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The Olive Branch

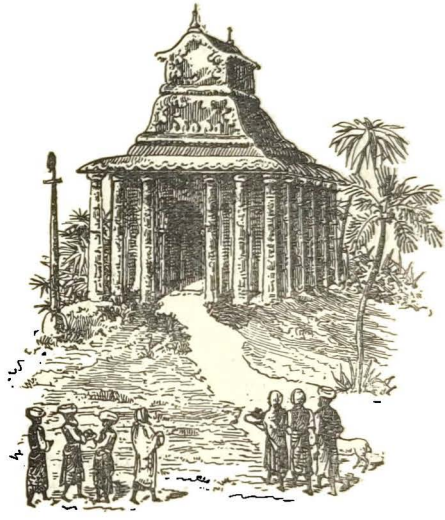
✣ A Monthly Record of the Work of the Strict Baptist Mission. ✣

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.*

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A Dark Picture.

THE religious statistics of the world may be summarised thus: — Protestants, 135,000,000; Greek Church, 85,000,000; Roman Catholics, 195,000,000; Jews, 8,000,000; Mahommedans, 173,000,000; heathens, 874,000,000. And this is the state of one generation only,—their state *now;* although the Sun of Righteousness has arisen upon the nations with healing in His wings. Although the Saviour's work on earth was finished more than eighteen hundred years ago. Although He has sent down the Holy Spirit in accordance with His promise. Although the Bible has been translated into almost every known language, and is circulated by millions. Although persecution is but little known, Christian privileges are abundant, and the gospel may be preached anywhere and everywhere. Although millions of money are being spent in sending the gospel to the heathen. To say nothing of the collateral blessings of civilization and education. Truly the picture is dark, the scenery sad beyond expression; and its darkness deepens when we remember how many who bear the *name* of Christians are *Christians but in name.*—Ed.



Idol Worship.

HERE is a party of three, walking slowly towards the temple of a village goddess. The man is leading a sheep, one woman is carrying a brass plate containing fruits, and the other a new vessel in her hand. The cause of such a visit to the temple is this. The man had an attack of small-pox, and upon recovering, is about to offer a sacrifice to the cruel goddess, that had, as he supposed, sent

the affliction. Upon entering the temple, the worshippers wash the idol, then they daub saffron on its forehead, shoulders, hands and feet. After that, on the same parts, they rub over the saffron a mixture of alum, lime juice and saffron, which, when mixed together become bright red. Then they sprinkle a little sandal water on the idol, place a few white flowers about, and present the new vessel. They now place before the idol, rice and curry, two small cakes made of rice flour two balls of rice flour with split peas inside, fried in ghee. On another plantain leaf uncooked split peas, a few pieces of cocoanut, pieces of sugar-cane, and a few sweet potatoes. One of the women sprinkles water around the last leaf, and the other woman does the same to the leaf on which the rice, &c., had been placed. The three persons in turn touch the feet of the idol, and immediately place their hands to their breasts, saying, "You have saved us from this danger; be pleased to accept our offering, and protect us in the future." Having thus worshipped inside, they come out to prepare the sheep for the offering. Before killing it, they wash its head and feet, and then daub some saffron on it. This is done to purify it. The man raises the sheep before the idol, and immediately places it on the ground, and its head is struck off with one blow. Several passers-by stop to look on, and others more interested come to the temple. Now that the ceremony is over, all that has been offered to the idol is taken from it, and distributed among the few that may be assembled.

My dear readers, you live in a land of Gospel light and liberty, and so are never disturbed by such scenes as described above. To these benighted heathen, who are slaves to sin and Satan, your missionaries are telling of the Great Sacrifice that was offered once for all, and of His power to save and protect. Trusting in the great promise, "My word shall not return unto Me void," it is our joy and privilege to "sow beside all waters." H. F. D.

Interesting Tour Report.

By Mr. W. A. Doll.

THE following is an account of a tour I made to our village stations in the Tinnevelly District, from the 10th to the 28th September, 1890.

Crowds attend the Preached Word.

"I visited the villages adjoining Koilpati, preached to the heathen, and distributed tracts. Jesudas and Samuel accompanied me. We had good large crowds, who attended the preached Word with much earnestness. We trust and pray that the words spoken by the aid of the Lord may be carried into the hearts of the hearers by the power of the Holy Spirit, to convince them of their lost state, and bring them to the feet of the precious Saviour.

"I left Koilpati, accompanied by Jesudas, my servant, and bandy-man, for Christianpettah, *via* Satur, Sivigasi, and Srivelliputur. As usual, the pole of my travelling cart was generally tied to the trunk of a tree, and my tea and meals, etc., prepared under another tree.

Arrival at Christianpettah.

"Thank God, under whose protecting care and watchfulness Christianpettah station was reached, after much fatigue, exposure, and hard rough travelling. We were met by Deacon Lazarus and the School Teacher, who gave us a warm and hearty welcome. Rested awhile, and afterwards held Prayer meetings and Divine service. Over forty were present at our services. Administered the Lord's-supper to twenty members of the church, when a collection of 2 annas and 6 pies was

made after the service. Conducted open-air preaching by the aid of a lantern, to a goodly congregation, and distributed tracts, which were gladly received by the hearers.

BAPTISM.

"On the 18th, evening, I baptized one candidate, in the presence of a good large gathering of Christians and heathens. The whole service was very solemn, and the scene impressive. It has touched the hearts of many who were present. A good native pastor is urgently wanted at this station. After the baptism, we held a very nice service, when several sweet Tamil lyrics were sung, and the Bible read and expounded, and many earnest prayers presented by us to the throne of grace, on behalf of our Superintendent, Committee, and Friends at home, and for the prosperity of our dear Mission in general.

SCHOOL EXAMINATION.

"Examined the Day and Sunday-school children, who answered the questions put to them very satisfactorily. After prayer, retired to rest.

A MARRIAGE CEREMONY.

"On the morning of the 19th, I performed a marriage ceremony between Isaac and Annamal, who are members of our Churches at Christianpettah and Kovalakunnie respectively.

A large gathering of people assembled in the Chapel, when several lyrics were sung in Tamil. The Word of God was read and prayer offered. The thalee, or marriage cord, was tied instead of a ring. The whole party were served with betul and nuts, and they proceeded to their hut, singing Tamil lyrics. Fervent prayers were offered at the house, that the Lord would bless the newly-married couple.

BREAK-DOWN OF THE BULLOCK COACH.

"We left Christianpettah for Elliarapunnie *via* Srivelliputur. On reaching Sivigasi, Murryan sent two men with a note to me, saying that the marriage of his son Manomoney would take place on the 20th inst., instead of the 19th. We took the cross track from Sivigasi, to try to be in time if possible, but unfortunately the wheels of my bullock coach came in contact with large stones while crossing a stream, and the axle broke, and we were hurled to the ground with a tremendous fall. This took place at night, and I was asleep at the time in the cart. We remained in this state, quite helpless, as the accident happened three miles away from the nearest village; so that Jesudas had to go to the village magistrate, and engage two common carts with bulls, and then we had to place my broken coach on one cart and my boxes on the other, and myself and Jesudas, my assistant and servant, had to walk some twelve miles during the night to Elliarapunnie. We were quite tired and worn out when we came into Elliarapunnie; but our hearts which had been heavy with sadness, were cheered when we heard sweet Tamil lyrics sung at a distance. Our Christians came and met us, with lights and Christian music. Held a

MEETING OF PRAISE AND THANKSGIVING,

that we were saved from death or broken limbs, when some seventy were present. Afterwards we retired to rest about two o'clock in the early morning. On the following day, (Sunday,) conducted Prayer-meeting and Divine service. Held preaching service to the heathen, and distributed tracts to those who were present. At our devotional services fervent prayers were offered for the prosperity of our dear Mission in general, and for all connected with it in England, Australia, America, India, and Ceylon.

ANOTHER MARRIAGE CEREMONY.

On the 22nd, morning, I performed a marriage ceremony. All interested met at the house belonging to Murryan, which was decorated with plantain trees, flowers and lights. Native Christian music was discoursed the whole day and part of the night. It was a time of great rejoicing with us, not only on the occasion of the marriage, but also to see that the Lord had given our brother a substantial house instead of a thatched one, from the contributions made by our friends in England. May his life, and that of his wife, be long spared to enjoy the cottage. He the Lord and the friends at home and our Superintendent for it.

The Principal Divinities of India.

BRAHMA.

THREE important energies, in the nature of attributes, are ascribed to this deity. The first is that of being author and creator of all things. The second makes him the giver of all gifts and of all blessings; and the third assigns to him the control over the destinies of all men. Every individual bears his mark, impressed on the forehead, by the finger of the deity himself. He also possesses the power of granting the gift of immortality to whosoever he pleases; and it is to him that many fabulous personages are indebted for it; such as the giants *Rávana*, *Hiranya*, and several others.

Being the author of all things, he is consequently the creator of men. The four great castes, of which the world consists, namely, the Brâhmans, the Râjas, the merchants, and the agriculturists, were formed and instituted by him. The first and noblest sprang from his head, the second from his shoulders, the third from his belly, and the last from his feet.

This is the story of the creation of man most generally adopted, although some give it a different turn. They say that Brahmâ, in his first essay to create a human being, made him with only one foot, which, not answering, he destroyed the work, and formed the next with three; but the third foot being more an incumbrance than a help, he destroyed this model also, and finally resolved upon the two legs.

(*To be continued.*)

Happy Death of a Little Boy,

AT PURSAWALKAM.

A LITTLE boy, the son of a poor widow at Pursawalkam, departed this life on September 6th, 1890. His mother was a member of the Tamil Church at Pursawalkam. He regularly attended the services and prayer-meetings, and was very attentive to the instruction he received. He could repeat many passages of Scripture, could give a short account of the creation of the world, and of the life of the Lord Jesus, and was a sweet singer of some of the beautiful Christian lyrics in the Tamil language.

Mr. Doll remarks:—"I may say, from a human point of view, had he lived, he would, by the grace of God, doubtless have become a bright and useful member of our Tamil Church; but it has pleased our heavenly Father, in His divine, gracious, and mysterious providence, to promote him from this sinful world to the regions of bliss.

Let us pray for, and sympathise with, his poor widowed mother. Not only has she sustained the loss of her little son; but her eldest son, eighteen years of age, and a member of our Tamil church, is now seriously ill. May the Lord graciously remember the fatherless, and the sorrowing, afflicted and bereaved widow.



Dasammah,

THE LITTLE HEROINE.*

I SHOULD like to tell about a girl who studied in a mission school in India. I will call her Dasammah, though that was not her real name. When she came to the mission school, she was about twelve years of age. She was married, but her husband allowed her to attend school. She was a very modest girl, and used to take her seat back in a corner, and draw her cloth closely over her face, so that she should not be much noticed. When questions were asked of her, she seemed to be very timid about answering; but the missionary lady noticed that when she was teaching the Bible lesson, this girl seemed always to lean forward, and to be drinking in every word. One day, when Dasammah went home, she told her husband that she did not believe that the idols which they worshipped were true gods, but that she believed that Jesus Christ was the true Saviour. When her husband heard this, he was much alarmed; for he feared that she would become a Christian. So the next morning he said to her, "Get your things ready quickly; I am going to take you to live at my mother's house; be ready to leave in an hour."

If you who read these lines were to be told that you were to leave your home, and go to a

*From "Seven Years in Ceylon." (Partridge & Co.)

distant village to live, and that you were to be ready to start in an hour, what are the things you would select to take with you? This girl thought of her Bible. But she must not be seen in the street at that time in the morning. So she called a little neighbour girl of lower caste, and said to her, "Run quickly to the missionary's house, and get that book we study in the school—the Bible." And the little girl ran to the missionary's house, and got a Bible, and brought it to Dasammah, and she hid it in her cloth; and that was the only thing she took with her when she went to a distant village to live with her husband's mother. She was the only Christian in that village; there was not a missionary there, nor a native pastor, nor a native Christian. But day by day she studied her Bible, and day by day the Christ of whom it told became more real and more precious to her.

After a time her husband died suddenly; and then, as is the custom in India, her relatives treated her very cruelly, and charged her with the death of her husband, saying she had used charms or something which had caused his death. The girl said that she had done nothing to cause the death of her husband, but that it was the will of God that he should die at that time. Then they said, "It is because you have given up worshipping our gods, and are worshipping the Christian God. Now you must come back and worship our gods, and promise that you will not become a Christian." The girl said, "Oh, how can I promise that? I *do* believe in Christ. I *am* a Christian." They spoke with her many times on the subject, but she could only give them the one answer—"I *am* a Christian."

One day the men of the house, banished all the women to the women's apartments, and taking this little girl out into the yard, drove four stakes into the ground, and tied the girl's hands and feet to these stakes. Then they said to her, "Now we will bring fire and burn your feet, unless you promise that you'll not become a Christian." And the girl answered, "I *do* believe in Christ. I am a Christian." They put the fire to her feet and let it burn them, and the pain was very great. Then they said to her, "Now will you promise that you'll not become a Christian?" The girl answered, "Oh, I cannot promise; I am, *I am a Christian.*" Surely He who walked with the three children of Israel in the burning, fiery furnace, was with this poor girl, and strengthened her in the hour of her great trial. After a time, the pain was so great that she could not bear it, and she fainted away. When the men saw that, they were afraid she would die, and that the English Government might call them to account for their conduct. So they untied her hands and feet, and then carried her away into a dark room, and left her there. In the middle of the night consciousness returned to her, and she got up and felt for the door, and found it was open. She went out, and made straight for the missionary's house. It took her that night, and the next day, and late into the next night, to reach it. She walked part of the way, as well as she could, on her poor sore feet; and when she could not travel thus any further, she got down and crawled on her hands and knees. When she came to the missionary's house, she knocked. The missionary lady came to the door and looked at the girl, but did not recognize her, she was so covered with dust, and looked so wretched. She said to the girl, "Who are you?" The girl told her. Then she asked, "Why did you come?" The girl said, "*I believe on the Lord Jesus Christ, and I want to be baptized.*"

The missionary lady took her in, and when

she saw what a condition her feet were in, she was very sorry for her. She dressed her feet, and all the time she was doing this the girl never uttered a single murmur or complaint, but only said, "Oh, how good you are! how you must love Jesus, to be so kind to a poor girl like me!" After a time her feet healed, and she said to the missionary lady, "You have a Bible-woman who visits in the homes and teaches the women; I should so like to help her to tell the women about Christ. I could live on very little, all I should want would be rice and salt; two shillings a month would be quite sufficient to buy my food. If you could find some one who would pay that for me, I would spend my whole time in teaching the women in the homes." The missionary lady furnished her with the needed means, and she is now a Bible-woman, and very happy in her work. This girl had only known about Christ a short time, but He was very precious to her, and she desired to tell others about Him.

I wonder if you who read these lines love Christ as much, and if you are letting your light shine as brightly. If Christ were to stand before you in bodily form, and say to you as He said to His disciples,—"*As My Father hath sent Me, even so send I you*," how would you feel in His presence? Would you be able to look into His dear face and say, "*Lord Jesus, I do desire to be in the world as Thou wast in the world. Make me more and more like Thee.*"

A Child's Influence.

MRS. JENNIE F. WILLING, in a late missionary address in New York City, related a story of a missionary and his wife on one of the South Sea Islands, where Dr. Crocker, of Michigan University, narrowly escaped being eaten by cannibals. Dr. Crocker and a friend lived to tell in England the story of their adventures. Moved by love, and under the guidance of the Holy Spirit, a clergyman and his wife decided to go out as missionaries to that very island. Embarking on a merchant vessel, they succeeded in inducing the captain to put them ashore where none of the inhabitants were visible.

Seating themselves on a box that contained all their earthly possessions, they watched the ship spread its white sails and disappear below the horizon. When the savages, accompanied by their chief and his daughter, came on the scene, they felt the limbs of the missionary, and evidently thought that in him was material for a good dinner. The daughter ran her fingers through the long silky hair of the lady, who, impelled by Christian love, drew the girl to her, and imprinted a kiss upon her lips. That natural act won the heart of the daughter. For three days the debate on eating the unexpected guests went on, and at last was decided in the negative by the pleading eloquence of the chief's favourite child. The missionaries lived long enough to see the people of that island converted to Christ, and sending out missionaries to other islands still in heathen darkness. Thus that little act of love was the means, through God, of saving many precious souls.

Urgent Needs.

MR. W. A. DOLL remarks:—

"Most of our village stations are crippled for want of means. Trustworthy preachers and teachers, prayer-meeting rooms and chapels, are very much wanted for all the newly-added converts. Our stations are worked most economically; but still there are

villages without agents to preach the gospel, and statedly to look after our Christians. Funds and helpers are wanted, not only for the extension of Christ's kingdom in connection with our Mission in this district, but also for collecting and keeping together the converts. I endeavour by my addresees to stir up the people to greater benevolence, unity, love, patience, humility, truthfulness, and more independence in spiritual work, and also in the observance of the Sabbath-day and Christian ordinances. I also encourage our Christians to put forth every effort, as far as their means would permit, to erect Chapels and keep them in good order. W. A. Doll.

The Olive-Branch.

ACROSTIC.

T hou welcome messenger of peace and rest,
H ow was the godly patriarchal Noah,
E ncouraged by thy swift-winged homeward flight,

O n that fair evening with the olive-branch—
L aurel of peace, of wrath assuaged, of hope
I n God, whose everlasting faithfulness
V indicates both His promises and threats:
E mblem of grace,—an emblem only given;—

B ut what a sermon there was in that branch,
R egarded as a token of God's love,
A ssuring us His wrath has passed away;—
N ay, that it fell upon our Surety's head!—
C ome, Holy Spirit, thus to wounded hearts,
H old up the olive-branch of peace with God.

J. B.

Baptisms.

On Saturday, November 1st, 1890, after a discourse by Brother Pandian, on the words:—"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased," (Psalm iv. 7,) one disciple was baptized by Mr. Doll at the Baptist Chapel, Chintadrepetta, Madras, in the presence of a large congregation. It was a season of refreshing from the Lord, and of special interest, as the brother, who is a native of Malabar, (a western coast district,) was singularly led to the Mission Hall in Pursawalkam, where, by God's grace and mercy, he was brought to find peace and salvation in the Lord Jesus Christ, and to know and learn divine truths of which he had never heard before, although called a Christian. "God looketh upon the heart." Where there is no regeneration, there is no reality; where there is no reality, there is no admission to heaven. This is now the experience of this brother, and he makes this testimony, as the Lord has opened his eyes to see and realize this.

English Baptist Church, Bangalore.—This Church was formed by Mr. H. F. Doll, in January, 1887, with seven members. During the last six months fourteen persons have been added, making the present number twenty-one. On September 14th last, two sisters were baptized in a tank near Richmond town, and added to the Church. One of these is Mr. Doll's second daughter. It was a sacred and solemn season. "May the little one become a thousand."

Christian-pettah.—One by Mr. W. A. Doll, on September 18th, (see p. 3.)

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Worship of Natural Objects.

By H. F. Doll.

Worship of the Elements.—Fire.

FIRE was worshipped at a very early period. Fire-worship prevailed in Western Europe in ancient times. Among the Romans, virgin priestesses were appointed to take care of the ever-burning fire. If it was allowed to go out, they were severely flogged, as it was supposed to denote some great misfortune to the state. It was relighted from the rays of the sun.

Beltane was a great festival among the Celtic nations; bonfires were kindled, and a person chosen by lot had to leap three times over the flame. This was kept up in some parts until comparatively recent times.

The first hymn in the Rig Veda is addressed to Agni. It begins, "Agni I entreat, divine appointed priest of sacrifice." In the number of his hymns Agni ranks next to Indra. Because butter, when thrown into fire, makes it mount higher, it was believed to be the gift that Agni loved best, and, as the flames rose upwards, it was supposed to carry to heaven the gifts heaped upon it. It was so often presented that many of the hymns of the Veda may be summed up in the words, "here is butter; give us cows."

From their reverence of fire, Parsis are sometimes called *fire-worshippers*. As already mentioned, (in the former article,) this was adopted from Magianism. The Magi had five altars, the flames of which were supposed to have been first kindled from heaven, and which were kept burning from age to age by bands of priests. Everything coming from the mouth was supposed to defile. Death was the punishment for blowing the flame with one's breath. Among the Parsis who keep the fire ever burning, the lower part of the face of the priest is covered with a veil to prevent his breath reaching the sacred element.

Kerosine oil, now so well known in India, is found in large quantities at a place called Baku, north of Persia. If the oil is heated, it is changed into a kind of gas or air, which burns. Near Baku, the oil is in some parts heated in the earth, and the gas escapes. If set on fire, it continues to burn. This is looked upon as sacred, and Parsi pilgrims come to Baku from different parts to worship.

Originally the sun and fire were worshipped as actual deities. Intelligent Parsis regard them only as *emblems* of God.



FROST FAIR ON THE THAMES AT LONDON BRIDGE.

A Seasonable Subject.

IT has been said that the first topic of conversation with an Englishman is the weather. And during the last two months we have had enough to make us talk! The present is truly an "old-fashioned winter," perhaps without parallel for seventy-seven years. A few particulars respecting the great frost of 1813-14, may therefore be interesting.

The dense fog which preceded the frost, lasted five days. Many accidents occurred, and travelling was almost entirely stopped. There were no railways then, and the progress of the mail-coaches was greatly impeded. The Birmingham mail was nearly seven hours in travelling from the Post Office to a mile or two beyond Uxbridge, a distance of twenty miles only! The Maidenhead coach was overturned, and some of the passengers were seriously injured.

After the fogs had subsided, heavy falls of snow took place. The snow continued incessantly for about forty-eight hours; so that the roads in London were nearly impassable, and in many country places quite so. At Finchley Common, in the course of one night, the snow drifted into the road to the depth of sixteen feet. At Colnbrook the snow was equally deep, and fifty labourers were employed ere the Windsor coach could be got through. Travelling was almost impossible, and many coach proprietors discontinued running their coaches till the weather changed. Many trades were entirely suspended: indeed everything seemed to be affected by the frost; and the river Thames among the rest.

Soon after the commencement of the frost, large masses of floating ice were to be seen on its surfaace, which collected where the projecting banks or the bridges resisted its flow, until the river was frozen entirely over.

A spectacle so novel induced many venturesome persons to cross before the ice was sufficiently strong, some of whom fell in, and one at least was drowned.

As the ice strengthened, the visitors became more numerous, until the Thames presented a frost fair, as represented in our picture. Large numbers of booths were erected. Tea, coffee, and stronger and less harmless drinks were supplied, and eatables were provided in ample order, while the passengers were invited to eat by way of recording their visit. Amusements of various kinds were provided, many of them of a vicious character, and drunkenness disgraced the scene.

The view of St. Paul's and of the city, with the white foreground, was very singular, and the effect by moonlight exceedingly beautiful.

Every day crowds of pedlars flocked to dispose of their wares at double or treble their cost, labelling their trinkets and toys with the words, "Bought on the Thames."

Among other novelties, a small sheep was roasted, or rather burnt, over a coal fire placed in a large iron pan. For a view of this sight, sixpence was charged, and the meat when cooked was sold at a shilling a slice, and called *Lapland mutton*.

Several printing presses were erected, and various pieces commemorative of the great frost were printed on the Thames. Some of these were in rhyme, of which the following is a specimen:—

"Behold the river Thames is frozen o'er,
Which lately ships of mighty burden bore:
Now different arts and pastimes here you see,
But printing claims superiority."

The art of printing has been wonderfully improved since that time. There were no penny newspapers then. Books were expensive articles; children's books were indeed "few and far between;" and children's magazines were almost, if not entirely, unknown; for even the "Child's Companion," which we think is the oldest of its class, was not commenced till the year 1824. Let our young readers be thankful for the advantages they possess; let them store their minds with Bible knowledge, and let them contrast their happy lot with that of the children in heathen lands, who are

"Taught to pray a useless prayer
To blocks of wood and stone."

Thus, while grateful for God's goodness to them, may they account it their highest honor to spread abroad the knowledge of His name.

Baptism of a Malabar Convert.

