelly district. I belong to the family of Maniachi Zemindar, or a petty prince. My father was a wealthy man, and was getting a large income from the landed properties he had possessed. But he squandered away his money in bad ways, and in law-suits against his relations. In spite of all his bad actions he was scrupulous of outward religious ceremonies in paying respects to the god Siva; and more than this, he wanted to see myself, his only son, well-educated in the religion of Siva sect, and for which he was kind, in his own way, to employ a Brahmin to teach me the religion. I was under his instruction till my thirteenth year, and had many a time accompanied my grandmother in her pilgrimages to sacred places, and in our journeys she used to tell me of the fearful and avenging gods and goddesses whom we were going to pay our respects and vows to. I was always impressed that it was nothing but fear which induced us to worship these gods, and there was no idea of love towards these gods. My father also would never fail to take me with him whenever he went to the sacred places. Besides these, we had had our home-gods, which were idols kept up in a certain part of our house, and before which we every morning and evening used to burn incense, and offer sacrifices in the shape of cocoa-nuts, plantains, rice, &c. We were so zealous that none would take meals before giving the due sacrifices to the home-gods.

"My father being a Tamil poet, he compelled me to study his poems, as well as other poems in Tamil literature; consequently I have had a great taste for our Tamil poems.

"About the year 1875, my father had to go to Madras on account of court-business, where he spent a large sum of money for lawyers. During his stay in Madras, he came across with some Christian people and books, and being impressed with the truths of Christianity, he returned to our native place with marked changes in himself; and there he was, as it were, a living epistle, 'known and read of all.' His

former friends were surprised to see him a new man. After his arrival, he began to teach the truths of Christianity to the people at home, and specially to myself. Notwithstanding the opposition our relatives against him, he stood firm, by the help of God; and to avoid further troubles at the hands of them, he had to remove to the nearest missionary station in Tinnevelley, in connection with the S. P. G. Mission. We, being under his support, my mother, sister and I followed him, and embraced Christianity in 1879. Now, for my own part: I was a young boy then, and though I was taught the Bible stories, yet I had not drunk 'the sincere milk of the word." It was only on account of my father I had to become a Christian, (not in the true sense.) Then I was recommended by the local missionary to be sent to Palamcottah, to study in the Mission Seminary. Still I had no true change in my heart. After finishing my course there, I married a Christian girl, and went to Trichinopoly, where I was employed as a clerk in the Municipality. I was then attending my own mother church (S. P. G.) at Trichinopoly. But seeing ritualism introduced into the worship, I felt very uneasy to see again such ceremonies as we had once given up while we were in Hinduism. I could not bear to see such heathenish ways of worshipping God. I therefore was very anxious to find out some other place of worship, where I could worship God 'in spirit and in truth.'

"Since I was not aware of any other church at Trichinopoly, I stopped md going to the church, and was praying to God in my own house. While I was in this state of uneasiness, I was informed that there had been started one reformed (Wesleyan) church in the cantonment of Trichinopoly. One Sunday evening I went to that chapel, and to my joy I found what satisfied my longing. At the close of the service I had a conversation with the minister, who taught me good Christian principles. Then I regularly attended the church, and became a member of it.

"Meanwhile I met one Dr. Thomas, who knew our family, and he asked me to study medicine. Some others advised me to go on with the same work in the Municipality. While I was in this dilemma, I suddenly fell sick in the year 1881, and was very bad for two months. I was afraid to think of the future, and began to be troubled for my sins, and prayed earnestly to God to wash me in the blood of Christ.

"About the beginning of the first week of the second month of my sickness, I obtained from the third verse of the 103rd Psalm, which was read to me by my wife, the assurance of complete forgiveness, at 3 o'clock in the morning of 15th March, 1881. I well remember how happy I felt. I spoke to my wife, and to my aunt who was attending on me, of the Lord's goodness to my soul.

"When in my sick bed, and in this happy state of mind, I made resolutions that I would devote myself to God, and that if I recovered I would serve my Lord by preaching the gospel to my countrymen who were in the darkness of heathenism. By God's providence I recovered from my severe illness, and began to carry out my resolutions.

"Though I did not at first understand why I was attacked with illness, I afterwards clearly saw the truth that 'all things work together for good to them that love God.' The first Sunday after my

recovery, when I went to chapel to praise the Lord for His goodness to me, I had the privilege of hearing a sermon on the text, "Go ye into all the world, and preach the gospel to every creature." This made me understand, and feel that I was specially called by God to do His work. Then I opened my mind only to the local missionary, Mr. Williams, who was very glad to see my willingness to preach the Gospel. He afterwards took me as an assistant preacher to himself, and helped me by giving me books to improve my Christian knowledge. Next year he recommended me to the District Committee, to take me as a divinity student, and afterwards I had to undergo a regular theological course for two years. After finishing my theology as a student, I accompanied the missionaries (Messrs. Gosteck, Bolter, Dixon and Williams) to various places in South India in their preaching tour. Afterwards I was in charge of a sub-station in the Yanjore district. While I was there I was puzzled with conflicting doctrines, such as free-will, and Calvin's views. I could not see the real meaning of them, owing to the then prevailing opinions of the church.

"While my mind was troubled with these doctrinal points, I had the pleasure of meeting one Mr. Ingram, of the 30th Regiment, Madras Native Infantry, at Trichinopoly. When I asked him why he did not christen his child, he gave me much information and instruction about baptism, and free salvation, which I found clearing the doubts I had on those doctrinal points in my scriptural search. Moreover, he gave me some books treating of these doctrines. Besides these, I once met one Mr. Paul, an assistant surgeon, who expressed his views of the complete salvation in plain words, that 'once saved is saved for ever.' At first this seemed to be against the Scriptures; I told him that it was a devilish doctrine. But he asked me to think it over, and read the Scriptures carefully. Afterwards I was convinced of the truth of complete salvation, and the folly of free-will. These doctrines of baptism and complete salvation I could find in no Christian denomination; and though I was offered situations by the various Missions, I had to refuse them owing to their opposition to these doctrines which I am fully convinced of.

"While I was in Madras, I came to know of the denomination called Baptist Church. Then I was curious to know their doctrinal points, and found that they have had the true idea of baptism and complete salvation. I afterwards went to the Superintending Missionary, Mr. Doll, at Perambore, and explained to him what I had in my mind. Then he told me he would speak to me more on the subject, after his return from England. Meanwhile I was preaching the gospel with the agents of the Free Church of Scotland Mission. When I heard of the return of Mr. Doll from England, I went to him, who said that he was in need of a native agent for the evangelical work. Then I gave up my connection with the Free Church Mission, and joined the Baptist Church, with which I am still connected. The superintendent temporarily engaged me, since he was satisfied that my sentiments were according to his own. I am determined to serve Christ while I have breath in my nostrils. From the time of my conversion—soon after my recovery—till now, I have been preaching the gospel, and glorying in nothing but the cross of our Lord Jesus Christ. It is a great pleasure and joy for me to be reviled, and suffer for Christ's sake, who

has borne away my sins, and for the free doctrines of the gospel of Christ, as believed and taught by the Strict Baptist Mission. I am fully convinced that the doctrines and ordinances, as held and practised by the Strict Baptist Mission, are according to the teaching of the Bible.

Madras, 12th June, 1888. THOMAS PANDIAN.

EXTRACTS FROM
Mr. W. A. Doll's Tour Report.

APRIL 8th.—Left Koilpati; passed through Puthoor, &c., and reached Elavarasananthal. I was not feeling well, but the Lord's work must be done. The heat was unbearable, and the high hot winds. The roof of our kitchen and cottage suffered much, portions of the roof were torn away by the strong winds; I had to get it temporarily repaired.

"After a short service in the chapel at Elavarasananthal, six adults were examined for baptism. I gave a short address on "Baptism by John the Baptist," and we concluded with singing and prayer by Deacon Samuel. A larger audience than in the morning filled the chapel. A church meeting followed, and the names of the candidates were read out, one by one, to be accepted or not by the church. Three men and three women were accepted, and I immersed them in a large tank west of the village of Elavarasananthal. I changed my clothes as soon as possible, and we met again in the chapel. I gave the right hand of fellowship to each candidate, and then celebrated the death of the Lord Jesus by communion together at the Lord's Supper.

"God is filling my hands with work, but helpers are wanted. No work is so noble as work for Christ, no joy so great as joy in Him. The baptismal service was very solemn, impressive, and glorious. Others have applied to be baptized, but were asked to wait a little longer. They are under the Christian instruction of our good brother Gurubatham the preacher. These converts are much persecuted by their neighbours, and stones are often thrown on their huts during the dead of night. Immediately after baptism I was seized with fever very badly, accompanied by severe headache. At this time of the year the weather is very hot, and the days and nights sultry.

"April 12th to 20th.—Went to Tinnevelley on behalf of the Kungankulam Christians, who are oppressed by the Brahmins on account of their lands. We were caught in a terrible sand storm at Sethaparapanaloore, which was followed by heavy winds, rain, thunder, and vivid flashes of lightning. We had to hold fast to the cart for fear it should turn over and break to pieces, and the bulls be killed. Winds and storms of this nature are very prevalent in the Tinnevelley District in the months of April and May. We were caught in a similar storm on our return from Christianpettah to Palamcottah, between Watrap and Srivelliputhur.

"April 22nd. I visited Elliarapunnie, and conducted Divine services in our chapel. I visited the houses of our Christians, and exhorted them to steadfastness, and to regular attendance on the services held

in our chapel. I also advised them to send their children punctually and regularly to the day, Sunday and night schools. They promised faithfully to do so. Held Cottage Prayer-meetings. I administered the Lord's-supper to twenty church members who were present, others being absent from various causes. Examined our Sunday-school children.

India and its Caste System.

By H. F. Doll.

(*Continued from page* 4.)

Evils of Caste.

IN continuation of my papers on Caste, I send you the following which is an extract from the "Madras Standard," of April 20th, 1888. It is evidently written by an educated Hindu who signs himself Æsculapius. The writer says:—

"Caste.—In these days when Western science has clearly demonstrated that social institution to be an unmixed evil, it is somewhat surprising to see men professing to be educated taking up the cudgels on behalf of an exploded superstition.....At present, caste marks many a foul, stirring vice. A Brahmin may be a thief, a villain; yet he must have the homage of the other classes, more virtuous though they may be. How many there are among them who do things, the very mention of which makes the flesh creep, and yet they claim reverence as a matter of birthright. God save this country from such a wild delusion. It would have been well, if the Hindus were content with the original four classes. Sub-divisions after sub-divisions have gone on, till each class has innumerable sects, holding each other in extreme contempt, disallowing all marriage alliance. It is caste that has degraded us, sapped everything good, brought us to this abject condition, from which, thank God, by the powerful arm of England, we are gradually being lifted up. It behoves, therefore, every true lover of his fatherland to contribute his quota towards hastening the realization of the glorious future, when the now scattered races of India shall live together in peace and happiness, united by one bond of brotherhood."

When we think of the vast outlay, year by year, of the noble men who lay themselves upon God's altar, a living sacrifice so that souls might be saved, we feel grieved when we find that idolatry in its grossest forms still exists in our very midst. The other day (April 16th) thousands of people assembled at Palamcottah, the principal town of the Tinnevelly district, to witness and take part in a religious observ-

ance. A buffalo, a sow, and a number of sheep, were sacrificed to "Airathammal," (the thousand-eyed goddess,) to appease her anger. The heads of the different animals were to be severed, each by a single stroke. It is not a matter for surprise, that the buffalo required several strokes. A story was prevalent among the people, that the goddess desired a human sacrifice, and that as it was not practicable under the English government, she would herself see to it. A young woman who went to worship the goddess vomited blood, and on being taken home she died. This is looked upon as a revival of the Hindoo religion. The sacrifice of a buffalo, &c., it appears, took place more than fifty years ago. Sacrifices to appease the goddess are not peculiar to one class of people, but are made among the so-called high and low classes. A similar sacrifice of a buffalo was made close by where I reside, to the annoyance of the quiet and peaceable European residents.

Jaffna.

FROM a long and interesting letter from Mr Noble, dated 18th June, we make the following extracts:—

"We have had some blessed and happy seasons of fellowship and communion here of late, and the work is very encouraging. Four persons have been added to our little church, (two who were previously baptized by me, and two immersed yesterday, Sunday) making in all a total of 14 members in good standing.

"Of the number of candidates we have here at present, two only (male and female) were considered fit subjects for immediate immersion; and those were baptized by me yesterday, at the close of the morning service, in the presence of the church-members, congregations, and others who were mere spectators. After the evening service of the same day, the church assembled for the purpose of receiving into fellowship the newly baptized brother and sister, and for "breaking of bread, and prayers;" and a very solemn and blessed service it proved to be, for the Lord's presence was sweetly realized. The work here is very encouraging, and by the Lord's blessing a rich harvest of precious souls is anticipated.

"We have a large number of enquirers after truth (nominal Christians, and professedly heathens) many of whom visit me from time to time, and for whom, together with such of our church-members as may have time to attend, I hold a Bible Class on Saturday evenings, (that being the most convenient time for them); after which we have our Church-members' Prayer-meeting, extending frequently to a late hour. We have also a Cottage Prayer-meeting on Thursday evenings, held at the houses of the church-members consecutively, for the benefit of them-

selves, their families and neighbours. A short address is given on each occasion.

A Bible-class for women is also held here on Sunday afternoons, conducted by Mrs. Noble. On Sunday last, I was a silent observer of this interesting little group, consisting of twelve persons, seated on a mat, forming a sort of semi-circle, with their eyes fixed on the teacher, who was explaining a portion of Scripture which had been read to them. While thus viewing in silence this group of poor ignorant women, whose minds, from infancy, had been steeped in the darkness of heathenish superstition, but who were now emerging therefrom, and slowly entering the regions of spiritual light and truth, I was induced to lift my heart in gratitude to Him who has been pleased to bestow such grace upon them. Their countenances were expressive of the earnest desire which had been created within them.

"I am not a little surprised to find that Mrs. Noble should, in so short time, have gained such influence over the minds of the people here, (through discretion tempered by love); and their affection for her is no less evident, so that the parting scene, when it transpires, will, doubtless, be affectingly painful.

"As Mrs. Noble is desirous of prolonging her stay here; and to obviate the necessity for her removal at present, I am endeavouring, either to improve the rude and insecure dwelling we now occupy, (which I fear will not be feasible,) or erect another which will prove a better protection from the inclemency of the coming monsoon, when strong winds and heavy rains prevail; and as Jaffna is almost surrounded by sea, and at no great distance therefrom, the monsoons are frequently very severe."

Strict Baptist Mission.

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

ONE HALF-PENNY.



Disastrous Fire in the Tinnevelly.

IT is our sad duty to inform our readers that the Mission premises at Koilpati have been burnt out. While Mr. Doll, Jun., was away for his holiday, on the Palni Hills, some wicked incendiary set fire to his cottage at Koilpati, which is completely wrecked; only the walls remain: all his household furniture is destroyed.

About the same time, the cottage of our preacher, Murryan, at Elliarapunnie, was destroyed in a similar manner, also several thatched chapels belonging to the American Missionaries. Writing to his father, Mr. W. A. Doll thus refers to the sad calamity, which it will be seen has completely prostrated him again, just as he was recovering from an attack of fever:—

"I was very ill in the months of March and April last, with malarial fever. Feeling somewhat better in the month of May, I obtained permission from our Superintendent, and left Koilputti, for a change, for Kodi-Kanal, with my wife and three little ones. Kodi-Kanal is a sanitarium on the Palni Hills, which is in the Madura district, and which adjoins the Tinnevelly district.

"I left teacher Samuel, and a domestic servant of mine, in charge of our bungalow, at Koilputti, giving them strict orders about taking care of the cottage, furniture, trees, plants, &c. About a week after our arrival at Kodi-Kanal, I received a letter from preacher Murryan, of Elliarpannie, informing me that his house was burnt down, and that he and his family were left destitute, and without a house. This was his own house. There was no loss of life, although they had to escape for their lives, when the alarm was heard, or they got sight of the fire. A fortnight after this, I received a letter from teacher Samuel, of Koilputti, reporting that our cottage at Koilputti, and all that it contained, were destroyed by fire. The matter was immediately reported by me to the Inspector of Police, and the Sub-magistrate of Satur, in which taluk or sub-division Koilputti is situated. These government officials, I was informed, went over to Koilputti, inspected the scene of destruction, and gave orders to the local police officers to trace up the offenders, and bring them up to justice, before the Sub-magistrate's court, at Satur. I am awaiting the result of their enquiry. Oh how sad I feel when I think that I and my family are left homeless and destitute, and so also Murryan and his family! All that I possessed of this world's goods, namely, chairs, tables, cots, boxes, lamps, punkas, mats, rugs, books, crockery, and various other household articles, including those of bath-rooms, kitchen, and out-houses, have been destroyed by fire, and reduced to ashes, excepting the few articles of clothing, &c., that we took up with us to Kodi-Kanal. Oh, how keenly I feel the loss! Oh, how much money given by kind and loving Christian friends, towards the erection of the cottage, labour and time spent on it, have been reduced to cinder and ashes. This has been the act of some unknown, but malicious and wicked incendiary. We and our Christians have very many enemies among the so called Christians about us, because of the work of the Strict Baptist Mission in the Tinnevelly district, and because of the measure of success and blessing that has been attending the Lord's work, by our humble instrumentality, through His love and gracious help. We have also many enemies among the heathen inhabitants, and heathen landlords, because of the conversion of their heathen and idolatrous relations or tenants, to Christianity. I am indeed at a loss how to act, as I and my dear family are homeless, destitute, and poorer than we have ever been. I feel quite sad and disheartened, and so does my dear wife, we having lost all that we were possessed of, and struggled hard to get, so as to try and make our little home comfortable, in that outlandish desert and lonely place. I am left without anything to travel with. Under these circumstances, I can do nothing else, but only throw myself and my dear family entirely upon the mercy and goodness of God our Saviour, and upon the liberality, charity, and sympathy of the Committee, and our dear Christian friends at home and elsewhere. The roof, doors, and windows, and outhouses, having been burnt, the walls only are left standing. I am afraid the monsoons, which are approaching, will cause destruction to the walls; but I shall do what I can to preserve them. The re-building of the cottage is a question for serious consideration: there must be no thatch, on any account: it must be a substantial building, if at all, with tiled or terraced roof. I shall feel very grateful if the Committee would be so

good as to allow me house-rent, until such time as the cottage may be re-built, or a new one constructed. If the Superintendent or Committee raise no objection, I shall reside either at Palamcottah, the principal town of the Tinnevelly district, or leave my family at Kodi-Kanal, where they are at present, and myself travel over our stations, and occasionally run up to Kodi-Kanal to my family, at short intervals, which will be a sort of change and recreation, as well to me, after travelling and working on the plains. Either plan suggested, may be observed, until a substantial cottage can be constructed."

Not having heard from his son for some considerable time, after the receipt of the above, Mr. Doll wrote an urgent letter to him, telling him that he felt anxious, owing to his silence, and expressed a desire to hear soon from him. Shortly afterwards he received the following letter from his son :—

"I have been sick again : had a relapse—had severe pain in my head, chest, back, and stomach, with very high fever, after I received the sad and painful intelligence about the loss of our cottage, furniture, &c. Words cannot express what pain, sorrow, anxiety, distress, and anguish, I felt. I was harassed with repeated attacks of suffocation, and was not able to eat for several days. Dear Mary, (his wife,) was also taken very ill, with diarrhœa, vomiting, and fever, caused by the suddenness of the gloomy, sorrowful, and unexpected news regarding the destruction of our cottage, with all its contents. Poor brother Murryan ! we also feel very much for him and his family. Oh what a mercy that it was not anything worse ! Oh how grateful we feel that this calamity happened when we were away, and that our lives have been graciously spared from this terrible evil ! O Lord, grant that our lives may be more devoted to Thy service, and consecrated anew to Thy honour and glory. Our little ones, I am thankful to say, have been doing well, except slight colds and coughs.

"I have just heard that two or three chapels, (thatched chapels,) belonging to the (American) Madura Mission, have been burnt in the same manner. It is not safe to construct thatched buildings in the Madura or Tinnevelly district, where I learn it is a common practice for wicked and mischievous persons to destroy by fire, haystacks, paddy fields, cottages, chapels, &c, Such wickedness, I am told, is commonly practised by native Christians, of the Roman Catholic and Protestant persuasions. May the Lord graciously save us from such characters entering into our folds, and keep our Christians from such base and vile actions. We have no reason, thank God, to suspect that we have such characters amongst us."

Mr. Doll, as already stated, reported the circumstance to the Superintendent of Police, Tinnevelly district, who has promised to obtain and forward a full report. A reminder was sent by Mr. Doll to him, some time ago, and another reminder has since been sent. A copy of the Superintendent's report will be transmitted to the Secretary, immediately it is received by him.

Until after the next Committee Meeting it would be premature to suggest what is best to be done under these painful circumstances. We have yet not heard whether the property was insured; but whether or not, a little money will necessarily be very acceptable, both to Mr. W. A. Doll, and also to Murryan. We venture, therefore, to suggest that a special subscription list be immediately opened, and that practical expressions of sympathy be forwarded to either of the Secretaries, Mr. Josiah Briscoe, 58, Grosvenor Road, Highbury New Park, N.; or to Mr. I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.

Full Employment of Mr. Doll.

FROM the "Special Appeal" of the Committee, and also from the article in our January Number, p. 41, our readers are aware that it has long been the desire of Mr. Doll to relinquish his secular calling, and be entirely devoted to the work of the Lord. This desire, after long and prayerful deliberation seems about to be realized. He has sent in his papers, requesting a retiring pension, and the Committee have resolved to fully employ him as soon as his pension is secured. This of course will increase their responsibilities; but the interest evoked by Mr. Doll's visit appears fully to justify their resolution. Several additional congregational collections have been made, increased subscriptions have in some cases been received, and during the last month a kind friend, who does not wish his name to be known, has given a donation of £30 to the Mission. All this is very encouraging; but only a *steady, well-supported increase* will enable the Committee to discharge their obligations without entrenching again on the funded capital. *Additional subscribers are therefore much required*, and we are sure might be readily obtained if our readers will lay the matter to heart as in the sight of God. It is astonishing how *much* has been done by the young friends of our Sunday-schools; but in *some* cases it is equally astonishing how *little* has been done by the churches and congregations! Who that values the Christian privileges we enjoy in our happy island home, can think of the 250,000,000 of our Indian fellow-subjects, and not

"Take up the torch and wave it wide,"

to enlighten those who are "sitting in darkness and in the shadow of death." If God has opened the eyes of *our* understanding, is it not an inestimable privilege to be the means of enlightening others? A hundred years ago, difficulties, seemingly insurmountable, deterred for a time those whose hearts were all aglow with the love of Christ, and yearning to send the gospel to India; but those noble pioneers prepared the way, did a glorious work, and have entered into rest. And shall *we* not avail ourselves of the golden opportunities *we* have of making known the worthy name of our adorable Saviour, whose kingdom is destined to "fill the whole earth?" His kingdom *must* spread; for nothing can hinder the fulfilment of His purposes; but He honours us by allowing us to be identified with Him in the accomplishment of His grand designs. Would that this were recognized more fully. Would that it were accounted a *privilege* to give. Would that we better understood *our* duty in connection with *His* cause.—EDITOR.

Mission Mottoes.

BY R. E. SEARS.

No. 6.—"HAVE FAITH IN GOD."

IT is *God's work* in which we are engaged, and therefore we may confidently trust in Him. Faith has *God's word* to lean upon. In the Old Testament we have many precious promises, and glowing descriptions of the increase of the Messiah's kingdom. "In thy seed shall all the nations of the earth be blessed." "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." In the New Testament, we have the great commission of the risen Saviour, and His divine assurance, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the utter-

most part of the earth." As we look around us at home, as we look abroad in the earth, there is much to discourage us; but we rejoice to know that the true spiritual church has never been on the "Down-grade," and never will be: onward, upward, heavenward, she moves, in silent but steady progress. Error is ever changing; but every change will prove as futile as those that have passed away. *Have faith in God!* Truth is mighty, and shall prevail. Before God's onward march the foe shall flee! False systems shall fall! The Sun is rising, and from the dark places of the earth demons of evil shall be driven forth. *The future is ours!* It is bright with hope; and it is impossible to paint it in colors too glowing. The reality will far, very far exceed our expectation. God is faithful, and in Him we trust.

Our Missionaries are God's servants, and therefore to Him they may look for all needful grace, and necessary supplies. "*Have faith in God*," may prove a word in season to them. Our brother, H. F. Doll, has resolved to devote himself wholly to mission work; he *knows* whom he has believed, and *trusting* in the Lord he is prepared for constant service. Our sympathy has been called forth to our brother, Mr. W. A. Doll, who, while away from his home at Koilpati, learned that some wicked incendiary had burnt his house down! Murryan's cottage has also shared a similar fate. "*Have faith in God!*" dear brethren; for "behind a frowning providence, He hides a smiling face." We rejoice in the work being done at Jaffna; and pray that our brother Noble, and his devoted wife may be helped and blessed abundantly. To all our friends we say, "*Have faith in God;*" He who *has* helped, *will* continue to do so.

The supporters of our Mission *are the Lord's*. "*Have faith in God*," rings the bell for earnest *prayer*:—"Whatsoever ye shall ask in prayer, *believing*, ye shall receive." We are encouraged to open our mouths wide, when we ask of a faithful God. He whose resources are infinite cannot be impoverished by giving. Bold pleading pleases God, and large petitions glorify His name.

"HAVE FAITH IN GOD" is a plea for *greater liberality*. The pastor's pocket will be none the poorer for his advocacy of foreign missions. Home work is not likely to suffer, because of help rendered to others. Who ever heard of a church becoming extinct because of its missionary zeal, and

overflowing liberality? Churches could be found that are dying of selfishness, meanness, and indifference to all claims but their own! *Have faith in God*, brethren; for what is given to God's cause is not lost. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Correspondence.