SATURDAY, Nov. 1st, 1890, will long be remembered at the Baptist Chapel, Chintadrepettah, Madras, as a season of refreshing from the presence of the Lord. After a discourse by Brother Pandian to a large congregation, from Psalm iv. 7, a candidate was baptized by Brother Doll, an account of whose conversion, which is of more than ordinary interest, was thus given by himself:—

"Although I was born of Christian parents, and made a Christian, I was ignorant of the way of salvation and the truths of the Divine Word in their sincerity and purity. I received my early education and religious instruction at Tellicherry, in the Malabar District, in connection with the Church Missionary Society of England. Afterwards I was employed as a clerk and steward in the Government Lunatic Asylum at Calicut for a period of eight years. During this time I had no light of the true religion, (as I now see to possess,) though I lived in a so-called Christian atmosphere; but I gave myself entirely to all the pleasures of the world, though resting easy and satisfied with a false and self-righteous

religion, which I have now found, by the mercy and blessing of God, to be vanity and less than vanity. I was providentially directed to the City of Madras, at a time when the people were passing through a great calamity, caused by a severe type of cholera, which was carrying away the people daily by scores. This filled me with dread, and I was afraid to make a long stay in the city, and so was preparing to return to my home and country. While I was in this dreadful state of mind, one evening as I was passing along the road, I heard some sweet singing in a hall, (which I now learned to be the Baptist Mission Hall,) situated on the high road, Pursawalkam. I went in from curiosity, where the Lord has been graciously pleased to open my eyes, and touch my heart to see and feel my miserable condition of soul, as an unsaved sinner. Pastor Pandian expounded the first chapter of the Book of Ruth on this occasion. After the service concluded, I introduced myself to the preacher, and heartily thanked him for the message he had delivered, and told him that that night was my spiritual birthday. Since that, I have been regularly attending all the services and meetings. I must confess that I am under obligation to Pastor Pandian, who helped me a great deal to find out the true Gospel of the Lord Jesus Christ, to whom I give all the praise and glory for His love and mercy to me. On the 14th September last, I witnessed a baptismal service, which took place here, when the subject of baptism was forcibly explained, and I was greatly impressed with the solemn rite of believers' baptism, which was never heard of or witnessed by me at any time before. So this led me to study the subject of believers' baptism. In the meanwhile, I called several times upon Mr. H. F. Doll, the Superintendent of the Mission, who plainly and clearly explained the subject to me, and also spoke earnestly to me on personal and practical religion. Further, he told me that he believed that a great responsibility rested on me to instruct my own countrymen, who are actually dead in trespasses and sins, and know not the truth as it is in Jesus. Of course, there is not a single soul to be found in the whole of the Malabar District who holds the Gospel truths in the manner explained to me, and now believed by me. In conclusion, I am happy to state that I determined to follow the Lord Jesus Christ through His help, and to seek to promote the cause of Christ, wherever He leads me, — notwithstanding troubles, trials, disappointments, losses and persecutions, which are certain to come upon me from my relatives and friends. May the Lord bless me and the rest of my brethren to be a useful band in the battle-field against sin and error.

Safe Arrival of Mr. Noble.

OUR readers will be pleased to learn that Mr. Noble arrived at Colombo on the 6th December, making the voyage in about twenty-five days, notwithstanding the very rough weather encountered, amounting to a gale in the Bay of Biscay.

He had not reached Jaffna when he wrote to the Corresponding Secretary, and remarks :—

"I want to write to several of the dear Christian friends I have so recently parted from in dear old England, but cannot do so this week, not feeling equal to the task; I shall therefore thank you very much indeed, if you will very kindly convey to all the members of the Committee, and all other enquiring friends, my warmest Christian love and gratitude for all the affection and practical sympathy shown me, which I shall ever remember and cherish. I further solicit a continued interest in the prayers of all the dear brethren, sisters and friends."



A CARPENTER WORSHIPPING HIS TOOLS.

The Diwali Festival.

THIS important festival, which is observed by Hindus throughout the country, occurs on the fifteenth of katik the Hindi month. On the night of this day, between seven and ten o'clock, the worship of Maha Lakshmi, the great goddess of wealth, is performed in every house by each member of the family directly and personally, or indirectly through the priests. The houses having been previously white-washed and the floor on which the goddess is placed surrounded by other images of gods and goddesses, is coated freshly with cow-dung. She is bathed by having pure water sprinkled on her, after

which flowers, and sweetmeats, and parched grain, etc., are presented to her in small earthen vessels. Not only the room in which the goddess is worshipped is well illuminated, in her honour, but the corners of and round the doors of the house also.

The word Diwali is believed to be derived from deo, god, and *ál*, the house, *i. e.*, the house of God, as it is supposed that the goddess makes her dwelling-place there that night, this being the reason why the house is white-washed, and illuminated with a large number of lamps.

After the worship of the goddess all the professional men worship the instruments or tools belonging to their work, in order to make them more effective during the coming year. The writers worship their pens and ink; bankers, their account books; artisans their tools: magicians, the instruments of their jugglery. (See the illustration on p. 13.) This ceremony is called Ayudha Pujâ. As the night of Diwali is supposed especially propitious to the practical sciences, children are allowed to wear around their neck a lemon with garlic, to ward off the effect of evil spirits. The house is carefully guarded, and every care taken to watch against all sorts of mischief.

The great object of this festival is to get money, as it is the belief that even the least earning on Diwali night will make them rich, and add a blessing to the wealth they already possess; hence the almost universal custom of gambling in connection with the Diwali. Government even does not apprehend gamblers on this occasion. This lame excuse for the practice is sometimes brought forward, that having to be awake all night to guard their property, they gamble in order to keep awake.

The next morning the dishes of sweets are sent to friends and relatives, who return the compliment in like manner.

On this day many pilgrims worship the Gobardhan, a hill a few miles from Muttra. Tradition says that, once upon a time, the inhabitants of the surrounding places were ordered by the god Krishna to worship this hill in the place of Indra, the god of firmament, on account of his being proud. Since that time it has been observed through the ages. Those who stay at home, and have the image of Krishna, worship it in a better manner on this day than usual. The third day is the great bathing day in the river Jumna, to keep every Hindu free from the tortures of the angel of death in his dying hours. On this day sisters draw marks of red on their brothers' foreheads, and present them sweetmeats and *pan*, and receive presents of money in return. And so with these many peculiar customs and observances the great Hindu festival comes to an end, and eager worshippers of the imaginary goddess, Laksmi, go back to their work to find that their prayers and offerings, and the preparations they have made to secure the favour of the goddess of wealth, have been for nought. No new blessing comes to their wealth or their handicrafts as they had hoped. It is sad to see people thus blindly seeking help, and neglecting the living God.

May the Lord draw them to Himself, and open their hearts which are dark and at enmity against Him, as He did the heart of Lydia; so that they may cry, "Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law."

The Principal Divinities of India.

By H. F. Doll.

IT would be almost impossible to enter into a detail of the fables that relate to the different deities which are adored by the

Hindus; for there is scarcely an object in nature, living or inanimate, to which the Hindus do not offer worship. But they acknowledge three principal gods, whom they especially venerate, under the names of *Brahmâ*, *Vishnu*, and *Siva*. When worshipped in union, they form the Trimûrtti; and they are also separately adored with peculiar rites. These three have given birth to an infinite number besides; and the Hindus, in all things extravagant, have shown this disposition nowhere more conspicuously than in the number of deities they have formed. They have gone far beyond all other idolatrous nations in this particular, as they reckon no less than thirty-three *Koti* of gods, each Koti being equal to ten millions, so that the whole number amounts to three hundred and thirty millions.

I shall confine myself to a short description of the principal ones that are universally acknowledged through the whole country.

Brahma

occupies the highest place among the Hindu deities. He is fabled to have been born with five heads; but he is represented with four only, because he lost one in a violent contest with Siva.

Vishnu and Siva Sects.

Causes of the opposition of the ordinary Brahmans to the Vishnu, Brahman, and other sects.

In some castes of the Sudras a singular peculiarity may be observed, where the husband belongs to the Vishnu sect and bears the mark of the Nâma, while the wife adheres to the sect of Siva and shows the Linga. The husband eats animal food, while the woman is absolutely debarred from it. But this difference of religion between the husband and wife, disturbs in no degree the peace of the family or their conjugal relations. Both follow quietly their separate modes of religion, and adore in their own manner the god they have severally chosen, without any disposition to contend with each other on the subject.

In other cases the two sects are to be seen striving to exalt the respective deities whom they worship, and to revile those of their opponents. The followers of Vishnu maintain that it is to the providence of this god that we owe the preservation of whatever exists in the universe. They say that it is to him that Siva owes his birth and being, and that Vishnu has preserved him in many perils, which would otherwise have involved him in utter perdition. They vehemently insist that he is far superior to Siva, and is alone worthy of all honour.

The disciples of Siva, on the contrary, no less obstinately affirm that Vishnu is nothing, and has never done any acts but tricks so base as to provoke shame and indignation. They confirm these assertions by some particulars in the life of that deity, which their adversaries cannot deny, and which certainly do not redound to his credit. They hold that Siva is the only sovereign lord of all things that exist, and that he alone is entitled to all praises.

According to the Vishnuvites, one cannot fall into a deeper sin than by wearing the Linga, or mark of Siva; while, according to the votaries of this god, all who bear the Nâma shall be tormented in hell, when they die, with a three-pronged fork in the shape of that emblem.

It is a very common thing to see disputes and altercations of great vehemence, among these sects, respecting the pre-eminence of their respective gods. These religious quarrels are generally fomented by the bands of vagabond fanatics, those religious mendicants who are to be found in crowds through the whole extent of the country.

An Indian Fable.

(*For our Young Friends.*)

THE CRANE, THE CRAB, AND THE FISH.

A CRANE that had long coveted the fish in a pond, one day stood on the bank in a melancholy mood.

"Sir Crane," said the fish in a shoal, "why are you sad to-day?" "My dear fish," said Sir Crane, "I am so sorry that the fisherman is to come to-morrow with his net and take you all away."

"Oh, what shall we do?" cried the fish. "Why, said the crane, "if you would only listen to my advice, you will all be saved."

"Do help us by all means, Sir Crane; we will be so thankful to you," said the fish.

"Well, it may be a source of some trouble to me, but that is immaterial; when one can do a kind turn he ought to do it. I shall take up as many of you as I can at a time, and carry you to a pond at some distance in a forest where no fisherman can molest you." So saying, he carried each time a number of fish, and dropped them on a great piece of stone. There he made a hearty meal of as many as he could eat at a time, and left the remainder to dry in the sun.

It came to the turn of the crab to be carried. While the crane was flying in the air, the crab found fish all the way, dead and drying. He cut asunder the neck of the crane with his sharp claws, and, falling into a pond, saved himself and the remaining fish in the pond he had left.

The wicked and the oppressor will find their doom in the end.

Zenana Work.

IT is very encouraging to read in a recent report by Mr. Doll such sentences as the following.

"*Pursawalkam.*—The Bible woman of our Zenana Department has visited twenty-three houses. Scripture texts can be repeated by twenty-six heathen women, who have committed them to memory. The Gospel has been read and explained by our Bible woman to fifty-five female inmates. The parables of Lazarus and the rich man, &c. &c., have been the subjects. Handbills have been issued to them. Three women can repeat by heart the 120th Psalm, and these women are heathen Hindus. May the Lord bless the knowledge of His word to their hearts."

Hopeful Signs at St. Thomas's Mount.

A MAHOMEDAN to whom a Gospel portion was given some time ago, expressed himself one day pretty freely in favour of Christianity in the presence of a goodly number of people.

Brother John one evening called upon a wealthy Hindu at Pudupet-street, at his request. To his surprise when he went there he found a large number of educated Hindus present. With the man he had in the presence of the rest, a very profitable conversation about Christ and His sufferings. The conversation lasted for over two hours, and it was renewed the following day. It is hoped the occasion will be blessed to those who heard of Jesus. May the Holy Spirit apply the blood and righteousness of Christ to awakened souls.

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The Olive Branch

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Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.*

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STREET MUSICIAN.

Indian Itinerant Musicians.

THE following is from the pen of a Christian lady.

"Perhaps there is no amusement in which the Hindoo so much delights as in music. It accompanies all their festivals; all their processions, whether solemn or gay; many of their religious ceremonies; and is almost everywhere daily resorted to as an evening recreation for the social circle. The great charm of the blended harmonies of the various instruments to the Hindoo seems to be in proportion to the quantity, not to the quality, of sound. It is quite astonishing to see the extraordinary excitement often produced in a usually phlegmatic Hindoo by the din of that harsh minstrelsy, which he is accustomed to think the perfection of melody. The science of music was very early cultivated among the Hindoos, and carried to a high pitch of excellence. There are several old treatises in Sanscrit, in which it is handled with a degree of intelligence. We should do the Hindoos gross injustice if we imagined their music was only cultivated by the commoner order. The best artists in Hindoostan are to be found among the rich and learned, who often study music as a science, and occasionally attain very considerable proficiency in it.

The Principal Divinities of India.

By H. F. Doll.

Vishnu.

NEXT after Brahmâ comes *Vishnu*, also *Perumal*, (mighty being.) His worship extends far and wide; and of all the gods he seems to have the greatest number of followers. They are divided into several classes or sects, known by the general appellation of *Matam*. Each Matam has its secrets, its sacrifices, its mantras, and particular signs. The most numerous of all is that whose members bear the mark of the Nâma, or three perpendicular lines, imprinted on their foreheads, as a particular symbol of their extreme devotion for that divinity.

The particular titles and attributes of Vishnu are those of Redeemer and Preserver of all things. The other gods, without excepting Brahmâ himself, have often stood in need of his assistance; and, but for his powerful help, must, on many arduous occasions have fallen into perdition.

His title of *Preserver of all things*, has made it necessary for him, on various occasions, to assume different forms, which the Hindoos call Avataras, a word which may be rendered *Metamorphoses*. Ten of these are enumerated, namely:—

1. *Matya-avatara*, or transformation into a *fish*.
2. *Kurmma-avatara*, into a *tortoise*.
3. *Varaha-avatara*, or boar.
4. *Narasingha-avatara* or *half-man and half-lion*.
5. *Vamana-avatara*, or a *dwarf Brahman*.
6. *Parasurama-avatara*, change into the god of that name.
7. *Rama-avatara*, or Vishnu representing that hero, (Rama Chandra.)
8. *Bala-rama-avatora*, change into the Indian Hercules.
9. *Bhadra-avatara*, or transformation to the tree *Ravi* or *Aruli*.
10. *Kalki-avatara*, or change into a *horse*.

The Power of the Word of God.

THE following narrative, which appeared in a recent report of the Bible Translation Society, clearly and beautifully shows the honour which God puts upon His Word, and how the Spirit that first breathed it still uses and blesses it, independently even of the presence of the living teacher by whom its truths are ordinarily explained and enforced:—

"Two native evangelists went out from Bellary" (in Southern India) "on a tour in the interior. Entering a small town, their message was received with eager curiosity and attention, 'Why,' said some of their hearers, 'all this is just what Sitaram used to teach us out of his book.' 'What book? and who is Sitaram?' they asked in return, and to their delighted surprise they were asked to a house in goldsmiths' street and shown a book which was regarded and kept by the family of Sitaram with almost superstitious care. It was a New Testament, which he had received many years before from a man who had brought it from a distant mela. Who the man was, or why he had parted with it, they could not tell, but the goldsmith Sitaram got possession of it, read it, and came to prize it. Night and day he studied it, and apprehending its meaning, he told its contents to his family and friends. Many believed and accepted it as the Word of God, and entered the kingdom of heaven without ever coming into contact with a native Christian, or knowing anything of the efforts of missionary societies. Some years passed, and then Sitaram died, rejoicing in the faith, and enjoining on his followers to continue steadfast in Christ. Years had

passed since then, and their surprise and delight may be imagined as they learned from the strangers that there were millions of people who, unknown to them, held the same precious faith, and were taught by the same truth. A church had grown up in this stray end of the kingdom, its growth due solely to the study of the Word of God without other help from book or tongue."—*From an Occasional Paper of the Bible Translation Society.*

Idol Worship.

BY MRS. ABDY.

"Thou shalt have no other gods but Me."
First Commandment.

None other gods but Thee, O Lord!
How blest the task appears,
To pour the wonder of Thy word
In listening heathen ears;
Their cherished idols to remove,
Their souls from clouds to free,
And bid them worship, serve, and love,
None other gods but Thee!

Yet while Thy glories we reveal
To many a pagan land,
Do we, Thy chosen people, feel
The force of Thy command?
Oh, do we to Thy name divine
As to a refuge flee?
And do our inmost souls enshrine
None other gods but Thee?

Oft wealth our dazzled sight betrays;
Ambition's power beguiles;
And pleasure to her specious ways
Courts us with flattering smiles;
Fame waves on high her laurel crown,
We bend the votive knee:
Lord, can we then be said to own
None other gods but Thee?

And even in our social ties,
Around the quiet hearth,
Too tenderly, perchance, we prize
Some dear one of the earth:
Our love, to heavenly objects weak,
Chained to our homes may be;
Although our lips profess to seek
None other gods but Thee.

Lord, while we lead the heathen still
In Thy pure laws to live,
Grant that we better may fulfil
The precepts that we give!
On us Thy Holy Spirit pour,
From idols set us free;
And may our hearts henceforth adore
None other gods but Thee!

Worship of Natural Objects.

BY H. F. DOLL.

WORSHIP OF THE ELEMENTS.—THE AIR.

VAYU, the wind, is one of the Vedic gods. He is closely connected with Indra. Sometimes they are represented as riding in the same chariot. The two were allowed the first draughts of soma juice. Only a few hymns are addressed to Vayu. The *Maruts*, storm gods, hold a prominent place in the Vedas, and are represented as the allies of Indra. On the coasts of China violent storms, called typhoons, are very destructive and much dreaded by sailors. A goddess, supposed to protect from them, is therefore worshipped. The Greeks had a god of the winds called Æolus. There is a story that a celebrated Greek King agreed to the sacrifice of his daughter, because the contrary winds prevented the sailing of the fleet which he commanded.



The Indian Mail Cart.

A FEW months since we gave an illustration of the native bullock cart, which travels at the rate of about two miles an hour. There are also superior vehicles such as the *chopaya*, the fittings of which are somewhat luxurious. This is drawn by four bullocks, but it is very unwieldy and its pace is equally slow. The patient bullock is, however, well adapted for the rough roads and cross cuts where no proper road exists, and speed is not usually the order of the day in tropical countries. But let it not be supposed that Indian civilization cannot boast of quicker locomotion; for horses are not uncommon in many parts, and railway communication is increasing.

Two travellers from Sipri to Gwalior, weary of the tedious pace of the horned team, were persuaded to rest during the night at Mohanas, while their servants continued the journey with the chopaya, being assured that they could overtake them in the morning by

securing places in the mail-cart. After a good night's rest, they were saluted by the host early the following morning. "Here is the post, gentlemen!" And lo! a curious looking team was approaching, galloping at full speed, drawing behind them a light cart painted red. "Quick, gentlemen!" exclaimed the courier, a tall, meagre, bony Indian, wrapped in an old red cloth tunic, which left his long, thin and naked legs exposed. One of the gentlemen mounted beside him, while his friend sat on the other half of the box. "Hold tight!" exclaimed the driver, and in another moment they were off at full speed, hurried away by the furious gallop of the horses. The cart sprang, leaped, and seemed every moment as if it would fly into the air, as the Indian continued to shower his whip about the horses; while ascents, descents and narrow bridges were passed in this giddy and tumultous gallop.

At last they reached a relay, and one of the travellers inquired of the driver if he intended to go on always at the same pace. "Burra Sahib ka hookum!" he replied. "It is the order." The post of course cannot go slowly; but in India it travels at a mad pace. Every day horses and couriers break down; but what of that? The letters must arrive. Another courier picks up the despatches and continues the journey.

Off they went again, passing several relays in the same manner. At one of the descents the driver perceived in the distance some carriages obstructing the road. He blew his trumpet twice, and the carriages had barely moved out of the way, when the travellers recognized their chopaya. "Stop!" they said, "we will get down;" but he answered, "The post only stops at relays." How much did they then regret that they were not in their snug chopaya!

At last their sufferings terminated. The horses were pulled up before the travellers' bungalow, and they got down, bruised, worn-out, and bent double, vowing that they would never again be caught tearing along Indian roads on a mail-cart.

A Story about a Cocoa-nut Palm-tree.

WE recently gave an illustration or two of the palm-tree, as it grows in Ceylon. We have received from a valued correspondent the following story, illustrating its manifold advantages in less favoured lands.

The date-palm flourishes in the greatest abundance in the oases of the Sahara. It stands erect, green, and beautiful, even when the fierce light of the tropical sun has burned up every plant near it: its many strong roots, deep in the earth, draw nourishment from waters too far down for other roots to reach. The tempest in vain assails it, and it lives its long life in dignity, affording cool shade, delicious food, and refreshing drink to the weary, fainting traveller.

Perhaps the following story of the cocoa-nut tree may give a fair idea of the usefulness of certain species of the royal palm family: A man once journeying under a tropical sun, far away from any human habitation, as he thought. Hungry and weary, he was about to sink from exhaustion, when he beheld, at a distance, a hut surrounded by trees; yet the country around him was a desert.

Glad to see some green thing growing, he made another effort to continue his journey; and, after a while, he found himself under the roof of a kind-hearted native. He was immediately refreshed by a drink of pleasant flavour, and served with various kinds of food, after

which, he was invited to partake of some delicious sweetmeats.

The traveller, in astonishment, asked his host how he procured all these delicacies in the midst of the desert. "I get them all from my cocoa-nut trees," was the reply. "The water that I gave you was drawn from the nut before it had ripened. This palatable nut is the fruit in its maturity; the milk, which you find so pleasant, is drawn from the same ripe fruit.

"This delicate salad comes from the leaf-buds of the tree; this wine is obtained from the cocoa-nut. Exposed to the sun, it changes to vinegar, from which we distil brandy. The juice furnished the sugar to prepare my sweetmeats, which, also, are, as you may have perceived, the product of my wonderful tree."

The stranger listened with wonder as his host proceeded. "All these dishes and utensils are made of the shells of the cocoa-nut. That is not all: my home, even, I owe to these invaluable trees. My cabin is built of their wood; their leaves, dried and interwoven make the roof; and these same leaves, made into an umbrella, protect me from the sun when I walk out.

"The clothes that I wear are woven from fibres of the leaves. The sieves yonder were ready-made in the parts of the trees from which the leaves grow. Finally, the delicate oil with which many of the dishes before you are seasoned, and which is also burned in my lamp, is obtained by pressing the freshly-gathered fruit."

When the traveller was about to leave, the host asked him to carry a letter to town.

While waiting for it he discovered that the pen with which his host wrote, and the paper that he used, were products of the cocoa-nut tree; and even the ink was manufactured of sawdust from the wood.

"Can it be possible that all these comforts and luxuries come from a palm-tree, and in a desert, too?" exclaimed the traveller. "Then that tree is, indeed, the prince of palms!"

Jaffna.

WE are happy to report Mr. Noble's safe arrival at Jaffna. The following extracts from his letter of January 21st will doubtless prove interesting:—

"The toys and other pleasing and useful articles, which, through the kindness of dear Christian friends in England, I was enabled to bring out, were distributed amongst the children of our schools here on the 22nd ultimo, after the usual examination prior to the Christmas holidays. The dear friends to whom they were indebted for these nice presents will be glad to learn that the poor children were highly pleased with the same, and send their best salaams (thanks) to the kind donors.

"I hope to give the school children and others a treat about the close of this month, when I intend (D.V.) to make it a high day for the little ones, a full account of which I shall send to you for insertion in the *Olive Branch*.

"The present season here is very unhealthy. Fever, coughs, colds, small pox, &c., prevail to an alarming extent, both at Jaffna and Colombo, and consequently in all our schools there is a temporary falling off in the daily attendance. Nearly all the members of my family, as also the mission agents, are suffering more or less from colds and fever.

"The rice crops having again failed, for want of rain, a very trying season for the poor is anticipated.

"Mr. N. again returns his heartfelt thanks to the Christian friends in England, from whom he received so much kindness, and with whom he was favoured to hold communion and fellowship.

Hindoo Superstitions.

THE Hindoos are early risers. In the warm season—extending from April to October—they sleep either upon the housetop or in the court-yard, or in the verandah, if rain should be threatening, and are usually up at five o'clock in the morning, or earlier. In the cold weather when they sleep within doors, they rise later, but they are out before seven. Rising in the morning while but half-awake, the Hindoo repeats the name of Rama several times. Happening to yawn, he immediately fillips his thumb and middle finger, though he does not know why. He prepares for his morning toilet. He plucks a twig from the bitter *neem* tree, breaks off a span length of it, crushes one end between his teeth and extemporizes a tooth brush. He next draws up water from the well in the yard with an iron bucket, and prepares to wash his hands an d face. This is quickly done. He then throws on an extra garment, the thickness and texture depending on the season and weather, lights his hookah, takes a few pulls, and is ready to go out. With a passing "Rama, Rama," to friend or acquaintance, and a neighbourly gossip by the way, he repairs to his place of business. While going he will sedulously avoid those signs and sounds which may augur ill for the day. Should one sneeze, or should he hear the cawing of a crow, or the cry of a kite, or should he meet an oilman, or one blind or lame, or see a cat cross his path, he would be greatly distressed as to the day before him. On the other hand, if a fox crosses his path, if he hears a gong summoning him to worship, or if he meets a Brahman with his head uncovered, he would rejoice, hailing it as auspicious. Some are so superstitious that if any evil portent occurs on the way, they return home, have a smoke, or chew a betel leaf, and proceed afresh.

Smart Rejoinder.