35, Sutton Street, York Road, S.E.

To the Editor of the "Olive-Branch."

SIR,—May I make a suggestion with regard to foreign missions? Could not many Europeans (true Christians) in business or resident abroad, be persuaded to see that whenever they engage an *employè* from home, they not only engage a man or woman up to the mark as regards work, etc., but one who bears a character for being a true earnest Christian worker? By so doing, a large number of additional lay workers would be brought among the heathen, without any expense to the Missions.

Perhaps if you were to give publicity to this suggestion some of those who are able would take advantage of it.

I am, Sir, yours sincerely,

S. H. HALFORD.

Baptisms.

MR. DOLL, quoting from a recent report by his son, says:—

"You will be glad to hear that I baptized five persons at Malaputhur: (the date is not given.) I am now at Elliarapunnie, and shall be going to Elavarasananthal."

Notices.

HILL STREET AUXILIARY.—On Wednesday Evening, October 3rd, 1888, a SERMON will (D.V.) be preached at Mount Zion Chapel, Hill Street, Dorset Square, by the Pastor, MR. SHEPHERD. Service to commence at 7. A collection will be made.

RICHMOND AUXILIARY.—The Fourth Annual Meeting of this Branch will (D.V.) be held at Salem Baptist Chapel, Parkshot, on Thursday, October 18th, 1888; when a Bible Story entitled, "The Desire of all Nations," will be given by MR. BUSH, of Kingston; the illustrative music to be rendered by the Children and Friends of the Sunday-school. Doors open at 7; to commence at 7.30. Collection in aid of the above Mission.

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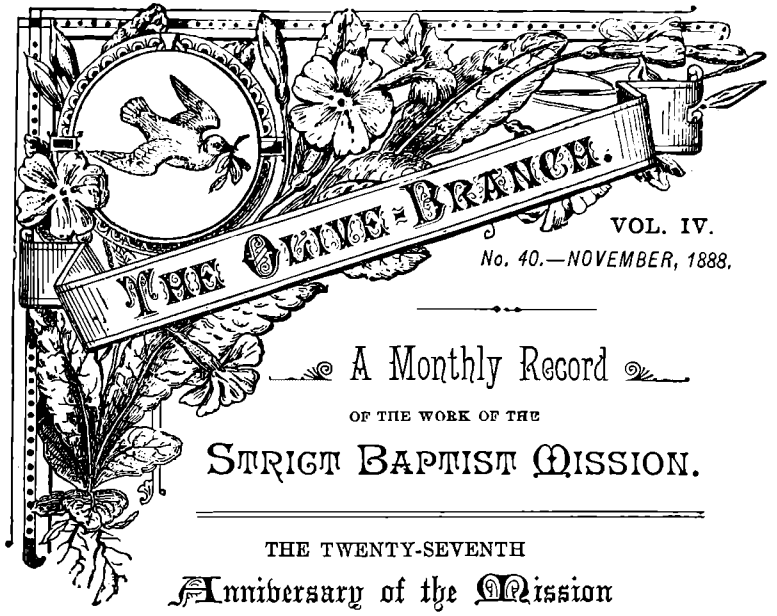
SPECIAL NOTICE TO COLLECTORS AND SUBSCRIBERS.—In view of the approaching Annual Meeting, will our friends kindly make up their accounts and send in their subscriptions, *not later than the 12th of October*, in order that the amounts may appear in the balance sheet. For want of due attention to this, the Reports generally contain a list of moneys received too late.

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ONE HALF-PENNY.



VOL. IV.
No. 40.—NOVEMBER, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

THE TWENTY-SEVENTH

Anniversary of the Mission

WAS held at Soho Chapel, Shaftesbury Avenue, London, on Tuesday, October 23rd. The Sermon was preached in the afternoon by Mr. J. H. LYNN, of Stratford. His text was

2 Peter iii. 9.—"*The Lord is.....long suffering to us-ward, not willing that any should perish, but that all should come to repentance.*"

In his introduction he indicated that the popular and general application of these words is impossible, if they be retained in their context; and also that the most elementary grammatical rules forbid the inferences usually assumed, and compel the reference of the particles "*any*" and "*all*," to the words "*long-suffering to us:*" the Epistle itself supplying the force, meaning, and extent of its pronominal allusions. He further exposed the fallacy of the usual dicta concerning the term "*willing*" in the text, and showed by textual references, and lexicographical renderings, what is the true force of the word here so translated,—*e. g.*, Ephesians i. 11: "The COUNSEL of His will; Hebrews vi. 17: "WILLING (or determining).....to show the immutability of His COUNSEL," &c. He then dwelt upon:—

I. The Lord's determination that *not any* of the elect should perish. This implied, 1, That perdition was their just award. 2, The exceeding sinfulness of sin. 3, The sense thereof in the regenerate, and the need all believers have of its continual realization. 4, The terms de-

scribing the future condition of the lost, also are used in Scripture to depict their character *now*. 5, But that, grace intervening in redemption, the determination that not any should perish, was eternally effectuated.

II. The Lord's determination "that '*all*' should come to repentance." Here he pointed out the perfectness of this work of grace; its perpetuity, and its issue.

III. THE ADMINISTRATION OF THESE PURPOSES OF GRACE IS BY HUMAN INSTRUMENTALITY. This point was enforced by reference to 1. The records of the Gospels and the Acts, as to the action of those whom the Lord called, and the results thereof: persecution, &c., only scattering the disciples for the further accomplishment thereof; 2. The testimony of Apostles as to travail of soul for the salvation of others; 3. The fact that the saints are called to the fellowship (sharing the blessing, glory, and business) of the Lord; 4. The indwelling bodily in Christ, as the Church's Head, of the fulness of the Godhead, therefore all Divine purpose operating in Him acts in and through the members of His body. Hence

IV. The text a call, especially to those who know and love the Gospel of sovereign, reigning, and omnipotent grace, to the most ardent support of the Strict Baptist Mission.

V. The certainty of the issue—the ground of our faith, and the stimulus to our zeal, coupled with our own experience of deliverance from damnation, and of spiritual repentance, in which blessedness we look for the coming of the day of God. None others, so warranted to take the van, or to enter into the glory of being workers together with God.

The Collection after the Sermon amounted to £5 12s. 2d.

THE EVENING MEETING

Was presided over by Mr. JOHN BOX, who commenced the proceedings by reading the 148th Psalm.

The venerable Mr. J. L. MEERES, whom all were much pleased to see, led the devotions of the assembly in a fervent address to the throne of grace.

Owing to the decease of Mr. Hazelton, the late President of the Mission, which office had been temporarily filled by Mr. JOHN BOX, since March last, the following resolution was moved by Mr. E. MOTE, seconded by Mr. I. R. WAKELIN, and carried unanimously :—

"That this Meeting hereby confirms the appointment of Mr. JOHN BOX, as President of the Mission."

Mr. LYNN then moved, and Mr. MEERES seconded: —

"That this Annual Meeting of the Strict Baptist Mission, desires to record its deep sense of the spirituality, worth and faithfulness, and

the loving devotion to its interests, of our honoured Brother, John Hazelton, whose removal from us we sorrowfully realize to be our deep loss, and whose invaluable aid and counsel we are assured the future of the Society will largely be the living harvest of. This Meeting desires the Secretary to convey a copy of this resolution to our brother's beloved widow, and to express to her our deep and affectionate sympathy in her (and our) bereavement."

This resolution was carried by the whole assembly standing up, at the request of the Chairman, which was followed by singing two verses of the hymn—

"O happy saints who dwell in light!"

Mr. MITCHELL, of Guildford, was unavoidably absent through illness; and Mr. REYNOLDS also, owing to a previous (overlooked) engagement to preach at Rattlesden.

THE PRESIDENT, in a few introductory remarks, said he hailed them in the name of the Lord, as sympathisers in the glorious work. They had come to hear what had been accomplished by the blessing of God on human instrumentality, and he took it as an omen for good that the people of God were ready to come from north, south, east and west, for such a purpose. They took no credit to themselves for what had been accomplished, as recorded in the report which they would presently hear; the glory was God's alone, at whose throne they had sought guidance, and who had blest their labours.

The Mission was started in full recognition of the fact that the pure Gospel needed to be proclaimed in foreign lands as well as in our own. The Strict Baptist Mission took the Bible, the whole Bible, and nothing but the Bible, as its text-book, following the precedent of the churches in apostolic days. It was our privilege to encourage our Missionaries by our sympathies and prayers, as well as with our money.

The Chairman further referred to the employment of *native* agency —which had always been a special feature of the Mission—its advantages and its disadvantages. He exhorted to patience, faith, and hope. We had now a larger number than ever of faithful workers,and new fields were opening on every hand. The progress of the Mission at first was like the dawn of the morning, but now it was opening into noon-day light. He rejoiced in the entire devotion of the Superintendent, Mr. Doll, to the work, and appealed for larger help and new subscribers.

Mr. JOSIAH BRISCOE, the Corresponding Secretary, read the Report, which commenced by referring to an organized opposition to the Gospel by the Hindus in Madras. It stated that Mr. Doll, the Superintendent, was now about to relinquish his secular duties, and to devote himself entirely to the work of the Lord. Another missionary had been engaged in the city of Madras. The work at Poonamallee and St. Thomas' Mount, in all its various branches, had been carried on as usual, and three had been baptized; but in the Tinnevelly district, the Lord had specially blessed the labours of Mr. W. A. Doll,—56 having been baptized during the year. Several new chapels have been built in this district. Mr. W. A. Doll had been laid aside with fever, and his new

cottage had been destroyed by fire, also Murryan's cottage at Elliarapunnie. An appeal was made for the Restoration Fund. In Ceylon also, the blessing of the Lord had been manifested; a new missionary had been appointed, a new church had been formed, and ten converts baptized during the year. Much encouragement had been received by the accession of new subscribers, and valuable help had been sent from some of the Australian colonies.

The Treasurer, Mr. E. MOTE, presented a most encouraging Balance Sheet, and Mr. WAKELIN, the Minute Secretary, read the List of Officers for the ensuing year, which with the adoption of the Report were moved by

Mr. R. E. SEARS, the Vice-president. He said, "he moved the adoption of the Report, because he knew it to be true. They had reason for devout thankfulness to God for what had been accomplished. They had been praying for the growth of the work, and God was answering their prayers. Since the visit of Mr. Doll, the Mission had become dearer than ever, and he rejoiced to know that he would now be entirely devoted to the work.

Referring to the calamitous fire in the Tinnevelly, the speaker said he believed that even this would be found to "work together for good." It had called forth their sympathies, and about £80 had already been contributed to the Relief Fund.

Zenana work was an interesting feature of the Mission. How much more might be accomplished in this direction, if, say a dozen ladies in each church would take the matter up! We had reason to be thankful for the good service rendered by our missionaries' wives, whose names seldom appeared in the reports, but who had long been rendering valuable help, in a quiet unobtrusive manner. The Lord bless them.

He hoped the Report would be like a firebrand in the midst of the churches, awakening them to a holy enthusiasm.

Mr. SHEPHERD seconded the motion. He congratulated the President on the office to which he had been elected, and referred to the early history of the Mission,—to the first President, the late Mr. Milner, and contrasted its feeble origin with its present growth. The Report had referred to the pamphlet he had written in opposition to the "Conditional Immortality" error, and he felt glad that he had been the means of making a "stir in the city of Madras." He rejoiced in the success the Lord had given. Nearly seventy converts had been baptized during the year, and these in their turn would seek to spread the good news of the Saviour's love. They would be far abler preachers of the gospel than we could be, because they were by birth and circumstances better fitted for the work. The speaker sometimes wished that he understood their language. He would like to go and give them a gospel address.

The apostles seemed to have travelled *westward* in their missionary journeys—our mission seemed to have been to spread the gospel *eastward*. It had been spread in the vast continents of America, from one shore to the other; so that the east and the west would meet presently. The speaker urged the importance of tract distribution, and of the instruction of the young in our Mission schools, for who could tell what these children might become!

We could not tell what God's purposes concerning England might be. The Churches of Asia no longer existed, Jerusalem was no longer the centre of the Divine worship; and when he contemplated the abounding errors and iniquities of the times, he sometimes wondered whether God would remove His candlestick elsewhere. But the spread of the English language was significant; for as by the conquests of Alexander, nearly all the nations of the civilized world were able to read the Greek New Testament; so as the English language was spoken all over the Western Continent and in India, it was being made the vehicle of carrying the gospel throughout the whole world. Might God still enable them to prosecute their work, and to His name should be the glory.

The Collection was then taken, which amounted to £9 17s. 10d.

Mr. MOXHAM was the last speaker. He remarked facetiously that he had nothing to move, but he hoped to *move the audience*. He had not hitherto taken any practical part with the Mission, but he promised to do so in the coming year. He would take for his motto *The Tongue of Fire*. After referring to the Pentecostal effusion, he remarked how necessary it was for all preachers of the Gospel to have the tongue of fire. There was such a thing as false fire, like that of Korah;—the fire of the Apostles was the fire of God. Though the fire had its seat in the heart, it influenced the tongue.

There was the fire of *love*, so that in spiritual communion their hearts burned within them. The Gospel was as fuel to this fire, and the Holy Spirit would fan it into a flame; so that the heart would emit glowing thoughts, and the tongue speak words that burn. What an influence there was in the eye! how much was expressed by a smile or a frown! But God had *spoken*, and "The voice of the Lord divideth the flames of fire." The *living Word* was the express image of God's person.

Fire was also an emblem of *judgment*. The word of God separates, like a fire, the pure from the base.

How was the Gospel to win its way among the nations? It was a fire to *burn* its way. There was a tendency in fire to *expand*, so it was with the Gospel; there was also an *upward* tendency. The apostles were fired with a holy ambition to preach the Gospel "in the regions beyond." Mortal speakers were as nothing without the immortal fire. We must have the fire of *enthusiasm*, yet not be *mere* enthusiasts. Our light should not shine with a fitful glare, for the light of the Gospel was destined to cover the earth. We wanted "the spirit of burning." Our Missionaries especially needed the tongue of fire. What burning tongues spoke to us in the Bible! How it talked to us, like a pleasant companion! We needed our friends to draw us out; and our God was a social Being, He required fellowship; hence He had established the relation between Himself and His people. Apostles, prophets, kings and priests, spoke to us in the Bible. They reminded us that God is the same in every age. Might all who go forth in the name of this Society have *the tongue of fire*. Might the knowledge of the Lord cover the earth, and His will done on earth, as it is in heaven.

A vote of thanks to the pastor, deacons and friends at Soho Chapel, for their kindly welcome and excellent accommodation, was heartily accorded, and the Meeting terminated with the manifestly prevailing feeling that it had been good to be there.

More Baptisms in the Tinnevelly.

WE have just received Mr. W. A. Doll's Report for August, and are glad to find that he is recovered from his illness, and fully engaged in his beloved employ. We have space for the following brief extract only :

"I am pleased to state that there are some very good Christian men and women at this station, (Malaputhur.) One man in particular, an aged Christian, over seventy years of age, whom I baptized on this visit. He is the father of deacon Swamyadian. He heartily, solemnly, and boldly thanked God, for having melted his old heart, which was old and sinful, and led to believe in the Lord Jesus Christ, as his only precious Saviour, and helped him to give up idols, by not worshipping or bowing down to them, and to forsake trusting in false refuges. He declared that he felt truly happy after having confessed Christ Jesus openly by baptism.

19th. At this station I had the pleasure of baptizing five candidates, two men (the aged brother mentioned above included) and three women, and adding them to the church in this district.

"These candidates, by constant attendance at the Divine services, prayer-meetings, &c,.....have not only boldly acknowledged Christ to be their Saviour, but have become constant and intelligent readers of the Bible."

An Old Reminiscence of our New President.

WE have been asked to make our Magazine more suited to the young, who, we rejoice to know, take a lively interest in the Mission. We will try to do so in future; but we fear they will be somewhat disappointed with the present number, which is filled almost entirely with the account of the Annual Gathering. We understand that many of our young friends at the West-end of London, had a nice little (nay, rather a large) Meeting of their own at Keppel-street Chapel the other Sunday afternoon; when our worthy President gave them an address. We have not received any account of this Meeting; but it occurred to us that our young friends would be interested in something that we are about to tell them respecting our new President, when he was a lad, (for we were boys together); and the Editor has

still in his library, a Missionary Magazine, which bears the following inscription, after his name: "Presented by his Friend, John Box, September 23rd, 1847."

That is forty-one years ago. We loved the Lord Jesus, and the things connected with His kingdom, even then. But how little did we think that in after life we should be associated as we are now, in seeking to extend the knowledge of His name! But God has said, "Instead of the fathers shall come up the children;" and we are now looking to our young friends, hoping that as they are rising up, they will fill our places, when our work on earth shall be consummated by the perpetual service of heaven, which never wearies.

Our object, however, in referring to this book, which we so highly value, is to quote from it some interesting verses, written by a poor Indian, and which were read many years ago, at a Missionary Meeting at Surrey Chapel. They are entitled—

"THE INDIAN'S PRAYER.

"In de dark woods, no Indian nigh,
Den me look Heb'n and send up cry,
Upon my knee so low;
Dat God on high, in shiny place,
See me in night wid teary face;
My priest* he tell me so.

"God send He angel, take me care,
Him come Heself and hear me prayer,
If Indian heart do pray:
Him see me now—he know me here;
He say 'Poor Indian, neber fear,
Me wid you night and day.'

"So me lub God wid inside heart,
He fight for me—He take um part,
He save um life before:
God lub poor Indian in de wood,
So me lub He, and dat be good,
Me pray Him two time more."

* Missionary.

The Fire in the Finnebelly.

RELIEF FUND.

WE are very much gratified by the liberal response which has been received to the suggestion for help made last month. It shows what a number of warm hearts are ever ready to sympathise with the sufferings, especially of those who being entirely devoted to the work of the Lord, have not the ordinary means of reinstating that which has been lost. The total amount received up to the time of going to press is £80 12s., as will appear from the following list. We heartily thank the kind donors, as we are sure our beloved Missionaries will do with super-abounding gratitude, when they receive what has been collected—a large portion of which has already been sent.

Mr. C. C. Harris	£20	0	0
Mr. Bland	1	0	0
Mr. J. J. Fromow	1	1	0
Mr. Sears	0	10	6
Hill Street:			
A Lover of the Strict Baptist Mission	10	0	0
Mrs. Pleas	0	10	0
Keppel Street:			
Mr. I. R. Wakelin	2	2	0
Sunday School	1	8	9
Bethesda, Ipswich:			
Per Mr. Kern	0	17	3
Mr. Porter	0	10	0
Mr. Sawyer	1	0	0
Mr. Dearsly	0	10	0
Mr. Briscoe	1	0	0
Mr. Reynolds	0	10	0
Mr. J. Harris	1	0	0
Mr. Wright	0	10	0
Mr. J. E. Hazelton	0	10	0
Mr. B. Wakelin	0	10	6
Mr. Fearnley, Dover	1	0	0
H. G.	0	2	6
Mr. Fricker	1	1	0
Mr. Charles Wilson	2	2	0
A Friend, Tring	5	0	0
Mr. W. Weston, Watford, per Mr. J. E. Hazelton	£5	5	0
Mr. T. L. Wakelin	0	10	6
Per Miss Stubbins:			
Mrs. Craighead	0	5	0
Mr. Catchpole	0	10	0
Mr. Barratt & family	0	5	0
Mrs. Norman	0	2	6
Mrs. Heyward	0	2	0
Mrs. Rendall	0	5	0
Miss A. Stubbins and Friend	0	6	0
A Friend	0	2	6
Ditto	0	0	6
Mr. Sales	0	2	0
Mr. & Mrs. Fuller	0	10	0
Mrs. Willison	0	10	0
Two Friends, per Mr. John Box	6	0	0
B.	0	10	0
B. A. S.	1	0	0
Mr. J. S. Croft	10	0	0
Two Friends (Ripley)	0	5	0
Mr. E. Mote	1	1	0
Miss M. H. Potter	0	2	0
A Friend, per ditto	0	2	0
Another Friend, per ditto	0	0	6

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

ONE HALF-PENNY.



VOL. IV.
No. 41.—DECEMBER, 1888.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Fire in the Tinnevelly.

WRITING October 16th, Mr. Doll says :—

"I am sorry to have to state that I have not yet received the report promised by the Superintendent of Police, Tinnevelly, as to the result of enquiry respecting the destruction of Koilpati cottage. I am sending him another reminder. My son tells me that there was a police station situated at a distance of a quarter of a furlong from his cottage, and that, before leaving Koilpati with his family for a change, he informed the head constable of his departure, and asked him to have a careful watch over the place."

Mr. Doll also quotes an extract or two from a letter written by his daughter-in-law to Mrs. Doll. She says :—

"I cannot tell you with what sorrow we heard that our house at Koilpati was destroyed. You and dear father only know how dear Walter struggled to get many useful things to make the cottage comfortable; but all, with the many gifts from kind-hearted friends at home, have been reduced to ashes. But who are we to question God's unseen hand, that orders all things. We are but poor, blind mortals, and easily cast down."

Neither of the buildings was insured. Indeed, it would not have been possible to insure them. Mr. D. remarks :—

"The fire insurance offices are applied to only by large European mercantile firms and tradesmen who possess large storehouses, but by none others."

Mr. W. A. Doll, in a recent tour report, says:—

"Went to Koilpati. The sight caused me a heavy heart. Everything seemed desolate. The very trees were burnt. Gave orders for having the walls covered with thatch, so as to preserve them from the approaching rains. I consulted Mr. Watkins, Executive Engineer of the District; who, after inspecting the walls, stated that they will not now bear a substantial roof.

The Committee have sent instructions for Mr. W. A. Doll's cottage to be rebuilt without delay.

We have received the following lines, which are so full of sympathy for the sufferers that we use them as an appeal for further aid towards the Restoration Fund.

THE MISSIONARY'S HOME.

Lines written after reading the account in the "Olive-Branch," of the loss of Mr. Doll's house by fire.

AWAY in the wild, a cry is heard,
Is it the piercing shriek of a bird;
Fluttering, wounded, frightfully maimed,
By the hunter's arrow so surely aimed.

List! for a traveller homeward bound
Sees from afar the desolate ground:
Home 'tis no longer—'tis all forlorn;
The house is of every comfort shorn,
Of treasures so precious to those beloved,
Who valued them highly, and 'midst them moved:
The children's toys, and the father's chair,
The tokens of love scattered everywhere.
Deem ye them naught? Oh, have ye not stood
By your own fireside, in tender mood,
Scanning the tokens of love which greet
Your welcome approach from the cold dark street?

Yes, home is home, and we love it well,
The loss of it no one can fully tell,
Save those who have stood 'midst the ruin great,
Which sorrow and trouble can there create.

He stands in a land far, far away,
The teacher whose lonely heart doth pray
To the God above, who the deed doth see,
And surely will send in His love to thee,
Child of His love,—He has said He would,—
From the storehouse of those who have this world's good.

Pray on! and let those on England's shore,
Shower their treasures as oft of yore,

The guilt-worn spirit to soothe and bless,
To help him in this his deep distress.

"*Lost!* home and treasures, yea, everything!"
List! 'tis in heaven the cry doth ring,—
He's watching, e'en He who our sorrows bore;
He cares for His people the wide world o'er.
But will *ye* stand aside, 'midst such sorrow and woe,
And not wipe the tears which in bitterness flow?
Nay, nay, as your hearts with kindness swell,
Practical help must be shown as well.

The Master is coming, and soon, may be,
His "Well done" then shall be joy to thee,
And thy heart made glad in the bright for ever,
Will repent of this,—nay, never, never!

Tring, October, 1888. IVY.

FURTHER CONTRIBUTIONS RECEIVED.

Mr. Realff, Dunstable, 10s.; Mrs. Bull, Wellingborough, 10s.; A Friend, (Richmond) £1; Per Miss Stubbins, Deptford, 7s. 6d.; Per Miss A. Butcher, Chesham, £1, Mr. F. Secrett, 10s.

What Children can do;

OR, WHERE THERE'S A WILL THERE'S A WAY.

A BAPTIST Minister in Cambridgeshire, in forwarding the amount collected by his church, makes special mention of a sum of 5s. 2½d., collected by the children of one of his friends, who, having heard Mr. Doll tell of his labours in India, resolved to have a collecting-box for the Mission. Their father writes as follows:—

Horningsea, Cambs.

"DEAR MR. J.,—Living at a distance from the house of God, and not being able to send our children so far, we are obliged to send them to the Church of England school; but we try, by God's help, to teach them to study His Holy Word.

While there are many who have never heard the name of Jesus, and His great salvation to dying sinners, we tell them what the children at Eden Chapel do towards helping the Lord's servants in carrying the glad tidings of salvation to heathen lands.

After hearing Mr. Doll speak of the wonders God has wrought among the heathen, I made a Mission-box, and told them to see what they could do in twelve months, by putting a copper in when they could, which I have pleasure in forwarding to you, amounting to 5s. 2½d.

The Lord bless you and all His sent servants, is the prayer of yours in the hope of the Covenant. S. A.

We may just remark, that Mr. A. need not have made a Mission-box; either of the Secretaries would have gladly supplied one on application.

India and its Caste System.

By H. F. Doll.

(Continued from page 14.)

Antiquity and Origin of Caste.

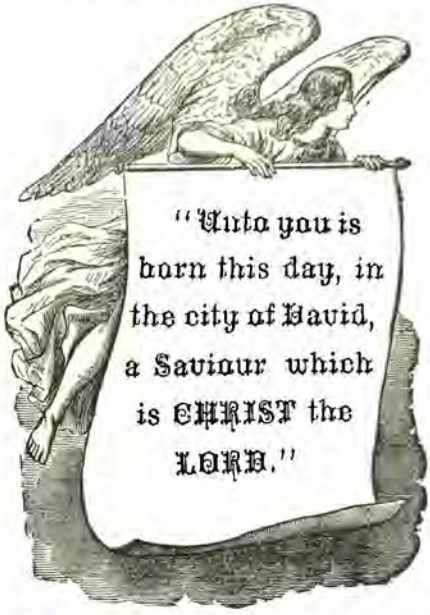
IT has already been said, that according to Hindu books, the Brâhmans have sprung from the head of the god Brâhma; the Kshatriya, or Rajas, from his shoulders; the Vaisya, or merchants, from his body; and the Sudras, or farmers, from his feet. It is easy to perceive that this tale is a pure allegory, alluding, not only to the rank which the castes maintain in relation to each other, but also to the different functions of those who compose them.

The Fabulous Origin of the Brahmans.

The true origin of the Brâhmans, as well as that of the other Hindu tribes, is not distinctly known, and we are therefore reduced to fables or mere conjectures. The fabulous tradition most current among them, is that which derives them from the head of Brâhma; and they draw their name from his. The other castes, having sprung from the same stem, would seem entitled to bear the same appellation. But the Brâhmans being the first, and emanating from the noblest part of their common father, consider themselves exclusively entitled to that sacred name.

A *Brâhman* is in a very different situation from a *Kshatriya* or *Raja*, a *Vaisya* or a *Sudra*. These are born in the condition in which they continue to live. But a Brâhmin becomes such only by the ceremony of the cord, which will be afterwards fully explained. He is, till then, only a Sudra, and by birth, he possesses nothing that raises him above the level of other men. It is after this rite that he is called *Dwija* (twice born.) The first birth admits him to the common rank of mortals; the second, which he owes to the ceremony of the triple cord, exalts him to the lofty rank of the tribe to which he belongs.

"The Lord is Come."



WE have sometimes thought that if an angel had been sent from heaven to earth, with the glad tidings of salvation, and he only had been commissioned to tell the good news, as he passed from city to city, and from one kingdom to another, how the people would have flocked to hear him! But alas! alas! this is but a vision of what *might* have been expected; for when "*the Lord of angels came*," and all the angels of God sang His praises—how was He received? Just as He is received now by the multitude—with *indifference*, if not with *hatred*. Even the king was not expecting His advent, and did not know enough of his Bible to be able to say where Christ should be born. And when he *knew*, his only desire was to *slay* Him.

Now that the Saviour's birthday will again shortly be kept—although the proper *day* and the *month* are really

not known—let us rejoice in the *fact*. Christmas is kept by many in a disgraceful manner. We should be sorry, however, for the national holiday to be set aside. The nearer we approach in spirit to Christ, the better we shall enjoy the feast. Now while we are enjoying our social gatherings at home, let us think of our mission stations abroad. It will gratify our friends to know that £20 have been voted by the Committee to be distributed at all the stations, both in India and Ceylon, in the form of Christmas gifts and Christmas treats. This will gladden the hearts of both old and young, and not only do them good, but will shew them that those who teach what is to them a new religion, desire their welfare. Thus instead of listening to the absurd stories respecting the history of their false gods, they will be listening to the *true story* that a *Saviour* is born into the world.

"For My Sake."

SENT on mercy's glorious mission,
With such willing, weary feet,
Jesus came to Sychar's village,
Through the blinding dust and heat.
His worn frame would fain have rested,
But His loving heart said "Nay,
I've a dear lost sheep at Sychar,"
So "He needs must pass that way."

Then, to her for whom this toiling
In the sultry noon He bore,
Jesus said, "Pray give Me water;
I have nought wherewith to draw."
With surprise the stranger viewing,
Thoughtlessly she doth refuse;
"We Samaritans have never
Any dealings with the Jews."

So with parchèd lips He told her
Of salvation and of peace,
Heedless of His *own* discomfort,
Yearning *his* her release.

Bent on giving her repentance ;
Then forgiveness, joy and rest ;
While she listened in amazement,
But forgot His slight request.

"Oh!" you cry, "what joy, what honour
To have ministered to Him!
I, to quench His thirst, had gladly
Filled my pitcher to the brim!"
Give, then, proof of your devotion,
For it is not yet too late ;
There is yet "a cup of water,"
Jesus will appreciate!

Jesus' missionaries noble,
Patient, self-denying, roam,
Toiling oft 'mid thankless heathen,
In dark lands remote from home :
You can strengthen and refresh them,
Send them help across the sea :
He will say, who once was thirsty,
"Ye have done it unto Me." A. G. R.

"Give us the Children."

I VISITED Muthenary, and held Divine services in the chapel built by our Christians in this district, and very solemn and blessed seasons they proved to be, for the Lord's gracious presence was sweetly realized. I examined the day school in this station. The children are doing fairly well. It is a token for good that so many Hindoo caste parents have consented to send their children for instruction under our control, to have their minds directed and moulded according to the plan and method of the blessed Gospel. No objection is raised to our teaching them Christian lyrics, and making the Bible a regular class book in our school. We are encouraged to continue and persevere in our labour among the young; for in due time we shall reap, if we faint not. A few candidates at this station applied for baptism, when they were asked by me to wait a little longer. They are under the Christian instruction of our brother Michael. —*Extract from Mr. W. A. Doll's Report for August.*

Everywhere a Missionary.

WHILE Mr. W. A. Doll was at Kodaikanal, seeking rest, we are pleased to learn that he has been distributing tracts and speaking to the heathen. He says:—

"Some of the people have asked me to baptize them and form them into a church at Kodaikanal. I told them they must wait patiently, and be directed by God's good providence and love. One Andrew Sampson, who is up here was, I am told, baptized by Mr. McLaren, the Canadian Baptist Missionary of Cocanada, and seems to be making himself useful at Peramaul village, seven miles from Kodiakanal. The people are also willing to send their children to a Sunday and day school, if one were opened. I visited Peramaul village, also Sembaganore, one mile from here. I also went to Vilpati village, three miles from this place. There are also two other larger villages, Valakuvey and Poombaray, four and seven miles distant respectively. The people invited me to these villages."

Death.

IN a recent journal, Mr. W. A. Doll refers to the death of one of the oldest members of the church at Purakudianputty, Sathianathan by name, a well-to-do agriculturist. He was an humble and a faithful Christian, and suffered great persecution from heathen relatives and neighbours. He faithfully loved and served Jesus for many years. He was suffering from a chronic disease for a long time. A few hours before his death, he called for his wife and children, and brother Nicholas, our preacher, and said,—"I am going to Jesus. You all be firm believers in Christ till the end." He also wished to be remembered to young Mr. Doll, also to the Superintendent, and to the friends at home, saying, "Give plenty of salaams, plenty salaams to them. My only sorrow is that I cannot see them before I die; but I hope to see them in heaven." After saying these words, he began to pray indistinctly, and expired.

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

ONE HALF-PENNY.



VOL. IV.
No. 42.—JANUARY, 1889.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

God's Amazing Love.

THOUGH true religion is always *personal*, yet we who have been accustomed to hear the Gospel from our childhood can scarcely realize the unspeakable joy of those who have heard the Gospel for *first time*, when the word has been applied with power by the Holy Spirit; for how often has the gospel message been simply as "the sound of one that has a pleasant voice!" But when "the hearing ear, and the seeing eye" are given, we wonder that we never before *knew* "the joyful sound," or saw the beauties of Jesus. It is *we* who have become "new creatures: old things are passed away: behold, all things have become new."

But when missionaries tell the "old, old story of Jesus and His love," it is an entirely *new* story to the heathen. It is like a message sent fresh from heaven, when they, having by the grace of God become *new* creatures in Christ Jesus, hear for the first time of God's wondrous love to poor sinners.

The following anecdote is a faint illustration of what is frequently occuring in our mission-fields, as well a rebuke to us who hear the gospel so frequently, yet for this very reason do not value it so highly as we should.



Mr. Nott, a missionary in the South Sea Islands, was on one occasion reading a part of the Gospel by John to a number of the natives. When he had finished the sixteenth verse of third chapter, a native who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again!" Mr. Nott read again the verse, "God so loved the world, that he gave His only begotten Son,

that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. The wondering native rose from his seat and said, "Is that true? Can that be true? God love the world, when the world not love Him? God so love the world as to give His Son to die that man might not die? Can that be true?" Mr. Nott again read the verse, "God so loved the world," &c., told him it was true, and that it it was the message God had sent to them, and that whosoever believeth in him should not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired, to meditate in private on the amazing love which had that day touched his soul. There is every reason to believe he was afterwards enabled to enjoy the peace and happiness resulting from the love of God shed abroad in his heart.

Organized Hostility of the Hindus.

MR. DOLL has sent us, from time to time, Madras newspapers and cuttings, which reveal a lamentable state of things in connection with the Madras Christian College, where many Hindu students have availed themselves of the advantages of *education* merely, without any desire to become Christians, or to forsake idolatry. A recent extract gives an account of the opening of a Theological Hall, which commenced with a ceremony called "Punyahavachana;" in connection with which, "consecrated water" was sprinkled inside and outside the hall. A lecture was delivered in Sanscrit, on "The Religious Spirit of the Age." The lecturer expressed his great joy on seeing the revival of the ancient Aryan religion in every part of India. The President delivered a lecture in Telugu on the same subject. Then the owner of the hall (whose name our readers could not pronounce if we gave it them,) amidst great applause, delivered an address in Gujariti, Tamil, and English, on the same subject. He said that his chief object in erecting the hall was to hold his Hindu moral and religious classes, (commenced in 1882,) and to organize lectures and discussions on subjects connected with Hinduism.

Mr. Doll remarks that "the Hindu Theological Society is of recent origin, and in opposition to Christian Missions."



Mr. Doll:

HIS EARLY LIFE, CONVERSION, AND BAPTISM.

(From a M.S. written by himself, slightly abridged.)

I AM an Anglo-Indian; I was born and brought up in India, but am of European descent. My dear parents were Christians in the general sense of the term, but were destitute of vital godliness; and I well remember that when I was about twelve years of age, I was the subject of deep convictions of sin, and felt a desire to serve God, and be good. My vows and resolutions to amend my evil ways were soon neglected, and the feelings which so much troubled me, and which sometimes increased whenever I heard a stirring sermon, and sometimes subsided, gradually disappeared, and I became more naughty than ever I was. Just about this time my parents left Black Town, and removed their residence into a suburban town, a locality then wholly destitute of the public

means of grace. In consequence of its distance from the city-town, and the absence of a suitable day-school, I was compelled to remain at home, which afforded me greater facilities for idleness, mischief and sin. Becoming unbearable at home, I was at length sent as a day scholar to a Civil Orphan Asylum in connection with the Church of England, where I learned more wickedness than good, but was taught strictly to observe the duties of outward religion. My parents, finding that while advancing in years, I was growing more stupid and incorrigible, they resolved to remove me from this school, and send me to a better one. Accordingly I was sent to the London Mission Day-school, in Davidson-street, Black Town, Madras. Mr. Alexander Wilson was school-master of this school. It was when under the tuition of that man of God (whose memory is fragrant in the hearts of thousands,) that I learnt and heard of Christ and His salvation, and of matters concerning religion, in a manner that I never did before. Withal, I continued to pursue my evil course for some time longer, and although often tempted, yet I was not permitted to indulge in gross immorality, nor to fall a victim to the many serious illnesses and dangers that happened to me. This gracious preservation, I must acknowledge with the deepest gratitude, is attributable to a special providence.

Mr. Alexander Wilson, whose chief aim appeared to be the conversion of souls, would introduce religion in almost every subject that he taught, his expositions of the Scriptures were lucid, faithful and convincing; and feeling his responsibility, he would address his scholars with much pathos, tenderly, earnestly and affectionately warn and counsel, and direct them to Christ, and Him crucified. Though now and again I felt strongly impressed, ultimately, when about the age of seventeen my convictions of sin returned with greater force; and the more I committed sin, conscience accused me with increased intensity. I remained in this state of wretchedness and darkness of mind for more than two years, and strove to satisfy my hungry, craving, and empty soul, by every means I could possibly devise. I rigidly observed the Sabbath-day, read the Bible, and prayed so loud for mercy and salvation from the bitterness of my wretched soul, that my dear mother would often call out to me, saying that I was imitating the Papists. This would make me feel ashamed, and I would

then try to pray very low, and sometimes I would become very silent, falling asleep on my Bible while on my knees. My mother, suspecting that all was not right, would call out to me, when I would startle from sleep, and she would rebuke me for mocking God, and tell me that God did not require such service from me. But my poor mother did not know what was going on in my bosom, which was known only to God. One day I felt so anxious about the state of my poor soul, that while on my knees, with my Bible and lamp before me, pouring out my soul troubles and miseries before God, I was overtaken with sleep, from down-right exhaustion; so much so, that I fell over the lamp, and burnt a part of the hair of my head, which awoke me with considerable agitation and terror, and with the feeling that I was in hell. With much bitter weeping I would frequently read portions of God's Word, such as the parable of the Prodigal Son, the Publican's Prayer, Blind Bartimeus, Healing of the Palsy, Cleansing of the Leper, the Crucifixion and Death of our Lord, the 3rd chapter of John's Gospel, verses 14 to 22, and the 35th and 36th verses, the 11th chapter of Matthew's Gospel, 25th to 30th verses, the 23rd Psalm, the 42nd Psalm, the 51st Psalm, the 53rd chapter of Isaiah, and 1 Timothy, 1st chapter, verses 12 and 16, especially the 15th verse; and I would also sing such hymns as "I will arise and go to my Father," &c., "Rock of ages, cleft for me," and a few others, when I would feel a calmness and comfort hover over my soul, but could not realize a sure hope in God's mercy, through the blood of Christ, although I entertained a secret hope to obtain forgiveness of my sins.

(*To be continued.*)

India and its Caste System.

By H. F. Doll.

(*Continued from page* 36.)

The Origin of the Brahmans.

IN the last paragraph of my last paper on the name and origin of the Brâhmans, reference was made to the second birth of the Brâhmans, which they owe to the ceremony of the triple cord. In this connection there is a puzzling

objection frequently urged against the Brâhmans. When they are asked if it be the ceremony of the cord that creates you Brâhmans, how come your wives, who do not undergo that ceremony, to be anything but Sudras? You are therefore married to wives not belonging to your caste; a principle held sacred and inviolable amongst all Hindûs. Their answer to the solution of this difficulty is, that they are guided in this particular by the usage of the caste from time immemorial.

The different kinds of Brahmans.

The tribe of Brâhmans is divided into seven branches, and each Brâhman knows from which of the seven he is descended. These seven castes have for their special origin the seven famous *Rishis* or penitents. Two of these were not originally of that rank.

These seven *Rishis* or penitents are the holiest and most venerated personages that the Hindûs acknowledge. They are highly celebrated in the annals of the country. Their names are held sacred, and are invoked by all the people. They are inculcated on their children, and are as follows:— *Kasyapa, Atri, Bharadwaja, Gautama, Viswamitra, Jamadagni, Vasishta.*

Viswamitra and *Visishta* were at first only *Rajas*, but they had practised so long and so severe a penance that they obtained the remarkable favour of being admitted into the caste of the Brâhmans by the ceremony of the cord. From penitent Rajas they became penitent Brâhmans.

Sale of a Hindu God.

A LARGE collection of Burmese, Indian, and Japanese curiosities, the property of a gentleman, who formerly occupied an official position in India for many years, was sold by auction by Messrs. Phillips, Son, & Neale, of New Bond Street, yesterday. The great attraction of the sale was "The Hindoo Lingam God," consisting of a chrysoberyl cat's-eye, fixed in a topaz, and mounted in a pyramidal base, studded with diamonds and precious stones. This curious relic stood $2\frac{1}{4}$ inches in height. It was preserved for more than a thousand years in an ancient temple at Delhi, where

acts of devotion were paid before it. The base is of solid gold, and around it are set nine gems, or charms, a diamond, ruby, sapphire, chrysoberyl cat's-eye, coral, pearl, hyacinthine garnet, yellow sapphire, and emerald. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz 1 10-16ths inch in length, and 9-16ths of an inch in depth, shaped like a horse-shoe; in the centre of the horse-shoe, the great chrysoberyl cat's-eye stands upright. This is 15-16ths of an inch in height, and dark brown in colour, and shaped like a pear. An extremely mobile opalescent light crosses the length of the stone in an oblique direction. When Bad Shah Bahadoor Shah, the last King of Delhi, was captured and exiled to the Andaman Isles, his Queen secreted this gem, and it was never seen again until, being distressed during the Mutiny, she sold it to the present owner. The gem was finally knocked down at £2,450 to Mr. S. J. Phillips, jeweller, New Bond Street.—*Echo, Dec.* 6.

The Finnebelly Relief Fund.

THOSE who so kindly contributed to the above Fund will be gratified to know that Mr. Doll has received the first instalment sent, which, in writing to the Secretary, he acknowledges as follows:—

"I have now great pleasure to acknowledge the receipt of your very welcome and cheering letter of Oct. 11th, (the date of my birthday), as well as the Olive-Branch for the same month, which contained my son's letters about his cottage, and the excellent suggestion made by you, and so heartily approved and acted upon by the Committee. The Lord abundantly bless and reward one and all of you, as well as the dear friends who subscribed to the Relief Fund."

ADDITIONAL AMOUNTS RECEIVED FOR RELIEF FUND.

Mr. R. Munger, per Mr. J. Box, 10s.; Camden High School, per Mr. Burrows, £1 5s.; Mr. C. W. Sears, 5s.; A Friend, Deptford, 2s. 6d.; Miss Smith, 1s.

ERRATUM.—In the December Number, p. 38, last line, read,—"Yearning but for *her* release."

☞ 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 St., E.C.

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

ONE HALF-PENNY.

THE OLIVE-BRANCH.

VOL. IV.
No. 43.—FEBRUARY, 1889.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Idol Worship.

ALL idolatry is at root the same, whether it be practised amidst the snows of Siberia, or on the hot plains of India. Under varying names, the same false gods are worshipped in the dark places of the earth. The illustration on the next page furnishes an example of this fact; for although the name of the idol is Abidu, and it is worshipped in Southern Siberia and Tibet, it is adored under other names in India and Ceylon, notably as Vishnu and Guatama.

About 500 years before Christ, when the second Temple at Jerusalem was being completed, and the prophets Haggai and Zechariah were declaring the word of the Lord, the son of an Indian king, named Guatama, began to propagate a new religion at Benares, the most sacred city of the Hindoos. He was looked upon as divine, and the name Buddha, meaning "the perfectly enlightened one," was given to him. His religion, which recognized neither a god, prayer, nor priest, was altogether unlike the Brahmanical idolatry; but the priests of Brahmanism determined to make the new creed as



ABIDU, A SIBERIAN IDOL.

much like their own as possible, and so they declared that Buddha was an incarnation of their god Vishnu; and now Buddhism, which is professed by 470 millions of the human

race, a million and a half of whom live in Ceylon, is as idolatrous as the older religion. In Ceylon, a supposed tooth of Buddha's is an object of the greatest reverence.

A species of Buddhism is professed by the people from whom this idol comes, and they look upon it as representing the founder of their religion; in India it would be worshipped as the god Vishnu. The god sits cross-legged, with a garment over one shoulder, holding in his hands the sacred black-stone, which is also worshipped by his devotees. Around his head and body are circles to represent the sun, and the appearance of flames is also indicated; this is because Vishnu is usually connected with light and heat, and his worship is really that of the sun god, which has been adored under various names, in all ages, and in all countries. Thus does Satan lead astray, and

> "The heathen in his blindness
> Bows down to wood and stone,"

looking to this work of men's hands, as his saviour, protector, and friend. The chief daily ceremony, after washing and dressing the idol, and burning lights and incense before it, consists in offering it food, on the essence of which it is supposed to feed; it is also decorated with flowers and costly ornaments. Popery has done the same thing with Buddha, as Brahmanism has, and has ordered worship to be paid to the idol, under the title of St. Josaphat; and so one idolatrous community is very like another.

In India idolatry prevails in an extraordinary manner. In some large towns there are thousands of temples; the idols are to be found in every village, on the tops of hills, and under almost every rock and tree; images of the monkey god, smeared with vermillion, are innumerable; cows, serpents, monkeys, and many trees, are deemed sacred. Rivers and places are looked upon as holy spots; in short, the number of the gods is legion. As a consequence, every form of evil is rampant; old people are looked upon as burdens, and hundreds of thousands of little Hindoo boys and girls know nothing but this hideous and debasing idolatry. May this thought stir up every young reader of the "*Olive-Branch*," to more ardent support of our Mission, which in simple dependence upon the Holy Spirit, takes the pure gospel of the Lord Jesus Christ, and uplifts Him as the only hope of

perishing sinners. Many little heathen children are now being taught in our schools, while our preachers are declaring "the unsearchable riches of Christ" to the people around. Lord,

"Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth, by every creature,
Glory to the Lamb be sung." J. E. H.

Conversation with a Shepherd Boy.

BROTHER PANDIAN, in writing, says:—"When preaching in the open air, on the 15th, and speaking of God's goodness during the recent storm which passed over Madras, causing much damage, I was accosted by a shepherd-boy, who was among my hearers, and said, 'Sir, last year, about this time, I was in the country; and when rain and storm came upon me while out in the field, I was exposed to great dangers. Although it rained heavily, and the storm blew hard, I had, for all that, to remain in the field during day and night, to watch, in order to keep away wolves from attacking the flock. Ah! many a time I had to go through the same trouble, often remaining without food, watching and standing by my sheep.' 'Why did you not leave your sheep, and care for yourself?' was my enquiry. 'Oh no sir,' said the boy, 'I could not possibly leave; I dare not do so, even at the risk of my own life.' To this I rejoined, 'Friend, please hear the voice of the Good Shepherd saying, 'I am the Good Shepherd: the Good Shepherd giveth His life for the sheep;' and proceeded to explain to the shepherd-boy and my hearers, how Christ died, the just for the unjust, the godly for the ungodly, the holy for the unholy; and how He saves and cares for His believing people. I also told him of the story of King David, who was once a shepherd-boy, and how he believed in the Lord as the Good Shepherd of his soul, and how, by Divine grace and love, he was able even to face death, and rejoice in the prospect of it. At the close I gave away a few tracts."



Excelsior.

A Motto for the Children.

LET me tell you a little story. William Wideawake was born with a good strong will, and he was fond of climbing; from stool to chair, and from chair to table he went; and there his fond parents thought they saw in his hand "the banner with a strange device,"—*Excelsior!*

As William grew in years, he grew in knowledge; onward he climbed his way, from class to class; he believed that hard lessons could be learned, and difficult problems solved. His teachers discovered that his motto was,—*Excelsior!*

Early in life William was drawn by the Saviour's love. In simple language he talked to God in prayer; he loved to read Bible stories, and it was his delight to go to the Sunday School. Wideawake was never late, and the questions he put to his teacher prevented dulness in the class. His banner was there displayed,—*Excelsior!*

One Sunday, an earnest man came to the School and gave *such an address;* it was about sending the Gospel to the heathen. W. Wideawake felt the missionary fire! He thought about the address all the week. What can I do? he said to himself.

Uncle John called, and gave him *a penny*. That shall go to the Mission, he said; and it did. It was the beginning of a rich harvest of pence in the school. A penny was not much, but it was William's *first step* in the Mission pathway. With a firmer grasp than ever he held his banner; and the golden letters gleamed brighter in the light,—*Excelsior!*

The summit of the mountain is not reached yet; but the love of Mission work is taking a firm hold of William's heart; and he hopes yet in foreign lands to roam, and there to tell with his own lips the "Old, old story, of Jesus, and His love." God speed thee! God bless thee! and in all our Sunday Schools may earnest hands firmly grasp the banner,—*Excelsior!*

R. E. SEARS.

Mr. Doll:

HIS EARLY LIFE, CONVERSION AND BAPTISM.

(From a M.S. written by himself, slightly abridged.)

(Continued from page 46.)

ABOUT this time I had left school and obtained employment, and occasionally visited Mr. Wilson, from whose conversations, which were especially suited to my wants, I received comfort and encouragement. Ultimately, being led by the power of the Holy Spirit to simply trust, and entirely rely on the merit and blood of Christ Jesus, I realized a good hope through grace that my sins were pardoned; and obtained rest, peace, comfort and joy to my weary soul, though not that assurance of faith I now have, which I think was owing to my ignorance of some of the grand doctrines of Christianity with which I am at present acquainted. I was at this time nearly twenty years of age. Another year rolled away, and I was married to a young woman (Miss Isabel Englefield) the daughter of godly parents, and whose father was a native of the Isle of Wight. Feeling that I had passed from death unto life, by the marked charge which I experienced had taken place in my inner man, and by the unquestionable great change in my life, which became palpably manifest to all my relatives, friends and associates, and which caused me to endure no small amount of persecution; I became desirous

to join myself to a Christian Church. So one day I called on Mr. Wilson, told him my mind with reference to joining myself to God's people, and expressed a wish to know more about believers' baptism, of which I already knew something, having heard about it in the school. Upon this request, Mr. Wilson lent me a book, containing Views on Communion by Hall, Fuller, Griffen and Ripley, asked me to read it carefully and with prayer, and invited me to a Sabbath meeting that he himself attended. (I attended the Wesleyan and Independent Chapels at this time.) One Sabbath evening I went to Mr. Wilson's meeting, just to fulfil my promise, when, I must confess, I was struck with the homely and simple mode of worship, and with the love and kindness of the people. The book referred to I had read very carefully, seeking Divine guidance, and on returning it Mr. Wilson, I wrote a letter to him, dated 16th October, 1860, expressing my full conviction that believers' baptism (by immersion) and strict communion were perfectly in accordance with the Divine truth.