A LITTLE company of our native Christian students were preaching at the side of a tank where there had just been a baptism. A Brahmin said, tauntingly, "Oh, yes, you talk as if great power were on your side, but what can you do? Where you are ten, we are ten thousand." "Yes, responded David, we are a little company; so is a *match* a little thing, but it can start a very great fire."

Death of a Candidate for Baptism.

IN a letter dated Jan. 20th, 1891, Mr. Doll remarks:—

"Although with sorrow I have to report the death from consumption of one of the candidates for baptism, at Pursawalkam, yet I feel happy to be able to state that the young man died in the faith, resting on the blood and righteousness of Christ alone for his salvation. His remains were laid by us in their last resting-place, while his spirit had taken its flight to the presence of God, at whose right hand there are pleasures for evermore, through Him who is the Lamb that was slain for His church and people."

At *St. Thomas' Mount* also, a candidate for baptism has been seriously ill for more than a month; but is now recovering. Another candidate has gone on a visit to her native country. Hence their baptism has been delayed.

St. Thomas's Mount.

Evangelistic Work.—The work of the Lord has been carried on as usual, and the several preaching places have been regularly visited. There are some half-a-dozen enquirers both at the town and in the villages. May the Lord pour out His Holy Spirit on the masses, and cause an awaking. Large numbers of handbills and tracts (English and vernacular) have been disseminated, and gladly received by the hearers. The church and schools are doing well.

Zenana Work.—Visited some eighteen houses (including Mahomedan, caste and non-caste Hindoos.) The love of Jesus is the great theme of conversation and instruction among the women of these houses. The females firmly believe that the religion of Jesus is true and from God. Many of them seem deeply impressed, and when the touching story of Christ and His love is related they are very much moved to tears.

Poonamallee.

Evangelistic Work.—The preaching of the Gospel of the kingdom of God has been carried on in the Cantonment of Poonamallee, as well as in the surrounding villages. Portions of Scripture have been read and expounded to the hearers, and Christian lyrics sung, which always attract crowds of people of the various Hindoo races. Over a thousand handbills and tracts—English, Tamil, Telugu, &c.—have been distributed among some 800 persons, who have been hearers of the preached word. Every Saturday, when our preacher, Abel Michael, goes out on open-air preaching at the different places in the Cantonment, he is accompanied by our teachers, and three young men of our schools, who are candidates for baptism. They assist in singing our lyrics, and go out on this work voluntarily and cheerfully.

The Tinnevelly.

MR. W. A. DOLL, writing on the 18th December, says: "I have just returned from a long tour. I baptized six men and three women at Elavarasananthal, a man and a woman at Koilputti, nine men and six women at Kelakota, dedicated the chapel at Kelakota, and also solemnized two marriages at this station. A full report will follow."

Bangalore.

BROTHER and Sister Ronchett have conducted open-air preaching, quiet conversations, and tract distribution through nearly the whole month, at the New Market, near the Residents' Treasury, Commercial Street, Tannery Road, Haines Road, Whitefield Railway Station. Distributed a goodly number of Tamil, Canarese, Telugu, Hindustani, and English tracts, to the auditors, who were generally very attentive. They add, "On one occasion an old pensioned soldier came up asking for something to read. In the course of conversation we found that he loved the Lord Jesus; that he was trusting in Him who had preserved and kept him in the battle-field in Burmah, and during the Mutiny in Bengal. He spoke like a person who had experienced the folly of trusting to self, or to the friendship of this world."

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The Olive Branch

✣ A Monthly Record of the Work of the Strict Baptist Mission. ✣

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VOL. VI., No. 69. **APRIL, 1891.** ONE HALFPENNY.

Partial Famine in India and Ceylon.

BOTH Mr. Doll and Mr. Noble refer to the want of rain, and consequent failure of the rice crops. The distress among the poorer classes in some districts is very great for want of both food and water. Besides which, epidemic diseases are prevalent. The following cutting from the "Madras Standard" shows how great is the distress among the poor pariahs (the lowest caste.)

"The whole of the Tinnevelly District is now suffering from a great want of rain—scarcity of good water in thousands of wells, and people and cattle suffer from want of drinking water. The whole of the District, especially the Nanginery Taluq, is just like a parched street. All tanks are dried up, and fields withered. People suffer a great deal for want food and water. A regular famine is felt throughout the District, a famine worse than that experienced in the years 1876-78. A great many people have left their villages for Ceylon and the Coffee Estates in the Ashmubu and other Hills in the Travancore Territory.

"Cholera, small-pox, and measles prevail in many places—many a precious soul has fallen a victim to one or other of the epidemics. Cholera, this year, is looked upon as a common disease in a great many villages."—*Madras Standard*, Feb. 16th, 1891.

Mr. Doll remarks:—"Our Missionaries, Agents and Christians, therefore need the special prayers and practical sympathy of the Committee and friends at home."

Worship of Natural Objects.

BY H. F. DOLL.

WORSHIP OF THE ELEMENTS.—THE EARTH.

THE earth-goddess was worshipped by the Greeks and Romans, to have good crops. In the Vedas, as has been mentioned, *Prithivi*, the earth-mother, was early associated with Dyaus-Pitar. The earth was typified as a cow which yielded to all the milk they desired. The Parsis do not bury their dead, but expose them in towers to be devoured by vultures. This custom originated in the idea that the earth would be polluted by the burial of the dead. In the Avesta the earth complains of this. Among the Khonds of Orissa, the horrible practice prevailed of offering human sacrifices to the earth-goddess.



Railway Travelling in India.

RAILWAYS have now become almost an essential of civilization, and where long distances must be travelled, as in India, sleeping accommodation becomes necessary. Hence, by paying a slight addition to the price of ordinary places, comfort and luxury may be added to speed. Our engraving illustrates one of these carriages, which contain only two compartments, in each of which there is but a single seat with a moveable back, which can be formed into a sort of couch, like the beds in ship's cabins. When the trains stop at stations where there are no refreshment rooms, a servant receives orders, which he telegraphs to the next station, where the traveller's breakfast or dinner awaits him.

Even in the heat of summer, long journeys by rail can now be accomplished. The carriages

are kept comparatively cool by means of cuscas swathed in mattings which are kept moist by reservoirs specially provided for the purpose. This moisture, enveloping the carriage, cools the atmosphere sufficiently to preserve from sun-stoke or apoplexy, which formerly were not unfrequent on these journeys.

Interesting Tour Report.

By Mr. W. A. Doll.

THE following is an account of a tour I made to our village stations, from the 17th November to the 13th of December, 1890.

Examination of Day School.

I examined the day school children at Koilpati; eighteen children were present. They were examined in reading, writing and arithmetic. An account of the lives of Joseph and Jesus was told them, to which they listened attentively and with pleasure.

Village Preaching.

Preached for several days the word of light and life, in the villages of Moopenputty, Puthow, Janary, Pandoovarmingalum, Lingamputty, Nalanamputhoor, and Venkatachellapuram. Also went to the fair at Koilpati, and found it full of bustling and busy people, all very intent upon buying, selling, and getting gain. Myself and my assistants stopped at several places, distributing tracts and handbills and talking to the crowds.

Divine Services.

In the morning and evening conducted special prayer-meeting and preaching services. On the 5th of December proceeded to Elavarasananthal.

Examination of Day School.

Examined the day school children. They recited verses from the Bible. The stories of Jesus and Joseph were related to them, which were much appreciated by the children.

Baptisms at Elavarasananthal.

I am again privileged to report that I had the joy of immersing eleven candidates (seven men and four women,) and receiving them into the fellowship of the Church at Elavarasananthal. Of this number one man and a woman came from the village of Kotapara. They came all the way from their village, some ten miles, to be buried with Christ in baptism. All these candidates have been waiting to be baptized for nearly two years.

The Gospel leaven is quietly and slowly but surely making progress, of which these are evidences, under God's blessing. The day of their baptism was a grand and encouraging season. The candidates with myself, Jesudas, Gurubatham, the deacons, and our Christians, with a large number of heathens, went in a procession from the chapel to the tank, which is about a quarter of a mile distant to the west of the village, singing sweet Tamil lyrics, accompanied by two musical instruments, which were purchased by the Christians, to teach and encourage the children to learn to sing the Christian lyrics, and to bring them together for singing practice. The scene at the tank, which was quite primitive, was very solemn and impressive. Our eyes were filled with tears of joy and gratitude to see so many coming out boldly from a village inhabited by hundreds of heathens, and openly professing Christ as their God and Redeemer, by Christian baptism. Oh, the wondrous grace and love of our Lord Jesus Christ! Lyrics were sung, God's Word was read, a short address delivered, and prayers offered. After this we returned to the chapel. Then divine service was held, and the Lord's Supper administered to our Christians in this place, after the reception of

the candidates into the fellowship of the Church in the usual manner.

A Native Nobleman Visited.

I visited the zemindar or nobleman of the village. I spoke to him about his soul's salvation through our precious Jesus. He listened with earnest attention.

A Marriage Ceremony.

On the 6th I performed a marriage ceremony between Abraham and Sarah, of Koilpati. They are our church-members. On the 7th December, I visited Kelakota, via Gangaikondan. Our Christians at this village received me very cordially.

Mr. W. Doll's Birthday.

This, by the grace and providence of God, was my thirty-first birthday. Our Christians, to my great surprise, engaged musicians to discourse sweet Tamil lyrics, slaughtered a fat sheep and roasted a portion of it for me. It was indeed very kind of them. My hearty thanks were tendered to them for their goodwill and good wishes towards me.

Dedication of a Chapel at Kelakota.

In the evening, the new chapel, built at the expense of our Christians, was crowded to overflowing. The Christians at this place are generally united in love, and peace prevails amongst them. They have manifested a pleasing liberality in giving donations and subscriptions in the shape of money and grain, &c., towards the erection of the new chapel at Kelakota. It is about twenty feet in length, twelve feet in breadth, and sixteen feet high. It is built of sun-dried bricks and clay, and whitewashed with lime, with a roof of rafters of the cocoa-nut palm and palmyra leaves. It has a door facing the south, and three windows, one each facing the north, east, and west. The chapel was decorated with plantain trees, flowers, leaves, &c. There were also a table, a chair, and a lamp, for the use of the chapel, which were presented by some of our Christians.

This new chapel was dedicated to the service of our blessed Master in the name of the Triune Jehovah. Lyrics were sung, God's Holy Word was read, prayers were offered, and addresses delivered by Jesudas and myself. The benediction pronounced brought a most joyous and interesting season to a close. The dedication of the chapel took place on the evening of the 7th, and there was great rejoicing up till two o'clock the following morning. By the aid of lanterns, open-air preaching to the heathen was conducted, of whom nearly one hundred were present. Retired to rest at 3 a.m.

On the 8th, at 7 a.m., prayer meeting was held. This was followed by a church-meeting for business, when church affairs were talked over, discipline exercised, converts examined, advice imparted, the consent of the church-members obtained in the usual manner for the baptism of those who had given satisfactory evidence of a change of heart.

Baptisms at Kelakota.

Afterwards we proceeded to a tank about half-a-furlong from the village, and I immersed nine men and six women in the name of the Father, the Son, and the Holy Ghost. These fifteen baptized believers were received into the fellowship of the Church at Kelakota, when the Lord's Supper was administered to the members.

Solemnization of Marriage.

In the evening, at 5 p.m., a marriage ceremony was performed between Samuel and Pakkiam, our church-members.



The Bread-Fruit Tree

IS a native of the South Sea Islands, and abounds on the East Indian continent and Islands, particularly in Ceylon. About a hundred years ago it was also transplanted to the West Indies. The tree grows to the height of forty feet or more. It flowers and produces fruit twice a year. The fruit is round, about the size of a penny loaf. When ripe, it is yellow and soft. Sometimes, however, it is gathered when green and hard. It is then baked: after which the outside crust is scraped off. The inside is soft and white, like the crumb of a loaf. It must be eaten while new; for, like the manna of the Israelites, it will not keep twenty-four hours. It is very satisfying and nutritious, and forms the principal food of the natives of some of the islands where it grows. The bread-fruit lasts in season eight months. When not in season it is reduced to a kind of sour paste called mahie. But besides cocoa-nuts, bananas, plantains, and a great variety of other fruits abound in the countries where it grows. In Ceylon there is also a similar fruit called Jack

fruit, of which perhaps we may give an account at another time.

Thus has our beneficent Creator provided for the wants of man, in rich variety and generous abundance. Hence, when the rice crop fails, the bread-fruit supplies partially its place, and with no other labour than that of climbing a tree. "Oh that men would praise the Lord for His goodness!" But alas! millions have never even heard of the God who made them, and still bow down to "the stock of a tree." Yet the Gospel is speading gradually as the light, steadily as the rising tide,—and "the knowledge of the Lord shall yet cover the earth as the waters cover the sea." The Lord hasten it in His time.

Ceylon.

Jaffna.

THE usual services, Prayer-meetings, Bible Classes, Sunday and week-day schools, &c., have been regularly conducted. The attendance, on the whole, has been encouraging, notwithstanding the unhealthiness of the season, and consequent illness of many of the children of our schools, and some of the members of the church and congregation. The little church at this place again assembled for the special purpose of breaking bread, on the evening of Sunday, the 4th December.

Notwithstanding the indifferent state of my health, I was enabled to visit the out-stations, and preach to considerable numbers, some of whom were attracted by the sound of singing, &c. One only of these services, was held by the light of the moon (at Tinnevelly,) when in that quiet, rural spot, the peculiar stillness of the night was broken by the voice of prayer and praise ascending to the Most High God.

I was also enabled to make almost daily visits to places and villages situated within a radius of three miles from here, and on such occasions I availed myself of every opportunity for making known the truth to heathens and nominal Christians alike, and consequently, was frequently drawn into controversy; but the arguments advanced were all solemn, and such as had often been exploded, that I had little difficulty in refuting the same, and of silencing the opposers of the truth.

Slave Island.

All the services and schools have been regularly and punctually held, as also the cottage and open-air meetings, and all have been well attended.

By the blessing of God we have been enabled, during the past few months, to count five converts to Christianity, of whom one was formerly a Mohammedan, who, for professing Christianity, had to endure such fierce persecution, that he had to fly the island and seek refuge in India, and is now doing well. Another had been a Roman Catholic, but was given to all kinds of vice, and bad habits; which, by grace, he was enabled to abandon, and is now under our teaching. Two others were Buddhists, but, through the preaching of the Gospel, were enabled to see the folly of that corrupt system, and, renouncing the same, embraced the Christian religion. And, though not now at Colombo, being employed at Runtapara in the plumbago mines, they are we believe doing well. The other, a woman, was also a Buddhist, and her conversion was very definite. This woman, after the preaching of the Gospel, at one of our open-air meetings, in the presence of a large number of persons, (and again at a special service held in our Slave Island School-house,) openly and boldly renounced the worthless system of Buddhism, and embraced the Christian religion. And though, as a consequence, she was cast off,

and persecuted by her Buddhist relatives and friends, and even now is unable to appear in public, she still maintains her faith in Christ as her Saviour.

This is, no doubt, a powerful witness to the truth and sustaining power of the religion of Christ, borne by a poor and unlettered native woman. May she prove true and faithful to the end. Amen. H. NOBLE.

Christmas Treats.

ST. THOMAS'S MOUNT.

AT 9.30 a.m., on Saturday, 31st January, children, teachers, and friends assembled at our school-rooms; Mr. Doll took the chair. Present were some fifty-five children, teachers, conductress, native pastor, and a few friends. The girls sang, (in Tamil) "Jesus loves me." This was followed by the singing of another hymn by the boys, viz., "A hymn of thanksgiving and praise to our Lord Jesus Christ." A few more lyrics were sung by both girls and boys. After this, Brother Pandian gave a short address on the changes of last year, the uncertainty of life, the object of the Mission in having schools, viz., to teach the children better things than the worship of dumb idols, and the benefits derived from Christian teaching. This was followed by the singing of a hymn of thanksgiving by the teachers and scholars, and an account by Brother Jacob John of the work of the Mission at this station, and the difficulties under which the work was carried on. Then came the presentation of flower garlands and limes, as a token of joy and esteem. A lyric was sung by the children, and Mr. Doll, the Superintendent of the Mission, spoke words of cheer and encouragement to scholars, teachers, and the native Assistant Missionary. Then took place the distribution to the children and teachers of sweeties, oranges, plantains, and broiled peas, &c. Also money grants and garments to agents and poor members of the church. This was a very happy season to all present. Agents and church-members desire that their most hearty thanks may be conveyed to the Home Committee, the Secretaries and all our friends who have contributed to give them this Christmas treat, as in the past.

[We have received from Mr. Doll some very creditable specimens of plain and fancy needlework, by some of the school children at St. Thomas' Mount, Island-parcherry and Coopum village school. The samplers contain the *English* alphabet.—ED.]

POONAMALLEE.

At 3.30 p.m., (January 31st,) the Mission-house hall was crowded with children and friends, (native and European.) Mrs. S. Freeman, a dear sister of the English Baptist Church, at this station, took the chair. Ninety children from the Island Parcherry and Coopum Schools were present, besides their teachers. The proceedings commenced with a prayer by teacher Solomon, and a Christian lyric sung by the children. Brother Pandian spoke briefly on the evils of idolatry, the blessings of Christianity, and also on the benefits of Christian teaching, illustrating the same by a few facts. A lyric was sung by the boys and girls of Island Parcherry school. Brother Abel Michael then gave an account of the work done at this station of the Mission, notwithstanding the opposition by foes and so-called friends. He further stated that our schools were doing very satisfactorily, and that the most encouraging part of the work was, that four young persons have borne testimony to the work of God's Spirit and love in their hearts, and expressed their desire to be baptized and added to the Church of Christ worshipping in this place. Another lyric was sung by the children, when our Superintendent,

Mr. H. F. Doll, made a bold and stirring address for the encouragement of his fellow-workers and the children, and the young disciples of Christ. The Agents of the Mission and poor members of the Church having received their gifts, Mrs. Freeman, our sister in the Lord, very kindly presented, (at her own cost,) beautiful large illustrated scripture cards to Brother Abel Michael, Sister Cooper and the other teachers, as a token of her regard for them and appreciation of their services in the Master's cause. Mr. Doll closed the meeting with prayer, after which followed the distribution of sweetmeats, oranges, plantains, &c. &c., to all the children, teachers, church-members, and native friends. The hearty thanks of agents and children and poor church-members are conveyed to the Committee and friends at home and elsewhere, for this Christmas treat so generously supplied to them. A very happy evening was enjoyed by all present.

PURSAWALKAM.

On Monday, 2nd February, thirty children of the Puliantope or Cossapett school, with their teachers, Brother Pandian, the native Assistant Missionary, Pastor Narrainswamy, Evangelist Nursiah, and a number of native friends and our church-members assembled in our Mission-hall, at 6 p.m. Some friends of the English Baptist Church, Chintadrepettah, were also present. Mr. Doll, our Superintendent, took the chair. After singing of a Christian lyric by the children, Brother Pandian offered prayer. The children then sung another lyric. Then followed the treat of sweetmeats and fruits &c., to the children, and tea and sweets to the visitors and teachers. Brother Pandian gave an account of the work at this station, pointing out the measure of success under God's blessing. Another lyric was sung, which was followed by the chairman's remarks. A very pleasant and interesting meeting was brought to a close with a prayer offered by the chairman. The Agents of the Mission and the children tender their most sincere thanks to the Committee and friends in England, America and Australia, for this Christmas treat and gifts, which they were enabled to enjoy by their liberality.

JAFFNA, CEYLON.

Thursday, the 5th Feb., was a grand day for the little ones.

According to previous arrangements, the children of our four schools, their teachers, the church-members and friends all met in a field adjoining our Mission premises at Nalloor, where a temporary building had been erected for their accommodation. And on our arrival, with the girls of our Pettah Caste School,—who were conveyed in carts,—the whole assembled, in regular order, and joined in prayer, praise, &c. After which, the children having been seated on mats in rows, they were plentifully supplied with the nice things which had been prepared for them,—such as sweetmeats, fruits, &c. And having in due time finished their repast, they were permitted to amuse themselves in various ways. Here and there a group of children were to be seen joining in some innocent game, while others were skipping about, or swinging on ropes attached to the branches of trees. And thus they enjoyed themselves uninterruptedly, till the sun had set, when they were re-assembled and suitably dismissed to their respective homes.

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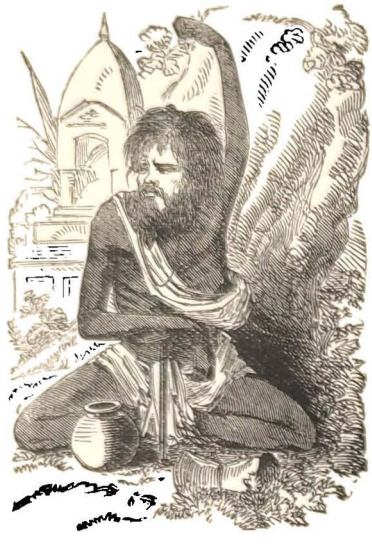
Famine in Southern India and Ceylon.

WE have already referred to the fact, that during the latter part of last year and the commencement of the present, the usual rains (or monsoons) in Southern India and Ceylon, have been withheld; and the result can be better imagined than described. The rice crops,—the chief dependence of the poor natives,—are almost an entire failure. Water, even for drinking, is very scarce, and food has risen to famine prices. Various diseases prevail, owing to the unsanitary condition of the villages, and altogether the outlook is most disconsolate. What can our missionaries do? True, it is theirs to minister to the *soul;* but the body must be cared for as well. Jesus Christ "went about doing good," "leaving us an example that we should follow His steps." Now, although we have not the power to feed the multitudes as He did, we have the power to do it in another manner. He bestows His favours where He pleases; and if He has given us "enough, *and to spare,*" is it not that we may shew practical sympathy to those who are not only our fellow *creatures*, but our fellow *subjects*, and, in many cases our fellow *Christians* also.

The native teachers and preachers receive but very small salaries—only just sufficient for their maintenance under favourable circumstances; they themselves greatly need assistance at such a time as this, and cannot help others unless we send them the means to do so.

The funds of the Mission are very low at the present time. Hence the Committee have made a *special appeal*, which they believe will meet with a cheerful response, prompted alike by the urgent necessities of the case, by gratitude to God for His mercies, and by the assured approval of the King Himself:—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Donations, however small, will be thankfully received and acknowledged by the Hon. Secretaries: Mr. Josiah Briscoe, 58, Grosvenor-road, Highbury New Park, N.; Mr. I. R. Wakelin, 33, Robert-street, Hampstead-road, N. W.



The Indian Fakirs

WERE briefly referred to in our number for October last. They include a large class. There are Hindu, Vairagis, and Sunniyasis, Mahommedan Fakirs, and Buddhist Pungies. Priests of every kind, and they are legion, are all supposed to be beggars, without fixed salaries, living on the offerings or incomes of pilgrims and worshippers. Many of them wander about the country, from shrine to shrine, and mela to mela, spending their lives in visiting every centre of religious worship, being usually fed by the people. At the great religious fairs or melas, they muster in great numbers, and often present disgusting sights. They dress in most fantastic garb, or go about almost in a state of nudity. Some wear necklaces of skulls; others have one or both arms erect over their heads (as in our illustration) until the sinews have become shrivelled and stiff, so that they can never bring them into natural use again. Occasionally may be seen one with the joints of the knees bent back over the branch of a tree, and his head hanging down towards the ground.

In many instances these religious beggars horde together, and spend their nights in revelry and every kind of excess. They are totally uneducated, and utterly useless for any purpose in life. They are freely supported by all classes, simply because they are supposed to have renounced the world and adopted the service of God.

Now let me relate a remarkable anecdote respecting a fakir :—

Dr. Clough, a missionary of the Baptist Missionary Society among the Telugus, was making a visit at Ravalporum, a village thirty miles from Ongole. When he reached the village, he pitched his tent at a spot where, unknown to himself at the time, a fakir some twenty-five years before had prophesied that a teacher from God would at some time pitch his tent, and would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of *ghee*, (clarified butter,) and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of *ghee*, and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a great blaze throughout the night. This attracted the people, and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.

Hook-Swinging.

WE had supposed that the cruel custom of hook-swinging, referred to in the *Olive-Branch* for April, 1890, was entirely a thing of the past; but Rev. L. F. Griffin writes to the *Indian Witness* of a scene he witnessed only a few months ago.

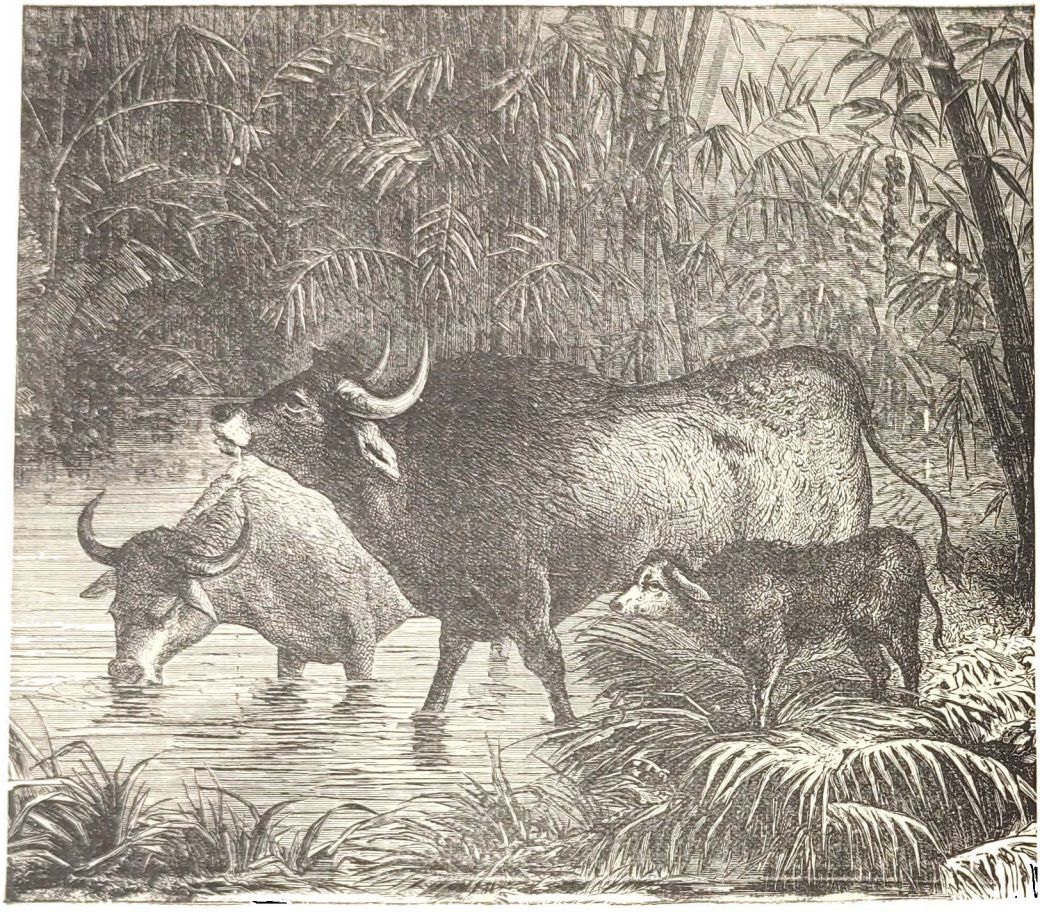
Just outside the municipal limits of Balasore is a small tract of land, a mile or so square, belonging to the French, on which is a scattered village and a few hundred inhabitants. In this little territory is enacted a scene each year, the most barbaric and revolting. I refer to what is called the *Urah* or swinging festival.

A flag suspended on a pole pointed out the spot where the swinging was to take place, and crowds of people going indicated to us the path. As we approached we heard rude music, and still nearer saw the candidates for the swing going through a sort of wild dance. They were dressed fantastically rude, and painted after the manner of other savages. In the flesh of their back, just below the shoulder-blade, were attached two strong iron hooks having eyes, to which ropes were fastened. Either for the purpose of testing the strength of the hooks, flesh or ropes, or to inflict greater suffering they were going through the dance referred to, for one man holding the ropes leaned heavily backward, while the man to whom the hooks were attached leaned heavily forward. The perspiration was dripping from the victims, and they were vigorously fanned to prevent exhaustion. A stout post, say twenty feet high, is firmly planted in the ground, upon the top of which is fastened a horizontal pole, in such a way as to allow the pole not only to swing around, but for the ends also to be raised or lowered. Thousands of people surrounded the pole, so that a near approach was very difficult. Simultaneously with a loud shout from the people we saw a man swing high above their heads. A number of men took hold of a rope attached to the other end of the pole, swung the man around several times, then lowered him sufficiently to take a child up and swing once around, and then again lowered him so that this child could be exchanged for another. At each turn ambitious parents were handing up their crying, frightened children, for a turn in the hands of this wretched sufferer. Though the heat was intense, I crowded my way through, and tried to persuade the leaders to loose the man and desist from further cruelties; but, of course, to no purpose. After an hour's waiting, heart sick, we turned away with the first victim still on the pole, while at least ten more were in waiting.

The whole scene beggars description, and is certainly as barbaric as anything could be; that it is perpetrated in the name of religion does not lessen its cruelty or our responsibility to suffering humanity. No one can doubt that such exhibitions are demoralizing in the highest degree. Hook-swinging has long been suppressed in the British dominions.

Readers of the *Olive-Branch*, will not your hearts open, to assist with Christian liberality your Missionaries, who are lovingly consecrated to labour among thousands and tens of thousands of such dark, benighted, superstitious and idolatrous people? May the Good Shepherd—who chooses His flock—"The flock of My pasture are men," (Ezek. xxxiv. 31,) move the hearts of His own living family to send us the means to employ the men for the ingathering of "the flock...which He has purchased with His own blood," (Acts xx. 28,) from among the wretched, degraded, and the lost.

H. F. DOLL.



The Indian Bison.

THE gaur, or Indian bison, must not be confounded with the wild buffalo; it is more nearly allied to the American bison. The head is short and square, surmounted by a broad, high forehead covered with bunches of long reddish hair. The muzzle is strongly developed, and of a rose-coloured or light grey tinge, and the ears are smaller than those of the bull. The horns are oval at the base and much flattened, bending towards the back part of the head, and then turning sharply upwards. The neck is short and thick, the hump over the shoulders extending almost to the middle of the back. The natives use the skin of the hump in the manufacture of shields, which are said to be sabre-proof. The back of the bison is usually brown,—its hump being nearly black. Its legs, however, from the hoof to the knee are white; hence the hunters describe it as "gaitered."

Though the bison may be seen in all the Indian forests, it is found in large numbers

only in *Central* India. In the day-time, the herds keep to the table-lands or to a wooded spot where there is a spring of water. At night they graze on the high grass of the nullahs* or on the tender shoots of the bamboo.

Our engraving shows how our merciful Creator, who "maketh grass to grow for the cattle," has provided cool retreats even in tropical India, while He has given His creatures instinct to discover that which He has furnished for their supply.

The bison is not so savage as some have represented. It is true that it does not seem to fear the attack of any animal, not even of the tiger, yet it is timid, and only becomes dangerous when closely pursued or driven to bay.

Worship of Natural Objects.

By H. F. Doll.

Worship of the Elements.—Water.

IN the Zand-Avesta water is reverenced next to fire. No refuse was to be cast into a river, nor was it lawful even to wash one's hands in one. Indra is said to have sent forth seven rivers,—the Indus, the five rivers of the Punjab, and the Sarasvati-Sindhu. The Indus is the most celebrated. It "descends from the hills with the sound of thunder; other rivers hasten on to bring tribute to the great Sindhu, who marches grandly as a mighty monarch between the extended wings of his army." The Sarasvati, as a goddess, protected the Aryans from their eastern enemies. The Ganges is only twice mentioned in the Vedas. In later times, when the Aryans knew more about the Ganges, it was looked upon as the most sacred of rivers, whose waters could cleanse from all sin. The Brahmins in Southern India make the Hindus believe that the water of the Ganges comes once in twelve years to Combaconum in Tanjore, and thousands upon thousands of people come to bathe in a muddy tank. Hindu mothers sometimes offered children as a sacrifice to the Ganges. The British Government had to place guards at Sagar Island, where the Ganges joins the sea, to stop the practice. The ancient Egyptians regarded the Nile as sacred.

Before setting out on a dangerous voyage, the Greeks and Romans sacrificed a bull to the sea god. Some of the native kings of Africa, to the present time, throw into the sea rice, cloth, bottles of rum, and sometimes even slaves, that it may not be stormy. In several parts of India, the Hindus annually throw into the sea, large numbers of cocoa-nuts, that it may not be stormy, and to appease the sea god.

*Small streams which are often dry in summer, but become torrents in the rainy season.

Bangalore.

BROTHER and sister Ronchett have spoken to a goodly number of persons, both native and European, about the salvation of their souls only through Jesus Christ the Redeemer, who "came not to call the righteous, but sinners to repentance." A large number of Tamil, Telugu, Canarese and English tracts and handbills have been distributed by them, when a few words of encouragement generally followed the little messengers. On one occasion they were privileged to talk to an old man of the Vishnu caste from the Pettah, who listened very attentively and with much interest to the message of salvation, and of the great love of Jesus to fallen humanity. The man was quite melted to tears, to hear such precious truths in his own language, (Telugu,) and promised to call on Mr. and Mrs. Ronchett as soon as he was able.

On another day, when on their way, street-preaching and tract-distributing, they stopped to see a Mr. Hughes, an old pensioned soldier. They met him at his gate, and, with his consent, went in and read a portion of Scripture, and prayed with him. In the course of conversation, the subject of confirmation was mentioned by the old man in connection with an adopted daughter of his, (a native girl,) when they had to tell him what a deal of evil was caused by these ceremonies of the State and Ritualistic Churches, by infants being sprinkled, and then confirmed, &c. He admitted that the change of heart, (the subject that was clearly set forth by our brother and sister,) was essentially necessary. It is hoped that the Lord's Spirit is working in the heart of this old man, who has been often visited by our brother and sister Ronchett; and that he may be enlightened, quickened, and converted to Christ. These poor souls are kept in much darkness by those who are their teachers. A Tamil tract on the subject of baptism was handed to the old man's adopted daughter.

Baptism.

On Lord's-day, 22nd February, 1891, at 7 a.m., one native female, the wife of brother Muttusawmy Pillay, was buried with Christ in baptism, in a tank close by the village of Ulsoor, Bangalore.

A hymn was sung, a prayer offered, and a few questions put to the candidate, who answered them satisfactorily, bearing a clear and faithful testimony of the work of grace, and her desire to do the will of Christ, in the presence of a goodly assembly of heathens and Christians. Then the candidate, Thyammal, for that is her name, was, on a profession of her faith, buried with Christ in baptism, by Mr. H. F. Doll, (the Superintendent;) and, on coming out of the water, another hymn was sung. Brother Muttusawmy gave an address on the subject of faith and baptism, and closed with the benediction.

Jaffna.

THE usual Sunday-services and schools, prayer-meetings, Bible-classes, open-air preachings, visiting, tract distribution, day schools, children's services, &c., &c., have been conducted with some encouragement and apparent success. After the usual evening service on Sunday, the 1st ult., the little Church here met together for the purpose of "breaking of bread," &c. in accordance with the Lord's command. Our out-stations and schools were visited during the month, and services held and individuals spoken to and conversed with, tracts &c., distributed. Another solemn and encouraging moon-light service was held at our Tinnevelly station, on the night of the 24th ult., when the gathering was a large one; and it was pleasing to see so many poor heathens seated on mats inside and around our rude school-shed, and to witness the look of earnest attention depicted on their countenances, as they steadfastly fixed their eyes on the preacher, as he expounded to them the Scriptures. The words chosen for the occasion being,—"I am the light of the world."

Mr. Noble, in company with his assistant, has made almost daily visits to places situated within three or four miles of the town; and such daily visits have not been confined to one place alone, but have sometimes included two or three in a day. And on all occasions every available opportunity has been embraced for the purpose of making known the precious truths of the Gospel. Preaching the word to large or small groups, as the case may have

been, and sometimes to individuals, on the roads, in the streets, or at their own dwellings. And thus the Gospel has been carried and preached from village to village, and from house to house, within our present circumscribed space, in accordance with the command of the great Master, as conveyed in the Royal Commission,—"Preach the Gospel to every creature," &c., and as practised by the first devoted missionaries of the cross. Thus our missionaries sow in hope, sometimes in tears, trusting in the Lord for ultimate success; for He has promised, "My word shall not return unto Me void," &c. Mr. N. has other branches of work also to attend to, such as studying and translation, dealing with enquirers, teaching, and instructing candidates for baptism, Bible-classes, &c., which occupy much of his time.

Mr. Noble annexes a list of places visited by him, (two or three daily) during twenty-seven successive days of the month.

Death of Brother Ingram.

BROTHER JOSIAH INGRAM was born of Christian parents, both of whom died when he was quite a child. His father was a superior native officer of the 30th regiment, Madras Native Infantry. After the death of his parents, he was taken up by his uncle, G. Ingram, being a God-fearing man, who brought him up in the ways of God. While studying hard with view to passing some of the University examinations, the young man's health began to fail, and in the year 1890, it became evident that he was the subject of consumption from which he suffered greatly. He attended our prayer-meetings during the year 1890, where he received deeper impressions and greater light in regard to Scripture truths. About November of the same year he applied for baptism, was examined and found to be a fit subject; but, considering the unsatisfactory state of his health, he was asked by the Superintendent of our Mission to wait a little while; at the same time, Mr. Doll recommended him to Dr. Haller, a private medical practitioner and brother in Christ, who very kindly attended the young man and gave him medicine gratis, but at the same time pronounced our young friend's case hopeless. The following month, brother Ingram again applied to Mr. Doll for baptism, who advised the candidate to wait till he was a little stronger. But alas! within a few days, our young brother became worse, and was confined to his bed. He was visited, and words of cheer and comfort were spoken to him. Brother Pandian was unremitting in his attention to the young man, who repeatedly gave clear and full testimony of his faith in the Lord Jesus, resting only on the blood and merits of Christ for the salvation of his soul. At 8 p.m., on December 26th, brother Pandian called again to see our young brother, who was very low; he spoke to him of the love of Jesus, to whose almighty and loving care and protection he commended our brother, who was evidently dying. The same night, our young friend's spirit quietly and calmly took its flight to the regions of unsullied glory, to be for ever with the Lord, whom he loved, and longed to honour and obey. His once weary and suffering body now rests until the morning of the resurrection, and his ransomed spirit now knows no groans or sorrows. His remains were interred in the General Cemetery, Pursawalkam, in the presence of a large circle of relations and friends, by our brother Pandian, who, by God's help, sought to improve the solemn and sorrowful occasion. Though we weep, yet we sorrow not as those without hope.

An Earnest Prayer.

LORD, as the rain comes down from Heaven;—the rain
Which waters Earth, nor thence returns in vain,
But makes the tree to bud, the grass to spring,
And feeds and gladdens every living thing;
So may Thy word, upon a world destroy'd,
Come down in blessing, and return not void;
So may it come in universal showers,
And fill Earth's dreariest wilderness with flowers,—
With flowers of promise fill the world, within
Man's heart, laid waste and desolate by sin;
Where thorns and thistles curse the infested ground,
Let the rich fruits of righteousness abound;
And trees of life, for ever fresh and green,
Flourish where trees of death alone have been;
Let Truth look down from heaven, Hope soar above,
Justice and Mercy kiss, Faith work by Love;
Nations new-born their fathers' idols spurn;
The Ransom d of the Lord with songs return;
Heralds the year of Jubilee proclaim;
Bow every knee at the Redeemer's name;
O'er lands, with darkness, thraldom, guilt o'erspread,
In light, joy, freedom, be the Spirit shed;
Speak Thou the word; to Satan's power say, "Cease,"
But to a world of pardon'd sinners, "Peace."
—Thus in Thy grace, Lord God, Thyself make known;
Then shall all tongues confess Thee God alone.

J. Montgomery.

Paganism and Romanism.

THERE was a carpenter who had been very famous in making wooden images. He was asked by a Hindu Pujar, (petty-preist) to furnish him with a handy image out of the heart of a tree; in the meanwhile one of the Romish priests sent his assistant to the carpenter on hearing of the excellence of his workmanship, and requested the carpenter to make him also a beautiful image in a month's time, as he required it to be placed in the altar at the opening of the new church. The famous carpenter took a piece of the wood out of the heart of a tree, and made two different forms of images according to the description that had been given to him, and delivered one of them to the Hindu priest and the other to the Romish priest. Mark how the grave errors of Popery correspond with the gross idolatry of Hinduism.

Mission Sunday.

THE Committee respectfully request that Sunday, May 17th, may be set apart by the Officers of our Sunday-schools as a day devoted to the interests of the Strict Baptist Mission. Let the entire services of the day —the prayers, the hymns, the teaching, the addresses, be of a missionary character; so that the interest of the young may be maintained and increased in this glorious cause. We need not say a word "concerning the collection," because our young friends in many instances are in advance of their seniors in the matter of giving. The "power of the pence" is great, and the mission-box is a far more wonderful instrument than those automatic sweetmeat standards at our railway stations. Its results are far sweeter, its effects more lasting. But "a word to the wise is enough."
—ED.

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The Olive Branch

A Monthly Record of the Work of the Strict Baptist Mission.

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.*

Vol. VI., No. 71. **JUNE, 1891.** One Halfpenny.

Reminiscences of Mr. Noble's Visit.

MANY of our young friends were considerably amused to hear the well-known hymn—"Here we suffer grief and pain," sung in Tamil by Mr. Noble; and shortly after Mr. Noble's return, a friend wrote to him, asking for a copy of the hymn, with a translation of the sound of the words in that mysterious language, which contains, we believe, nearly 250 letters. We give first the hymn in English; for, although *we* can repeat it from memory, it strikes us that it is not so well-known as it was fifty years ago. We do not, however, regard this as an unfavourable sign by any means, although we have thought that there is less distinctive truth in some more modern productions. We have an idea that some of our young friends wish to *imitate* Mr. Noble, by singing in an unknown tongue! What would the apostle Paul have said to this? (See 1 Cor. xiv. 19.)

"Joyful."

1 Here we suffer grief and pain;
Here we meet to part again;
In heaven we part no more.
Oh! that will be joyful,
Joyful, joyful, joyful,
Oh! that will be joyful,
When we meet to part no more.

2 All who love the Lord below,
When they die to heaven will go,
And sing with saints above.
Oh! that, &c.

3 Little children will be there,
Who have sought the Lord by prayer,
From every Sunday-school.
Oh! that, &c.

4 Teachers, too, shall meet above,
Pastors, parents, whom we love,
Shall meet to part no more.
Oh! that, &c.

5 Oh! how happy we shall be,
For our Saviour we shall see,
Exalted on His throne.
Oh! that, &c.

6 There we all shall sing with joy,
And eternity employ
In praising Christ the Lord,
Oh! that, &c.

இன்பம்.

1 இங்கே கொந்துகொள்கிறோம்,
கூடிப் பின்பு நீங்குவோம்,
அங்கென்றும் நீங்கிடோம்;
ஆ! அதுவே இன்பம்,
இன்பம், இன்பம், இன்பம்:
ஆ! அதுவே இன்பம்;
விண்ணில் என்றும் தங்குவோம்.

2 தேவ தாசர் யாவரும்
தூய மோட்ச வாசரும்
அங்கொன்றுப் பாடுவார்;
ஆ! அதுவே இன்பம்,—

3 பள்ளிக்கூடம் யாவிலும்
உள்ள கல்ல பாலரும்
அங்கென்றும் தங்குவார்;
ஆ! அதுவே இன்பம்,—

4 எங்கள் நல் உபாத்திமார்,
கேசமுள்ள ஐயர்மார்
நீங்காமல் தங்குவார்;
ஆ! அதுவே இன்பம்,—

5 மா சந்தோஷங் கொள்ளுவோம்;
யேசுவை நாம் காணுவோம்
சிம்மாசனத்தின்மேல்;
ஆ! அதுவே இன்பம்,—

6 அங்கெல்லாருங் கூடுவோம்,
நிறைந்துவைக் கொண்டாடுவோம்,
ஓயாமல் பாடுவோம்;
ஆ! அதுவே இன்பம்,—

"Joyful."

1 In-gee-non-tha koll-gee-rome;
Koodee pin-boo nin-gee vome;
Un-gen-droon nin gee-dome.

Chorus.

A! atha-va in-bim!
In-bim, in-bim, in-bim:
A, atha-va in-bim!
Vee-neel yen-droom thunga-vome.

2 Thay-va daassar yaa-ver-room,
Tho-i-ya mot-chu vaassar-room,
Un-goon-drai paudu-vaar.
A! atha-va in-bim, &c.

3 Pal-lee-kood-um yaa-vee-loom,
Oollu-nal-la paul-lar-room,
Un-gen-droon thun-yoo-vaar.
A! atha-va in-bim, &c.

4 Yen-gel, nal-la vaathee-maar,
Nay-soo-mool-la Iyer-maar,
Neen-gaa-mel thun-goo-vaar.
A! atha-va in-bim, &c.

5 Maa-sun-thosh-am kol-lo vome,
Yay-soo-vay naam kaan-a-vome,
Se-maas-su-na-theen mayl.
A! atha-va in-bim, &c.

6 Un-gel-laa-room koodoo-vome,
Kristhoo-vay ken-daa da-vom
Oi-a-mel pau-doo-vome.
A! atha-va in-bim, &c.

A Missionary Rain-Maker.

THE following story is related of Mr. W. J. Davis, the pastor-in-charge of the missionary station at Butterworth, South Africa. It is given on the authority of Mr. J. W. Faraday, and supported by the testimony of the American Methodist Missionary Bishop, William Taylor.

"Amongst the Kaffir witch-doctors are some who claim to be 'rain-makers,' which means, that by their incantations and offerings

to the spirits of the mighty dead, they can draw down rain upon the thirsty earth. In a land in which severe droughts are not uncommon, and, when they come, are very disastrous in their results, the rain-maker is a man of some importance. It so happened, when Mr. Davis was in charge of the mission station at Butterworth, on one occasion the country was dried up and the cattle were fast perishing, and the outlook in consequence was gloomy in the extreme. Kréli, the famous Kaffir chief and warrior, set the rain-maker to work; but the *imishologa* (spirits) refused to be propitiated; the incantations were in vain, and day after day, out of a cloudless sky, the blazing sun shot down his burning rays upon the parched, gaping earth. At last matters grew serious for the rain-makers, for their reputation was being imperilled by their failure, and something must be done to save it. So they solemnly announced that they had discovered the reason of their non-success, which was that the *imishologa* were offended at the missionaries, and that there would be no more rain as long as they remained in the country. This was, of course, a direct incentive to an attack upon the mission, and every day of drought, by aggravating their misery and increasing their losses, rendered it more and more likely that the wretched people, led on by the disappointed and humiliated "doctors" would wreak their vengeance upon the supposed cause of their sufferings.

When Mr. Davis heard of this state of things, he rode over to the chief's great kraal, where the rain-makers were busy with their fooleries, and appearing suddenly in their midst, demanded a hearing in the following words:

"Your rain-makers say that the missionaries are the cause of the drought. I say the rain-makers and the sins of your people are the cause. I propose that we test the matter between the rain-makers and the missionaries. They have been trying here for one whole week to bring rain, and have not brought one drop. Look at the heavens, there is not even the sign of a cloud. Now, come to the chapel on Sunday, and we Christians will pray to our God who made the heavens and the earth, to give us rain; and we will see who is the true God, and who are His true servants and your best friends."

The challenge was accepted by the chief, and this modern Elijah returned home to lay the matter before God, and to entreat His interposition.

The Sabbath morning dawned, but there was not a cloud even of the size of a man's hand. The sun poured down its rays upon burnt-up valleys, plains, and hills, on which were whitening the bones of hundreds of cattle which had died of the drought. A great crowd assembled at the appointed hour—the chief clad in his tiger-skin robe of state, and his mother gorgeously arrayed in beaded dress of cow's-skin, with armlets, wristlets, and other trinkets. There, too, was the missionary and his family, and surrounding them, a motley crowd of half-famished, half-naked, excited natives. At last, in obedience to the missionary's command, all are upon bended knees, and the solemn silence is broken only by the voice of the man of God, as he pleads with the great Father to have mercy upon these poor, ignorant souls. The moments pass by, and still the voice of prayer ascends; hearts are getting very anxious as to what the outcome of it all will be; when suddenly, a well-known sound is heard on the iron roof above them—*pit, pat, pit, pat*—faster and faster. Can it be possible? Yes, *it is the rain;* and in a moment the excited people rush out, to see if they are not mistaken. It

rained all that afternoon and night, so that the river Igcuwa, near by, became so swollen that the chief and his mother could not cross it that night, and had to remain at the mission-station until the following day.

Mr. Davis got the name of a great rain-maker, and it is pleasing to be able to add that Butterworth mission-station, then in its infancy, became a flourishing centre of active and successful missionary work."

The Tinnevelly.

EXTRACTS FROM A TOUR REPORT,

BY MR. W. A. DOLL.

Divine Services.—I visited Thitankulam, and held cottage prayer-meeting in a member's house. Preached to a number of heathens at the fair at Koilpati. Went to Lingampati and Kungankulam, and held cottage prayer-meeting in Samuel's house. Went to Monthetope and held cottage prayer-meeting in Senevasagam's house. Afterwards conducted open-air preaching to a goodly number of heathens, by the aid of lanterns.