Accordingly, on the afternoon of Sunday, November 4th, 1860, I was baptized by Mr. Wilson, in the name of the Holy Trinity, and received into the fellowship of the Church, notwithstanding many alternations of hope and fear, of which church I am still a member, and by the help of God Almighty I have been enabled to maintain my Christian profession up to the present day. Thus was I called out of a family of eight children.

"O happy day, that fixed my choice,
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Baptism of our New Missionary.

FOR reasons explained by Mr. Doll, our new missionary, Mr. Pandian, had not been actually baptized at the time of his appointment. The interesting account of his baptism is given in a letter recently received. It took place on Dec. 2nd last, when, after a service in the Chapel at Chintradepett, (where Mr. Doll is pastor), in which Mr. J. J. Chatterton, deacon, and Mr. D. H. Drake, of the American Baptist Telugu

Mission, took part; the ordinance was administered in the compound of the chapel. Afterwards he was received into the fellowship of the church, and joined in the celebration of the Lord's-supper.

City of Madras.

BROTHER PANDIAN writes:—"Thanks be unto Him to whom we owe everything in this world, and that which is to come.

"I heartily thank our heavenly Father, who has helped me, and blessed my work during the last seven months. I was so glad to see the Divine hand by the following signs:—1st.—The strong opposition to our mission work in the Tinnevelly District, and in this city. 2nd.—Calls from several places in Southern India for the extension of our work. 3rd.—The diligent search after the truth by the people. 4th.—A few here and there added to the Church of our Lord. 5th.—That the Lord has made free our dear Superintendent, Mr. H. F. Doll, to devote himself entirely to the work, when I fully believe that our Mission will become better known, and well propagated.

"Dear brethren in the Lord, help us by your prayers and worldly goods; for the harvest truly is plenteous, but the labourers are few.

"As regards work, prayer-meetings and preaching of the Word have been held regularly during the month, in the house of our Brother Herron, at New Town. This meeting is getting on nicely. A number of heathen people attend this meeting. Short and plain addresses were made on the following subjects:—'The Light of the world;' 'The Lord is my Shepherd;' 'Man is as nothing;' 'Thy love to me was wonderful.'

"At Purasawalkam, the prayer-meeting has been held regularly every Saturday. The attendance has been fair, considering the spirit of opposition by nominal Christians of other denominations.

"Street-preaching in Perambore and other places has been carried on during the month. The Gospel has been preached to goodly numbers of Hindus of various classes, and the houses of others have been visited, tracts distributed, and the inmates talked to about our blessed Lord and Saviour, and His precious truths as revealed to, and believed by us. May the Lord bless our humble labours in His vineyard."

[We have received an interesting letter from Mr. Doll, Junr., expressing his deepest gratitude to the subscribers to the Relief Fund, which we reluctantly reserve till next month.]

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VOL. IV.
No. 44.—MARCH, 1889.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

The Punishment of the Idols.

THE idols in the city of Foochow have got into trouble. There is a certain temple in that city whose idols are supposed to help anyone who wishes to be revenged upon his enemies. Now, if anyone wishes to punish another who has cheated him, or crossed him in love, or got the better of him in "a trade," the aggrieved person merely goes to these convenient idols, offers a kid, or a dog, or a basket of fruit, and then he gets his revenge. But very often the idols have been previously bribed by the offending party. Generally, however, the idols are considered able to cause the death of those against whom they have been implored. Now the Tartar military commander at Foochow had been found for a long time to be a Tartar in very truth. He was harsh toward his soldiers, and if possible, harsher toward the civilian population. Suddenly he died, and it was rumoured that he had died from somebody's revenge. He had so many enemies that it would be impossible to punish them, so a complaint was made to the viceroy of the province against the idols



who cause the death of those whom they had been implored with sacrifices to kill. The viceroy accordingly ordered their arrest. The prefect or chief magistrate was instructed to see this order carried out. He accordingly went to the temple, accompanied by soldiers armed with axes and hammers. There fifteen idols were dislodged from their niches, and carried off to prison. It must have been a funny sight to see these strange prisoners, figures of wood, about five feet high, taken to court. Before they were tried, however, their eyes were put out, so that they should not see who was their judge, and be enabled to trouble him either here or hereafter. After a full investigation, a report was sent to the viceroy, who gave orders that the idols should be beheaded, their bodies cast into a pond, and their temple sealed up for ever, to prevent them from troubling the peace of the town in future.

India and its Caste System.

By H. F. Doll.

(*Continued from page* 47.)

Different Kinds of Brahmans.

IN my last paper, I spoke of the division of the tribe of Brahmans into seven branches. But another and a more general division separates them into four distinct classes; each of which appertains to one of the four *Vedas*. These Vedas are four books held by them in such reverence, that no eye of any other caste has ever perused them. The Brahmans are so jealous about this privilege, or rather they have so great an interest in preventing the other castes from learning what these books contain, that they have invented a story, which obtains universal belief, that if a Sūdra or any other of the profane, should make an attempt to read even the title of these sacred books, his head would instantly cleave asunder.

There are Brahmans denominated *Yajur Veda*, *Sama Veda*, *Rig Veda*, and *Atharva Veda*. Of the last species there are very few, and these are suspected of being initiated in the magic mysteries and other dreadful secrets which this work is believed to teach. The Brahmans of all the four Vedas assist at a great sacrifice called the *Yajna* sacrifice or oblation.

There are two other races of Brahmans who are termed the *Vishnavas* and *Sivas*. The former caste of Brahmans is formed of that tribe who profess a particular veneration for Vishnu, and who bear imprinted upon their foreheads the mark of his particular worship, which is formed of three perpendicular lines joined at their base, and thus representing the figure of a trident. The middle line is red or yellow, and those on each side are painted with a piece of white earth called Nama; and it is from this that the whole figure goes by the name of *Nama*, which is a Sanscrit word, and signifies, *a name*. It may be observed here, that the white earth used is called *Gopi-chandana*, (the sandal-wood of the cow-herds' wives,) a kind of magnesian clay. The Vishnavas, which signifies "devotees of Vishnu," are divided into Teu-galai, and Vada-galai, or the southern and northern sects. *Teu*, south; *vada*, north; *galai*, science.

The Brahmans called Siva, are the most despised of any belonging to this tribe. They make a distinct band among themselves, and admit the superiority of others. They are employed in many places as servants in the temples, to wash the idols, and bring up the offerings of incense, flowers and fruits, of boiled rice and other things which are presented, to form the materials of the sacrifice. Brahmans who officiate in temples are looked down upon by the others. But where there is no other resource, a man has no choice. "To serve his belly a man will play any game," is the favourite proverb of the Brahmans, which serves them as an excuse under all circumstances where their conduct is opposite to their principles.

There are those who are called in derision, Flesh Brahmans and Fish Brahmans, who eat meat and fish. Brahmans of this class, have been of late years greatly on the increase. Many of them not only actually eat English food, but take, I regret to say, to European drinks of a strong and intoxicating nature.

Christmas Treats.

POONAMALLEE.—About 11 a.m., a number of European and native friends met in our Mission-house, which was neatly decorated by the teachers and elder children of our

schools. Mr. and Mrs. Doll, and some members of their family were also among the number. The Superintendent of our Mission took the chair, when the Island school-boys sung a Christian Tamil lyric, "God be merciful to me a sinner," and brother Jacob John, of St. Thomas' Mount, implored the Divine presence and blessing. The girls of the Island school then sang a Christian lyric in Tamil, "Praise to Christ," and brother Jacob John gave an address, (instead of Brother Pandian, who was prevented from being present,) on the trials and difficulties of our Mission, the persecution to which its agents are subjected, and the measure of success attending their work under God's blessing.

Then the children of the Mailcherry school sang a lyric very sweetly, and brother Abel Michael, the native missionary of Poonamallee, gave a brief and interesting account of the work carried on at that station, during the year, in connection with our Mission. He made some allusion to progress in the various branches of our work, and to the power of Divine grace in the conversion of the two that were baptized and received into the fellowship of the church. A Christian lyric was sung, for special blessings to rest upon the Mission, home Committee, and friends, the Superintendent and his family; when the teachers, &c., presented the Superintendent and friends with garlands of flowers, and nosegays as a mark of respect and joy. A short address was made by the chairman, who spoke of the kindness of the Christian friends in England, by whose love and liberality all present had, in the good providence of God been brought together on this festive and happy season. He exhorted his fellow-workers to steadfastness and faithfulness by reliance upon Divine grace, and encouraged the children of the day and Sunday-schools to be regular and punctual in their attendance, and diligent in their studies. After this, all the children were treated to bread, fruit, and sweetmeats, &c., when they gave three cheers for our friends at home. All the members of the church also were served with sweetmeats, &c., and the poor widows of the church received presents of money, and grants, for the purchase of new garments. All—children, as well as church-members,—teachers and missionaries, (who received their Christmas gifts,) desired that their most sincere thanks be conveyed to the Committee and friends in England

for the enjoyment of the feast at this happy season of the year. After a Christian lyric had been sung, prayer was offered and the benediction pronounced, when all left expressing great pleasure and happiness.

MADRAS, (the City,)—On the 31st December, 1888, brother Pandian and a few of our native Christian brethren and sisters, after partaking of refreshments of fruits, bread, coffee, &c., held a midnight service; when they had singing, prayer, and addresses until the small of the morning. Thus they enjoyed themselves, praising and glorifying God their Saviour, and thanking the Committee and friends of the Mission at home, for this joyous festive occasion, both spiritually and temporally. Brother Doll and Brother J. Herron, (a member of the English Baptist Church, Chintadrepett,) were present with them for about three quarters of an hour.

ST. THOMAS' MOUNT.—On Friday, January 4th, 1889, Mr. Doll, Mrs. Doll, and some members of their family, together with Mrs. Chatterton and some members of her family (brother Chatterton, the deacon of the English Baptist Church, Chintradrepett, being unavoidably prevented coming,) brother J. Herron, of the Chintadrepett Baptist Church, and brother Pandian, proceeded by train to St. Thomas' Mount. These with a number of other friends, European and native, assembled about 4 p.m., when brother Abel Michael, of Poonamallee, offered prayer. Then new garments were presented by Mrs. Doll to the widows of our church, who also received sweets, fruit, &c. Short addresses were given by brother Pandian, and the Superintendent of the Mission, regarding the love of our Christian friends at home in sending these Christmas gifts, and on the love of God, and the mercy and blessedness of being clothed with the spotless robe of Christ's righteousness. After this, a Christian lyric was sung by the children, and an earnest prayer invoking the Divine presence was offered by brother Pandian, our native preacher at Madras. Then brother Abel Michael made an address on the work of the Mission generally, and referred to the persecution, trials, and opposition our Mission workers and the Christians have to endure, not only from the heathen, but also from professing Christians. Another Christian lyric was sung; and brother Jacob John, the missionary of this station

read a review of our Mission work at St. Thomas' Mount during the past year.

The Superintendent of the Mission, and the ladies were presented by the teachers with garlands and flowers, &c., to show their joy and respects, and three cheers were given by the teachers and children for the Committee and friends in England. Afterwards all the children were served with sweetmeats, plantains, oranges, &c. The teachers and church-members also received their share of the treat as well as their Christmas gifts and money grants. All request that their most hearty thanks be tendered to the Committee and friends at home, for their love and kindness, whereby they have been enabled to enjoy this happy occasion. After the singing of another lyric, prayer and benediction brought this happy meeting to a close.

Baptismal and Watch-night Service.

ON the evening of Monday, December 31st, last, after a few remarks upon John xv. 14, "Ye are my friends, if ye do whatsoever I command you;" Mr. Noble again had the privilege of administering the ordinance of baptism at Jaffna, to two candidates, one of them being his own daughter.

After the baptismal service, the friends accompanied by the children, proceeded to the missionary's house, and partook of refreshments.

At eleven, the same night, a Tamil service was held. Mr. N. made a few appropriate remarks on Heb. xiii. 8: "Jesus Christ, the same yesterday, to-day, and for ever."

"At the close of this service, at midnight," remarks Mr. N., "the members of the little church assembled around the table, and after receiving into church-fellowship the two newly baptized sisters, we all partook of the emblems of Christ's broken body and shed blood, in obedience to our Lord's command, 'Do this in remembrance of Me;' and a blessed service it proved to be."

A Missionary Bitten by a Dog.

WE are grieved to learn that brother Jacob John, missionary at Poonamallee, as been bitten by a large dog. Meeting with a friend, to whom the dog belonged, he stopped

to converse with him ; and while so doing accidentally trod on one of the dog's feet, when the beast turned and bit him. The dog was not rabid, and the wounds have been cauterised ; but our brother's sufferings have been very great. He craves an interest in our prayers.

Will all our readers, if they please,
Remember him when on their knees.

In a more recent letter, Mr. Doll says :—

"I am happy and thankful to state that Brother Jacob John is better, and at work."

A Letter from Mr. W. A. Doll,

IN reply to a letter of sympathy addressed to him by the Corresponding Secretary, contains the following grateful acknowledgments :—

"Mrs. Doll, Murryan, and myself, do from the very bottom of our hearts thank you for the hint made by you in the *Olive-Branch;* all the members of the Committee, and the many kind and dear Christian friends of our Mission, for the liberal contributions they have so cheerfully and promptly made to render us assistance in the time of our trouble and need. The good instalment of Rs. 543, so cheerfully, speedily, and lovingly remitted, to be divided between me and Murryan has happily come to remove our burdens, dispel our sadness, and gladden our hearts.

* * * * * * * *

"Kindly again convey to the Committee, mine and Mrs. Doll's most sincere thanks for the grant of Rs. 20 per mensem, as rent for a house at Kodaikanal or Palamcottah, until such time as our cottage is rebuilt.

* * * * * * * *

"I am happy to inform you that many heathen ryots, the Zemindars of Sevalpaty, and our Christians, have cheerfully come forward to render assistance to Murryan, in the shape of money, grain, thatch, timber, etc., and the Superintendent of our Mission has sent him through me the sum of Rs. 100, which has already been handed to him by me.

"Mrs. Doll and myself, our dear fellow-workers and Christians beg to tender you our unfeigned Christian love and regards to the beloved brethren of the Committee, and to all the dear friends of the Mission."

Received from Carmel Chapel, Pimlico, per Mr. Wright, £2 2s. 0d.

☞ 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 St., E.C.

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

ONE HALF-PENNY.

THE GLEANER-BRANCH.

VOL. IV.
No. 45.—APRIL, 1889.

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

New Teachers.

SAMATHAS NAICKER is the name of a new teacher employed at Kursilputti. He was baptized by young Mr. Doll about two years ago, and is a member of the church there. He has worked faithfully for the Mission during that time without any salary, and has given the Mission a piece of land worth Rs. 50. Mr. W. A. Doll says, "He is an intelligent, active, devoted Christian brother, and holds a Middle School and Normal School certificates." The Committee therefore felt no hesitation in adding him to the permanent staff.

The wife of Abel Michael having offered her services for a post vacant by the resignation of Samuel at Poonamallee, has been appointed on probation. Brother Doll reports very favourably respecting her.

At Urlpathoor also the Committee have resolved to appoint a teacher-preacher, in response to the urgent appeal of the dear native Christians there, whom Mr. W. A. Doll has recently formed into a church. (See p. 71.)



"A Cup of Cold Water."

WATER is one of the greatest blessings of life, of which our bountiful Creator has given us such copious supplies in most places, that we are in danger of not rightly valuing it. Like health, it is fully appreciated only by its *loss*.

The Saviour has said that the gift of a cup of cold water only, in the name of a disciple, (or because ye belong to Christ,) shall not lose its reward. Now this seems a very small gift, a very trifling act; yet Jesus takes notice of it, and has promised to reward the giver, if the motive is pure. Such a gift would generally be but little thought of by us. Yet, perhaps, most of us have known what it is to walk a long distance in the heat of the sun, and then we have said, "I would give *anything* for a draught of water!" We can thus form some faint idea of the value of water in the hot countries of the East. The poor Arab of the desert, with bloodshot eyes, and parched tongue, and empty bottle, would give all he possesses for a cup of cold water. No wonder, then, that in the Bible we read so much about water. Rebekah at the well quenched the thirst of a stranger, who afterwards proved to be a friend. The woman of Samaria hesitated to show such an act of kindness to Christ; but He spoke to her of the "living water"—grace in the heart—"springing

up into everlasting life," and bestowed on her this precious gift. "Who teacheth like Him!" Job xxxvi. 22.

An interesting circumstance is referred to in 2 Sam. xxiii. 13—17. When that warrior-king, David, was in a hiding-place, guarded by his mighty men, he longed for a drink of water from the well of Bethlehem, his native city. Three of them, anxious to gratify their monarch's wish, rushed through the host at the risk of their lives, and obtained the cooling draught. But David was so overcome with their bravery and devotion, that he poured it out as a drink-offering to the Lord —feeling that to drink it would be like drinking the blood of those noble fellows who had risked their lives for his sake.

But how much greater was the Saviour's love, who not merely *risked*, but *gave* His life, that the waters of salvation might flow to us "without money and without price!" (See Isa. lv. 1. And how kind and loving is the closing invitation in the Book of the Revelation, chap. xxii. 17, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come. And *whosoever will*, let him take the water of life freely!"

A beautiful incident is recorded of Sir Philip Sidney, one of the military officers of Queen Elizabeth. During a war, he commanded an army at the town of Zutphen, where he was mortally wounded. The soldiers carried him to his tent, and ran to fetch some water to relieve his thirst. When they returned, just as Sir Philip was about to drink, a poor wounded French soldier was carried by, who looked with a longing eye upon the cooling water. Sir Philip saw the poor man's look, and, handing him the water, said, "Thy necessity is greater than mine: drink thou first." Sir Philip Sidney died twenty-five days after this, and all England mourned their loss.

Now, in conclusion, let me ask—Have you received the "water of life," the streams of salvation? If so, are you satisfied merely to drink of them yourselves? Nay, rather let us emulate the conduct of Rebekah at the well, or that of the woman of Samaria after she had received the Gospel message; or that of Sir Philip Sidney—let us think of those whose necessity is greater than our own, both in our own country and in heathen lands,—who have never "tasted that the Lord is gracious." Let us take up the prophet's cry—"Ho,

every one that thirsteth, come ye to the waters!" And let us seek also to do good, especially to those who know and love the Saviour, remembering that He took great notice even of the poor widow who gave "two mites, which make a farthing," and that He has said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

And what a reward shall we receive at the last day, when "the King shall say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!" He will not have forgotten the cup of cold water given from love to His name; but will say, "*I* was thirsty, and ye gave *Me* drink." May His loving welcome usher us into everlasting bliss.

J. B.

A Wealthy Zemindar

RENOUNCING IDOLATRY.

MR. W. A. DOLL reports a case of deep interest. A nobleman named Varagunny Appaswamy Naidar (2nd Division Zemindar, of Elavarananthal) visited Mr. W. A. Doll last year, who gave him a Bible, and some tracts, in English, Tamil and Telugu—all of which he gladly received and, afterwards read, particularly the Bible, which he compared with his Hindu books, and is now fully convinced of the truth of Christianity, and is seeking to spread abroad the light he has received, by reading these books to others. The Brahmans are naturally alarmed at this, being afraid that if he embraces Christianity, they will lose their allowances of rice, clothes, money, &c. Mr. W. A. Doll, says:—

"I have frequently pointed out to the Zemindar the sinfulness of sin, and its consequences, and then directed him to Christ as the only Saviour of poor, lost and guilty, hell-deserving sinners. Our fervent prayers often ascend up for him. His wealthy relations are a great bar to his embracing Christianity and publicly avowing the Redeemer. How true the saying—'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven!' But, blessed be the Lord, nothing is impossible with Him. The Son of Man hath power of earth to forgive sins; and it is His Spirit alone that can quicken, enlighten, teach and apply the blood of Christ to the heart of the chosen ones."



A Break-down.

ACCIDENT TO MR. W. A. DOLL'S BULLOCK-BANDY.

THOUGH India has its railways as well as England, and it is easy in many parts to travel from one large town to another, yet as regards the outlying districts, such as the so-called villages in the Tinnevelley, where our Missionary Mr. W. A. Doll labours, travelling is both dangerous and difficult, painfully slow, and not always sure.

Our Missionary has several times been beset by robbers; but as he carried a rifle, he has generally frightened them away with a blank cartridge or two.

With a view of adding to his convenience, the Committee provided him with a bullock-cart (or bandy): but in the rainy season the roads in many places are in a dreadful state. Shortly after visiting Urlpathoor, and baptizing the candidates there, his bullock-cart broke down on the road to Sholapuram —the wheels having sunk into the mud. He refers to this in but few words, as if it had not greatly disconcerted him; for like the great Apostle he has been "in deaths oft." This is all he says about it; yet from the illustration we have given, our readers will judge that it was anything but a trifling circumstance.

"Nov. 22nd. After proceeding some distance, I met with an accident. The wheels of my bullock-coach got stuck in the mud, and the forepart gave way; and myself, and my assistants, and drivers were nearly killed by the fall. Some thirty men helped us to get the cart out of the mire. Ropes were obtained, and the broken part tied up; and then we went on slowly to Sholapuram, where we took dinner and rested. We were told that the previous night two transit carts were attacked, and the passengers severely beaten and robbed of all they possessed. The Lord be praised, for His merciful preservation of me and my assistants."

Let us remember the dangers and difficulties our Missionaries are called to endure, and rejoice that we have such self-denying faithful men engaged in the work of the Lord; and as Aaron and Hur held up the hands of Moses, so let us strengthen their hands by our sympathy and our prayers.

Letter from Mr. Doll.

TO A SCHOLAR OF KEPPEL-STREET SUNDAY SCHOOL.

THE circumstances under which the following was written are explained in the letter itself. It therefore needs no introduction. It will doubtless be read with interest by the scholars of our Sabbath-schools generally.

"MY DEAR YOUNG FRIEND,—How happy I was when I received from the Superintendent of your Sunday School, my beloved brother and friend, Mr. Wakelin, your letter of May 15th, 1888. On account of sickness at home, Government office work, Mission work, and church work, I was not able to write to you earlier.

"I was very happy to learn how gladly and pleasantly you and the rest of the children of Keppel-street Sunday School enjoyed yourselves on May 13th, 1888, being Mission Sunday. I can see, not by sight, but by faith, Mr. Cooper in the chair, Mr. West reading the report, and Mr. Abbot and Mr. J. Falkner and Mr. Thompson, addressing you one after the other, and telling about the 'Fight,' 'The Missionaries and the Savages,' and the 'Chief, and how he became a Christian,' and the 'Mission and our Lord Jesus Christ.' I can also see Mr. Wakelin telling you all about the Strict Baptist Mission, and also in conclusion telling you all, that if any two of you would write a letter to me, they should have a prize given them; and I am so pleased to find that you have gained the prize for the honest and nice letter you have written me, and I am delighted to see how much pleasure your letter must have given dear Mr. Wakelin, who forwarded your letter to me. Oh my dear young friend, accept my best thanks for your dear letter to me. God bless you and all the dear scholars,—old and young, boys and girls, young men and maidens. May this year of grace, 1889, be a happy New

Year, to one and all of you. May the Lord Jesus bless you all with new hearts and right spirits—and you, one by one, by the grace of God, confess, follow, love and serve the Lord Jesus, as your Saviour. I hope and pray, that this year also the 'Mission Sunday,' may be very happily spent by you all. I wish you, and all the children of Keppel-Street Sunday School, to continue to work hard for our Mission. It is a glorious and blessed work.

"I am very sorry to tell you that a scholar of our Mission Sunday school in the village of Ellavarasananthal, Tinnevelly district, who a few years ago was, by the grace of God, taught by the Holy Spirit to believe in the Lord Jesus Christ as his Saviour, died of fever last month (December, 1888.) He was a dear Christian lad, humble and bright; we hoped very shortly to make him a preacher and teacher, but God took him. He was rejoicing in Jesus, on his sick and dying bed; and said he was going to heaven to be with Jesus, whom he loved. Oh the wonderful grace and love of our Lord Jesus! He was twenty-one years of age when he died. He was a black native young man, but he is now bright and shining. He believed that the blood of Jesus made him white and clean. Our Mission loss is great, but the dear young friend's gain is eternal. God comfort the hearts of his sorrowing parents, who are both believers in the Lord Jesus. The name of the young Christian that died, or slept in Jesus, was David Gurubathan. My dear young friend, do you or anyone else in the Sunday school, like David Gurubathan, believe in the Lord Jesus?

"God bless you and all the Sunday-school children; also your teachers and superintendent.—I remain, yours truly,

"H. F. DOLL."

New Station.

IN a recent Tour Report, Mr. W. A. Doll gives a most interesting account of his visit to Urlpathoor, which is situated about eight miles west of our Station at Muthenary. There are about 200 houses in this village, most of them having land attached, and some of them brick-built. The native Christians here have erected a chapel at their own expense, and have promised to hand over the title-deeds.

The chapel was dedicated on the 21st of November last, and was decorated with flowers and plaintain trees. A temporary pandal was erected in the front of the chapel, and fitted up with banners, flags, &c. Each Christian family brought a lamp to light up the chapel for the occasion. There was great rejoicing in the whole village, that the Baptists should again have set up their banners in the place. (This village was occupied by the late Arulappen some forty years ago.) The Baptists of Koilputty were also present. Garlands of flowers were placed around the neck of Mr. W.

A. Doll, who was entertained with every mark of respect and affection. The service consisted of singing, reading, addresses and prayers. The Committee and friends at home were specially remembered in the supplications which were presented.

On the following day, Mr. W. A. Doll had the pleasure of baptizing twenty-two candidates (eight men and fourteen women.) Our Missionary says :—

"They appear to be a very humble people, eager to learn and read God's holy word, so as to be able to know the ways of God more fully."