Special Prayer Meeting.—Held a special prayer meeting. The following were the subjects of prayer. (1) The prosperity of our dear Mission; (2) For more funds and labourers; (3) Our dear Superintendent and his dear family; (4) Our dear friends in England, Australia, and America; (5) Our friends at home, that the Lord will graciously incline their hearts to send increased help to enable their agents to carry on their work in the Tinnevelly district with greater zeal and earnestness, and not let the work of the Lord be hindered in any way for want of more means.

Candidates for Baptism.—One-hundred-and-eight are ready for baptism,—namely, forty believers at Vagaikulam, thirty believers at Alankulam, ten believers at Mailaputty, ten believers at Lingamputty, five believers at Illipoorooni, ten believers at Moopenputty, and three believers at Cariugalaputty. Examined the school children at Koilpati; they are doing well.

Village Preaching.—I visited several villages and preached the glad tidings of salvation, and distributed tracts, until the end of the month.

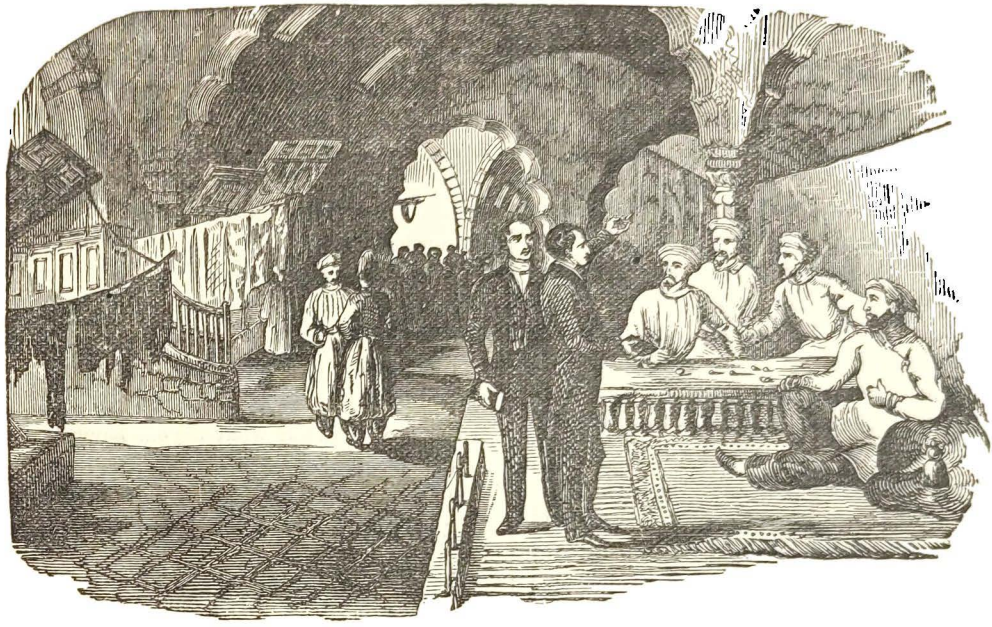
Baptism.—On the 1st of March, I held a church-meeting at Koilpati, and, with the consent of the church-members I had the pleasure of immersing three candidates in the name of the sacred Three-one-Jehovah, in a pond about a furlong from Koilpati village. A good gathering of heathens were present, to witness the baptism of the two men and a woman. The service was very solemn, and many seem to have been impressed on the occasion. I further visited Elavarasananthal, and held divine services; then conducted Prayer-meeting, and visited the school, &c.

Visit to the Zemindars of Elavarasananthal.—I also saw the first and second division zemindars, (noblemen) of Elavarasananthal on Mission business. I spoke to them about eternal things which concerned their souls' salvation.

Everywhere souls are being gathered into our Mission Churches. The Lord is doing great things for us, whereof we are glad. Praise the name of the Lord our God. Brethren, pray for us; and send us soon the long-looked for assistance, to strengthen the work of our hands.

Contributions to the Famine Fund

Have been received, which will be acknowledged in our next: meanwhile we hope to receive further donations.



Bazaar Preaching in the East.

WITH us, bazaars are generally "fancy fairs," which not unfrequently are conducted in a manner scarcely creditable to the cause of religion. But in the East the word means a *market*, and Eastern markets are very different from ours, particularly our London markets. Some of these bazaars are open like a market-place, others are covered with lofty ceilings and even domes, which are pierced to give light. Our picture represents one of these. The men whom the missionaries are addressing, appear to be gambling. They have taken the opportunity of talking to these, rather than to those who are busy buying and selling.

From our missionaries' journals it will frequently be seen that they seek such places of concourse, just as the apostle Paul did at Athens and elsewhere. The references made to markets in the New Testament show that these public places were used not exclusively for purposes of trade; and in the East there is not the rush and turmoil to which we are accustomed; so that many listen to the Gospel proclamation,—

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye buy and eat: yea, come, buy wine and milk, without money and without price."

Happy Death of a Young Church-Member.

CHUMANULLAMAL, daughter of Atheamal of Kursilputty, aged 18 years, died of fever. Before convulsions set in, this young Christian sister asked that a few Christian lyrics about Jesus might be sung. After this was done, she requested that certain portions of Scripture might be read, and prayers offered on behalf of her heathen relatives, that God would mercifully change their hearts, and call them out of idolatry, to worship and serve the true and living God, and Jesus Christ His Son as their Saviour. She then said to her mother and sisters, "Don't cry for me, but rather rejoice; for I long to be away with Jesus, rather than to suffer such pain in this sinful world. I shall soon be in heaven." And so she passed away. Mr. W. A. Doll spoke words of comfort bereaved and sorrowing mother, sisters and relations of the deceased.

This young sister in the Lord was baptized some three years ago, and was a member of the Kursilputty church. Her spirit took its flight to the glory-land on the 18th of February, 1891.

THE

Baptism of Muthesawmy's Wife

HAS created great sensation, especially among his Christian friends, some of whom are employed as preachers and ministers of various denominations, and who have not hesitated to loudly condemn. His wife is *the first native who has received immersion on a profession of her faith in the Redeemer, in the province of Mysore.*

She was baptized by the Superintendent of our Mission, Mr. H. F. Doll, on Lord's-day, 22nd February, 1891, (as reported last month;) when she was asked the following questions by her husband, in the presence of the assembly, and which he designated a "Baptismal Garland." Among the natives a garland, generally called "Thali," is given to the bride when she is wedded, which she cannot remove as long as the husband is alive. And therefore, when brother Muthesawmy's wife became spiritually united to Christ, and openly avowed the fact, the "Baptismal Garland" was publicly awarded to her by her husband.

BAPTISMAL GARLAND.

1 *Question.*—Sister, what is your name?
Answer.—My name is Taiammal.

2 *Q.*—What is your object in coming here?
A.—I come to receive baptism.

3 *Q.*—Can baptism save you from the wrath of God?
A.—No, it cannot.

4 *Q.*—Then why have you come to receive baptism?
A.—I am come to fulfil the commandment of my Lord Jesus.

5 *Q.*—What is His commandment?
A.—To believe in Him and be baptized?

6 *Q.*—Do you believe in Christ?
A.—Yes, I do.

7 *Q.*—Who is He?
A.—He is the second person in the Trinity, the Son of God, and my Saviour.

8 Q.—What will happen to you if you receive baptism without faith?
A.—God will punish me.

9 *Q.*—Have you been baptized before this?
A.—No; I have been told by my parents that I was baptized when I was a babe.

10 *Q.*—Why, where, how, and by whom were you baptized?
A.—I do not know.

11 *Q.*— What is your opinion as to who should receive baptism, and when ?

A.—By men and women who believe and love Him ?

12 *Q.*—What do you mean by loving Christ ?

A.—To believe in His words, and walk according to His commandments.

13 *Q.*—What is the first public duty of a believer in Jesus ?

A.—Baptism on a profession of repentance and faith.

14. *Q.*—When did you come to know that baptism should be received after faith in the Lord Jesus ?

A.—In my fifteenth year, when I was studying in the Wesleyan Mission Girls' School, Jaffna, Ceylon.

15 *Q.*—What is your age now ?

A.—My age is twenty-eight.

16 *Q.*—How is it that you delayed receiving baptism so long ?

A. As there is a time for everything, so this is the time in God's grace and providence for my receiving baptism, or being buried with Christ in baptism.

17 *Q.*—Is it to please your husband, who is a Baptist, that you have come here this day to receive baptism ?

A.—No, my husband can never save me from the wrath of God. But to please, honour and glorify my spiritual bridegroom, the Lord Jesus Christ, am I come to receive baptism.

18 *Q.*—What do you declare in the baptism you are about to receive ?

A.—I declare solemnly the following truths in the presence of the Most High, and in the hearing of those around me, and even before the devil and his angels.

1. That my Lord Jesus died for my sins, and rose again the third day, to give me eternal life.

2. That as I shall be seen again, though I shall become invisible a little while in my immersion,—so, while this rite is a symbol of my spiritual death and new life, I shall one day be raised from the dead by Christ, although I shall become invisible in this world in my death.

3. That I have buried the old man in the death of my Lord, and received new life and spirit by His resurrection.

19 *Q.*—What has the Lord Jesus done in order to redeem you ?

A.—The holy Son of God took upon Himself the form of man, revealed the will of God, fulfilled the holy law of God, gave Himself up as a sacrifice for sin,—and my sin,—rose again the third day from the dead, ascended to heaven, and is sitting on the right hand of God as a victorious King.

20 *Q.*—What is the Lord Jesus doing now ?

A.—He is now interceding with God for the salvation of sinners, and governs and directs all.

21 *Q.*—What will the Lord Jesus do hereafter ?

A.—He will come again to this world with glory, as Judge and King of kings, and will award heaven to the righteous, and hell to the wicked. There shall be no end to His reign.

On Friday, the 27th February, 1891, a Mr. Parianayagam, an evangelist of the Wesleyan Mission, visited our sister Taiammal, and said to her, "Madam, the female members in connection with the Wesleyan Tamil Church find fault with me in respect to you. They ask me, how is it that a person who has just received baptism and become a Christian, had been considered a regular member of the church, and, what is more, a distinguished member of the class meeting, and professed that she had received the Holy Spirit and was

influenced by Him." Her reply was, "Sir, it is only those that are saved by grace and believers in the Lord Jesus Christ who ought to receive baptism. The rite of baptism should not be administered or received in order to salvation. Because I received the Holy Spirit, and have been saved by Divine grace and power, I have received baptism as a believer in the Lord Jesus. Those that receive baptism without having faith, and those that administer baptism to create faith, will, I fear be punished by the Lord."

Ceylon.

FROM Mr. Noble's Report for March, we glean the following:—

JAFFNA.

In conducting public services, Bible-classes, prayer-meetings, schools, &c., the following order has been observed.

Sundays.—Services and schools have been held in the mornings at the Pettah, and at Tinnevelly in the evenings, except on the first Sunday in the month, when the service at Tinnevelly is suspended, and a prayer-meeting in the afternoon, and a service in the evening are held at the Pettah. After the latter, the church assembled for the purpose of breaking bread, &c. Sunday-schools are also conducted at the other Stations.

Week-days.—Prayer-meetings, Bible-classes, children's meetings, &c., are held during the week. The day schools were closed about ten days for the Easter holidays, during which time the teachers were specially engaged in preaching the Gospel in their respective stations, and on some occasions I accompanied them.

Three interesting and encouraging moonlight services have been held during the past month, as follows:—at Tinnevelly on the 24th; at Irrawally, adjacent to Nulloor on the 25th; and at Nunavil on the 26th. I spent nearly two days and a night at the latter place. Our gatherings on these occasions were somewhat large and attentive; and the people were glad to see and hear us, and invited us to visit them again soon, &c.

Daily visits, (Sundays excepted,) have again or been made to places within a distance of two three miles from the town. On these occasions the Gospel has been preached to few or many, as the case may have been. (Then follows a long list of places visited each day.)

Some of these daily visits have been made to the several ferries, where people pass to and from the small islands which are situated at short distances out in the sea. I often find a goodly number of persons collected together at these ferries, awaiting the arrival of the boats to convey them across, to whom the Gospel has been preached and tracts given. This is the time of sowing, but we hope ere long to reap, and for this we are working, praying, and waiting.

Some encouragement is also derived from visiting the villages, &c., as the people are, in most cases, willing to listen to the word preached to them, and though, as may be supposed, I sometimes meet with opposers of the truth, they are in most cases easily silenced by the application of the infallible word.

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The Olive Branch

✠ A Monthly Record of the Work of the Strict Baptist Mission. ✠

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Vol. VI., No. 72. **JULY, 1891.** One Halfpenny.



A Hindu Silversmith.

He belongs to the artizan class. By birth a Thatan, literally called a beater, whose trade is that of working silver, &c., into jewels with precious stones; also to make silver cups, plates, zones, &c. In the villages he is engaged in making common jewels for the inhabitants in low circumstances, and of a finer kind for opulent individuals who reside in towns, according to ancient workmanship. He marries a girl when she is about the age of ten years, and observes all the religious rites of Siva. He pays much respect to the temple of that deity, and to the gooroos or priests of the mutts or convents of the country, to whom he pays regular fees for officiating at religious ceremonies. They say they are the descendants of Viswacurna, one of the race of architects.

The Qualifications of a Missionary.

These hundred years have proved to us that much, that almost everything, depends for success in mission work upon the personality, the Christian character, the self-forgetting devotion and Christ-likeness of the men we send. Looking over the results of all these years, we find that our work has prevailed most signally, not where the messengers have been specially distinguished for scholarship, or marked out as able preachers, but where, in all lowliness and simple love of human souls, they have made themselves one with the people whom they came to save. It has not, indeed, been by what we ordinarily call preaching, that the bulk of those who were once heathen have been won to Christ. Of

course it has been by preaching, if you take that word in its widest sense, but it has not been by addressing and persuading crowds and congregations, or by logical demonstration of the superiority of the Gospel, still less by direct attacks on heathen systems and philosophies, but by the quiet exhibition of the Gospel precepts in sweet, holy, self-sacrificing, Christ-like lives. The men who have most prevailed in heathen regions have, as a rule, though there are notable exceptions, neither been noted for scholarship nor singular preaching gifts; they have been men in whom, though "heart and mind accorded well," heart was greater than mind; men big with the love of humanity, brimful of sympathy, forgetting profession, regardless of emoluments, heedless of peril and discomfort in their urgency to save souls; men strong in the qualities of patience, perseverance, courage, and tenacity of purpose, and men of singular faith.—*From the Address of Mr. J. G. Greenhough, of Leicester, at the recent Missionary Conference at Exeter Hall.*

A Letter from Mr. Doll,

TO THE KEPPEL STREET SUNDAY SCHOOL.

Bangalore, Madras, India,
April 22nd, 1891.

MY DEAR YOUNG FRIENDS,—Good afternoon to one and all of you. It gives me very great pleasure to write a letter as usual to you.

I give you the substance of a beautiful story I read a little time ago, about a Hindu boy who became a Christian.

The lad, when about eleven years of age, went to a mission hospital in India, and while there was told of Jesus,—the Physician of the soul. Some time after, when the missionary was visiting the town where the boy lived; the boy came and told him that he had been thinking much of the soul's Physician that he had heard about in the hospital, and he wanted to go home with him and learn more about this Saviour. The missionary readily consented, and the boy went to the mission school.

A little while after, the father came seeking his boy, and asked at once, "Has he broken caste?"

You know that in India the people are divided into castes or grades of society, and each caste must keep by itself. For people of different castes to eat together, or even to eat food cooked by another caste, is to break one's own caste and suffer disgrace.

The missionary replied, that the son was at that very moment eating food prepared by one of a lower caste.

The father's anger was aroused, not only against the boy, but against the missionary, and even against Christianity itself. He determined to have his revenge; and at once went to a magistrate, and had the missionary arrested for kidnapping his child.

The trial took place, and the boy was placed on the witness-stand, when he testified that the missionary had not even asked him to go; but, at his own request, had consented to take him to study; and that the missionary would let him return home at any time, but he did not wish to go.

So the missionary was discharged. Then came the question, what should be done with the boy? There was, and still is, a law in India, allowing everyone to choose his own religion, if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there was no objection; but the father's lawyer determined so to confuse the lad, that the judge would pronounce him incapable of choosing.

Again the boy was put upon the stand, and though he knew what was at stake, he also remembered the word of the Lord Jesus, that when His followers were brought before rulers, they need not feel anxious, for their heavenly Father would tell them what to speak. So, trusting in God, he answered as well as he could the questions that were asked, and when a chance was given him spoke for himself.

He stated how in the hospital he had learned of the disease of his soul, and of Jesus, the great Physician, and how the new, strange truths had filled, and fed, and satisfied his empty, hungry heart. He said that he had taken his weary, sin-sick soul to Jesus and laid it at His feet. There he had found welcome, pardon, peace, and rest. He had proved the truth of the missionary's teaching. It had told him that he was the child of a King; that he had wandered away from home, from his Father, and from the kingdom. It had directed him back, and, following the direction, he had been welcomed by the Kingly Father, who had promised some day to take him to the royal city, and into the palace home.

While the lad was telling the story, the lawyer at first tried to interrupt; but the judge told him to let the boy tell his story in his own way. Soon the judge became deeply interested, then the lawyer himself listened, and everyone present became attentive. Men who cared not for any religion, looked into the face of the boy, and bent eagerly forward to catch every word he said. Before the little fellow had finished, tears glistened in the eyes of every listener.

At the close of the boy's testimony even the heathen lawyer declared that he had proved his right to choose his own religion, and no one ought to interfere. The judge said that he had never heard such touching eloquence from the lips of any man, and the religion which could so move a child must be more than human. The father, disappointed and angry, left the court-room, feeling that henceforth his son was to him as a stranger and an enemy. The boy returned to the mission-house, and in due time became a minister of the Redeemer who had saved him. He is now a prominent preacher of the Gospel among his countrymen in India.

Oh, the wondrous love and grace of our Lord Jesus Christ! He is able to save to the uttermost all who come to God through Him. "The Son of Man came not to destroy men's lives, but to save them." "The Son of Man came to seek and to save that which was lost." His great work was salvation. For this purpose he groaned, bled, and died; and through that blood, shed on Calvary, thousands and millions have been saved; and it is our mercy to be enabled to say,—

> "Dear dying Lamb, Thy precious blood
> Shall never lose its power,
> Till all the ransomed Church of God
> Be saved to sin no more."

Thus also this Hindu boy. He, like the paralytic, cast his sin-sick soul at the feet of Jesus, and obtained the pardon of his sins. Jesus, the Physician of souls, spoke words of love and mercy to the boy, when He declared, "Thy faith hath saved thee, go in peace."

Now, before closing, I must thank you, my dear young friends, for the liberal collection you have, as usual, so kindly made for the Strict Baptist Mission, while I hope you will continue to do yet more.

Notwithstanding the many blessings and encouragements God has given us, the fact still remains that over eight hundred millions are living in gross darkness, who, upon the authority of God's word, will perish in their sins, unless the Gospel is sent to them. May

God speed the day when scores, aye, hundreds, will be brought from the uttermost parts of the earth as the blood-bought heritage of our Lord and Master. And may it be the honour and privilege of our beloved Mission to have a large and active part in the work of the glorious Gospel which has power to reach and to save the lowest and highest of the heathen, is still lifting the nations to a higher level of intellectual and social life, abolishing castes and slavery, and turning idol fanes into houses of Christian worship.

With loving salutations to you, my dear young friends, and also to your teachers and and your Superintendent, I remain, yours very sincerely,

H. F. Doll,
Superintendent of the S. B. Mission, India.

Buddhists Silenced.

During the Easter vacation, a preaching tour was undertaken by Mr. Alwis and others, in the course of which they came to Millayiriyee, a village about three miles distant from Colombo. With the exception of a few nominally Christian families, the residents in this and adjacent villages, are all Singhalese and Buddhists of the most bigoted order, being noted for their hostility to the Christian religion. Agents of other missions had tried to gain a footing there, but failed.

Our brethren commenced by preaching the Gospel on the road-side, not far from the village of Millayiriyee. A band of men, headed by Buddhist priests, were seen approaching the place where our brethren had taken their stand; and from the menaces of these opposers of the truth, it was evident that their intention was to create an uproar among the people, &c. After the mob had used their utmost endeavour by threats, &c., to silence the messengers of the truth, but failing to do so, the priests commenced to preach Buddhism, and decry Christianity. But our brethren having undauntedly held their ground, the foe at last retreated for the time, leaving them in possession of the field, intending to renew the contest on the occasion of subsequent visits. And thus the strife continued at intervals, for some weeks, when at last the enemies of the truth relaxed somewhat in their efforts, so that from the road-side, the preachers of the Gospel were permitted to enter the village, and lift up their voices in the streets of the same. And, though some remain hostile, and still oppose the preaching of the word, there are many who are willing listeners to, and evince an interest in, the word preached.

A Buddhist, hostile to the truth, attended one of the open-air services, who, (as the preacher was describing man's lost and ruined state by nature, and declaring the fact that "All have sinned," &c.,) became much excited, and in an angry tone, cried out, "I am not a sinner;" and threatened to assault the preacher if he should persist in saying that he was such.

The head man of the village, anticipating an uproar among the people, interposed by removing the enraged man to his house, and thus any further interruption was obviated.

A few days after this, the man who had so violently opposed the preaching of the truth, came to our brethren and apologized for his previous misconduct, assuring them that he had since been brought to realize the fact that he was not only a sinner, but one of the "chief of sinners;" and professed to be really penitent. After having been directed to the only Saviour of poor sinners, the brethren prayed with and for him; that he might receive the forgiveness of his sins, &c. May his be real repentance, such as needs not to be repented of.



THE TULASI PLANT.

Worship of Natural Objects.

By H. F. Doll.

Plant Worship.

THE oak, noted for its size and the strength of its timber, was venerated by the early inhabitants of Europe. The mistletoe, a small plant, when found growing on the oak, was regarded as sacred, and was cut off with a golden knife. Its leaves and berries were believed to possess wonderful virtues against poison and disease.

The juice of the soma plant, when fermented, is intoxicating. This was drunk by the early Aryans, and offered to the gods. In the Rig Veda it is said, Indra "rushes as a bull to drink the soma juice." One Mandala, containing 114 hymns, is devoted to its praise, and it was raised to the position of a deity. Among the Parsis it was celebrated under the name of *homa*, which is the same word.

The Tulasi, (illustration above) is itself worshipped as a deity. All the religion of many Hindu women consists in walking round the tulasi plant, and saying prayers to it, or placing offerings before it. This plant is grown in pots in several Hindu homes for this purpose.

Trees, especially those remarkable for their size, have long been venerated. The pipal is held to be a most holy tree, and is sometimes invested with the sacred thread, as if it were a Brahmin. It is called the Bo tree in Ceylon, and is equally esteemed by the Buddhists. An old tree at the ancient capital, receives the worship of thousands of pilgrims. (See the *Olive-Branch* for August, 1890.)

Another most sacred plant in India is the biva, or wood-apple; offerings of its leaves are placed on the linga and Siva's bull.

Of all grasses, the kusa is the holiest. It cleanses everything it touches, and when

wound round the fingers makes them fit to engage in the most solemn rites.

From early times trees have been supposed to be the abodes of spirits or demons. The idea seems to have been that they require protection from the weather, like human beings, and betake themselves to trees as convenient and agreeable places of shelter. It is asserted that Buddha in his transmigration was forty-three times a tree dewa.

Offerings of food are sometimes made to the spirits residing in trees.

ANNIVERSARY OF THE

English Strict Baptist Church, Bangalore.

ONE of the most pleasing re-unions of kindred minds was holden on the 20th March last, to commemorate the fourth anniversary of the Strict Baptist Church, assembling at Hospital Road, Infantry Lines, Bangalore. The anniversary services consisted of a sermon preached on Wednesday the 18th, by Mr. H. F. Doll, the pastor; and of a tea and public meeting on Friday, the 20th, when a large number of friends partook of a substantial tea together. After tea, Mr. Doll took the chair, and the proceedings of the evening were commenced by the singing of a suitable hymn. The chairman then called upon brother J. Whitby to implore the Divine blessing; which having been done, he called upon the secretary of the church to read the report. The report spoke gratefully and hopefully, and exhibited a pleasing retrospect of the untiring activity of this little band of brethren, and presented a clear increase of fifteen members. The church has established a Sabbath-school, with twenty children and three teachers. After the report had been received, a part of another hymn was sung, and brethren J. G. Ronchett, deacon, and R. H. Legge, delivered short addresses. The whole of the proceedings were of the most pleasing character, and it is hoped that this church will exhibit in future years that marked devotedness to the revealed word of truth, upon which as their basis, they have been led to associate themselves in the bonds of Christian communion. There is no pretentious claim set forth, no sacrifice of truth to catch the popular praise of men; but just the plain unvarnished doctrines of Christ and His cross, the gospel in its integrity, and a simple reliance upon a faithful, unchangeable God for future prosperity.

Another Missionary for Bangalore.