After their baptism, these twenty-two candidates were received into the Church, and with eleven others previously baptized by Arulappen partook of the Lord's supper.

Death of David Gurubathan.

HE was the son of P. Gurubathan, the preacher of Ellavarasananthal station. He was a pupil of our Mission school at that station, was brought to know the Lord Jesus as his only and all-sufficient Saviour, in January, 1885 ; baptized by my son in July, 1885. As he was a good, intelligent, Christian young man, and showed great aptitude for teaching and preaching ; he, by the liberality of the Committee, was sent to the Madura American Mission School at Pusumalai, where he passed in all his primary examinations, and obtained his fifth or teacher's grade certificate in 1887. He was then sent to the Government Normal School at Tuticorin, where he studied for one year, and would have passed and have obtained his Normal Certificate in December last year. But God, whose ways are past finding out, called him away to himself, when we were proposing to set him to work. He was taken with typhoid fever, at Tuticorin, was removed to his father's house at Ellavarasananthal, where he calmly slept in Jesus at 10 p.m., on Tuesday, December 4th, 1888, at the early age of 21 years. He was a good and intelligent, bright and consistent Christian young man. We deeply mourn his loss, but yet while humbly submitting to our heavenly Father's will, we rejoice that our loss is his gain eternal. The Lord sustain and comfort our brother and sister Gurubathan, in the loss of their dear and hopeful son.

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

ONE HALF-PENNY.



VOL. IV.
No. 46.—MAY, 1889

A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

How Mr. Doll became a Minister.

(Written by himself.)

FROM my earliest days, I had earnest desires to become a minister of the Gospel of Christ. When a boy of ten or twelve years of age, I frequently told my dear father that I wished to be a minister; but my father would always say that he would make a sailor of me, as on board ship they would soon tame me. After this, other notions got into my head, such as becoming a ship captain, at one time, or a doctor of medicine, or an engineer at another time, and so on. But my father would invariably threaten to send me on board ship.

Time passed on, and I was sent to the London Mission School, Davidson's Street. As bad as I was, I became impressed with the religious instructions imparted by Mr. Alexander Wilson, the master of the school, and the feeling of becoming a minister revived.

Meanwhile, however, I became a mercantile clerk, and subsequently a Government clerk.* But as the mercy and

*Mr. Doll has held this appointment ever since. He is, however, just retiring, in order that he may devote his entire energies to the Mission.

love of God deepened in my soul, I became anxious for the conversation of souls, and whenever an opportunity presented, I spoke, by God's help, of what I enjoyed, and of the gracious Saviour I had found, to my relatives and friends. Desiring to be useful, I found work in a Sunday-school. Coupled with this anxiety for souls, I again felt strongly influenced by a desire to join the ministry; but not knowing how to go to work, I said nothing concerning it to anybody. In 1862, however, I joined the Young Men's Religious Philanthropic Society, which was formed in the City of Madras by two Christian young men. This Society was pledged to engage in both English and vernacular work. In connection with English work, cottage prayer meetings were held, at which short addresses were given by its members. It was at these meetings that I first began to speak and pray in public, and in conducting cottage prayer meetings, distributing tracts, visiting hospitals, prisons and infirmaries, and going out with a native preacher of the society, for open-air preaching, I spent my leisure time for nearly two years.

Mr. Wilson, and other members of the Strict Baptist Church, of which I was at this time a member, having often heard me speak at the cottage meetings, and having noticed my services in general for the Lord, it was one day, at a church meeting, to my surprise, proposed by Mr. Wilson, that I should be appointed co-elder of the church, giving as a reason in support of his proposal, that he believed I would be a great help to him, and eventually would become very useful to the church of Christ. Although at this time I felt a *strong* and *secret* desire for the ministry, I stoutly opposed, on the ground that I considered myself totally unfit, for several reasons, to undertake so sacred and responsible an office. But nevertheless, it was unanimously agreed by the whole church that I should accept the office, as they were the best judges, and not myself, and they affectionately advised me to give it a trial. Lest I should be mistaken, or become vainly puffed up, for I was but a young man, I lifted up my heart to God to direct me, and after a few moments of solemn silence, I, with much fear and trembling, yielded to the wishes of the church, and was accordingly appointed elder and coadjutor to the presiding elder, Mr. Alexander Wilson, in September, 1863, followed with many fervent prayers on my behalf.

(To be continued.)



A Tinnevelly Scholar.

OUR picture will give our young friends an idea of the children of our Mission Schools in the Tinnevelly. The school-houses themselves are mostly very rude structures, and the manner in which the children are taught corresponds therewith. They have no forms or desks, but sit on the floor, (nay, on the bare earth.) Tamil children want neither books nor slates for their first writing lessons. A little sand is sprinkled on the ground. Then one child well up in the lesson spells each word while she writes it with her fore-finger on the sand; the rest imitate her, all the little voices and fingers keeping time and tune together until the lesson is learnt. But slates and pencils, and writing books, have found their way over to India, as some of our young friends know, who contributed towards these things; so that by degrees we

expect the sand process will die out. And better still, Bibles have been sent there; so that these little black children are told of Jesus and His love. Biblical teaching is a prominent feature even in the day-schools, and especially in the Sunday-school instruction. Thus, as Mr. W. A. Doll remarks: "Religious and Christian principles are slowly but surely instilled in the minds of the young .... Will our dear friends and Sabbath-school children pray for the poor black native children and adults, that God would in mercy graciously convert them in the day of His grace and power, and make them a blessing in their day and generation. I always try to impress upon the minds of the young the blessedness of the work of becoming faithful native preachers and teachers of the blessed Gospel of Jesus Christ to their countrymen."

Trees that Grow Shirts.

HUMBOLDT says that he saw on the slope of the Cerra Drida, shirt trees fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. This bark affords them a sort of a garment which resembles a sack of very coarse texture, and without a seam. The upper opening serves for a head, and two lateral holes are cut to admit the arms. The natives wear these shirts of Marina in the rainy season; they have the form of the ponchos and manos of cotton which are so common in New Grenada, at Quito, and in Peru. As in this climate the riches and beneficence of nature are regarded as the primary causes of the indolence of the inhabitants, the missionaries do not fail to say, in showing the shirts of Marina, "in the forests of Oroonoko, garments are found ready-made upon the trees."

To Christianity and Back.

THE Madras Committee of the "National Social Conference of India" has issued a circular stating, "that eight years ago a young Hindu was converted to Christianity by the Lutheran Mission, at Tirupaty, and, four years afterwards,

his girl-wife, who had then attained womanhood, and her mother also embraced Christianity. There are two children, who were baptized (sprinkled) as Christians." The circular further states, that the family is extremely anxious to revert to the Hindu religion. The propriety of this step was discussed at a meeting held in the Gungaikonden Muntapum at Triplicane, at which there were present several leading influential Hindus. It was decided that the family may revert. A sympathizer has promised to give the family a monthly sum of Rs. 10, for maintenance. What is now required to be done is to subject the family to Prayusehithum (purification ceremony.) In order to make them an example, it is proposed to perform this in the most systematic manner, as is stipulated in the shastras; with the assistance of Pundits, (rabbis), and Achariapurushas, (priests.) The cost of the performance of these ceremonies is estimated at Rs. 100, and only Rs. 15, have been promised. The circular therefore requested help for the purpose stated. An early date has been fixed for the public celebration of the purification ceremony at Triplicane, Madras. Alas! for such so-called converts!

A Perilous Voyage.

By Mr. NOBLE, of Colombo, Ceylon.

AT about 11 p.m., on the 4th of March, 1889, the *Prince Alfred*, having on board fifty-eight passengers and a cargo, left Colombo harbour, bound for Dutch Bay and Jaffna. Though there had, for some days before, been indications of rough weather, that particular night was remarkably fine, and the sea being calm, there was every prospect of a pleasant und prosperous voyage. About noon the following day, we passed over a coral reef, which was to be clearly seen at a depth of from three to four fathoms, and by which it was known that we were drawing near to Dutch Bay, our first port of call, and the scene of pearl-fishing. The sails of some 160 fishing-smacks were soon visible in the distance, like so many white specks on the surface of the water; and a pretty sight it was, as we drew nearer, to view these boats forming regular and distinct lines.

Attached to each of these boats, as I was informed, were sixteen men, of whom one-half were divers, engaged, at a

depth of five fathoms, in gathering pearl oysters, which were passed up to the men in the boat, who received and took charge of the same, till delivered to those authorized to receive them on shore.

At about 3 p.m., at a given signal, the divers ascended, and a gun having been fired, the boats all moved off in regular order to the place appointed for discharging their supposed valuable cargo. On arrival, the oysters were landed, counted, and placed in lots of a thousand each, and were sold by public auction, in the presence of officers appointed by the Government. Thousands of natives of India and Ceylon resort annually to Dutch Bay, with the hope of making their fortunes in the purchase of pearl oysters,—a very uncertain speculation.

The *Prince Alfred* having landed thirty-seven deck passengers, &c., left Dutch Bay for Paumbui, the next port of call, at 5 p.m. on the same day, the 5th, having on board fourteen souls, viz., one passenger—myself, three European officers, and ten native seamen.

As we steamed out of the Bay, there was every prospect of a pleasant and prosperous voyage before us; but a few hours after, on entering the Gulf of Mannâr, the sea began to show signs of agitation, though in the horizon there appeared no cause for this disturbance; for the crescent moon of a few days, and numerous stars and planets shone forth in splendour: but though peace reigned above, agitation and strife existed below us; and as the hours passed by, the swelling of the billows greatly increased, so that before midnight the sea was foaming and raging, and the waves rose like huge mountains, carrying the little vessel up and down alternately, at a most fearful rate; and as the boat rolled from side to side, and dipped in the water, the waves passed over the deck, sweeping away all loose articles thereon, and threatening immediate destruction to the little ship.

All this time (being on deck) I was firmly grasping, with both hands, one of the iron rods supporting the deck, while the force of the waves passing over the deck would at times lift me off my feet, and the mighty lashing of the sea against the ship's bulwarks would cause the spray to rise high in the air, which would occasionally fall on my head with great force. In this perilous position I remained for hours, fearing to release my hold; but at last, having been thoroughly



drenched with sea water, and a feeling of numbness having set in, I was induced to make an effort to reach the cabin, which, with the little strength remaining, I succeeded in doing. After committing myself and dear ones into the Lord's hands,—wet, weary, and exhausted, I threw myself on the bed, and slept as sweetly and securely as a babe in its mother's arms. When I awoke, some hours after, the sea, in a great measure, had settled down to a calm, and day was breaking. As the sun rose on the 6th, much land was in sight, which soon proved to be Paumbui, our next port of call, and which we reached at about 9 a.m., and remained till 4 p.m., the hour of high water, in order to be piloted through the channel. We had hoped that the remainder of the voyage might be more favourable; but after passing through the channel into the open sea, the wind rose, and the sea became boisterous, and as might have been supposed, we had another rough night indeed. But the effect produced on my mind was not as in the events of the previous night, for then the conflict between flesh and spirit had been mighty: but the victory had been gained. Out of weakness I was made strong. There was

resignation now to the Lord's will, and I lay me down quietly and slept the night of the 6th. When I awoke on the morning of the 7th, all was quiet, and during the day we reached Jaffna. Thanks be to the Lord.

Urlpathoor.

Translation of a New Year's Address.

MR. W. A. DOLL has now sent us the text of the urgent appeal to which we referred in our last. The original is in Tamil. The following is a translation:—

"RESPECTED SIR,—We are most heartily thankful to our heavenly Father, who preserved you and the family during the past year. It gives us much pleasure to think of your kind care, and frequent visits amongst us. We cannot forget your kind advice and instructions, which are given in times of need. You always tell us that we should look to Jesus, who sympathises with sorrowful souls, and keeps company and fellowship with needy ones. You are well aware of all the members who, by Divine grace, have embraced the religion of Christ during the past eight years in the villages of Kovalakunnie, Purakudiamputty, Senthetiapuram and Muthenary. It gives us great joy when we think of the forty people who have been added to the church of Christ at Urlpathoor, where a new chapel has been recently built. We therefore humbly beg of you to be kind enough to send a preacher to that village, to break the bread of life. May God bless all our Mission-stations, schools, workers, &c., &c. We hope that you will take more trouble in sending agents to other places in this district, where a number of people are waiting for the light of the Gospel of Christ.

With our Christian regards, we remain yours, &c.,

Agents and Members of the Strict Baptist Mission.

It is indeed pleasing to find the good work thus extending itself,—nay, gradually developing by God's good providence, in various districts around. May His providence be accompanied by His grace in the salvation of many precious souls.

Received for the Mission: Donation: Miss E. S. Davis, 5/-

KEPPEL STREET CHAPEL, RUSSELL SQUARE, W.C.—The May Meeting of the Keppel Street Auxiliary to the Strict Baptist Mission, will be held on Sunday, May 19th, at 3 p.m. Mr. HENRY COOPER in the chair. The Annual Report and awards to collectors will be presented. Addresses by brethren MITCHELL, of Guildford; P. REYNOLDS, of Highbury; and I. R. WAKELIN. Sermons at 11 a.m., and 6.30 p.m., by Mr. MITCHELL.

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

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VOL. IV.
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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Australian Liberality.

DURING the month we have received two kind letters from Australia, one containing a draft for £23 ; the other, a remittance of £28. A quotation from one of these letters will doubtless be interesting. Mr. Beedel says :—

"We are always pleased to receive the *Olive-Branch*, and eagerly look for any item of information respecting the good work of the Lord in connection with our Mission. We are thankful Brother Doll is now fully engaged, and hope his valuable life may be long spared to superintend affairs. We rejoice much in the addition of Brother Pandian to the staff. May God bless, and use him much for the enlightenment of his countrymen. There are none like native preachers. They feel as we cannot, and are more accessible than our own people. I was never more struck with this than at a meeting here in Sydney, to welcome a few native teachers from the islands,—I mean the Hebrides: these came from Samoa, and were going to New Guinea. One of the poor black-skinned brothers, speaking through an interpreter, said :—'There was once a famine in Fiji. We had brethren in Fiji. We heard they were starving. We loaded our boats with provisions, and went to Fiji to save our brethren alive. Now, (said he) there is a famine in New Guinea, NOT OF BREAD AND WATER, *but of hearing the Word of God.* We have heard of our brethren in New Guinea, and are going to give them THE WORD OF GOD.' The simplicity with which this was said, and the power accompanying it I shall never forget."



A Pleasing Contrast.

IN a recent report, Mr. W. A. Doll gives the following

DARK PICTURE

of Hindoo idolatry, which is not only absurd and debasing, but expensive also.

"While on circuit, we have had to pass several large villages, such as Kulugumalai, Sunkernainakovil, Srivelliputhur, Sivigasi, and others, where many pilgrims come from great distances, and adorn the idols and temples with flowers,

plantains, trees, &c., and present the idols with cocoa-nuts, sheep, fowls, money, sandal-wood, oil, &c. They also bathe in the Teppum or holy tank, and drink the water, believing that it comes from Gunga, or the Ganges. The people think that all their sins are washed away by bathing in the water. Thousands of people assemble at all times of the year, especially at eclipses of the sun or moon. We pray and trust that the word of God may prove effectual [to their conversion.]

"There are many caste Hindoos who pay very great attention to the preached word; but from numerous causes, especially caste prejudice, do not come forward publicly to acknowledge the Lord Jesus Christ as their Saviour by the ordinance of baptism. We look up, praying and pleading with our Heavenly Father, for the promised blessings."

That these prayers are being answered is shown by the following

BRIGHT PICTURE

taken from a report by the same Missionary.

"I am happy to inform you that in this locality (Elliarapunnie) our Christians have contributed Rs. 12, towards the erection of a school-room. They have also given a piece of land for this purpose.

"The walls have been erected 12 feet high, and the roof (of thatch) will be put on shortly. In regard to the contributions, I may state that they consisted of grain, money, and a sheep worth Rs. 2 8 annas. Well might they say, like the apostle, 'Faith without works is dead.' Our Christians, when asked why they make such gifts, say that when they were heathens they gave offerings to their idol gods, to appease their anger, and obtain salvation; but now, having obtained free and full salvation, 'without money, and without price,' by the grace of God, through Jesus Christ their Redeemer, they give because they love the Lord, and because they love to have places where they may teach and preach the gospel to old and young of their heathen relatives and neighbours, so that they also may be brought to know the Saviour and His love."

How Mr. Doll became a Minister.

Written by himself.

(Continued from page 74.)

IN the providence of God, Mr. Wilson left Madras, to reside at St. Thomas' Mount, where, under God, he was encouragingly successful in raising a new church.

On resigning his connection, therefore, with the Madras Strict Baptist Church, I was unanimously appointed by the church as their presiding elder, a designation since changed into that of pastor, and which, by God's grace, I fill to this day. Sometimes I had resolved to resign my pastoral charge, and bitterly regretted that I had ever taken the care of a church; and had I known previously the responsibilities and anxieties involved in the sacred office, I should never have yielded to the invitation of the church to be their pastor. But I had put my hands to the plough, and therefore feared to forsake my charge, lest I should bring the anger of the Lord down upon me; for God's charge against Elijah for deserting his post continually came before me, and I was deterred from taking such a step. I have, however, to record with feelings of deepest gratitude, that notwithstanding the many trials and oppositions, and frequent depression of spirit, I have, since September 1863, the time I was recognized by the church as a servant of Christ, and appointed as such to minister to their spiritual wants, striven by the aid of the Holy Spirit to preach Christ, and Him crucified, earnestly and faithfully to contend for the principles the church holds and practises. I have also to acknowledge that, by God's grace and love, He has, in various ways, and at different times, given me souls for my hire, and seals to my ministry, which can be testified by the church I now serve.

In March, 1870, I was publicly recognized as pastor of the Strict Baptist Church, Madras, India, and a minister of the Baptist Denomination.

As pastor of the Church I have laboured gratuitously during the past twenty-six years, and to the God of all grace I ascribe all the praise and glory.

To this I may just add the following facts, as regards the

Lord's gracious dealings in connection with the church worshipping at Chintadrepett, Madras, from the deacon Mr. J. J. Chatterton, and the members of which church I have received loving sympathy and cordial support.

That in October 1865, the Telugu Free Communion Baptist Church, with their pastor, our revered and beloved brother Anthravady, was brought unanimously to adopt the principles of the Strict Communion Baptists, and declared themselves a Strict Communion Church, on which account they and we endured no small amount of loss and persecution.

That the following Strict Baptist Churches were formed :— The English Baptist Church at Poonamallee, in December, 1869. The English Baptist Church at Ootacamund, Nilgiris, in May, 1878. The Telugu Baptist Church at Black Town, Madras, early in 1882 ; and the English Baptist Church at Bangalore, in January, 1887.

That since the institution of these Churches, I have officiated as their pastor, (except the Church at Ootacamund) on the understanding that I should be relieved of the sacred and responsible office as soon as the Lord may be pleased to send them under-shepherds of His own choosing, and after His own heart.

That after the death of our beloved and revered brother, Alexander Wilson, and since June 1871, I acted as pastor of the English Strict Baptist Church, at St. Thomas' Mount. But my connection with that church has now ceased to exist.

That a Benevolent Society was instituted by us in May, 1872, and is working satisfactorily, by affording temporary relief to the poorer members of the Church, and others as well.

That a Sunday School was established in January, 1872, and is in a flourishing condition.

That a Chapel Fund was commenced in September, 1869, and that in the face of the greatest opposition and taunt in respect of the proposal, the Lord graciously sent us the necessary funds time after time ; the Chapel was built, and the sanctuary opened for the public worship of our God, on the night of the 31st December, 1878. This house of God cost us nearly six thousand rupees. This amount was received from various quarters, but the largest sum was from our Strict Baptist brethren of England.



The Sheep knew its Owner.

A MAN in India was accused of stealing a sheep. He was brought before a judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims; so that it was not easy for the judge to decide to which person the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see if it would come to them. But the poor animal, not knowing the "voice of the stranger," would not go to him. In the meantime, the other man, who was in an adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck," upon which the sheep bounded away towards him at once. This "chuck" was the way in which he had been used to call the sheep, and it was at once decided that he was the real owner.

Have we not here a beautiful illustration of what the Holy

Ghost has recorded in John x. 3, 5, and 16: "He calleth His own sheep by name," and "the sheep follow Him, for they know His voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." "And other sheep I have, . . . and they shall hear My voice."

India and its Caste System.

By H. F. Doll.

(*Continued from page* 60.)

Sects of Vishnu and Siva.

BRAHMINS recognize six sects, which they denominate *Sashtamata*, the six sects; each sect has its numerous partisans. Brahmins only, strictly speaking, are members of these sects, and each has its own metaphysical system.

Just a few words concerning the two great divisions which affect the Sudras as well as the Brahmins.

Most of the Hindus profess to pay equal honours to all the gods of the country, particularly the three principal ones, *Brahma*, *Vishnu*, and *Siva*, without any preference of one to another; yet numerous sects are found among them, some of whom attach themselves exclusively to the worship of Vishnu, and some to that of Siva. The former are generally known as *Vishnu Bhaktaru*, which signifies, *devotees of Vishnu*, and the other by that of *Siva Bhaktaru*, or, *devotees of Siva*. These are also called *Lingadhari*, and the devotees of *Vishnu Nâmadhari*. These last names are taken from the marks of distinction which each of the parties bears* (see Olive-Branch for March, page 60, No. 44,) and that of the partisans of Siva is called the Linga, which they wear sometimes stuck in the hair, or attached to the arm in a small tube of gold or silver, but is more frequently seen hanging by a cord from the neck, and deposited in a silver box which dangles on the breast.

In the place of the *Nama*, some devotees of Vishnu content themselves with drawing in a particular way a single perpendicular line of red down the middle of the forehead; and instead of the Linga, some of the devotees of Siva are satisfied with rubbing the forehead, and some other parts of the body with the ashes of cow-dung.

(*To be continued.*)

*That of the Vishnuvites is the Nâma, and is traced on the forehead.

St. Thomas' Mount.

Evangelistic Work.

THE Gospel has been preached almost every day to the heathen. Our out-door work has met with great opposition. Hindu preachers of the Hindu religion, or "Hindu True Religion Society," have set up opposition preaching. They try to exalt Hinduism, decry Christianity, and abuse Christ and Christians with vile epithets. By God's help we are able to endure the scandal and insult of these enemies of the cross. From their very vedas, or religious books of the Hindu, we are able to expose the falsities, vagaries and filthiness of the Hindu religion. A young Brahmin, who seems about twenty years of age, has been doing his best to oppose us at the Bengalee bazaar, has at last given way. Instead of defying us, he is now earnestly enquiring after the truth. A Tamil Bible has been given him. He is reading it, and comes frequently to have portions explained to him. He seems to be thirsting for the knowledge of the truth as it is in Jesus. May the Lord by His Spirit help him, and clear away all his doubts. May the seeking soul find the Redeemer, and yet rejoice in Him as his only able, willing, and all-sufficient Saviour. Brethren, this poor anxious seeker needs our prayers, earnest wrestling prayer at the throne of grace. The Gospel has also been preached in several streets and adjoining villages to large numbers of willing hearers, and large numbers of tracts and handbills were distributed at the close of the preaching services."

Brother John, our native missionary, writes to say:—"A good many Mahomedans who are living close to my place come in occasionally to argue on religion. Their object is to find fault with the Holy Scriptures, especially with the four Gospels, so as to maintain their teaching that Jesus is merely a prophet. They generally come at twelve o'clock noon, and remain until four o'clock in the afternoon, for the purpose of discussion. This, thank God, helps us all to search the deep things of God, and to throw light upon the dark souls from Christ the Sun of Righteousness, and His life-giving word, whatever be their motives. May the light shine, and the Spirit work, so as to bring some of them at least into the liberty of the Gospel.

Baptism.

IN a recent tour report, Mr. W. A. Doll says: At Sholapurum held divine service, and baptized one sister in the river there. She travelled all the way from Muthenary in company with our preacher and a few Christians, for the purpose of being baptized."

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

ONE HALF-PENNY.



Weighed without Scales.

AN Indian writer relates an interesting anecdote concerning Shajee, the father of the first ruling prince of the Mahrattas of Hindostan, who lived at about the beginning of the seventeenth century. On one occasion a certain high official made a vow that he would distribute to the poor the weight of his own elephant in silver money; but the great difficulty that at first presented itself was the mode of ascertaining what this was; and all the learned and clever men of the court seemed to have endeavoured in vain to construct a machine of sufficient power to weigh the elephant. At length, it is said, that Shajee came forward and suggested a simple and ingenious plan. He caused the unwieldly animal to be conducted into a flat-bottomed boat; and then, having marked on the boat the height to which the water reached after the elephant had weighed it down, the latter was taken out, and stones substituted in sufficient quantity to load the boat to the same line. The stones were then taken up to the scales, and thus, to the amazement of the court, was ascertained the true weight of the elephant.



A Hindoo Festival.

WHAT a strange and picturesque scene is represented in the accompanying illustration! and yet it is one with which the missionary is very familiar. The palm trees, the domes of temples, and the crowds of dusky figures in their white turbans, all show us that it is a town in India, filled with people who have come to a festival; some of whom are witnessing the wonderful performances of the serpent charmers, and others are eagerly listening to the gospel message being proclaimed by the English missionary.

Idolatrous festivals, like the one portrayed in our picture, abound throughout India: the very soil of the so-called sacred place is supposed to give holiness, salvation and blessing to the thousands of pilgrims who annually visit them. These pilgrimages are generally performed as acts of devotion, to atone for sins, and for the increase of religious merit. Towns and temples situated on the banks of rivers are considered especially holy, for the waters of the chief rivers are held to cleanse from all guilt. Countless temples, with flights of steps, line the banks of the river Ganges; an array

of priests, called "Sons of the Ganges," sit on the edge of its streams ready to assist the thousands who enter the waters for the purpose of washing their sins away.

In the foreground will be noticed a group of serpent charmers, and very remarkable is the power they exercise. The serpents in the picture are evidently cobras, which are among the most venomous of reptiles; sometimes the fangs are extracted, but very often this is not the case. The art is of great antiquity, and several allusions are made to it in the Bible. "They are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." Psa. lviii. 5, 6. "For behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord." Jer. viii. 17. The instrument usually employed in serpent-charming is a kind of flute, which is varied by whistling and the use of the voice. The charmers usually suffer the serpents to twine themselves round their bodies, and cause them to go through a number of odd motions to the sound of music. The serpents are also greatly influenced by the eye of the charmer, who controls them by merely fixing his gaze upon them. They are considered Divine animals, emblematical of eternity, and are often associated with the gods, especially with Siva.

Such assemblages as these festivals bring together, afford a fine field for the missionary, and to them he gladly goes to proclaim salvation through Christ alone, and that His precious blood is the only cleansing stream, and His glorious righteousness the only spotless dress. The seed thus sown, has sprung up and borne fruit, and we look to the Lord of the harvest for a yet greater ingathering, in accordance with His own word, "Not many mighty, not many noble, are called;" for nearly all the converts are derived from the lower ranks of native society. It can be said of the missionary, as of his Divine Master, "The common people heard Him gladly."

Two missionaries will be seen in the picture; one is preaching, and the other is distributing tracts. Both wear the light costume which is necessary in that burning climate. Those who are thus labouring need the prayers of God's people, that the Word may subdue and transform the hearts of men, and that they may have patience in times of darkness and clouds, and amidst all opposition, backslidings, and disappointments.

Open-air preaching is an important part of missionary work, and one which the Lord has signally blessed. The power of the Gospel has abolished human sacrifices in India, and the burning of widows upon the piles erected to consume the bodies of their husbands: it is sapping the foundations of the caste system, and has brought many hundreds of those who were once slaves of Satan, into the fold of Jesus. Sometimes the listening throng around a preacher is broken up by an elephant being ridden into its midst; sometimes the Brahmins, by raising empty questions, try to divert the attention of the people, or noisy drums are beaten to drown his voice, but the enemies of our Lord cannot hinder the carrying out of His eternal purposes by His own appointed means, as expressed in the words, "Preach the Gospel to every creature." J. E. H.

The late David Gurubatham.

THE head master of the Normal School at Tuticorin, a native Christian of the Church of England, where our late young brother Gurubatham was trained, writing, says:—

"Gurubatham David was a student under me in the Normal school for eight months, in 1888. He was intelligent in his studies, and took special delight in teaching little children in a pleasant and attractive manner. I found him always industrious, honest, and upright; and as the singing of sacred and devotional lyrics formed his favourite occupation out of school time, I expected that he would turn out a useful agent of the Baptist Mission. It is therefore with deep regret that I hear of the death of such a promising youth; but I believe he died a Christian."

An Excellent Suggestion.

NOW that our beloved Brother Doll is freed from secular engagements, he proposes to place under his care, one by one, the native teachers and preachers from the various stations in India, so that they may be the more fully instructed in the Scriptures, and the better able to maintain and defend the doctrines taught therein, and the ordinances of God's house. Another Christian young man is also to be under training, in place of dear Gurubatham, whom the Lord has called to Himself.

These suggestions have received the hearty approval of the Committee, and must commend themselves to every thoughtful mind as being of great importance to the stability and usefulness of our Mission. May the Lord's blessing rest upon the effort.

Visit of Mr. W. A. Doll to his Father.

MR. DOLL reports that his son has been to spend a few days with him, and that he introduced him in the city of Madras, where brother Pandian labours. He thus refers to the services:

"At New Town, in a School-room, (the use of which was obtained for the purpose) Pandian and my son addressed a fair congregation on the Origin and Progress of the Strict Baptist Mission in Madras and Tinnevelly respectively. The meeting was very interesting.

"On the last Sabbath of the month I preached a Missionary Sermon at the Baptist Chapel, Chintadrepett, from the words, "Neither pray I for these alone, but for them also which shall believe on Me through their word." (John xvii. 20.) When at the close, I introduced my son, who gave a very stirring and interesting account of Mission work in the Tinnevelly District, carried on by him and his assistants. It was a very profitable and encouraging season. Brethren pray for us."

The Light Spreading.

THE following quotations from a recent Report from St. Thomas' Mount, show that the light of the glorious gospel is gradually spreading.

"While the people of the village of Palaventhangal were addressed, the head man of the village stepped out and said, 'I have a great desire to become a Christian, and am waiting to see if any of my people also will follow me.' He was encouraged to look to Jesus, and pray to Him for His Holy Spirit to teach, enlighten, and strengthen him.

"In the village of Adampankam, two miles from our station, a heathen woman, who seemed to be attentively listening to the preaching, left her slippers aside, stepped a little distance from the crowd in the open air, lifted up her voice and said, as she looked up to heaven, 'O Jesus Christ, forgive my sins, and give me salvation.' After a while she was followed to her little hut, and spoken to about the love of Jesus more distinctly and forcibly.

"In the Sepoy or native regimental lines, two Roman Catholics, after hearing the the preaching of the Gospel, said, "Although we are Roman Catholic Christians, we have never heard such glad tidings. If we ask our priests anything about religion, they get angry with us; whatever they say we must accept and obey; this is more slavery; so saying, they received handbills, and requested that they should be visited again."

BRO. JACOB JOHN writing, says :—

"Have been with the teachers one evening to the village of Ecotthangal. After preaching to a large congregation, the head man of the village, who is a Roman Catholic, invited us to his house, spread a mat, and asked us to sit down. Having seated ourselves, the man, while in conversation, said that he and his wife, having heard and thought much of the Person, love, and work of Jesus, have long desired to come out of popery, profess their faith in Jesus, and unite themselves with protestants; but circumstances did not permit them doing so, as he was the teacher of a Roman Catholic school in the village. They further said that they had a great desire to unite with us, and requested that we should visit them frequently. Brethren, pray for them."

Zenana Work.—Besides attending to school work, Mary Ann has visited some twelve houses during the month in Moottoo Street, Govindoorajoolu Mudali's-street, Chetty's-street and Alandore. Of this number two were Mahomedan houses, close by her own house. The Mahomedan women hear the precious Gospel as freely and cheerfully as the Hindu women, except when I come to the name of Jesus Christ they raise objections, but these are quietly and lovingly met. Our Zenana woman is as warmly received by the Mahomedans as she is by the Hindu women. If she does not put in an appearance for three or four days, they send for her. The aged Mahomed women delight to sit and converse about divine things.

POONAMALLEE.

Evangelistic Work.—The Word of God has been preached at several distant villages, fairs, and the Avady railway station. Large numbers of all classes of Hindu people have heard the glorious Gospel of our God and Saviour. Christian lyrics have been sung, which attract goodly gatherings; plain, earnest, faithful addresses made, when Jesus Christ was lifted up as the only Saviour of lost and guilty sinners, and the needy and seeking invited affectionately to look to Jesus, in whom alone, it was urged, there was light, life and salvation.

Preaching was carried on also in the bazaars and streets of the cantonment of Poonamallee. Hundreds of Hindu people of all classes were addressed, and large numbers of vernacular tracts and handbills were distributed to willing recipients.

Divine Services, &c.—Sunday Services, and week-day Cottage Prayer-meetings have been conducted regularly, and have been well attended. The Lord's-supper was commemorated on the third Sunday. They have been seasons of much refreshing.

Day and Sunday Schools.—The Day-schools are doing satisfactorily

The school in the cantonment has some 25 children, notwithstanding opposition by rival schools, and the Mailcherry village school has 15 children.

The Sunday-school continues to do well, as usual.

Jaffna.

WE have now five stations at Jaffna, viz., Jaffna town, Udivile, Nunâville, Nalloor, and Karatthuvoo. There are schools, Bible-classes, &c., connected with the stations. A new teacher, Daniel, has been appointed on probation at Udivile, and Asseervathum has been removed to the town of Jaffna. Two other brethren, (at present unpaid,) are assisting at Nalloor and Karatthuvoo. Mr. Noble remarks :—

"Financial means only are necessary for extending our operations, as the number of our stations might be doubled if we possessed the means for so doing."

"We are regarded as those who 'turn the world upside down.' Other Missions having existed here for the past seven decades have not disturbed the people as we have done during the short period of little more than a year. And yet we are the most peaceable people they never knew ; for though the people of other Missions go to law for very trifling things, we bear all patiently, and never retaliate."

The following cutting from a Ceylon newspaper shews that the Baptists are regarded with a jealous eye, though we are preferred to the so-called "Salvation Army."

"The advent of the Baptist Mission in the wake of the Salvation Army is welcome. Rev. Mr. Noble, of this Mission, is here now, examining the suitability of Jaffna for opening a branch here, so that we have a plethora of religious instruction. Is the Jaffna heathen so difficult to be converted?"

In point of fact we were at Jaffna before the Salvationists ; but have only recently had a station in the *town*.

Mr. Noble returned to Colombo on May 16th. Here there are several enquirers, and two or three applicants for baptism.

Baptism.

ON May 4th, Mr. Noble had the pleasure of baptizing at Udivile, Jaffna, two male candidates, who had been on probation about two years. On the following Lord's-day, they were received into the fellowship of the church.

"Pot-bound."

NOT long since, we bought a plant which, though it had a number of strong leaders, did not look quite healthy. The sunshine caused it to droop, for the pot was too small for it,—its roots were growing through the bottom. It had not sufficient nourishment. It was transplanted into a larger pot, and now there is such a difference in its appearance, since it has had greater depth and breadth of earth: one can almost see it grow.

May we not use this as an illustration of our Mission? Although, when we think of its small beginning its growth has been wonderful,—yet, like this plant, it is to a great extent "pot-bound." Signs of vigour are still almost everywhere apparent; by God's blessing the plant is flourishing; but it is cramped for want of means. Our readers, we know, will not allow it to droop. Let us give them a few hints.

We will not press those who are already doing their utmost; but it will much oblige if our friends who have been accustomed to retain their subscriptions till the time of the Annual Meeting will pay them in quarterly or half-yearly. (During the latter half of the year our funds are low.)

Will our churches kindly set apart a Sunday for an annual collection? This we are sure would involve no sacrifice to themselves, and it would enable many who cannot afford a larger sum to drop their mites into the treasury.

Will those who have not hitherto helped to make the Mission known, kindly do what they can to obtain new subscribers?

Collecting boxes and cards may be obtained of either of the Secretaries, Josiah Briscoe, 58, Grosvenor Road, Highbury New Park, N.; or of I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.

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ONE HALF-PENNY.



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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Mr. Doll's Retirement

FROM HIS SECULAR DUTIES.

AS our readers are aware, this had long been contemplated, but it was necessary to proceed cautiously; and being a Government employé, much formality had to be observed, and much patience exercised: but it is now an accomplished fact. Referring to this in his Report for May, Mr. Doll says:

"My long-cherished wish has at last, in the Lord's own good time, been realized, and I hope that this may be indeed a new era for our Mission. My retirement is an accomplished fact from the 1st of May, 1889, and I am now engaged entirely in the King's service. The Lord be praised for this. My prayer is that I may be guided by heavenly wisdom in all my plans for the extension of the Mission, and that the future may prove that all concerned in the matter of my appointment have been influenced by the Lord. What unutterable sweetness and strength I have realized from these precious words: 'Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.'—'Lo, I am with you alway, even unto the end of the world. Amen.'

"Brethren, pray for me."



A Hindoo offering Sacrifice to his Gods.

ON looking at our picture, the first feeling, probably, that will possess your minds, dear readers, will be that of *curiosity*; surely this will be followed by *compassion*; and to that we hope will be added *consecration*.

Let me first try to relieve your *curiosity* by a brief explanation. There is a group of idol gods. That in the centre, however, is evidently the principal one. How intently the worshipper's eye is fixed upon it! You notice that it is painted black, that it has four arms and hands, by each of which it holds a decapitated head. Around its neck is suspended a necklet of skulls, and on either side of its face is a serpent, worn as a garland or ornament.

Among the myriads of images which the Hindoos worship as God, there are *three* that take foremost rank: 1st, *Bramhā*, representative of the Deity as Creator; 2nd, *Vishnu*, as Pervader, Maintainer and Preserver of the universe; and 3rd, *Rudra*, as the Destroyer of the same universe. Each of these, however, is represented by many forms, according to the various aspects of their character or operations. Then, again,

each and every one has his counterpart or female consort (*Sákti.*) Taking the last of the three,—as *Rudra* he is the destroying power of nature, as *Síva* he is the reproductive power of nature, as *Mahâyogi* he represents perfection in austerity; then again, as *Bhûtesvara* he is lord of spirits and demons, and represents the terrible destroyer delighting in destruction for its own sake. This appears to be the form that Síva takes in our picture, and is called 'Kapalin,' which signifies "wearing skulls." The serpents are emblematical of eternity.

Do you ask—What are those marks on the worshipper's arm? The devotee who worships Síva under any of its different forms is called a Saiva, as one who worships Vishnu is called a Vaishnava. Three horizontal bars, called *Tripundra*, made with a kind of pigment, distinguish the first; while a worshipper of Vishnu distinguishes himself by two perpendicular strokes meeting below in a curve.

The chief daily ceremony, after washing and dressing the idol, and burning lights and incense before it, consists in offering it *food*—principally boiled rice, grain (cooked or otherwise,) fruits, sweetmeats, &c. The deity is supposed to feed on the *essence* of these offerings, while in some cases the remains are consumed by his worshippers.

But is not our deepest *compassion* excited as we reflect upon the sad dark spiritual condition of the worshipper? We *may not laugh* at his folly and ignorance; but should rather remember that but for the singular and sovereign mercy of God, which has cast our lot in favoured England, and blessed us with His precious word, you and I might and would have been in just such a condition. See! he is evidently devout, and intensely earnest. But how ignorant of the true God! What unworthy conceptions must he have of Him! A god that needs to be nourished! one that delights in destruction! Besides which, he is trusting to his devotions to propitiate his god and gain heaven. He knows not that the true God cannot be represented by the work of men's hands, but has forbidden the attempt under a curse. He has no true knowledge of the nature of sin, of its power or penalty; nor has he any idea of the one and only way of salvation by Jesus Christ. With this representation of a poor perishing idolator before your eyes, surely, dear reader, you must feel compassion for his condition. But shall it, can it, stop at this?

May be, dear friend, you are privileged to know Jesus as *your own personal Saviour*. The Spirit of God has revealed to you your need of salvation, and now you are trusting—simply but sweetly trusting—in the finished work of Jesus. If this is so, I am sure you *must love Him*. Do you not wish that you could just talk to such poor deluded idolators, teach them concerning the living God, and point them to Jesus, as the Way, the Truth, and the Life! This, however, is not in your power; and yet, indirectly, *it is*. You *can* pray for and help those who have been called to this work. Be it little or much, as you are able, consecrate of your means to this blessed work of sending the gospel to the heathen; and from a heart consecrated by His constraining love, may you and I ever pray:

"Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest,
Once obtained on Calvary;
Let the Gospel
Loud resound from pole to pole."

J. HARRIS.

The Wreckers and the Light-house Keeper.

I REMEMBER having read a story to the following effect:—Many years ago, on an exposed part of the coast, there lived a number of evil-disposed men, called "wreckers," who, instead of working for an honourable living, sought to exist on the spoils of others. When the storm-clouds lowered, and the winds howled, and the waves were lashed to fury, they rejoiced at the prospect of ill-gotten gain. The thought of a ship in distress gave them great delight. The lives of the captain and the crew were nothing to them, provided some of the cargo were washed ashore, that they might enrich themselves thereby.

Now it were bad enough to harbour such wicked thoughts; but, not content with the desire that vessels might be wrecked, they sought to *promote their destruction*. Their greatest enemy, however, was the *lighthouse*, the object of whose existence was totally at variance with that of theirs

If they could only prevent that light from shining, even for a single night, what a booty would they gain! Hence they contrived a scheme—nay, Satan, I think, must have been the *author* of so wicked a plot: they *executed* it.

There were signs of an approaching storm. The lighthouse keeper was on shore. Now, if they could only keep him there, their object would be gained. They invited him to take a "friendly glass." Ah! that "*friendly glass!*" Alas! how often is it one of the devil's traps. And how many other evils are associated with intoxicating drink! The poor man, little suspecting the snare, became an easy prey. Night was coming on, and when he should have been in the *light*-house, he was still in the *ale*-house, while these wicked "wreckers" were inwardly exulting in the victory they had gained, and its probable results. They had thus far accomplished their purpose. The poor keeper was intoxicated, and quite unable to return to his post. See them now, wending their way toward the beach, chuckling over the success of their scheme. The wind is getting up. The waves are rising. All is dark and gloomy. Again and again they look in the direction of the light-house to re-assure themselves of their success. And still there is no light.

But let us now turn our attention to the light-house, and note what has been going on there. It was not entirely vacated. The keeper's only daughter had been left in charge of the place—rather lonely at all times, but especially so on this occasion. Her father had been absent much longer than usual; and as the winds and the waves arose, and the dreary hours slowly passed, little Mary's fears and anxieties increased. She was fully aware of the importance of the lamps being lit as night came on. She had many times seen her father light them, and had been well instructed as to the noble purpose they served. But she well knew that she was not tall enough to reach them. Hence her anxiety increased—not only as to her father's welfare, but as to the danger of vessels being diverted from their proper course, striking on the rocks, or grounding on the sands, for want of the friendly light.

Did she give up in despair, and sit down and cry? Nay. She said to herself, "I'll try." So she got a chair and stood upon it, with the light in her hand; but still she was too short. Again she thought, and again she planned. Perhaps

a table would be high enough. She stood on it: but still she was *just too short* to reach the lamps. But there was a large Bible in which her dear mother, now in heaven—had been accustomed to read. Placing this in the centre of the table, and standing tip-toe, she managed to reach the lamps, and in a few moments *they blazed forth*, to the joy of her heart, and to the dismay of the wicked wreckers.

Now let me apply this brief narrative, by converting it into a kind of parable. Our Mission is like a light-house. It is based upon the rock of Truth. Like the church of Christ, it is "built upon the foundation of the apostles and prophets." Hence it has a good foundation, which is a guarantee alike for its strength and its continuance. Everything earthly is changing, but truth is heavenly, and changes never. Jesus Christ "is the same yesterday, to-day, and for ever." Its light is God's holy word, and it shines in the midst of moral and spiritual darkness. For how sadly true is the scripture testimony, "Darkness has covered the earth, and gross darkness the people!" But it is ours to hold forth the word of life; this we should seek to do individually: but in the Strict Baptist Mission, we have a number of lights in one, like the lights in a light-house—whose special object is to save not merely men's lives, but their souls: to show them the folly and wickedness of idol-worship, and to reveal the way to heaven, through Jesus Christ.

Now there are men in the world who are "wreckers" in a worse sense than those whom I have described—*moral wreckers*, who seek to profit by the ruin of others; and we need not go to the race-course, or the gaming-table to find them. On every hand there are those that "love darkness rather than light." They are children of the prince of darkness, of whom the Bible speaks as the "god of this world, who has blinded the minds of them that believe not, lest the light of the gospel of Christ should shine upon them." In heathen lands there are still those, who, like the Ephesian silversmith, seek, from interested motives, to cry down Christianity, and to cry up their idols. Both at home and abroad, there are those who would prevent the light of the gospel from shining. Now and then they have been the means of drawing aside one whose mission—like that of the light-house-keeper, was to exhibit the light: but, thank God, such cases are very rare. Occasionally our Missionaries are

deceived as to the character of those whom they have thought were qualified to preach the Gospel. Satan has accomplished their overthrow, and the enemies of the truth have rejoiced. The prince of darkness hates the light. He cares not what *false* religions men may adopt, so long as he can keep them from the *true* one. Where the Gospel is preached, he always tries to put out the light.

What opposition have our missionaries to contend with! The prejudices of caste—and the penalties of breaking caste. The bitter persecution of those who love the Saviour, even to the burning of the missionary's house, and that of his assistant. Added to this, the open hostility of the educated Hindoos, in the circulation of heathenish tracts and books. Yet all these things show that *light is spreading*—though the light-house is hated.

Our duty, then, is to *keep the lamps burning*. Like the little girl who was the means of saving many vessels from being wrecked, so may we, by God's grace, be the means of saving men from spiritual shipwreck.

Let us remember our missionaries in our *prayers*. Sympathy is very helpful. How often do we read in our missionaries' reports, that at their prayer-meetings, they remembered specially the committee and officers of the Mission. Let us remember them, and pray for a continued blessing on their work.

Money also is like "oil for the light." For although the gospel is "without money and without price," our missionaries have bodies as well as souls. Think of the privations which they endure. Few of us would like to change places with them. Let not indifference or covetousness hinder the lamps from shining. The electric light of truth is flashed into the dark places of the earth, by means of every penny that is dropped into the Mission-box. Let us use this mighty machine and thereby confront and confound those who "love darkness rather than light." J. B.

A Leaf from Mr. Doll's Diary.

THE glorious Gospel has been preached with great zeal and earnestness in the adjacent villages, bazaars, public streets, and railway stations, to good and attentive gatherings,

to whom handbills and tracts have been distributed. At Palaveram, Ecatthangal, and the Bengalee bazaar, the Word has been preached to large congregations and attentive listeners.

On the 11th (May) we mustered strong for evangelistic work. The force usually consisted of four, including myself; but this day the evangelistic force consisted of nine, namely, Jacob John and three teachers of St. Thomas' Mount, Abel Michael and two teachers of Poonamallee, Pandian of Madras, and myself. We all met early in the morning, at the railway station at St. Thomas' Mount, and thence proceeded to Pudupet Street, where a large number of respectable and wealthy Hindoos reside. Here in two places the Word was preached by Abel Michael and Jacob John. Leaving this street, we went to the Bengalee Bazaar, where Pandian preached. In all three places Christian lyrics were sung by our party, which consisted of four preachers (including myself) and five teachers. Thence we proceeded to our station-house, where we held a prayer-meeting, at which our zenana woman and female teachers were also present. A few short and stirring addresses were given, and earnest prayers offered for the work of the Mission, its workers, and fields, and for our friends and the Committee in England,—not forgetting, of course, to give thanks unto the Lord for having set the Superintendent free from all secular work. After partaking of some repast, business in connection with the Mission was transacted, singing and prayer offered, and then the meeting broke up, when all dispersed to their respective stations.

Our next monthly meeting will (D.V.) be held at Poonamallee.

Our audiences vary considerably, the largest being about one hundred, of various Hindu classes, some of them being Mahommedans.

We hope shortly to have an increase in the membership of the church.

☞ 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 St., E.C.

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ONE HALF-PENNY.



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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

Blocking out the Light.

IN our daily journey by rail, we pass a factory which has been built close to the property of the railway company, and whose windows would overlook the line, but for the fact that a huge board has been placed all over the front of the building, evidently for the purpose of shutting out the light. We know nothing of the merits or demerits of the case: but the result is that the factory is unoccupied.

Now there are those in the moral world, who without any rights of property seek to block out the light. They love darkness rather than light—and the Scripture tells us why. They are not content themselves to "sit in darkness," but finding that the light of the gospel is spreading, they seek to stop its progress. But, like the sun,

> "Its truths upon the nations rise,—
> They rise, but *never set*."

The tree of life, whose leaves are for the healing of the nations stands in the Paradise of God, where it can never be

uprooted; and the glorious time is hastening on when it shall be said, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ. And He shall reign for ever."

Mr. Doll thus writes of an organised opposition to the gospel, to which we referred some time since:—

A Revival of Hinduism is taking place in the Madras Presidency, India. For many years the Hindus have looked on the efforts of Christian missionaries with indifference. They did not believe that it was possible for Christianity to make any important inroads on their ancient religion. But a marvellous change has occurred. They have awakened to the fact that Christianity has won thousands of converts. The faith of the educated young men in Hinduism is undermined. The revenues of the temples have largely fallen off. A sudden alarm has seized the leaders of Hinduism. The heathen papers are full of articles against Christianity. Opposition has become aggressive. It is too late to resort to persecution; but Hindu "preaching societies" and "tract societies" have been formed. The methods of the missionaries are being adopted by the heathen in their frantic effort to save their Hinduism. Paid preachers travel through the districts. Tracts in English and the native languages are freely distributed. The titles of some of them are "The Bible Dissector, for the use of Mission School Students;" the "Hindu Triumph;" "One hundred and fifty Contradictions of the Bible; a Bible Handbook for Mission School Students and inquiring Christians." The Hindu preachers seek to prevent people from hearing us preach the Gospel, by establishing noisy and abusive preachings almost entirely relieved by any teaching of their own religion, just a few yards from our preaching stations. These are good signs. "Why do the heathen rage, and the people imagine a vain thing?" They set themselves "against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." They show that Missions engaged in evangelistic work are such a success, that on the confession of its own votaries, Hinduism is in danger of being overthrown to a great extent. It will be overthrown in spite of this revival of heathenism. May the day come soon. We only need patience to see the methods adopted by the heathen defeat their own purposes. And in spite of all their efforts, we know the Lord will gather his own lost and wandering ones, even the redeemed of the Lord; and He shall reign unto the ends of the earth. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

A MISSIONARY CHICKEN.—A little girl came to her minister's house, and asked to see him. She said she had had a chicken given to her, and she had called it the missionary chicken. Her mother bought the eggs, and thus she had saved up ten shillings, which she gave for the purpose of sending the Gospel to the heathen. Is not this a noble example?