THE work of the Lord at Bangalore is progressing, and another missionary has been engaged on probation. We referred, in our last number, to the baptism of Muthesawmy's wife; but the question will naturally have arisen, who is Muthesawmy? The following account of himself will best answer that question. It will be seen that he has long been a missionary, and, although baptized some years since, he had, in deference to the opinions of those by whom he had been employed, concealed his views on the subject of baptism, until he could keep silence no longer. He has offered his services to our Mission; but our funds are so low that we dare not incur any additional expenditure. Hence the recent special appeal. This is the good brother referred to by Mr. Doll, whom he is anxious should be adopted by some well-to-do brother or church. Meanwhile he is doing his utmost to furnish the necessary amount by means of local subscriptions. A small native church has recently been formed by Mr. Doll at Bangalore, so that there are now two Strict

Baptist Churches in that place. Thus the light of truth is spreading. "May the little one become a thousand, and the small one a strong nation."

An Account of Brother Muthesawmy Pillai's Call by Grace, and Call to the Ministry of the Gospel.

My forefathers were natives of the kingdom of Tanjore, a district in Southern India, Madras Presidency, and belonged to one of the higher Hindu classes in India, speaking the Tamil language.

My great grandfather was converted to Christianity by a well-known Romanist priest, named C. J. Beschi, a Jesuit missionary. But, although my ancestors were Christians by name, they were worse than heathens, for they knew nothing savingly of the blessed Redeemer.

My parents joined the Church of England at Palamcottah, and had for their Pastor, (Rev.) C. K. Rhenius. Although I was born of nominal Christian parents, and brought up as a Protestant, I was in reality a devil-worshipper till the twenty-first year of my age. From this it may be inferred how much my parents and relatives knew of Christ.

In 1865, while I was frittering away my time by gambling and rambling, I suddenly felt a strong, inward conviction, that doing good would be better than doing evil. From this time I became a diligent reader of religious books of different religions of my country, and of the Bible too.

In 1870, I came to know who Christ was. Notwithstanding, I did not follow Him fully till 1875, when the Spirit of God made me feel my great sinfulness and consequent misery, and caused me to cry to God for mercy, and to cling to Christ only, for relief and salvation. No sooner did I realize pardon and peace, than, without any application on my part, God strangely and graciously caused (Rev.) George Pearce, the Baptist missionary at Ootacamund, to appoint me to preach the word of God, which I secretly longed to do. It struck me then that I was called, not by man but by God, to the work of proclaiming the Gospel to my countrymen. While with Mr. Pearce, I learned more fully about Christ and the things concerning His kingdom. In June, 1877, my first wife and I were baptized by Mr. Pearce at Ootacamund, Nilgri Hills.

Finding my countrymen engaged in preaching the Gospel, and considering their sacred profession in a majority of cases a means by which they were to gain their livelihood, and feeling it disgraceful that I should receive remuneration for my labour from Christians in England and other countries, while engaged in working for the salvation of my countrymen, I obtained a secular appointment, and continued gratuitously to discharge the duties of my sacred calling as a servant of God.

In October, 1877, my first wife falling ill, doctors advised me to remove her from the hills to the plains, if I cared for her life. On coming down to the plains, I went to Coimbatore, where I made it my duty to preach the Gospel to Christians and non-Christians. The then London Mission missionary objected to my preaching, on the ground that I was preaching about baptism. I told him that I was preaching Christ, and not baptism; for it is not baptism, but true faith in Christ, that saves people from their sins. On his hearing me preach, he not only permitted me to preach to non-Christians in his school-rooms, but appointed me a deacon of his Church.

In 1881, my wife's health again compelling me to leave Coimbatore, I went down to Bangalore, as it was one of the sanitaria of Southern India. Here I joined the London Mission Church, and was appointed a deacon thereof. In 1889, the Native Pastor of the London Mission Tamil Church in Bangalore, together with his supporters, insisted that I should get my children rhantized, (baptized as they called it,) if I were to continue to be a deacon of that Church. After a long struggle of seven months on the subject, I was forced to leave the Church, although the European missionaries of that Society were of opinion that I should be left alone, and my religious views should not be interfered with, or I forced to act contrary to my religious convictions. While I was thus compelled to withdraw from them, I was now asked by a European missionary of the London Missionary

Society to go to Bellary as a paid agent; but I did not care to accept the post.

Having heard of Mr. H. F. Doll, the Superintendent of the Strict Baptist Mission, I wrote to him, and also personally saw him, and asked him to take me into his Mission. Now I am working in Bangalore among the Tamil and Canarese people, for the Strict Baptist Mission. I am supported, (with my family,) as I have hitherto been, by working with my own hands; together with a small monthly allowance which is made up of contributions given by Mr. H. F. Doll and a few of our Christian friends, until such time as the Lord, who called me by His love and grace, may be pleased to give me sufficient to set me free to work for Him in connection with the Strict Baptist Mission.

P. S. D. MUTHESAWMY PILLAI.

20th May, 1891.

Famine Fund.

THE following amounts have been received for the Famine Fund; for which the Editor tenders his hearty thanks to the Donors.

JOSIAH BRISCOE'S LIST.

J. S. C.	£5	0	0
Mrs. Reed, Ripley	4	0	0
Warbleton: collection at Mount Hermon Chapel	1	3	6
Carmel Chapel, Pimlico: Sunday School and friends	0	17	0
Josiah Briscoe ... ... Rs. 10	=0	14	3
Mrs. Smallbone	0	6	0
Mr. J. E. Flegg	0	5	0
O. D.	0	1	0

MR. WAKELIN'S LIST.

J. Billing, Esq., Guildford... ...				£1	0	0
Mr. W. Ling, Ipswich				1	0	0
Providence Chapel, Reading:—						
Collection	3	4	0			
Sunday School ...	0	11	0	3	15	0
Mr. A. E. Realff, Guildford ...				0	10	0
Mrs N. Greet, Cornwall				0	2	6
Mr. J. Chinery, Kilburn				0	2	6

£1 has also been received from an anonymous donor, for the poor orphans whom Mr. Noble has adopted.

The Committee had sent £10 to Mr. Doll, in anticipation, which Mr. Doll has distributed. The balance is now on its way to India and Ceylon, and will furnish some good treats of curry and rice to the poor natives whose crops have failed, or who have scarcely been able to exist in consequence of the high price of food.

The Editor has now another very moderate, yet pressing appeal to make, viz., for

A Bullock Cart for Mr. Noble.

Since our brother has been permanently stationed at Jaffna, he has had long distances to travel, the rural stations being from three to nine or ten miles distant. A few years ago our brother could have walked to these places; but the heat of the climate has impaired his strength; and he has several times earnestly requested the Committee to provide him with a pair of bullocks and a cart, at the very moderate cost of £10 only. Secretary Briscoe, (58, Grosvenor Road, Highbury New Park, N.) has agreed to raise this by private subscriptions, and will be grateful for any amount, however small, that may be subscribed. The following list will show that a good start has been made.

Amounts received at time of going to press.

Mr. John Box, President of the S. B. Mission	0	10	0
Editor of the *Olive-Branch* ...	1	0	0
Mr. H. Adams	0	10	0
H. C. Pullen, Esq.	0	10	0
Miss A. J. Briscoe	0	2	6

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Vol. VI., No. 73. **AUGUST, 1891.** One Halfpenny.



Ganesa.

THIS is the image of Ganesa, with his elephant's head and big belly. There are many strange stories told about him, a few of which may be mentioned.

Ganesa is said to be the son of Siva and Parvati. Soon after his birth, the gods came to see him. Sani, or Saturn, held down his head, and would not look at the child, because his influence was so bad that it would reduce him to ashes. Parvati, very proud of her firstborn son, did not think of this, and scolded Sani on account of his conduct. Sani then looked up, and immediately Ganesa's head was destroyed. Parvati, seeing her child headless, was overwhelmed with grief, and would have killed Sani. Brahma prevented her, and told Sani to go and bring the head of the first animal he should meet with its head northwards. Sani found an elephant in this position, cut off its head, and fixed it on Ganesa. Parvati was but little soothed when she saw her son with an elephant's head; but, to please her, Brahma said that Ganesa should be the first worshipped of all the gods.

Another story is that Parvati made Ganesa, and that his head was cut off by Siva, who did not know who he was.

Ganesa is represented with only one tusk. One explanation of this is the following. Parasurama wished to visit Siva; but his entrance into the inner apartment was opposed by Ganesa, as his father was asleep. Parasurama, nevertheless, tried to force his way inside. During the struggle, Parasurama threw the axe, which he had obtained from Siva, at Ganesa, who, recognizing his father's

weapon, received it upon one of his tusks, which it immediately severed. Another account is, that Ganesa himself snapped off one of his tusks to hurl it at an adversary.

The large belly of Ganesa denotes his gluttony. He is said to be very fond of sweetmeats. The story is related that Siva was, on a time, in deep distress, because one of the gods offered great sacrifices for his destruction. Siva told Ganesa how he might relieve him. The enemy of Siva delayed Ganesa by throwing down sweetmeats, which he waited to pick up and eat.

There is no god in India more frequently invoked than Ganesa. Being looked upon as the remover of obstacles, his assistance is considered necessary in every undertaking. An annual festival is held in his honour called Ganesh Chaturthi. Many persons never commence a letter without praying to Ganesa.

How sad it is to see men, women, and children, bowing down to dumb, hideous idols which they call gods! Among such ignorant, and benighted people your missionaries and their assistants are proclaiming the Gospel of light and life. Will not our readers help us more abundantly by the constraining love of Christ, so that many of the people among the heathen races of India may be brought by the power and grace of the Holy Spirit to humbly confess their sins, cast away their idols, and trust in Jesus Christ alone as their only Saviour. And then, oh! then, shall they be able to say, like one of old, of Jesus Christ:—

"O thou, my soul, forget no more,
The Friend who all thy misery bore;
Let every idol be forgot;
But, O my soul, forget Him not!
Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor Him forget who left His throne,
And for thy life gave up His own."

The Famine in India and Ceylon

HAS been greatly relieved by the showers that have fallen, although the monsoons are late, and have not been attended with the usual quantity of rain.

It is gratifying to know that the amounts sent have been judiciously and faithfully distributed, and most gratefully received.

Mr. Doll remarks:—"The agents, teachers, and children of our schools, request me to convey their most heartfelt thanks and gratitude to the Committee and all our friends who so promptly and generously contributed the famine relief in their want and distress.

"I have to report that the season in the Tinnevelly district has improved, and the providential rains have, for the present, taken away nearly all fear of serious distress. The people, taking advantage of the rains, have set to growing dry crops on wet lands. The Chingleput and Madras districts have also somewhat improved by some showers of rain which have fallen recently. May the Lord be pleased to graciously send copious showers of rain, that distress and want may cease."

The following extracts from Mr. Doll's Report for May, show still further how acceptable the relief has been.

"*St. Thomas' Mount.*—Our preacher, teachers, and 92 children of our school received rice allowance from the famine relief money kindly remitted. They, one and all, send hearty thanks to the good and kind Christian ladies and gentlemen for their loving sympathy and assistance in time of need."

"*Poonamallee.*—Preacher, teachers, and 98 children received rice allowance, as famine relief. All of them desire me to convey their thanks to the Committee and all the kind friends for their Christian sympathy and timely relief."

"*Black Town.*—Brother Nursiah, the evangelist, has received his share of the famine remittance. He offers his grateful thanks to the Committee and Christian friends for the kind assistance afforded him in time of need."

Nearly one-half the amount sent has been forwarded to the Tinnevelly District. At present we have no account of its distribution.

Mr. Noble, of Ceylon, in acknowledging the famine relief sent, says:—

"We have lately been favoured with a few copious showers of rain, which has made the weather here more agreeable, and will doubtless prove beneficial in other respects in due time."

Thus the Lord has heard our prayers, and honoured us to be the means of helping those who are less favoured than ourselves. Their gratitude has been manifested, and we have realized that it is "more blessed to give than to receive." J. B.

Behind the Scenes.

ONE day, three Sudra boys, scholars in a mission school, were overheard engaged in conversation together, after an address from the teacher on the inability of demons to do them good or harm.

"'Our teacher,' said Palpan, 'is wrong in saying that devils are powerless; for I know for certain that our guardian god is found roaming about the streets twice a week in the dress of the god Shollamadan, and drives away the foul spirit that haunts our homes.'"

'No, no,' answered Vannian, 'you are greatly mistaken, for I know that that is the work of my grandfather. He enters the temple now and then, clothes himself with the dress of the god Arakulamadan, and moves about in this manner, armed with the sacred club.'

'Yes,' said Palpan; 'but your grandfather is the power of our god, and as such he can do whatever he pleases.'

'I cannot believe that,' said Vannian. 'If he can drive away evil spirits, how is it he is unable to deliver himself from the power of that bad rheumatism which plagues him constantly?'

Then their little friend, Supiramanian, began thus: 'I cannot believe Palpan's words. I know that idols are lifeless things. My father is a devil-priest. Whenever he is absent, I officiate for him. I wash myself first, and then wash the idol, Shollamadan, put a garland of flowers on his neck, and daub his forehead with sandal paste, and worship him with due respect, reciting the prayers which father has taught me. But the god does not seem to care. And, hoping to please him better, I place a flower on his head, one on each shoulder, on each arm, and in each hand, and thrust two in his ears, carefully watching to see whether he moves, answers or speaks at all. But I never find in him any symptom of life. So the idol Shollamadan is unable to do us any good or evil.'

At the village of Puliadi, on a recent occasion, the worshippers of this same Shollamadan offered the usual sacrifices, but were disappointed to find that their priest was not possessed by the demon, in spite of all their prayers, shouting, and beating of drums. Then they asked their children to unite in invoking the god. The majority of these, being pupils in the mission school, perceived the folly of this demon worship, and cried, 'Let us not allow the demon to come in, but drive the fellow away.' The parents were incensed at this, and complained to the teacher, who calmed them with gentle answers; and the result has been that this wicked worship has not since been repeated.

Another little scholar, while going home one afternoon from the school for his meal, had to pass through a crowd engaged in devil-worship, and was offered by the demon-priest a pinch of sacred ashes—a boon to every worshipper. But on his firm refusal to accept the gift the lad was threatened with death within a week. The little fellow, to the surprise of all that were present, boldly declared: 'We do not fear devils now, for we have found a Friend that is far more powerful than they. He is able to preserve me from death, so that I do not care for any of your threats.' Being greatly ashamed, the dancer expressed his regret at being rebuked by a child.—*From "The Gospel in Southern India."*

Missionary Children.

SOME of the children are so zealous against demon-worship and idolatry that they may be regarded as young preachers, and we can scarcely blame their zeal in so good a cause. A schoolboy, not much above ten years of age, finding the villagers gathered together under a shed erected in front of their pagoda to collect money for demon-worship, went to them, with a courage above his age, and questioned them thus: 'What do you collect this money for?' They found themselves at a loss to give him an immediate answer. The boy again remarked: 'Why do you big men bow down before lumps of clay and wood, and spend on them the money you work so hard for?' To which they, with much hesitation, replied: 'This we do out of respect to our ancestors, who erected this fane in our village.' Little Puthukunattan continued boldly: 'Our ancestors were blind and foolish. They did not know what was good for themselves and their children. They were groping in the darkness of heathenism. But this age is different. We now see things better and act better in other concerns of life; and why not do so in Divine worship?' Struck by the force of this juvenile argument, the men confessed their folly, saying: 'O little boy! we do see that our worship is unprofitable. Our gods seem to have lost all their influence now-a-days.' Taking advantage of the opportunity, Puthukunattan addressed the large gathering thus: 'My friends! we are all sinners. There is none other name under heaven given among men whereby we must be saved. Embrace Jesus as your Saviour, and worship God through Him.—*Ibid.*

Indian Fable for our Young Folks.

THE RAVEN AND THE CATTLE.

ONE evening, as the cattle were wending their way home, a raven rode on the horn of a bull in the herd; and, as he approached the cottage, told the farmer, "Friend, my work for the day is over; you may now take charge of your cattle."

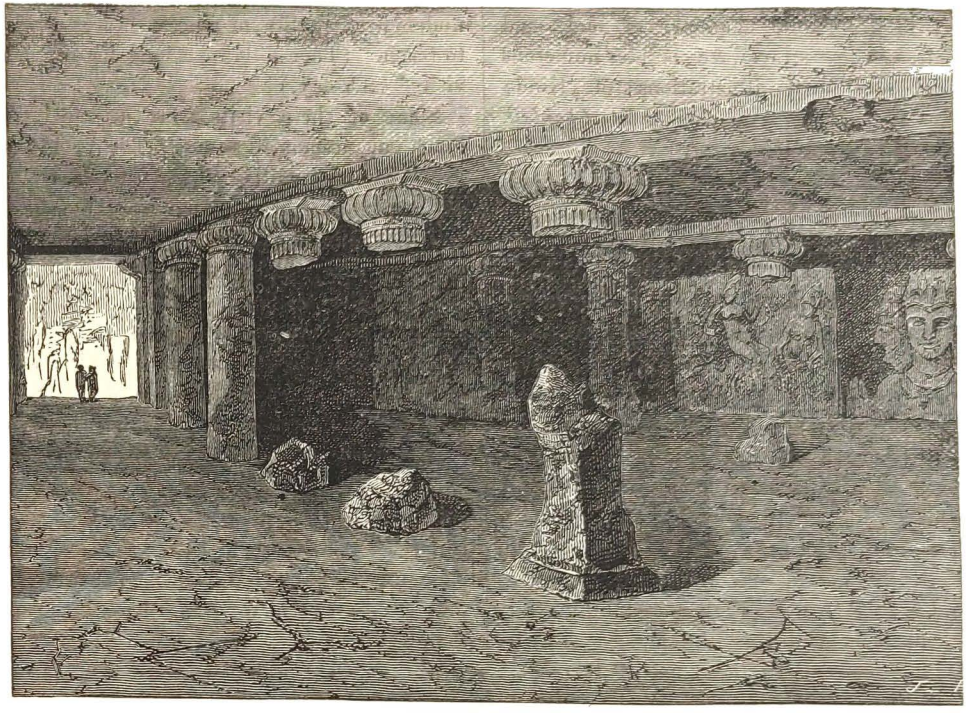
"What was your work at all?" said the farmer.

"Why," said the raven, "the arduous task of watching these cattle and bringing them home."

"Am I to understand you have been doing all the work for me?" said the farmer.

"Certainly," said the raven, and flew away with a laugh.

Quoth the farmer with surprise, "*How many there are that take credit for things which they have never done?*



The Caves of Elephanta in Western India.

THERE are three caves of Elephanta, situated on an island called by the natives Gharapuri, which constitute a Brahminical temple, some say to the Hindu Trinity of Brahma, Vishnu, and Shiva; and others state it to be a tri-form figure of Shiva, the Hindu supreme god and source of all being and power. The temple, it is said, derives its European name from the image of the god Ganesa, which formerly stood near the entrance. He is always represented with the head of an elephant, as in the illustration on another page.

The great cave measures about 130 feet long, is about as broad, and is about 16 to 17 feet high. It is reached by a long flight of steps, reaching from the shore, and is excavated out of the solid rock, a work evidencing the patience and perseverance of the excavators, who not only cut out of the rock, but designed before hand, and left in the proper place, every separate pillar, every block for a statue, and every compartment. Subsequently came the more cunning artists to portray in the recesses the avatars, (or transformations) of the presiding deity, Shiva. At the end of the cave is a bust of a three-headed figure, 18 feet high, representing the Hindu trinity above mentioned,—*i.e.*, Brahma, the Creator, Vishnu the Preserver, and Shiva, the Destroyer. To the right and left are the small caves, where are various sculptures and repre-

sentations of Shiva, such as his marriage, the deity in his double character of male and female, as the destroyer, &c., besides numerous other sculptured illustrations of Hindu mythology.—*From a sketch by a late Chaplain of the Bombay Establishment.*

Ceylon.

Jaffna.

THE usual public-services, prayer-meetings, Bible-classes, children's services, Sunday and week-day schools, &c., &c., were held during the month with some degree of encouragement, notwithstanding the intense heat and unhealthiness of the season, when many around us are being carried off by death.

The out-stations have also been visited during the month, and the word preached there, &c. Four interesting moonlight services have been held during the month at the following places. On the 22nd at Nunavil; on the 23rd at Irrawally; on the 24th at Tinnevelly; and on the 25th in the vicinity of Jaffna town. These services are intended principally for the poor agricultural and other labourers, who are unable to attend during the day, and for which they appear grateful. These gatherings, on the whole, were large, and the people in general, were attentive listeners to the preaching of the word. But, though many evinced an interest in the same, I am, at present, unable to report any case of striking personal conversion, much as I desire to do so. There are not wanting, however, signs of the word read and preached having produced some effect on the minds, and I trust on the hearts also, of not a few, who had the privilege of attending these means of grace.

Sundays excepted, I have been enabled to continue my daily visits to such places, as, under present circumstances, I was enabled to reach. (Then follows a long list of places visited each day.)

Some of these visits were attended with much encouragement to me. The people are generally most willing to listen to the reading and expounding of the Scriptures, and to the words of counsel and advice given them from time to time. And, in most cases, gladly accepted the tracts, &c., given to them. I long to see the work of the Holy Spirit manifested in the quickening of precious souls, and for this I pray, wait and watch. Sometimes I make these visits alone, and at others accompanied by one of our School-teachers. We usually repair to some conspicuous but sheltered place, when, by the singing of a lyric, the people are attracted to the spot; a portion of Scripture is then read and expounded, prayer offered, tracts, &c., distributed; and then we move off to some other place, where we do the same, unless detained in replying to questions. If such questions should be considered worthy of attention, we endeavour to reply thereto. But "foolish and unlearned questions" we "avoid, knowing that they do gender strife." Those who advance such impertinent questions, are generally ignorant and bigoted Sivites or Romanists.

We have several candidates for baptism, some of whom are at present absent from Jaffna; others sick,—one on the point of death,—and a few fail to give satisfactory evidence of their fitness, &c. I hope, however, to have another baptizing shortly.

Colombo.

I learn from Colombo, that our brethren there have still to contend with much opposition, and at times, persecution too, from certain hostile Buddhists,—concerning whom

I wrote you on a former occasion. At one of their recent open-air services, in the vicinity of Colombo, the persecution was so fierce, that the brethren thought it prudent to withdraw from that spot to another, with a view of obviating a serious assault, which, had they remained there, appeared to be inevitable. They then removed to a village in the Negumbo district, but to their surprise they had come to the head-quarters of their persecutors; for their ringleader or champion, as he was termed, resided in that very village. Thus, in their endeavour to escape one danger, they appear to have run into a greater; but this man, who was notorious for his hostility to the Christian religion, Goliath like, ran forward to defy the army of Israel. But an arrow from the archers wounded the enemy, so that he was conquered and brought as an humble suppliant to the feet of Jesus, crying for mercy, &c. And on the brethren returning to Colombo, he accompanied them, and after he had tarried there some days bearing witness of the change that had been wrought in him, he returned to his home and friends to tell them what great things the Lord had done for his soul, &c. H. Noble.

Bangalore.

THE following quotation from a recent Report will be read with interest.

"Conducted open-air preaching on the 29th, Sunday, at Cole's Park and Haines Road, and distributed Telugu, Tamil, Hindustani, and English tracts. Held a very interesting conversation with a native soldier of the Sappers, and a Romanist. He said he was dissatisfied with his religion, and was much troubled in mind, as he was seeking to know the truth. He further stated that he could not get satisfactory answers from his priests, who are quite indifferent as to the salvation of souls. He was invited to attend the Telugu meeting at 3 p.m., which he did, and listened very attentively to the word read and expounded. He was asked to come frequently.

Mrs. Ronchett adds:—"There is just one special case I wish to mention. While visiting and reading to the old soldier, his wife remarked to me, "While you read, my heart is fit to burst." She meant the effect God's Word had on her soul. She is a Romanist, yet willingly sits to hear Bible reading now and again, expressing her feelings as the subject may be. Our hearts feel sad at times; how little of God's Word is known and read among these poor, ignorant ones, and yet we can only tell them little by little.

"Our heart's desire and prayer is, that the Holy Spirit may take the things of Christ and show them to us and to our hearers as we speak, and that they may be saved."

On Sunday, June 21st, a native sister, previously baptized, was received into the fellowship of the Telugu-Tamil Church at Bangalore. She is the wife of the Sepoy brother, admitted last month. There are several enquirers at this station.

Deaths.

MRS. M. A. MASTERS, a member of the English Baptist Church, Bangalore, died on the 20th of June. She was much beloved, and has left a husband and six little children to bemoan their loss, which is her eternal gain.

We are grieved to report the death of the young student, Joseph Isaac. He had been unwell, and returned to his native place in the Tinnevelly district, where he shortly afterwards died.

Chinese Diseases and Cures.

BEFORE "white medicine" (quinine) was known here, the popular theory regarding chills and fever was, that two companion demons torment man,—one bears a little furnace, and heats him; then comes the other, vigorously plying a huge fan, and cools him; when he has shivered, number one returns with his furnace, and so on.