SHANGO, THE NEGRO GOD OF THUNDER.

Worship of Natural Objects.

By H. F. Doll.

IT may seem strange that lifeless objects should be worshipped; but savages, and some semi-civilized races, are very much like children. Very young children regard all objects as having life. A little girl speaks to her doll as if it were alive; if a little boy hurts himself with a piece of wood, he scolds it as if it had done wrong. A wild native of South America will bite the stone he stumbled over, or the

arrow with which he was wounded. In early times the sun, moon, &c. were considered to be alive, and to be male or female like human beings. The Hindus (of India) believe that a man may pass into a plant or a stone. This is called transmigration. There is a tale that Buddha, pointing to an old broom, said that a priest, careless in sweeping out the assembly hall, had thus been born.

A few words about the worship of heavenly bodies including

The Sky.

Varuna, similar to the Greek word *Ouranos*, which means heaven, is one of the oldest Vedic deities. He is a personification of the all-surrounding sky. His knowledge is supposed to be infinite. No creature can even wink without him. He rewards the good, and punishes the wicked. He is the only one of the Hindu gods to whom prayer is addressed for the pardon of sin. Indra or Dêvêndra which signifies, king of the gods, and monarch of the sky, was afterwards raised to the place of Varuna and in the Puranas (a class of Hindu sacred poetical works) Varuna becomes god of the seas and rivers, with a fish for his sign.

More hymns in the Rig-Vêda (one of the ancient sacred literature of the Hindus) are addressed to Indra than to any other deity. The rainbow is his bow, the clouds are considered demons which he smites with his thunderbolts and the rain pours down upon the earth.

The ancestors of the English had a god like Indra, whom they called Thor, retained in *Thursday*, (Thor's day.) He was supposed to rule the clouds and rain. The thunderbolt was described as a crashing hammer which he hurled through the sky. The god of thunder is still worshipped in some parts of the earth. The foregoing picture represents him under the name of Shango, with drums beaten in his honour by the Negroes of Western Africa.

In my next I shall write something about the Sun.

Black Town, Madras.

THE ANTHRAVADY TELUGU BAPTIST CHURCH.

THIS church once contained some 200 members, consisting mostly of native soldiers of the 41st Native Infantry

Regiment and their wives. It was for nearly twenty years under the pastoral care of the late Doss Anthravady* who originated this church. He was a brother much revered and beloved by all who knew him. Through the humble instrumentality of this truly godly and devoted man, hundreds of precious souls were by Divine grace, brought from gross idolatry and dark superstition, to sit at the feet of Jesus, clothed, and in their right minds. This faithful servant of God was not only respected by the men of the regiment, but also loved and respected by the European and native officers as well. In the year 1881, when the regiment lay at Quilon, brother Anthravady was suddenly seized with an epileptic fit, and on the 9th of December of that year he quietly passed away to the land of rest and glory. Upon the break-up of the 41st Native Infantry Regiment, which took place almost immediately after the death of our brother, the members of the church were scattered; some going to the Telugu districts in the north of the Madras Presidency, where our brother had, on previous occasions, preached the gospel of grace, joined the Telugu Baptist Churches situated in those localities; and others coming to Madras settled down here.

In the early part of 1882, Mr. H. F. Doll, by special request, took the pastoral oversight of those members who settled in Madras, and formed them into a local church. Since then six persons have been baptized, and one member has died in the Lord. The present number of Church members in good standing is twenty.

The Sabbath services are conducted in Telugu by brother P. Narrainsawmy, the devoted deacon of the church. Brother Narrainsawmy is an assistant Professor of the Madras Medical College. The Lord's-supper is administered once a month by Mr. Doll, the pastor.

This church has unanimously expressed a desire to unite itself with the Strict Baptist Mission.

*This good brother was formerly employed by our Mission; but having ceased to communicate with the Committee, his connection ceased. We had not previously heard of his sudden decease.



AN OLD ANECDOTE OF

Queen Victoria and the Missionary.

THE following is part of a letter published in the *Christian Treasury* some years since.

"Mr. Crowther (a Negro, once a slave, and now a minister of the Gospel,) was at a missionary meeting at Windsor. After the meeting, Lord W. Russell (brother to Lord John Russell, a clergyman and a member of the Evangelical Alliance) told him that Her Majesty wished to see him at Windsor Castle. When at the palace, he met one of the ladies-in-waiting, who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake

hands with him as her brother in the Lord. He then passed into a room in which was Prince Albert, who immediately addressed him most kindly; and they were in deep conversation on missionary subjects, when a *lady* walked in, and joined in conversation. Mr. Crowther, taking it for granted it was the lady he had met in the ante-chamber before, took no particular notice of her, further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make, Mr. Crowther aware that he was speaking to the Queen of England.

"He was a good deal abashed, both at the presence of royalty and the honour conferred upon him. In the gentlest sweetest manner, (like a most loving mother to her people,) Her Majesty set him quite at ease, and continued her close inquiries on subjects connected with the Church Missionary Society, and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen brought one from another table, which Mr. Crowther, in turning over the leaves of the atlas *put out*, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant,) immediately lighted it herself, and continued the conversation, asking many questions about the African Missions." My brother asked Mr. Crowther *what sort* of questions the Queen asked. He replied, 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of Missions.'

"Surely all British Christians, whether old or young, have cause to rejoice with thanksgiving for having a Queen who sets such a noble example, and to pray that in *her* faith may be revealed to faith, and grace added to grace."

An Act of Faith.

VEDARANIAM, on the Madras coast, has recently witnessed a great act of faith. The town stands on a low-lying split of land, with the open sea on the one side, and a great swamp of "spontaneous salt" on the other. In this exposed position, Vedaraniam is severely exposed by storms, and during the late cyclone it had really a bad time. The waves, some twenty feet high, dashing over the bund of the salt factory, in great part destroyed it. The Bay of Bengal

marched boldly into the streets of the little town, and knocked at the doors of the simple salt-makers. The insidious waters, stealing on their guest, had all the eruptive energy of an earthquake. Houses crumbled away; the roof-tree came crashing in; the very earth seemed about to dissolve. Women and children screamed, and men sat in anxious groups, listening to the Brahmins who sought consolation from the cadjan leaves of the holy writ. Vainly the Brahmins strove to divine whether the place "admitted of drowning." The most expert of them, we are told, found a text of Suthur which said that the great Siva advised his favourite angels to resort to Vedaraniam at the time of the deluge. Arguing from this, he thought that the sea would subside and recede if the goddess Gurga were sent to the shore. The wise counsel was a golden ray of hope, and the people not only took the goddess to the beach, but actually stripped her of some of her jewels, and ceremoniously, and with music, threw them into the raging sea. All this took about three hours. And hardly was the drama completed than the storm began to abate, and on the morrow the sun shone upon a glad people, full of praise for their marvellous deliverance. At such a moment one must repress all sordid curiosity as to the value of the jewels that were thrown away. But when the danger was past, Vedaraniam would be like few places in the world if a search was not on foot for the recovery of the missing articles.

Strict Baptist Mission.

THE TWENTY-EIGHTH ANNIVERSARY will be held on TUESDAY, OCTOBER 22ND, at MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

THE ANNUAL SERMON will be preached in the Afternoon, by MR. L. H. COLLS, of Beccles. Service to commence at 3.30. Tea at 5.30. Sixpence each.

THE ANNUAL MEETING will be held at 6.15. The President, MR. JOHN BOX, in the Chair. Speakers: MR. R. E. SEARS, Vice-president; MR. MITCHELL, of Chadwell-street; MR. GRAY, of Brighton; MR. W. MOXHAM, of Clapton. Collections.

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

ONE HALF-PENNY.

THE OLIVE-BRANCH.

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OF THE WORK OF THE

STRICT BAPTIST MISSION.

Ra, the Sun-God.

THE SUN, the most glorious natural body, has always been one of the earliest objects of adoration. One of the Vedic hymns calls SURYA the son of Dyaus, while in another USHAS, the Dawn, is said to be his wife. He is described as moving through the sky in a car drawn by seven swift, bright horses. SAVITRI, the generator, is sometimes distinguished from, sometimes considered the same as Surya.

The holiest verse of the sacred book of the Hindu, is a short prayer addressed to the sun, and the following expresses the general meaning: "We meditate on that excellent light of the divine sun: may he illuminate our minds."

There are very few temples in India dedicated to the sun. The most celebrated shrine was at Konarak, in Orissa. It is said that a sum equal to twelve years' revenue of Orissa was spent on this temple. It is now deserted and in ruins.

Among the Parsis (a large number of whom reside in the Bombay Presidency, and several of whom are now coming into Madras), Mithra, the Sun-god, is assigned a very high



place. He is said to be the strongest, the most valiant, the most demon-smiting of all the gods.

Among the ancient Egyptians, the Sun-god was called Ra. He was commonly represented by the figure of a man with a hawk's head, surmounted by a circle, as shewn above.

A New Station.

A TAMIL petition has been received by Mr. Doll, purporting to be signed by thirteen of the leading inhabitants of Puriah or Non-caste village, named Woorigadam-Chairy, which is situated in the Chingleput District, and is about seven miles N.W. of Madras, and eight miles N. E. from Poonamallee. The following is a translation of the petition :—

(*Rev.*) *H. F. Doll, Superintendent of the Strict Baptist Mission.*

"We, the inhabitants of Woorigadam-Chairy, most respectfully submit the following petition to your kind consideration. We feel the need of educating our growing generations who are kept in darkness and ignorance. Therefore we humbly beg of you to be good enough to favour us with a teacher who may be able to educate our children and promote the knowledge of the true religion in our midst.

We solemnly promise you that we will provide a place and a building both for the teacher and school. Moreover we will be glad to see our children attending the school regularly, and to render all needful assistance which lies in our power.

We remain, Respected Sir,

(Thirteen signatures.)

After visiting the people and the place, Mr. Doll accepted the petition; and, regarding the application as a Divine call and opening, he has appointed a man who is both a Christian and a Baptist, and an experienced village preacher and teacher, as our agent in that locality, in anticipation of the Committee's sanction. There are some 300 houses in this village, with about 2,000 inhabitants. The people are all heathens. They have already built us a thatched school-house. We have now about twenty-five children under Christian instruction, and many more are coming in. There are several villages and hamlets around our new station which promises to become a good centre for our mission work. Preaching work also is carried on by our agent, who is a better preacher than a school teacher.

India and its Caste System.

(By H. F. DOLL.)

(*Continued from page* 87.)

The Vishnu Sect.

VISHNU'S worshippers are met with in great numbers in all the provinces of the peninsula of India, and are

known by several names, namely Râmâ-andis, Dâsaris, Ramanujas, Vairâgis, and some more.

THEIR DRESS.

Besides the Nâma, the least ambiguous mark of this sect, the greater number of its members may be known by the fantastic dress which they wear. Their clothes are always of the deepest yellow, bordering upon red (like what the Salvation Army folks in Madras now wear.) Many of them wear across their shoulders for a cloak, a kind of parti-colored garment, formed of patch-work of all colours. The turban with which they cover the head is likewise made up of cloth of three or four tints braided with each other. Some, instead of wearing the clothing just mentioned, hang a tiger's skin over their shoulders, which reaches the ground. Most of them adorn their necks with several rows of necklaces of black beads of the size of a nut.

Besides their ridiculous dress, which frequently resembles that of a harlequin in a European pantomine, the disciples of Vishnu, when they travel or go a-begging, equip themselves with a round plate of brass, about a foot in diameter, and a large shell called *sankha*, shaped like a sea conch, with either of which they can make sufficient noise to announce their approach from afar.

With one hand they beat upon the brass plate with a stick, which makes a sound like a bell, and at the same time they apply the sankha to their mouth with the other hand, and by blowing into it they raise a sharp and monotonous sound.

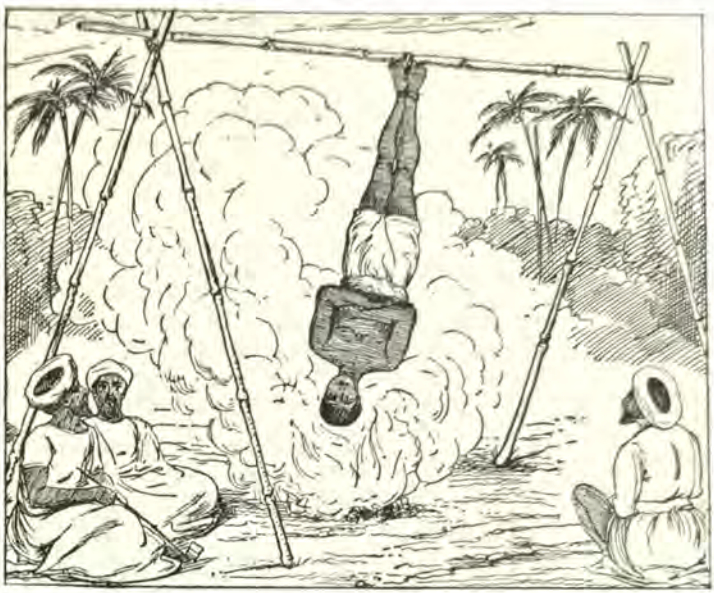
These two articles—the circular plate of brass and the sankha, are always seen in the hands of that portion of the devotees of Vishnu who make it their profession to solicit alms. These are called the *Dasaris*, or begging devotees.

The Anniversary of the Mission

Will be held on TUESDAY, OCTOBER 22ND, at MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE.

THE ANNUAL SERMON will be preached in the Afternoon, by MR. L. H. COLLS, of Beccles. Service to commence at 3.30. Tea at 5.30. Sixpence each.

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A Hindoo Devotee.

THE following describes what a Hindu is required to do before he can be considered a devotee of the first degree:—

For four months he abstains from salt. For five months he endures the trial of swinging in the smoke. A fire is lighted from manure of the sacred bulls, and the devotee hangs by the heels, swinging backward and forward through the smoke, his head brushing the flame. For six months he is concealed in a cave in the earth. He does not see the light of day, but sits in meditation, only coming out at night to receive the food left for him. The next six months he passes in communion with the Gunga or river god. From twelve to four o'clock each night, he stands in the river Ganges, waist deep in water, to get his sins washed away. He next sits in the presence of the dead, every night for a year, on the banks of the Ganges.

To us such conduct seems both foolish and wicked, yet that

man is looked upon as far better than his fellow. It is because of such terrible darkness and superstition that we are begging the readers of the *Olive Branch* and the friends of the Strict Baptist Mission to send the Gospel of Jesus Christ to enlighten the darkness of the earth. The great and glorious commission is,—"Go ye into all the world, and preach the gospel to every creature," &c. We preach Christ crucified: Christ the power of God, and the wisdom of God.

The Himnebelly Mission.

TOUR REPORT BY MR. W. A. DOLL.

21st June, 1889.—I left Palamcottah by the 12.30 mail train, and reached Satur railway station at 4 p.m. My assistant, V. Jesudas, and some of our Christians of Malaputhur, were waiting for me at the station with my bullock bandy. We proceeded at once to the village of Malaputhur, which place we reached about 9 p. m. Prayer meeting was then held.

22nd June.—Examined the day-school children this day. They are doing satisfactorily. Left Malaputhur at half-past six in the evening, with Jesudas and some of our Christians, for Saluvarputty, where we arrived at 8 p. m. Held cottage prayer meeting in Deacon Vathamathas' house; about thirty-five persons were present. The people were very attentive to the words spoken, and our Christian brethren and sisters seemed to enjoy the meeting.

New Chapel at Saluvarputty.

23rd.—At 8 a.m, large numbers of heathens and our Christians assembled at the land which was presented to our Mission some years ago by our Saluvarputty Christians, for the erection of a chapel, to witness the laying, by me, of the foundation stone of our new chapel at this village station, Saluvarputty. Several Christian lyrics were sung, a portion of Scripture read, an address given, and earnest prayer offered, thanking the Lord for all that He had done for us, and beseeching that His blessing may rest upon the endeavours made by the people to build it, and that He would own and bless all their labours to the glory of His name and for the extension of His kingdom. There was great joy and rejoicing among our Christians who were present on this solemn, delightful, and happy occaison.

We spoke to a number of heathens, pointing out how foolish and vain it was for them to visit temples and offer sacrifices to their idols, for obtaining salvation and propitiation for their sins. That the only way they can be saved, if they desired salvation, was by believing on the Lord Jesus Christ as their only and all-

sufficient Saviour; and that He alone invites all guilty and heavy burdened sinners to come unto Him for pardon and peace.

Our preaching was attended by crowds of heathen and idolatrous people, many of whom seemed anxious about their soul's salvation. Our preaching was blessed by the grace of God, so that many were convicted of sin and acknowledged that their way was not the proper course for procuring eternal life, but what was preached by us from God's holy word clearly seemed to be to them the best way, as being God's way.

Before leaving the station, the church of God in this station met together, and the Lord's supper was administered by me to twenty of our church members. Fervent prayers and praises were offered to our Heavenly Father for His unbounded loving-kindness and mercies to us as a church and people. Special prayers for our mission work, and committee, superintendent, &c., were also presented at the throne of grace.

Baptism of eight persons.

Left Saluvarputty for Malaputhur again, where we arrived at 4 p.m. Some 150 people congregated in our chapel at this station, when we commenced divine service by singing a hymn in Tamil; then prayers were offered, portions of Scripture read and expounded, and an address given by me. I then examined eight candidates (seven men and one woman) in the presence of the church, and the candidates were approved for baptism. After this we, with over one hundred people, proceeded to the well* to the east of the village, about half-a-mile distant. Having arranged ourselves, we sang Christian Tamil lyrics, read portions of Scripture, and offered fervent prayers. Then the candidates openly professed their faith in the Saviour, when I baptized them, one by one, in the name of the Father, the Son, and the Holy Ghost; after which a lyric was sung, and the benediction pronounced. We then returned to the chapel, and after getting ready we began divine service at half-past seven p.m. At the close of the service, the spectators and our friends who attended left. I then received the newly-baptized candidates into the fellowship of the church, and adminstered the Lord's supper to our church members. Some forty-five were present.

A collection of four annas and three pies was made. Brethren Murryan Suvisasoomuthoo, and Jesudas assisted me in these services.

A Wedding.

24th June.—At 9 a.m. a marriage ceremony was performed by me, between a member of our church named Gurubathem and Annamy of Malaputhur.

*A large tank, built of granite down in the earth, with a flight of stone steps leading into the water.—H. F. D.

The Foundation-stone of Murryan's Cottage laid.

24th June.—Went to Meshiapuram, where Murryan lives. In the evening I held a prayer meeting, and laid the foundation-stone of Murryan's house, at his request. A large haystack was burnt down that night near our camp by some robbers in the village of Doraswamy-puran.

25th. In the morning, went to the village of Elliarapunnie. Held prayer meeting in Deacon Samuel's house, read Hebrews xiii. 16; special prayers were offered for the prosperity and advancement of our Mission in the Tinnevelly District, and other places where our brethren labour. Went to Bettiaputty Grove and held prayer meeting.

Opening of a New Chapel at Kursilputty.

Left for Kursilputty and stayed in the tamarind grove. At seven p.m. (on the 25th) about a hundred men and women assembled at the new chapel at Kursilputty. Several sweet lyrics were sung. I played on my concertina. The harmonium very kindly sent me by our beloved and esteemed secretary, Mr. I. R. Wakelin, I was not able to take with me, on account of the roughness of the roads, although it is used in the town when we have services and on special gatherings at our stations. Portions of Scripture were read. I made a short and interesting address in Tamil, and brother Samathas Naiker offered prayer: Jesudas spoke, also Samathas Naiker, and the happy meeting was brought to a close after a hymn had been sung and the benediction pronounced.

The meeting was a very joyous one. It was joy and rejoicing the whole time, for that the Lord had been pleased to enable them to erect a place where His people may worship Him, where many of the people can come and hear the blessed Gospel proclaimed every day. Great opposition was at first offered by our enemies when the foundation-stone was being laid by me; but the Lord of Hosts stood by us, confounded our foes, and enabled us to complete the new chapel, which, blessed be our God, was dedicated this night (25th) to the praise and glory and service of His holy and blessed name. Our sisters Athemal and Thuimal subscribed a large portion towards the building of this chapel. These two sisters are well to do (land owners) and each contributed as much as fifty rupees. The chapel is constructed of sun-dried brick and timber, with thatched roof.

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ONE HALF-PENNY.

THE OLIVE BRANCH.

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A Monthly Record

OF THE WORK OF THE

STRICT BAPTIST MISSION.

THE TWENTY-EIGHTH
Anniversary of the Mission

WAS held at Mount Zion Chapel, Hill Street, Dorset Square, London, on Tuesday, October 22nd, 1889.

THE SERMON

Was preached in the afternoon by Mr. L. H. COLLS, of Beccles. His text was Isa. ix. 6 (last clause):

"THE PRINCE OF PEACE."

The preacher remarked, that this was a very blessed revelation of Divine mercy. In the text seven precious names were given to the Lord Jesus, which constrained us to exclaim with the apostle, "Thanks be unto God for His unspeakable gift." In the Child born, and the Son given, we had linked together all new covenant blessings. The Kingly character of Christ was also referred to:—"The government shall be upon His shoulders." As we gazed on those precious gems, the central one most attracted our attention; for all the names and titles of Christ answered to the description "Wonderful." His office as "Counsellor," reminded us of the language of the Apostle, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But gentleness and almightiness were combined in this wonderful manifestation of Divine mercy; for He is the "Mighty God," and "the Everlasting Father," yet at the same time the ever-

lasting Son. In vain we sought to fathom this mystery. Let us rather stand back, or fall in adoration at the feet of Immanuel.

But it was the last name which specially claimed their present attention; and this was the very music of love—a mighty ocean without a single ruffle on its surface:—"*The Prince of Peace.*"

First, The *occasion* of this name was found in that which was opposed to peace. Sin was the grand occasion of Christ assuming this glorious name: for an attempt had been made upon the attributes of God. Men had fallen into rebellion, and were in league with the prince of hell. Yet, as Kent had expressed it,

"The fall wrought the channel where mercy should run."

Was it not worthy of the greatness of God that He should be equal to this emergency?

We marvelled at such a title as this,—that one so great, so glorious, should step forward, and become the Champion of peace and righteousness, to "magnify the law, and make it honourable." Among all the princes in yonder world of glory, this one only could and would step forward, and declare that He would be "the peace." Therefore God had anointed Him with the oil of gladness above His fellows.

These were the circumstances under which Christ became the Prince of Peace. Hence we had fellowship with God far sweeter than Adam enjoyed before he fell, and the music of our ransomed spirits was far richer and deeper than that of the earthly paradise.

The title "Prince of Peace," seemed to indicate the greatness of the enemies with whom He fought. The power of Satan should not be under-rated. He was a formidable foe; but Christ had overcome him. Hence,

Secondly, he would notice *How this title "Prince of Peace," had been acquired.* Only those who had felt the enmity of their hearts could realize this peace. It implied that discord had previously existed. Satan, however, produced a false peace, saying, "Peace, peace, where there was no peace." They must distinguish between this false security and the peace of God. Two armies might be side by side, locked in sleep; but the morrow would declare whether they were at peace or not. The Prince of Peace is the Father's gift, and everything that Christ, as Mediator, possessed was given to Him by the Father. No one ever enjoyed peace as Christ did. He united in Himself both the Godhead and the manhood—"So making peace." Who could fathom the depths of the peace between the Divine and the human natures of Christ? Christ exemplified this in His life. There was no discord within, and nothing ruffled in the words He uttered. Yet His soul could be troubled, His heart could beat in tenderest sympathy. At His baptism, the Holy Spirit descended on Him in the form of a dove, which was typical of His nature. After this He stood forward as "the Prince of Peace."

But by His work on earth He obtained and acquired peace. He grappled with the great foe of peace, and now He stood forth as a Victor over the prince of darkness. He had won His title. He had wrenched it from His foe. He had claimed it from His Father. It was "peace with honour," through atoning blood,—not a patched-up peace. Every attribute of God united to proclaim it. He had "made peace by the blood of His cross:" and when He imparted peace to the soul, it was by the hands that once were pierced.

Third, The *significance* of this glorious title.

Christ had sole control of this peace. Our most eminent statesmen, and our greatest sovereigns, know not how to use such a blessing; but Jesus was worthy to bear the honour, and to hold in His hands the precious gift. And He had the sole right to bestow it. When the heart was rent asunder on account of sin, Jesus sweetly whispered, "Go in peace. Thy sins, which are many, are all forgiven thee." The same Jesus who trod the waters of the lake of Galilee, still calmed the troubled heart, and caused it to rejoice with "joy unspeakable, and full of glory."

Peace with God was a *living* peace. Let none think they knew anything about it while living in the cesspool of iniquity. The fruits of peace would be manifest in the Christian life.

Christ, as the "Prince of Peace," would reign in the heart. True, they were subject to changes, their minds were frequently disturbed; yet Christ could restore this peace to the soul, and had engaged that it should ultimately be uninterrupted. Thus He was "the Prince of Peace."

Again, His *Kingdom* was peaceful, and all His subjects were so; although in the light of history, or even in view of the present condition of the church, this might seem like satire, yet true faith must ever centre in the cross of Christ; and notwithstanding conflicting opinions, the "Prince of Peace" still rode forth majestically. He was able to hold the reins; and ultimately there would be but "one fold, and one Shepherd."

Christ was the greatest Preacher; He loved to preach this peace. And those who had sat at the foot of His cross, and felt the power of this peace would be desirous of making it known to others. This was the basis of *missionary work*. He yearned for the old-fashioned ardour and enthusiasm. Why should there not arise from their own churches men who had felt the power of Jesus' love, saying, "Here am I, send me!" "How beautiful upon the mountains were the feet of him that bringeth good tidings!"

This title points to a *grand consummation*. Though there were so many divisions in the Church of Christ, yet

> "Jesus shall reign where'er the sun
> Does his successive journeys run;
> His kingdom stretch from shore,
> Till moon shall wax and wane no more."

Who was there that did not rejoice in prospect of that glorious day, when they should grasp the hand of the Indian, the African, and the Hottentot, around God's throne, and praise Him who is "the Prince of Peace."

Fear not (said the speaker) to take thy sorrows to Him, O troubled spirit! His very appearance is peaceful. And should it not gladden our hearts to be bearers of peace? The Saviour had left us peace as as His legacy. Peace in the heart would make peace in the house, and peace in the house would make peace in society, in the church, and in the world. He exhorted his hearers to pray for it, to labour for it. The cry of the prophet was, "*Spare not!*" Let them not spare themselves. They liked comfort, but let them shake themselves from the dust. What was too much to give to God? Might they catch the spirit of Christ. The conquering spirit was the spirit of peace.

When the vessel, bearing the news of peace between our own country and the United States was first descried, the object of her mission was not recognized. Gradually, however, she approached the harbour, and when the news was told abroad, there was great public rejoicing, and the cry of "Peace! peace!" rung throughout the cities of the New World. And why should they try to subdue this mighty anthem, which was sung by the angels, which was proclaimed by Christ, and which will endure to all eternity! Should they not rather

"Take up the strain, and send the echo back again."

The Collection after the Sermon amounted to £7 13s. 6¾d.

AT THE EVENING MEETING

The chair was occupied by the President—Mr. JOHN BOX, who, after a hymn had been sung, commenced the proceedings by reading Psalm xcvi.

Mr. ROSE, of Reading, implored the Divine blessing.

The CHAIRMAN, in a few introductory remarks, said they had met for the purpose of a joyful celebration, and greeted the assembly as co-workers in the good and great work of sending the gospel to the heathen. In reviewing the past, they had much cause for thanksgiving. Referring to the originators of the Mission, he said it was commenced by those gracious men with a distinct recognition of Apostolic precept and practice. Its beginning was small, but under God's blessing it had increased, and he felt it to be a high honour to take up the work of those godly men who had gone to their rest. He felt the responsibility which this involved, and desired that similar zeal and patience might be bestowed upon them; for they, like their predecessors, had difficulties to contend with.

In surveying the past, he was constrained to exclaim, "Who hath despised the day of small things?" God had not despised it. His hand was abundantly manifest in the present prosperity of the Mission, both spiritually, materially, and financially.

They should seek to be baptized with the Holy Spirit, that they might throw all their energies into this noble work, while they kept before them the glorious prospect of ultimately meeting their brethren and sisters in India around the throne of God. God had marvellously wrought for them during the past year. Mr. Doll, the Superintendent of the Mission in India, was now enabled to devote his whole time to the work, having relinquished his secular employment. He was thankful to God for this.

Mr. D. was determined to maintain a personal oversight of the workers, and had already commenced a system of training young men for missionary service. But increased expenditure needed correspondingly increased subscriptions. They must not let their ardour cool, but remember the Apostolic character of the Mission, and that of all that we gave to the Lord it might truly be said, "Of Thine own have we given Thee." Why should not our Mission be extended to other lands, in accordance with the hint given in the afternoon? He heartily thanked the supporters of the Mission at home, as well as those in Australia and America; and hoped that their hands would be

so strengthened that they would be able to occupy the various fields presented to them.

Mr. JOSIAH BRISCOE, the Corresponding Secretary, read the Report. The statistics showed that the Mission has 22 stations, 36 workers, 390 church members, (37 having been received during the year); 21 schools, with 551 scholars, and Sunday-schools also at all the stations. Attention was being given to the training of missionaries. The various stations in and around Madras had been well sustained, and a church of twenty members had lately been united to the Mission by their express desire. In the Tinnevelly district alone, there were now 10 stations, 300 church members, and 12 preachers. Several new stations had been commenced, and doors of usefulness were opening everywhere. The work in Ceylon had been greatly hindered by persecution from the heathen, and also from false brethren; but Mr. Noble had been sustained amidst it all, and was not without encouraging signs of the Lord's blessing. It was announced that he purposes to visit his native land next year, and it is expected that he will be present at the next Annual Meeting. A cordial welcome was bespoke for him.

Mr. E. MOTE, the Treasurer, presented the balance-sheet. The receipts, including a balance of £278 13s. 4d. amounted to £912 13s. 8½d. the expenditure had been £596 14s. 10½d. leaving a balance in hand of £315 18s. 10d. A portion of this, it was suggested, might be added to the funded capital, which had been considerably reduced.

Mr. LYNN proposed a few slight alterations in the Rules, which had been considered necessary by the Committee.

The motion was seconded by Mr. C. C. HARRIS, and carried unamiously.

Mr. LYNN also gave notice of a motion he intended to move at the next Annual Meeting, explaining some of the alterations which had been made in the rules.

The List of Officers having been read by Mr. I. R. WAKELIN, the Minute Secretary: their election was proposed by Mr. C. WILSON, seconded by Mr. COLLS, and carried unanimously.

A vote of thanks to the friends at Hill Street (and especially the ladies) was gratefully accorded.

Mr. MITCHELL, in moving the adoption of the Report, said he felt it a great privilege to be connected with Christ's church, in seeking to extend His kingdom. He confessed that he had not done what he might have done for the cause of missions. This was no doubt the result of early training. He was now, however, deeply anxious that our young friends should have a better example. He hoped the confession he had made would be accompanied by sincere repentance, and that in the future he should take a larger interest in the work. The time was gone by when the propriety of Missions was doubted. Carey, when a young man, had been told that if God desired to convert the heathen He could do so without his aid. This was, doubtless, a truth, but it was truth misapplied; for God used human instrumentality in the accomplishment of His gracious purposes. He had had the missionary spirit ever since he had known the Lord, and was exceedingly anxious to be used in extending His kingdom.

In the history of the world there had been no country so favoured

as England. Had not God thus blest us for the glory of His name, and the extension of His cause? England had largely neglected her privileges in years gone by, and God's rod had been upon India because we had encouraged idolatry. Thank God, this state of things now no longer existed, and the churches were awaking to the importance of sending the gospel to heathen lands. It was the command of Christ, "Go ye into all the world, and preach the Gospel to every creature." He had also given us His promise, "Lo, I am with you alway." Let us not boast of our loyalty to Him, unless we sought to fulfil His commands. The encouragement should also be noticed, in connection with the command to "make disciples of *all nations*;" for the Psalmist had said: "All nations shall call Him blessed." Christ would gather His people out of all nations, kingdoms, people and tongues. He, the speaker, believed that the gospel was never sent anywhere without gaining fresh trophies of God's grace. If we did not see as much success as we desired, was not this also the case at home? But they should never forget that God had said respecting His word, "It shall not return unto Me void." They needed more zeal for the glory of Christ. The unspeakable value of the soul was urged as an incentive to this, and the joyous thought, that when Satan had *lost* a subject, Christ had *gained* one.

There were special reasons for supporting the Strict Baptist Mission.

1. It taught God's truth as they believed it, and adhered to the practices which God's word set before them. Brother Doll, whose visit they would long remember, was heart and soul with them. Hence this Mission had special claims on Strict Baptists.

2. The Strict Baptist Mission acted in accordance with common sense. They did not much believe in exotic missionaries; they preferred plants of a more hardy growth. Hence they employed principally native agency.

3. This Mission was carried on in the most economical manner. There were no salaried officers, no home expenses but such as were absolutely necessary, such as printing, postages, &c.

He trusted they would consider these things, and support the Mission as it deserved to be supported, not merely from the emotion which might be excited, but from love to the principles it maintained.

Mr. GRAY, of Brighton, in seconding the resolution, said he was gratified by what had been read. It had reminded him of a picture entitled, "A Patch of Sunlight." He was quite sure that our agents were the right men in the right places.

He hoped that when Mr. Noble came over, he would give his first public address at Brighton, as Mr. Doll had done.

The present Meeting was intended to awaken deeper interest in the Mission; but he trusted that this would lead to more earnest prayer, and that prayer would become a "self-preached sermon."

He referred to the sentiment of the first hymn,

> "Peace on the earth, goodwill to men,
> From heaven's all-gracious King;"

And remarked, that *the advent of Christ* looked favourably on our Mission. God's people were a people of all peoples, gathered out of every nation under heaven. Christ had borne our punishment, and "with His stripes we are healed." A dying Christian, in writing to a

tried brother once said, "Don't try to gather honey from dying flowers. The Cross! the Cross! the Cross!"

The command of Christ also had special reference to our Mission. "Go, teach, or disciple all nations." A Fiji islander once prayed, "Great Spirit, untie the load of our sins. If the load were bound about our shoulders, we could untie it; but it is bound about our heart." Wherever sinners prayed such a prayer, God had a heart to pity and a hand to relieve.

They loved their distinguishing ordinance; for *baptize* would ever mean *to dip*; and a *believer* would never mean a *baby*. Yet baptism must be kept in its right place. It must not be put in the place of Christ's blood nor the power of the Holy Spirit.

Dr. Carson was once a pædobaptist, and he gave notice that he would preach a sermon that would put the Baptists under a bushel. But in searching the good old Book he found there was nothing about infant baptism.

It was said by a friend to Christmas Evans—"You won't admit me to your table." "I shall be pleased to see you," he replied. "Ah, but I mean the *Lord's* table. "That I cannot do," said he, "for I am only a *servant*."

3. *Ancient Type* also bore a favourable aspect to the Mission; for in the Book of Numbers we read of the various tribes marching under their banners; while in the Song of Solomon we read, "Who is she that looketh forth as the morning.....terrible as an army with banners." Those who belonged to this army used only "Luther's sword"—the sword of the Spirit,—not to destroy, but to save; for he who is slain by the sword of the Spirit would never be slain by the sword of Justice.

Prophetic declaration,—the Saviour's mediatorial request, and Apostolic example—all bore a favourable aspect to the Mission.

The speaker concluded by pleading for a good collection.

The resolution having been put and carried unanimously, the collection was taken, which amounted to £11 6s. 7½d., making with that of the afternoon, the encouraging sum of £19 0s. 2¼d.

MR. SEARS thanked the friends for the honour they had done him in electing him as Vice-President. He rejoiced that the God of peace and the Prince of peace had been working in connection with the Mission. He had watched with great joy its steady growth. There was no necessity for its existence, however, if they were not Strict and Particular Baptists. These principles they held dear, and were anxious to disseminate. In the 2nd Psalm it is said,—"Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession." Although Christ had purchased His people, yet He was not to have them without asking. Hence the importance of *prayer*.

He had often thought he should like to go to India and visit the various stations, and see the brethren and sisters engaged in the work.

We had heard a great deal about "strikes" lately. He believed in "striking the iron while it is hot." He wanted to obtain new subscribers. If every member of our congregation contributed only a farthing a week, it would amount to a considerable sum. The speaker closed with the admonition of Mary, the mother of our Lord: "Whatsoever He saith unto you, do it."

Mr. Moxham took for his subject The Triumphs of the Word of God. The thoughts of God, he said, were like bullion gold; but when expressed through the personal Word they became like gold in the mint. Man expressed himself through inanimate matter, as by the telegraph or telephone. God could not thus express Himself to us. True He spoke to us in the wind and in the thunder; but only through Christ could we obtain any knowledge of His thoughts of peace towards us.

There was a triumph of the Word of God in *creation*, but a *greater* triumph in the kingdom of Christ. All the triumphs of the Word were *miracles*. Man conquers nature; but man cannot subdue anything above himself. Nature was *passive;* but when God wrought upon the heart of man, He met with *active* resistance. It was a miracle of grace to win man from the power of the devil; yet he was won by the power of the Holy Spirit.

God who spoke in times past by the prophets, had in these last days spoken to us by His Son. The eternal Word became the incarnate Word. In all His work on earth there was the triumph of the Divine will, until at last He said, "It is finished." Then redemption was complete.

The triumphs of the Word were one with the triumphs of the cross of Christ. As it was in the nature of fire to ascend, so, though the Lord had *stooped* to take the sinner's place, and to bear his condemnation, He had now *ascended*, to establish His kingdom.

The triumphs of the Gospel were due to the force of *love*, and the influence of the *Holy Spirit*.

The church was "the pillar and ground of the truth." Papists, as they looked at their pictures, had their emotions stirred. But when Jesus walked with the disciples to Emmaus He concealed Himself, that they should not know Him, and spoke of all those things which were written concerning Himself. *Thus He honoured the Word.*

Christ was the "Light of the world," and Christians also were said to be "lights of the world." There was the constraining influence of the love of Christ in our hearts. Yet our motives could not always be dissociated from *self*. The half-frozen traveller in the Alps, in seeking to restore a fellow-traveller who was buried in the snow, found that he had not only revived the object of his sympathy, but had warmed himself also. Thus in seeking to benefit our fellow-creatures, we ourselves were sure to be blessed. It was *through the agency of His people* that Christ was seeking and saving the lost.

As Aaron and Hur held up Moses' hands, so might they seek to hold up the hands of their brethren abroad. Thus might they provoke each other to love and to good works.

After singing, the Meeting was closed with the benediction.

NOTE BY THE EDITOR.

A box of Tracts, &c. is about to be dispatched to India in the course of a few weeks. If any of our friends would like to send a few useful articles such as cotton prints, &c., for the children of our Mission-schools, they will be most gratefully received by either of the Secretaries.

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

ONE HALF-PENNY.

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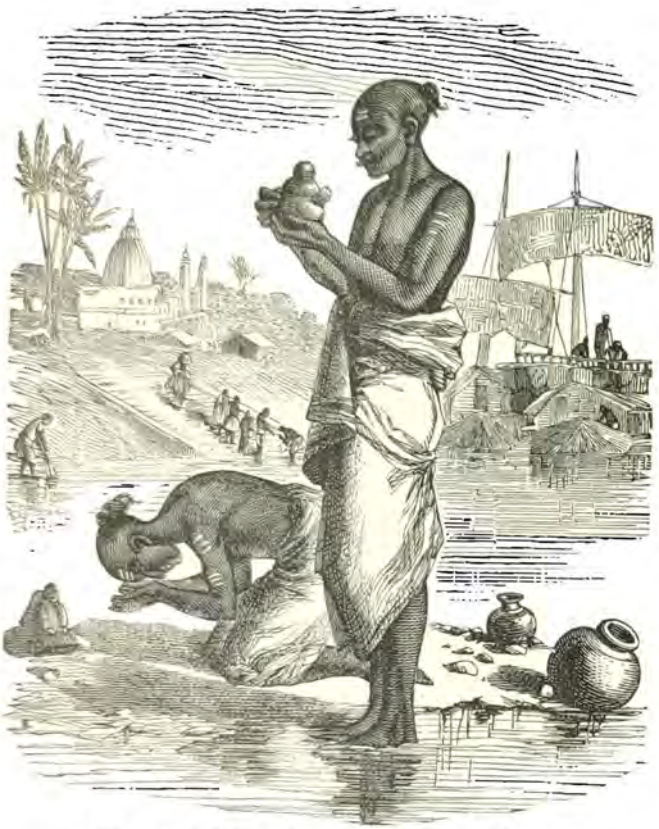
OF THE WORK OF THE

STRICT BAPTIST MISSION.

Curious Marriage Ceremony at Malaputhur.

I PERFORMED a marriage ceremony between Samuel and Thavaie, both members of our church here. The party proceeded from the chapel, after distributing betiel, nut, &c., to their people and friends.

The bridegroom rode on a hired pony, while the bride on foot was supported by two female attendants, and the wedding party went through the village with musical instruments, according to the native custom, till they reached home. At about 8 p.m., the people sat down on the ground with their legs crossed, and did justice to the food placed before them on plantain leaves. After the feast, each of the guests paid down a subscription of eight annas, called in Tamil *moie*. This is done at all marriages, and is for the benefit of the bride and bridegroom. Lyrics were sung and prayers, offered for the blessing of the Lord to rest on the newly married couple. After this, the people went back to their villages and houses with joy.



Sacred Bathing in the Ganges.

MR. E. WARREN CLARK thus describes the sacred bathing in the Ganges:—

"Taking a boat, I proceeded up the river bank, to witness the bathing in the Ganges. The bank is steep, and lined the whole length with *ghats*, temples, and long flights of stone steps. Booths and awnings were so arranged as to afford every facility for bathing. All castes and classes of men, women, and children, were plunging in the waters of the

sacred river, and worshipping, at the same time as they performed their ablutions, their idols by their side. Small white flowers were sprinkled by thousands upon the bosom of the river, and in front of the little shrines on the banks. No Hindoo may eat or go about his daily avocation until he has first bathed in the sacred stream, and worshipped at the shrine of his particular deity. Among the bathers I noticed a fine-looking class of men, with white threads about their necks; these were Brahmins of the highest caste, and they are greatly reverenced by all inferior classes. One Brahmin whom I passed, stood motionless on a stone pedestal at the water's edge; he balanced himself on one leg, clasped his hands, and turned his face full upon the rising sun. In this position he remained for several minutes, while his lips muttered numberless prayers to the bright luminary. If he besought the sun not to shine with such scorching power, I felt more sympathy with the object of his petition than with some of the prayers that I saw offered that morning before the blood-smeared shrines.

"Most of the bathing was conducted with perfect propriety; and though the whole city appeared to come down to the water's edge within the space of a few hours, there was no confusion and very little boisterousness. The young Hindu lads seemed to enjoy the fun hugely, and swam about the boat, splashing and laughing as if bathing to them was anything but "sacred." They were as much at home in the water as ducks. Women were seen carrying jars of water upon their heads to the sick and aged, who could not come to the river."

Suttee.

(Or the Custom of Women allowing themselves to be buried with the Corpses of their Husbands.)

THE ancient and barbarous custom which imposed it as a duty on women to die voluntarily on the funeral piles of their husbands appears to be still in force, I apprehend, in some parts of India, though by no means so general and frequent as it was in former times. It is confined, I doubt not, to countries under the government of idolatrous princes. But it need hardly be mentioned that Suttee is not permitted by the British authorities, nor is it necessary to say what

the British Government in India has done to put a stop to this horrid and barbarous practice. But from the following it will be seen that a century of abolition of Suttee has still left votaries of the rite in well-to-do and intelligent families:—

Says the *Times of India*:—"A very remarkable case has just come before Dr. Blaney, the coroner for Bombay. Suthiabama, aged forty, was the widow of a Brahmin in well-to-do circumstances. The husband died at 7 a.m. on Tuesday, after a long and lingering illness, and left considerable property. On Monday, the deceased was watching by her husband's bedside until 11 p.m. Many friends had come and gone in the evening, and all saw that death was approaching. At 11 p.m. the son of Suthiabama relieved her of attendance at the bedside of her husband, when she went and lay down in the next room. Her son went to wake her at five o'clock on Tuesday morning, when he found her unconcious. Doctors were called in, who pronounced the case to be one of poisoning by opium. The stomach was emptied, and particles of crude opium were found in the liquid discharged, which smelt of opium. She died at six o'clock on Tuesday evening. The case is one of the surrender of her life by a widow on the death of her husband, rather than survive him. She would have been left a widow in good circumstances, and with no one to control her or interfere with her household affairs in any way. Yet she preferred death to survival of her husband—a clear case of *Suttee* by opium, instead of by fire. The family is highly intelligent, there is English education among its members; and yet this part of Hindooism has as firm a hold of them as possible." Dear friends, how solemn it is to die! Oh how sad to die thus! But blessed are they that die in the Lord. Well might the followers of Jesus welcome death, and even rejoice at the prospect thereof. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me."

ARTICLES RECEIVED FOR ENCLOSURE TO MR. DOLL.—A parcel of prints, tapes, threads, &c., from Mrs. Smallbones, Homerton; a parcel of prints from Mr. F. Ginn, Cambridge; a box of pin-cushions, &c., from Mrs. Burrows, Ipswich, and 1s. from Miss Wall. We thank the friends at Whilstone for their kind promise. The box will not be sent till about the middle of December. Other contributions will be gratefully received.



Worship of Natural Objects.

By H. F. Doll.

THE MOON.

COMPARED with the sun, the moon takes a lower place. In the age after the Vedas, *Soma* devoted the moon and its regent. In the Puranas, the moon is commonly said to be the son of the Rishi Atri, and to have married twenty-seven daughters of the Rishi Daksha. Having paid much attention to Robini, the fourth of them, her sister became jealous and appealed to their father. Daksha cursed the moon, and hence this wane and increase! The chariot of the moon, with three wheels, is said to be drawn by ten horses of the brightness of the Jasamine.

In the above illustration a Hindoo is baking cakes to offer to the Moon or "Queen of Heaven."

In Jeremiah xliv. 17, the prophet speaks of this idolatry, and the judgment that was threatened against such abomination.

In Assyria and Babylon the moon-god ranked higher than

the sun-god. Job says, "If I beheld the sun when it shineth, or the moon walking in brightness, and my heart had been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above." (Job xxx. 26—28.)

The Lord Jesus, speaking of the last day, says:—And there shall be signs in the sun, and in the moon, and in the stars. .....Men's hearts failing them for fear.....And they shall see the Son of Man coming in a cloud, with power and great glory.....Then look up, and lift up your heads; for your redemption draweth nigh." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus," respondeth the believer in Him.

Dear reader! do you love the appearing of Christ? Are you trusting in the blood and righteousness of the Redeemer for the everlasting salvation of your precious and never-dying soul? If not, how will you meet the Judge?

India and its Caste System.

By H. F. DOLL.

(*Continued from page* 116.)

The Vishnu Sect.

DASARIS, or begging devotees of Vishnu, also, for the most part, wear a plate of copper on the breast, on which is engraved the image of *Hanuman* (monkey incarnation) or some one of the *Avatars*, or incarnations of their god. Besides this, many of them have a number of little bells hung from their shoulders, and sometimes fastened on their legs, the tinkling of which announces their approach from a distance. Some of them add to this apparatus an iron ring which they carry on their shoulders, at each side of which a chafing dish of the same metal is suspended for the purpose of carrying the fire which they use in burning the incense when they sacrifice.

The principal business of the devotee of Vishnu is to seek alms. It is a privilege inherent in the sects; and in general throughout India, every person of the religious calling exercises that profession as matter of right.

It is chiefly when they go on pilgrimage to some shrine

that these religious beggars make use of this right. They demand alms with insolent audacity, and often with threats, as a matter which is their due. When they are not readily served, they redouble the uproar, setting up shouts all at once, beating on the sonorous plate of brass, and exciting harsh and and shrill sounds from their sankha or shells.

It is commonly in a dance that these religious beggars apply for alms, singing hymns in honour of their gods, and still more frequently indecent songs.

The sectaries of Vishnu are a very intemperate class of people. They eat publicly of all sorts of meat, excepting that of the cow, and drink toddy, arrack, and all other liquors that the country supplies, without shame or restraint.

Among the objects of worship held in the highest veneration by the Vishnu devotees are the Ape, the Monkey, the bird called Garuda (or Carion,) and the serpent Capella.

The School at Malaputhur

IS thus highly spoken of by Mr. W. A. Doll. We commend his remarks to our Sunday-school children at home; and hope that many of them will, like these little heathen boys and girls, grow up to be useful in the service of Christ.

"I examined the day-school children. The working of this day-school is being carried on very satisfactorily. I have noticed its result with joy and gladness, because of the evident blessing the Lord has been graciously showering upon it. The children are under sound Christian instruction, and are carefully and prayerfully taught the Scriptures. There seems to be a strange impression on the minds of some of the children, that they may become Christian workers or teachers in our Mission; and so our fervent prayer to God is that many of these little ones may be truly converted to Christ, and not only become His followers, but also His workers.

I may, add that God has graciously heard our prayers, and some of our children who have grown up to be young men and women have confessed the Lord Jesus Christ, and have been baptized and added to the little church at Malaputhur. Even this is the work of God; in Him alone we trust, and to Him alone we give all the glory.

Divine service was conducted, at which the attendance was good and encouraging. The number of members and others present was about 120.

The spiritual condition of the members of our church here seems to me to be under the particular grace of God. Some members of this church take a delight in proclaiming the blessed gospel of the Lord Jesus Christ to the heathen, whenever they can conveniently find time and opportunity for doing so.

Death of one of our Missionaries.

IT is our painful duty to announce the sudden death of Mr. J. C. Arulappen, the native pastor at Christian-pettah. Mr. W. A. Doll says:—

"On Sept. 30th and Oct. 1st, Brother Arulappen went to certain villages, and preached the Gospel to the heathen villagers. As he suffered very much from a boil on his face, he returned to his house on the 2nd, and took some home prepared medicine. In the afternoon he felt very ill, and was seized with convulsions, and at five the same evening, our brother breathed his last.—Our great loss, but our brother's eternal gain."

The loss of this excellent brother will be greatly felt. He was the son of the originator of the mission in North Tinnevelly. Between forty and fifty years since, his father was a domestic servant to a Christian gentleman (a Baptist) who settled in the west of Madras, by whom he was instructed in our principles, and subsequently baptized. After his master's death, he felt a strong desire to labour among his own people, took a journey to the south, and settled in North Tinnevelly, where he preached the Gospel, and was the means of forming a Baptist church, and a village as well, which he named Christian-pettah. He laboured here during the remainder of his life, and was also made a blessing to surrounding villages. After his decease, his son, J. C. Arulappen, was appointed evangelist in his father's stead, and when our Mission entered on the work, he was ordained by Mr. Doll as pastor of the native church, which office he honourably filled to the last. His work on earth is finished; but he is still engaged in serving his Lord and Master, in a brighter and happier world. Let us admire the wisdom and goodness of God in raising up men for His service; so that while workers fail, the work goes on; encouraged by the blissful assurance that—

> "Till God the Son shall come again,
> *It must go on.* Amen, Amen."

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