Other diseases and misfortunes too are believed to be the work of evil spirits. Paper money, thin sheets of brown paper overlaid with patches of thin pewter, to imitate silver, and stained yellow to imitate gold-leaf, are burned or scattered by the road-side to appease the demons. Often these bits of paper are cut rudely into the shape of a horse, the gilt leaf at top to represent saddle and trappings. The demons are supposed to ride away on these "*kim-be*" (golden horses.)

Another "favourite prescription" is to mingle the ashes of incense-sticks burned before the idols with medicine given to a sick man. The writer recently saw a mother bring a dish of hot water to put with medicine for her son, and the water was black with ashes. Truly did Isaiah say of the heathen, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. xliv. 20.)—*J. M. Foster.*

Mr. Doll's Letter to Sunday Scholars

Has been issued as a booklet, price 3d. per dozen, post free from the Printer, J. Briscoe, 28, Banner Street, E.C.

Famine Fund.

Amounts received during the month.

Mr. Briscoe's List.

Mr. Sellars...	£1	0	0
Mrs. Sellars	0	10	0
E. T.	0	5	0
M. A. W. (for Mr. W. A. Doll's use)	0	16	3

Mr. Wakelin's List.

Miss Butcher, Tring	£1	0	0
Three Friends at Richmond, per Mr. Robinson	0	12	6
Miss E. M. Walls	0	4	6
Miss Potter...	0	1	6
Ditto, for orphans	0	1	0
Friends per Miss A. Butcher ...	0	15	0
A. P., (for orphans)	0	10	0

For Mr. Noble's Bullock Cart.

Mr. J. J. Fromow	0	5	0
Mr. J. Grange	0	2	6
Mr. R. S. W. Sears	0	10	0
W. R. Fricker, Esq.	0	10	0
John Hodges, Esq.	0	2	6
W. Abbott, Esq.	1	0	0
C. C. Harris, Esq.	1	1	0
Mr. Willey	0	2	6
D. J. H.	0	2	6
"The love of Christ constraineth us."	0	2	0
Mr. H. White	1	0	0

Mr. Wakelin's List.

A Friend, Tring	0	10	0

Special Notice.

AS the funds of the Mission are very low at the present time, the Committee will be obliged if collectors will forward at once the amounts they have in hand. The balance can be sent in before the Annual Meeting, which is arranged to be held on Oct 27th.

☞ 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, 27, Bouverie Street, E.C.

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

The Olive Branch

A Monthly Record of the Work of the Strict Baptist Mission.

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.*

Vol. VI., No. 74. **SEPTEMBER, 1891.** One Halfpenny.



Hindus at Meals.

THE Hindus usually have only two meals a day, one at twelve o'clock and the other at night, when the day's work is over, before retiring to rest. "Pepper-water," a kind of soup without meat, and a little of the cold rice, left over from the previous night, or else a rice-cake called *hoppa*, and coffee or tea, are now frequently partaken of before the noon-day meal, on rising in the morning. The labouring classes, who go to their work early, and remain out during the day, take what should be their mid-day meal in the early morning. The principal food of the country is curry and rice. Curry is a kind of powder made of chillies, salt, turmeric, tamarind, onions, cocoanut juice, garlic, saffron, &c., mixed so as to suit the taste of the individual. The ingredients are ground on a smooth, flat stone, with a stone roller. This is added to the fish, fowl, mutton or vegetable, and boiled in an earthen vessel. The repast is now ready. There are no tables, chairs, knives, forks or spoons.

The individual sits cross-legged on the ground. A plantain leaf, sometimes several fig leaves sewn together, form the plate. The rice and curry is placed on this. It is customary for the female members of the house to cook the food. When it is ready, it is brought to the male members and set before them. The fingers are used in eating. Some of the curry and rice is taken, rolled up into a sort of ball, and thrown into the mouth. The females never eat with the males. The male members eat first, and when they have finished and are satisfied, the females, who meanwhile have been attending on them, eat the remainder from the same leaf-plate. Water, which is drawn out of a brass vessel, is the common drink. Some among the educated classes, have, unfortunately, imbibed a taste for English wines and spirits. Ragi is the grain chiefly eaten by the labouring classes. It is cheaper than rice, and more sustaining for those who have to undergo bodily exertion. This class drink "*toddy*"—the fermented juice of the Palmyra tree, or "*arrack*" a country spirit distilled from toddy or jaggery, (raw sugar.) Ghee, (clarified butter,) buttermilk and curds are used by all classes.

The Story of a German Bible.

AN officer stationed in India had a library of religious books given to him for distribution. These were all readily disposed of except a German Bible, and for this there seemed to be no demand. During the fifteen years which the German Bible remained in his possession this officer had repeatedly to change his quarters, and, to facilitate the removal, sold off nearly all his possessions, and set up house-keeping afresh ; but no purchaser was ever found for the German Bible.

At length his quarters were situated near the European Soldiers' Hospital, in which he and his wife usually spent their Sunday afternoons, reading to the patients. One Sunday they observed a new inmate, who seemed to be in great anguish. On going up to him to speak a kind word, they found he was a German, and unable to converse or follow them in English.

"There is work for the German Bible to do after all," said the lady ; and, on reaching home, she wrote his name on the fly-leaf of the Bible, and sent it to the hospital by her husband. This German soldier, they afterwards learned, was the black sheep of the regiment. He was a hard drinker, and at the very time he received the Bible was so ill—through drinking—that there was little hope of his recovery. He soon began to read the Word of God, and applied by the Spirit of God, he saw how sinful his past life had been, and was almost crushed beneath the load of his guilt, which seemed to get heavier as he thought more about it. At length he turned to Isa. lv. and read, "Seek ye the Lord while He may be found, call ye upon Him while He is near : let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon."

Could plainer directions be given ? Surely the Lord was near : he would call upon Him ; and as to "forsaking his ways," was it not just what he longed to do ?

Did any ever seek in vain ? "Seek, and ye shall find." Very earnestly he sought that loving Saviour, who came to seek and to save that which was lost, and it was not long before God's Spirit bore witness with his spirit that he was "abundantly pardoned," and he became possessed of a peace of mind and a

tranquillity of soul which materially contributed to his recovery.

His conversion, which had taken place without any direct intervention of man, took a very practical form. He began systematically to pay off his debts. His outward conduct was unblemished. Night after night found him in the "prayer house." He became a smart soldier, trustworthy and efficient. In fact the whole man was changed. As soon as possible he saved enough money to buy his discharge, that he might become a free man, to proclaim the Gospel of Jesus Christ to the natives of India, whom he felt he had wronged by his previous unholy life. "The law of the Lord is perfect, converting the soul." Psalm xix. 7.—*The Friendly Visitor.*

Poor Tinnebelly Christians in trouble.

THE Kungankulam Christians have had all their lands and property attached by the Civil Court and given to the Brahmins, through not having taken the good advice of our Superintendent by filing a summary suit and obtaining the puttahs, or by amicably obtaining puttahs for their lands by the kind aid of our missionary, through the first division Zemindar of Elavarasananthal, who was willing to get the puttahs for the Christians of Kungankulam. They listened to the subtle and bad advice of some heathen Maravers and Naikers, who lent them money with a bad motive, to fight against the Brahmins. The men that lent the Christians the money thought they could get possession of the lands from the Christians by laying on very heavy interst for the loans given, in case the Christians gained the day in the Civil Court.

Our Missionary, (Mr. W. Doll,) told the Christians that they were ill-advised, and, as they had no documents to prove that the lands belonged to them, they would lose the day in the Civil Court; that the case would be settled in favour of the Brahmins. The Christians are crying now, and want our Missionary and our Superintendent to help them. The Brahmins are driving the Christians out of their huts and dwelling-places.

Our Christians of Kungankulam need, under the circumstances explained, our fervent prayers, that the Lord will be graciously pleased in His own way to interpose and deliver our people from the distressing and difficult position they are now placed in.

A note by Mr. Doll explains that these lands were, (apparently) in possession of, and under cultivation by, our people from time immemorial, but without puttah or title deeds. And now that they are Christians, and have sought to obtain puttahs for their lands under the recent orders of the Government, they have been cheated of their lands by the heathen nobleman to whom they are supposed to belong, and the same handed over to the Brahmins, the Zemindar, or nobleman's satellites. An appeal to the Government Courts, which are presided over by heathen judges, was, of course, decided against our Christians, and in favour of the heathens. The Lord alone must help our Christians, who are in distress and sorrow.

Baptisms.

DURING the month of July, Mr. Doll baptized five persons,—one female at St. Thomas's Mount; two females and two males at Pursawalkam. No baptisms could take place at Poonamallee, for want of water.



Hindu Mendicants.

THERE are great shoals of sectaries found among the Hindus, of whom some attach themselves exclusively to the worship of Vishnu, and some to that of Siva. The

Vishnavas bear the mark of the Nama, (from Sanskrit, Naman, a name,) inscribed on their foreheads. The Nama is formed of three perpendicular lines joined at the 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.

Vishnu's worshippers are met with in great numbers in all parts of India, and are known by several names of Rama-andis, Dasaris, Ramaniyas, the greater portion of whom are religious mendicants, who make it their profession to solicit alms.

Besides the distinctive badge of Nama engraved on the foreheads of the followers of Vishnu, the greater number of its members may be discovered by the fantastic dress which they wear. Their clothes are always of the deepest yellow, bordering upon red. Many of them wear across their shoulders for a cloak, a kind of parti-coloured garment formed of patchwork, made up of cloth of three or four tints, braided with each other. Some, instead of the clothing just mentioned, hang a tiger's skin over their shoulders which reaches the ground. The most of them adorn their necks with several rows of necklaces of black beads of the size of a nut. When they travel or go begging some of them equip themselves with a round plate of brass, about a foot in diameter, and a shell called *Sankha*, shaped like a sea-conch, with either of which they can make a sufficient noise to announce their approach from afar, and others carry a lamp and a fan, as shewn in the illustration.

The principal business of the devotees 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. In all cases they demand alms with insolent audacity, and often with threats, as a matter which is their due. 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.

St. Thomas's Mount.

THE TROOP DAY-SCHOOL

IS a new school, and on trial. There are some forty-odd children on the roll, and the average attendance daily is thirty-three.

This school was commenced some years back by a Captain Evert, an artillery officer, for the benefit of the children of the horse-keepers of the Royal Horse Artillery. After that officer had left the station, the school passed into other hands, gradually dwindled, and at last came to nothing. Having heard of this state of things, and having been asked to undertake a school, Mr. Doll authorised our missionary Jacob John, to make a beginning on trial, after obtaining the permission of Colonel Fisher, the officer commanding the battery of the Royal Horse Artillery at St. Thomas's Mount, who very kindly placed the furnished school-room, (which was built by Captain Evert and other officers) at our disposal. Finding this school was getting on nicely, under the auspices of the Strict Baptist Mission, some of the native clergy have done their utmost to get the school and school-room out of our hands, even vigorously contending that the building was erected by officers who were members of the Established Church of England. But the Colonel very justly said, that he did not care what denomination had the use of the school-room or the management of the school; all that he desired was to see the children of the horsekeepers cared for; and, as he had at first given the school-room to the

Baptists, who were working among these outcasts, and whom he wished every success and God-speed in their work, he would not take the building from the Baptists. He gives us a monthly subscription of one rupee.

The school was inspected by me and the children examined. They did very satisfactorily, considering the class of people to whom the children belong. The school is a primary one, and the school-room is brick-built, and is covered with tiles. It stands in the midst of the Troop Lines, which consist of some two hundred houses, occupied by horse-keepers of the Battery of the Royal Horse Artillery located at St. Thomas's Mount. The majority of these people may leave at any time, the present Battery of Artillery may be transferred to another station, but the horse-keepers of the next Battery that comes to St. Thomas's Mount will occupy these huts. And so it will be time after time. Each Battery generally remains at the station some three to five years.

The Power of Prayer

IS recognized by our missionaries and the native Christians in the Tinnevelly District, and even by some of the educated heathen. Thus Gurubathen reports:—

"The second division Zemindar of Elavarasanaṅthal is suffering from three carbuncles, diarrhœa, &c. He wishes us to pray for him, if it be God's will to heal him, as his suffering is almost unbearable."

Nicholas of Kovalakunnie also reports:—

"Elizabeth, Deacon Peter's wife, was ill; we administered medicine, and prayed for three days; and she is, thank God, better.

"Jacob and his wife were ill at Perambathur. Sathianatham's leg was broken, and he was ill for three months. Prayers were offered, and the above-named persons are now quite well. Praise the name of the Lord! Went to Purakudianputty, Ramalingamputty, and Potalputty, and spoke to a number of heathens."

Ceylon.

Jaffna.

THE public services, prayer-meetings, Bible-classes, open-air services, Sunday and week-day schools, &c., &c., have been continued with some degree of encouragement.

The following out-stations and villages adjacent thereto have been visited:—

Nunavil, one of our oldest stations in this peninsula, is situated about nine miles eastward of the town of Jaffna. Our school-shed there is erected in a somewhat central position, and near the main road leading to Kandy; Nunâvil and the surrounding country is under cultivation, the residents are principally agriculturists, some of whom are poor labourers. Our moonlight and other services, held there from time to time, are very encouraging. Sunday-schools and services are conducted by the teacher, and open-air preachings are held there, and at adjacent places, as often as I have opportunities for visiting these places. Our school here is for boys, and from the beginning has been of an encouraging nature; but of late we have had to contend with much opposition, and the number of scholars has been somewhat reduced. There are, at present, about thirty-five scholars, forming several classes. The American Mission has also a station here.

Tinnevelly, another of our stations, is situated about three miles from Jaffna town, in a somewhat north-westerly direction. The residents are principally of the weaver caste, and are employed in the manufacture of native cloths. The majority are professedly heathen,

but some are nominally Christians. Our school-shed at this station, stands in a central position, and near the road-side. There are about thirty boys in this school, forming several classes. This station and that of Nalloor, being situated at more convenient distances than that of Nunâvil, are visited much more frequently.

As a rule, I go to Tinnevelly on Sunday afternoons,—except on the first Sunday in each month, when the ordinance of the Lord's supper is administered to the Pettah church—when Sunday-school and service are held there, which, as also the other services held there, are generally encouraging.

Nulloor is situated north of Jaffna town, and about three miles distant therefrom. It was formerly the capital of the Tamil Kings, and contains several large heathen temples. The residents are principally natives of the higher castes,—Hindus or Sivites,—amongst whom are many Brahmins. There are also some professing or nominal Christians, connected with some of the old established organizations. The C. M. S. have a station there. Our school at Nulloor is for girls, of whom there are about twenty-five. Hannah, a member of the Pettah church, is the teacher.

Because of the unfavourable state of the weather,—strong winds and heavy rains,—only one moonlight service was held by us during the month, viz: at Tinnevelly, and that, for the same reason, was not so largely attended as usual; but we were, nevertheless, encouraged by seeing many willing listeners present.

With two exceptions only, I was,—notwithstanding the inclement state of the weather,—enabled to continue my daily visits to places within a distance of about three miles from our principal station, when the Scriptures were read and expounded as usual, to many or few, as opportunities were afforded for so doing, And, while many heard the word gladly, others turned away therefrom, murmuring or scoffing as they went, to their own condemnation. Some manifested their hostility to the truths preached, by advancing spurious arguments against the same. But, notwithstanding all the opposition we encountered from time to time, the Gospel was preached *to all* within our very limited sphere, in accordance with the Lord's command, conveyed in the "Great Commission." Individuals were also spoken to, and conversed with on some of the all-important points relating to the interests of their immortal souls. Thus, by the use of these and other means which God has appointed, we have sought to extend the knowledge of the *truth in Christ* in this our sphere of labour, and are praying and watching for indications of the quickening power of God the Holy Ghost in the conversion of elect precious souls, many of whom, we still believe, there are in this peninsula; and we believe also, that every one of them will, at the precise time appointed, be gathered in; for it is written, "All that the Father giveth Me shall come to Me," &c.

Of the many applicants for baptism, some are still absent from Jaffna; and others have, as yet, failed to give satisfactory evidence of their fitness for the same.

One of the number, it has pleased the Lord to remove by death, before the ordinance was administered. This candidate was a poor widow,—the mother of two of the orphans now on my hands, and who have been bereft of both parents. She died, we believe, trusting in Jesus as her only and all-sufficient Saviour.

H. Noble.

Children Persecuted by their Heathen Parents.

A Good Work among the Sunday Scholars at Slave Island, Ceylon.

THERE are indications of an awakening amongst the scholars in the English branch of our schools at Slave Island,—the result, I think, of the continued perseverance of the teachers in a course of daily Scripture teaching, established some time ago, and kept prominently in view in all our schools here.

It appears that several boys, (Singhalese) studying in the English branch of our Slave Island schools, Sunday and week-day,—came one day to their teacher, to inform him of their having been much benefited by the daily study of Scripture, so as to see the superiority of the Christian religion ; and that they were desirous of abandoning Buddhism, and of embracing Christianity.

Of this number, three were brothers,—members of one family. On returning home one Sunday from the school, with their minds filled with the desire to become Christians, they could not refrain from making known the same to their parents, who —being bigoted Buddhists—became very angry with, and chastised, their children ; and the following day removed the three boys from our school to some other, where Buddhism is taught.

The result, however, remains to be seen. One thing is certain, (*i.e.*,) if "the word of God that liveth and abideth for ever," has really taken root in these young hearts, it must eventually be manifested ; for not all the powers of earth and hell combined, can possibly destroy that eternal seed.

May we not be encouraged by this circumstance to persevere with renewed energy and zeal in the work of teaching the young in our schools the precious truths of the Gospel, though sometimes we fail to see any fruit of our labours, and are apt to mourn the want of success in the good work in which we are engaged ? Have we not here incentive to toil on in scattering the good seed ?—remembering the words of inspiration as uttered or recorded by the great apostle, Paul, "Let us not be weary in well-doing ; for in due season we shall reap, if we faint not." H. N.

A Missionary's Opinion.

"MY friends," said a returned missionary at a late anniversary meeting, "let us avoid sectarian bitterness. The inhabitants of Hindustan, where I have been labouring for many years, have a proverb that 'Though you bathe a dog's tail in oil, and bind it in splints, you cannot get the crook out of it.' Now, a man's sectarian bias is simply the crook in the dog's tail, which cannot be eradicated, and I hold that everyone should be allowed to wag his own peculiarity in peace!"

The Bullock Cart for Mr. Noble.

MR. N. is anxiously anticipating this welcome boon. About £2 only are now required. Who will help to buy the last bullock ?

☞ Copies of the Olive-Branch may be had by forwarding stamps direct to the Printer. 6 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, 27, Bouverie Street, E.C.

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

The Olive Branch.

✣ A Monthly Record of the Work of the Strict Baptist Mission. ✣

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.*

Vol. VI., No. 75. **OCTOBER, 1891.** One Halfpenny.



Krishna.

BESIDES the ten Avataras of Vishnu, the Hindus recognize another, which is that of his change into the person of Krishna. This metamorphosis, and all the fables that accompany it, are contained in the book called *Bhágavata.*

The picture above represents Krishna when a child, with a lump of butter in his hand.

It is said that Krishna, at his birth, was obliged to be concealed, in order to avoid the attack of a giant who sought his life. He escaped his enemy under the disguise of a beggar. He was reared by persons of the Vishnu Caste, and soon exhibited marks of the most unbridled libertinism. Plunder and other forms of sin, were familiar to him from his tender years. He is said to have maintained sixteen wives, who had the title of queens, and sixty thousand concubines. His children were almost without number; but Krishna, fearing they would league against him and deprive him of his power, murdered them all. Such is part of the disgusting history of this so-called god. Yet the vile book from which this is quoted is the delight of the Hindus, and the first book they put into the hands of their children when learning to read, as if they deliberately intended to lay the basis of a dissolute education.

What a contrast between Krishna and Jesus Christ, the true incarnation,—the Holy Child Jesus—whom your missionaries proclaim among the benighted and dark Hindus! Oh that the Holy Spirit may teach our hearers in this heathen land so that they may renounce all these false gods, and, taking refuge only Christ Jesus, fall at His feet, saying, "I am thine: save me."

Madras. H. F. Doll.

The Famine in India.

MR. DOLL, writing on August 18th, encloses the following cutting from the *Madras Standard*.

"The South-west Monsoon set in rather early this year. We have had a good supply of water in the channels fed by the Tambra purni. The paddy crop along the river is in good condition. In all other respects, the outlook is gloomy enough. Rice sells at six measures a rupee, and the prices of all articles of consumption are high. The ryots find it extremely difficult to keep the cattle from starvation. No grass. In many places, the wells are dry. There is a scarcity of drinking water. Cholera does its work in Kolisegrapatam and its neighbourhood. Crime seems to have its place in the economy of life. The monotony and dulness is relieved now and again by bits of news like the following:—'The ears of certain women were torn off near Sankaranainarkoil, by ruffians who were in a great hurry to remove their jewels.' By the way, some wise people resolve not to make any hole in the ears of their children. An innocent man was belaboured with cudgels, because he was fool enough not to carry anything valuable with him. Bandy men, a number of them, were beaten, and in the morning the police were good enough to take them to the nearest hospital so that their wounds might be dressed. No wonder the time of the Sessions Judge of Tinnevelly is taken up with criminal work, and that for the past six months hardly any civil work has been done. For some time past, travelling by night between Tinnevelly and Trichindore has been so unsafe, that police constables would not allow bandies to go before twelve in the night. By this time hundreds assemble, and in the multitude there is some safety. We have no Athanasios to attack any large number."

Mr. Doll remarks that "The Chingleput District, in which the stations of St. Thomas's Mount and Poonamallee are located, are considerably worse. The distress there is daily on the increase, rain having failed. So in Madras also. Bangalore too is being threatened with famine from the absence of rain."

From this it will be seen, not only how acceptable the relief sent must have been, but also that it is necessary to repeat again and again the assistance which friends may kindly enable the Committee to render. The subscription list will therefore remain open for the present.

How Pandian spent his Holiday.

IN his Report for June, Pandian says, "With the Superintendent's kind permission, I went during the midsummer holidays, to my native place, (Manniyachee,) to see my heathen relatives, as one of them was passing away from the 'city of destruction.' On my arrival there I was surprised to hear that six of my people had been removed by death within a short time. This sad news induced me to call attention to the shortness of life, and the awful day of reckoning to come. I warned them to flee from the wrath to come, to the Lord Jesus Christ. I further explained to them God's plan of salvation concerning lost sinners. Some of them seemed much impressed, and promised to think seriously of all that they had heard of the true way of salvation. I have had the pleasure of seeing the zemindar, (or nobleman,) of Manniyachee, who had been very kind to me during my stay there. I never left any of this family with whom I came in contact, without mentioning the beauties and blessings of the religion of Christ.

Rev. Mr. T. Kember, of the Church Missionary Society, paid his usual visit to Poonamallee, (the residence and Mission-station of my father-in law,) while I happened to be there. This missionary friend desired me to deliver an address one Sabbath evening, when it happened to be the day for receiving from his mission agents and members the collections toward the fund, which goes to support the Society for the Propagation of the Gospel.

After addressing the meeting, I was asked by Mr. Kember and other native pastors to conduct some meetings for the benefit of village Christians. According to their wish, I conducted six meetings. The people expressed themselves profited and thankful. At the close of these meetings I distributed, in all, one hundred copies of our tracts on "Baptism."

By request Pandian also preached to the "National Church of India," (a body of Native Christians,) in English. The words then spoken seemed to have been carried with power from above, and the office-bearers of that Church earnestly besought him to preach on the same subject in Tamil, at the same place, on the afternoon of the following Lord's-day, when it was proposed to give due notice. The subject and preacher were advertised. The service was conducted by Brother Pandian, and the attendance was very large. After delivering his address on the subject, "The Star in the East," the office-bearers and several others came up to him, shook him very warmly by the hand, and professed to have derived much pleasure and profit. The Lord be praised. May His blessing rest on our brother's sermon.

Madras.

POONAMALLEE.

Enquirers.—Two Roman Catholics show evidence of conversion, and are searching the word for further instruction. The three candidates who have been accepted for baptism, are waiting for rain, as there is no water in the river or tanks. If we had thirty-five rupees we might constructa baptistery in the compound of our Mission, which would answer our purpose at any time, as there is plenty of good water in the well, which is in our Mission compound.

Sunday School.—Ninety-eight children attend the Sabbath-school. They answer Scripture lessons very nicely, and sing Christian lyrics very prettily and sweetly. Two lads have already given evidence of regeneration and conversion, and it is earnestly hoped that many more may, by the grace of God and the power of the Holy Spirit, come out boldly to own and confess Jesus as their Redeemer.

Zenana Work.—Our Bible-woman, Hannah Michael, has visited as usual, a number of houses, read and spoken to the female inmates, of the love of the precious Redeemer, and distributed Gospel portions and handbills to those of the women who were able to read. One woman seems awakened, and regularly goes to the house of our Bible-woman for Christian instruction. She has expressed a desire to follow the Lord Jesus, and to confess Him by baptism.

Strict Baptist Mission.

The Thirtieth Anniversary

WILL BE HELD (D.V.)

On Tuesday, October 27th, 1891,

AT

KEPPEL STREET CHAPEL,

KEPPEL STREET, RUSSELL SQUARE.

MR. B. J. NORTHFIELD,

Of March, Cambs., will preach in the Afternoon, at 3.15.

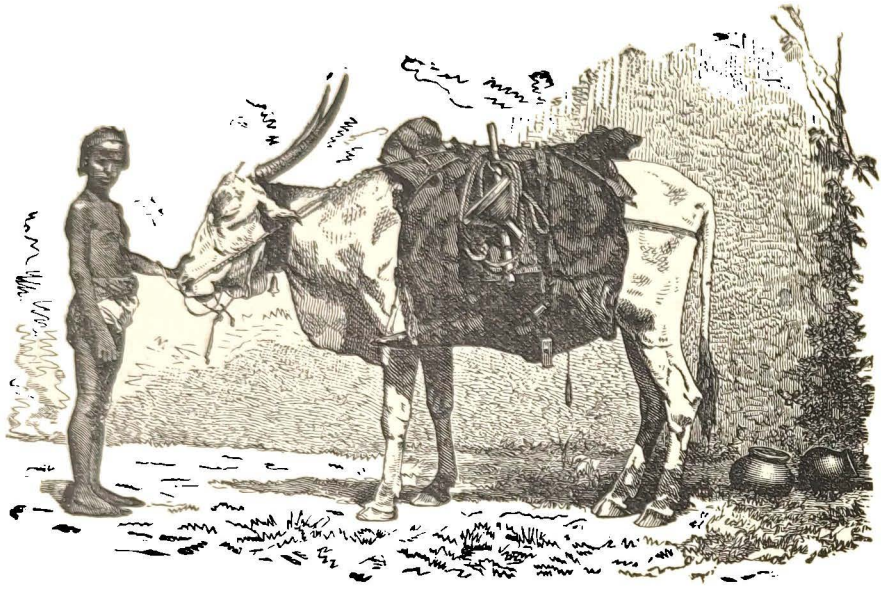
Tea will be provided at Five o'clock. Sixpence each.

PUBLIC MEETING at Six o'clock.

The President, **MR. JOHN BOX**, in the Chair.

Speakers: **Messrs. Sears, Mitchell, Sampson, Thomas, Marsh, J. E. Hazelton, & Northfield.**

COLLECTIONS.



Hindu Water-carriers.

THIS is an illustration of a Mahomedan Water-carrier, called Bhestie or Puckally. Such water-carriers are generally attached to regiments of native soldiers. Their duty is to supply the Sepoy and his family with water for drinking purposes. The water is conveyed in a pair of leathern bags suspended from the back of the bullock on either side.

But for domestic purposes Hindu females are accustomed to draw water from wells and tanks. A pariah or non-caste woman is engaged by Europeans and their descendants for this duty.

The dress of the women consists of one piece of cloth, from six to twenty yards long and one or two yards wide, one end of which, being gathered in folds, is held to the left side, while the other end is wound round to the waist, and brought up over the right shoulder and down to the left side, where it is tucked in so as to fall down the front in folds. This cloth is generally coloured and embroidered.

All Hindu women are passionately fond of jewellery, which they wear on their arms, necks, and fingers, in their ears and noses, round their ankles, between their toes, and in their hair.

While writing this I am reminded of the words of our Lord Jesus Christ to the woman of Samaria, at Jacob's well: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."—John iv. 13, 14.

My dear hearers, God grant that through the preaching of the gospel by your missionaries, followed with your prayers and the Lord's blessing, many of India's women may

be quickened to cry, "Give me this water that I thirst not."

Madras. H. F. DOLL.

The late Joseph R. Isaac.

THIS departed brother was born in the year 1871 at *Pannavellie*, a village in the Tinnevelly District; and fell asleep in the Lord in the month of April, 1891, at the same place. Brother Joseph, in

HIS BOYHOOD,

was weakly. He was brought up with much care and tenderness by his parents. He was generally of a quiet and retiring disposition, and was beloved by all his relatives and acquaintances, who gave special attention to

HIS EARLY EDUCATION.

Joseph had the privilege of early religious training. He was taught from the Word of God, from his youth. He was admitted into the C.M.S. Boarding School at Pannavellie, where he distinguished himself. From thence he was sent to the Palamcottah C.M.S. Institution, to prosecute his further studies. While at Palamcottah he made good progress, and was loved both by his teachers and fellow students. During his stay there, he had a desire to go to the Dindigul Normal School, for a course of training. He was accordingly sent to that institution. After going through the prescribed course, he obtained a Normal certificate, when he returned to his home.

About this time a change took place in his

RELIGIOUS SENTIMENTS.

He was brought up in the dogmas of the Church of England; still, he was not satisfied with its cold, dead, formal ways. While in this state, he was moved by the Salvation Army people. Half halting between two opinions, as to whether he should join the "Army" or not, and struggling for light and life, some of our Baptist tracts providentially fell into his hands, which made him prayerfully and earnestly search for the truth. In the mean time, he met with brother T. B. Pandian (our preacher), who assisted him and showed him further the plain teaching of the Scripture concerning free and sovereign grace, personal salvation, Christian baptism, the church, &c. &c.; when young Joseph, under the blessing and power of the Spirit, became established in the truths of the New Testament. He now realised peace and joy in Jesus, whom he felt to be his Saviour, and began speaking for Jesus, declaring the way of salvation through Christ, and those precious truths which brought light, life, and joy into his soul, to his fellow companions and others, in the town in which he resided. Thus, working for Christ among his countrymen, kinsfolk, and friends, he felt an early and secret desire to preach the blessed Gospel of God, and which he regarded as a

CALL TO THE MINISTRY.

It was not only the earnest desire and prayer of Joseph Isaac, but also the longing desire and prayer of his aged father (a minister of the C.M.S.) that one of his sons should become a devoted and faithful preacher of the Gospel to his countrymen. Evidently, in answer to prayer, Isaac, touched with heavenly fire, mentioned his desire to his father. When the old man heard this, he expressed himself exceedingly joyful, and thankful to the Almighty, for bringing his son into the fold, and to the band of preachers. But where Joseph Isaac should receive the necessary instruction to qualify him for the Lord's work, was the next question to be settled. In the mean time, the Rev. T. Kember, of the C.M.S., having heard of this, asked Joseph's father to send him up to the C.M.S. Theological Institution at Palamcottah; but the young man's faith and religious sentiments having quite

changed, he refused to accept the kind offer made to him by Mr. Kember, and from this time was

JOSEPH'S LOT CAST AMONG THE BAPTISTS.

The young disciple, like the Bereans of old, searched the Scriptures daily, at the same time seeking Divine guidance, as to what steps should be taken by him with regard to his future training; and feeling divinely directed to go to Madras, he, with the consent of his dear parents, which was reluctantly given, left home for Madras, where he saw Mr. Doll, the Superintendent of the Strict Baptist Mission, and explained to him his views, and the spiritual exercises of his mind. Mr. Doll, after further instruction, reasonable trial, close observation and examination, baptized Joseph, at the Baptist Chapel, Chintadrepettah, Madras. Just about this time, the Home Committee of the Strict Baptist Mission had decided to take young men to be instructed and trained by the Superintendent of the Mission to become evangelists of the Mission. So Joseph was taken, and received a course of training under Mr. Doll, the Superintendent. He was carefully attended to, instructed, and closely observed; and during

HIS TWO YEARS' STAY IN MADRAS

he made rapid progress, learned more fully the things concerning Christ, His kingdom and church, and the distinguishing doctrines of our own denomination. He became active and useful, and was beloved by all who knew him. It is stated by those at whose house he lived, that it was his practice to engage in private devotion and meditation at 5 a.m. and 10 p.m., every day. He was a young man given to much prayer and sweet communion with his blessed Lord. He would never engage in his studies or any business, without first seeking Divine guidance. He was often found studying his Bible, and reading other good and useful books. He always had a word in season or out of season for his countrymen. His first public address was on the subject of "Hell." He spoke simply, but forcibly, and with much feeling and earnestness. He was a simple, honest-hearted young Christian brother, and left a bright example to many a young man who sought his friendship.

HIS LAST DAYS ON EARTH.

This young servant of the Lord seemed to be in delicate health, and was frequently indisposed. Thinking that a change might do him good, and that he might gain more experience by preaching in the villages, he was sent to the Mission Station of Poonamallee; but, sad to say, within a fortnight of his arrival there he became ill, and was compelled to return to the city of Madras. Finding that his health did not improve, he was permitted to go to his father's house, in the belief that rest and change might, under God's blessing, restore him. But, alas! he soon fell a victim to the incipient disease of rapid consumption. The Rev. Mr. Schaffter, of the C.M.S., visited our brother Joseph; and when asked by Mr. Schaffter whether he was afraid to die, Joseph replied by repeating the 23rd Psalm (in English.) Afterwards, Mr. Schaffter asked Joseph why he was not afraid to die? He replied, "Because Christ died for me, and His blood has cleansed me from all my sins." After this, a few days prior to his death, an old friend asked him about the state of his health. He answered, that he was no better, but was entirely in the Lord's hands. On the day of his death, his mother brought him some congee. Before he took it, he said to her, "I am going to my Father's mansion," at the same time pointing his finger upwards. When his mother burst into tears, he hushed her and said, "Why do you cry or murmur, when a

child of God is to leave this world of sin and suffering for a home of joy and happiness?"

Thus our dear brother in the Lord finished his course on earth, and entered the celestial world, a trophy of Divine grace and love. His departure is a great loss to our beloved Mission, but our loss is his eternal gain. The Lord comfort the hearts of his bereaved parents and loved ones. From the human and earthly side it is an ending; but from the immortal and celestial side, it is a beginning. Mortals cry —"A man is dead"; angels sing—"A child is born!"

Brother T. B. Pandian, who was present at the time, was requested to preach the funeral sermon. There was a large gathering of friends, relatives, &c., in the (native) Trinity Church at Pannavellie. He took for his text, Rom. viii. 29,—"All things work together for good, to them that love God,"—and pointed out that even *death* is working for good.

An account of this young disciple's conversion is to be found on page 3 of the *Olive-Branch* for January, 1890.—H. F. D.

Ceylon.

COLOMBO.

(From Mr. Alwis' Report for July.)

ALL the public services, schools, &c., on Sundays and week-days, also the cottage and prayer-meetings at the various places, have been regularly conducted, with encouraging results. The open-air meetings too, have all been regularly held during the month, amid much opposition, and sometimes persecution also. Still, on the whole, these have been interesting and encouraging. Amongst many who had gathered on these occasions, for vile purposes, some, on hearing the word preached, became willing and even interested listeners.

Of this number I may here instance a case in point. A native Singhalese doctor, (or herbalist,) residing at Slave Island, heard our brethren preach in the open-air at that place, and having been a rigid Buddhist, he was inclined to contradict some statements made by the preacher. But though much agitated and restless, he thought it more prudent to maintain silence then, and wait for a favourable opportunity for doing so, rather than cause an uproar among the people, which doubtless would have been the case, had he then spoken.

This man, (Nicodemus-like,) whether from fear of the Buddhists or not I cannot say—sought an interview with the brethren, by night, to enquire more perfectly concerning the things he had heard from them. But, failing to meet them on that occasion, he wrote a letter, of which the following is a translation:

"Sir,—Having heard you preach at several places, especially at Slave Island, and having then been unable to speak to you in public, for fear of causing a disturbance among the people, some of whom had come there for that purpose, I now write you these few lines, trusting they may meet with your kind consideration.

"I was a pupil of the late *Migattawatte Unanse*, that world-famed Buddhist controversalist, who was cremated a few months ago.

"I am a staunch Buddhist, and was considered by the above-mentioned priest, to have been a classical Pali scholar.

"When I last heard you preach, near the Slave Island Jail, you stated that God was a good and merciful being, whereas I find it otherwise, by reading the Old Testament. If, however, you will kindly come to my house, and fully explain to me your reasons for this and other statements you have made regarding the creation of the world, &c., I shall be glad. I should further wish to be informed as to the difference between believers and unbelievers or what additional privileges are conferred on believers, while living in this world, &c.

"Finally, if you can satisfactorily explain to me these, and some other matters, I should not hesitate to become a Christian.

Yours, &c., T. P. PERIRA."

Alas! what a poor, blind creature is man, devoid of spiritual illumination.

Our brethren accordingly embraced the earliest opportunity for visiting this enquirer at his own house, where they found him alone,

and meditating on the things he had heard, but which were to him a deep mystery. A somewhat lengthened discussion ensued, and he, being an educated man, reasonably considered the arguments brought forward in support of the work of creation of the world &c., but was not fully convinced of the same.

But when the grace, mercy, and love of God, in Christ, formed the theme of their conversation, and as the bright hope of the future inheritance of true believers in Christ was set before him, he was almost overcome by emotion, and freely confessed that he had been led to look upon God as a terrible being, devoid of all such attributes as mercy, love, &c., and to view the future as a state of black and hopeless despair, &c. "But now," with a ray of hope lighting up his countenance, he said, "I want to become a son of such a good and gracious Father."

And finally, as the brethren spoke to him of the second coming and glory of the Lord Jesus, as "the glorious hope" set before the believer in Christ, he was quite overcome with emotion, and tears filled his eyes, as he expressed himself thus—"If I any longer converse with you on these topics, I must at once embrace the religion of Jesus; whereas I want to think over the matter alone, and will see you again in a few days. So, after a few days, the brethren again visited this awakened and partially convinced Buddhist, when the conversation was renewed, and before leaving they presented him with a copy of the Scriptures, with a request to read and study the same diligently. And then, commending him to the Lord in prayer, they left for their respective homes.

The Bullock Cart for Mr. Noble.

THE following additional amounts have been received:—

JOSIAH BRISCOE'S LIST.

S. J. W.	£0	10	0
S. J.	0	5	0
Mr. W. Wooledge	0	10	0
C. H....	0	5	0
Mr. Bland	0	4	6
Mrs. Marriott	0	3	0

MR. WAKELIN'S LIST.

Per Mr. Thorn	£0	5	0
Mr. Frith	0	5	0

The total amount received, viz.: £10 3s. has been sent to Mr. Noble, (which, owing to the present low rate of exchange, represents Rs. 140,) so that he will now very soon be in possession of the boon he has long desired. In reply to a remark by the Secretary that this means of travelling would be very slow, and perhaps dangerous in many districts, Mr. Noble says:—

"To travel behind bullocks is extremely slow work; but at night, after a hard day's work, I can sleep in the cart, and thus be insensible of the time and distance. I have no fear of wild animals, though there is much jungle near Nunâvil. Robbers are to be more dreaded than wild beasts."

From this it will be seen that our Missionary is not luxurious in his habits. Let us think of him when we turn into our downy beds at night, and pray to God to bless both Mr. N. and all that are connected with him and his work.

Received for Orphans' Fund.

Per Mr. Wakelin.

A. P.	£0	10	0

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The Olive Branch

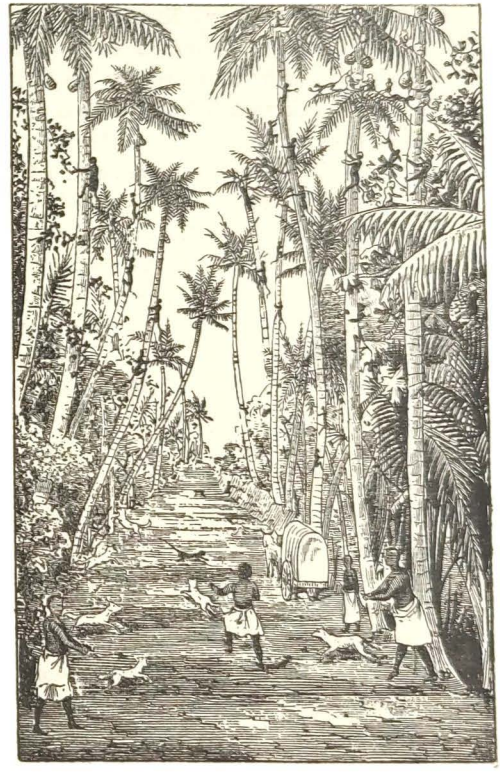
* A Monthly Record of the Work of the Strict Baptist Mission. *

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VOL. VI., No. 76. **NOVEMBER, 1891.** ONE HALFPENNY.

Those Mischievous Monkeys

WILL be sure to interest our young folks. You know we have recently been collecting money to buy a bullock-cart for Mr. Noble, to enable him to travel to the more distant stations; and remembering that many parts of India are infested with tigers, we naturally inquired whether there were any wild beasts in the region through which he would have to travel. The road to Nunavil lies right through a jungle, and Mr. Noble has lately been burning up some of it, to make it more passable. He has also been enlarging the school-shed, so that he and an assistant may be able to rest for a night when occasion requires; but he assures us that "the larger kinds of wild animals are seldom seen in this locality, but are confined to the interior of the great central forests, far away from the haunts of men. There are, however, various kinds of smaller wild animals, amongst which are several species of the monkey tribe, which visit the place in large troops, particularly at this season, when the fruit of the palmyra tree is ripening; and great havoc they make, as they leap from tree to tree, carrying the



fruit with them, in defiance of the dogs which chase them."

Ah! monkeys are full of mischief. I remember reading of a wicked trick, which a Singhalese missionary related respecting a monkey, and with that I will close this short paper.

He thus writes :—

"We had one of these Simian 'elders' on board a ship during a voyage from Bengal some years ago. He was called "Jacko," of course. For some reason, or probably for no reason at all, Jacko took a strong antipathy to me, and I liked Jacko every bit as much as he liked me. He was cruel in fun, and would use his teeth too freely. One day we were holding service on deck, the ship lying in the river Karnaphuli, near Chittagong. I was standing on the quarter-deck, and the men were sitting on seats on the main-deck just below. I was just in the course of relating an anecdote, remembering that sailors, like children, are fond of stories, when the service was disturbed by a tin of rancid oil falling on the head of one of my most attentive listeners. He sprang to his feet, looked angrily round, then up at the rigging,—while the oil was streaming down his back,—and there, seated on a yardarm, right over my congregation, was Jacko, who had put on an air of the most profound meditation, pretending to take no interest whatever in events below. Jacko had gone into the galley, and brought out the oil, and carried it up the rigging and out to a convenient place for dropping it on my congregation. I need scarcely say that the service that morning was concluded very abruptly.

"I might tell you a score of monkey stories, and of the numerous specimens I have seen of the elders, and of the pretty little graceful rilawas, which, as Knox says, 'have no beards, but white faces, and long hair on the top of their heads, which parteth and hangeth down like a man's, and which do a deal of mischief to the corn, and are so impudent that they will come into the gardens and eat such fruit as grows there.' And I might speak of the slender, elegant, large-eyed little loris, which the natives carry about, hanging to little boughs with their curious hands, while they look at you with a look that is deeply pathetic; but my space forbids."

The Tinnevelly.

Tour Report by Mr. W. A. Doll.

FROM the 10th to 15th of June, I visited Malaputhur *via* Satur. Conducted Divine services. Held personal conversations both in private and public with a large number of people in their huts, about Jesus and His love to sinners. Held cottage prayer-meetings, when large numbers attended. The services were appreciated by the people. Preached in the open-air to a large gathering of heathens, regarding Christ and His salvation. We started singing a stanza of a lyric in the Tamil language. The crowds collected and listened for the greater portion attentively to the preached word. A number of those who were present openly avowed the truth of Christianity. When asked to openly profess Christ and His truth by baptism, they draw back from fear of being persecuted and the sacrifice that such a step necessitates. Many have heard about the Lord Jesus Christ, and the glad tidings of salvation by and through Him. Portions of Scripture were distributed. We pray and trust that the almighty God will pour His Spirit into the hearts of the hearers, and convert many to Himself. Examined the day-school children. They have kept very fairly to their work, and they have learned their lessons very well. A few faithful men

may be trained as teachers. We want men who will labour faithfully from love of the work. Many of our boys can read the Bible fluently, and others are making good progress. If God spares many of these boys to grow up to be men, and if He converts them, they will be very useful members of our dear Mission, in proclaiming boldly, to their relatives and friends around, what they have learnt of Jesus and His wondrous love to them, in redeeming their never-dying and precious souls.

Seventeen boys and girls at Malaputhur thank God and the dear friends in England for the rice money kindly sent them in their distress and need. So also do the children at our other stations, namely, Elliarapunnie, Koilpati, &c., offer their thanks and gratitude. Besides money grants, the children and their teachers were treated to good, substantial meals of rice and curry. If more rain does not fall, it is feared that famine will be the inevitable result. May the Lord in His mercy soon favour us with copious rain, so that distress, misery and dearth may be stayed. Special prayer-meeting was held, four candidates were examined, (two men and two women,) and with the consent of the members, they were baptized and added to the church. About 200 assembled to witness this solemn ceremony. Sweet lyrics were sung, portions of the Scriptures read and explained, prayers offered, questions put to the candidates, who boldly answered and publicly professed Christ as their Lord and Saviour. Their heathen relatives were very much against them doing so. But the Lord gave them courage and strength to carry out their resolutions.

Marriage.—I solemnized a marriage at Malaputhur. The bride and bridegroom, followed by a number of people, about 250, from Umbinagariun, assembled in our chapel. The usual ceremonies were observed, and they returned to their village. I visited them on the 16th, and prayer was offered that God would abundantly prosper their union, and make them a blessing to our church at Malaputhur, and steadfast to each other in the faith.

16th.—Went to Elliarapunnie. Held cottage prayer meeting, when a goodly number were present. A portion of Scripture was read and expounded to those who were present. Earnest prayers were offered that every nook and corner of the Tinnevelly District may resound with the sweet name of Jesus our Saviour. We bless and praise the Lord for having graciously given us the opportunity of proclaiming His Gospel to such large numbers of the people; and yet how little we have accomplished in comparison with the requirements of the thousands of people perishing around us for lack of the knowledge of Christ and His salvation. Oh, that we were able to warn every sinner to flee from the wrath to come, to the Redeemer for pardon and peace. Examined the day-school children at Elliarapunnie; eighteen were present. The children are making good progress.

17th.—*Baptisms.*—Two women were baptized by me on profession of their faith in our blessed and loving Saviour, the Lord Jesus Christ. They received the hand of church fellowship.

Marriages.—Two marriages were solemnized by me at Elliarapunnie. Large pandals were erected for the occasion, to accommodate the guests, who sat down to a meal of curry and rice, and afterwards to betal, nuts, &c. There were about 150 present on the joyous occasion. There appeared to be all love, joy and unity reigning amongst those who were present. A prayer for the Lord's blessing to rest upon the married couple was offered, and we then returned to our tent.

18th. — Chitaramputty and Uppanary. Preached to a large crowd of heathens, and distributed tracts and handbills.

19th.—Arrived at Koilpati and rested.

21st.—I baptized a man at Koilpati, who came all the way from Malaputhur, as he was not present when the four were baptized at that station.

22nd.—Went to Kungankulam and held prayer-meeting, and comforted our brethren, who are in great sorrow and distress concerning their lands and huts, of which they have been unjustly deprived by oppression and unfair means. I felt very sad to see them brought down to such poverty and want. The women and children are almost in rags, and stripped of even the little jewels which they usually wore about their persons. All mortgaged, to fight against the Brahmins for their ancestral property. But they, I am sorry to say, utterly failed. It is the custom in the zemindary lands to issue worthless receipts and other documents to their ryots, in order to defraud them. Our dear Superintendent and myself advised them to file a summary suit, or settle it amicably; but instead of acting on such good advice, they followed the advice of some wicked people, and are now sorry for it. I am afraid it is too late to do them a good turn. However, our dear Superintendent has kindly written to the Government officials about their pitiable and painful case, and the Lord alone must interpose on their behalf, and give them success and deliver them out of their sorrow and trouble, and the hands of their foes. They have lost all the little they possessed in this world. I spoke to them, prayed with them, and tried to comfort them. They replied, "The Lord's will be done. He has punished us for not taking the advice of His servants, our superiors and spiritual advisers. Kindly assist us now, and if it be His holy will, our lands, &c., will be given back to us again."*

23rd.—*Baptism.*—I baptized another man at Koilpati, who came all the way from Malaputhur. He decided to take up his cross and follow the Lord Jesus. By these men coming all this distance to be baptized, they clearly show how they dearly love their Lord, and wish to obey His command, not caring for the persecution they have been enduring and will have to endure, for Christ's sake and His truth. This greatly encourages and gladdens our hearts, notwithstanding all the difficulties we have to contend with. I had to walk on foot the whole of this circuit, as my bandy is not repaired as yet since the damages it sustained, for want of means. I am trying to get a new one if possible. It is completely shattered, having to travel across the country, the cross tracks being very rough and stony.

24th to 28th.—Preaching to the heathen. Examined the day-school children and conducted special prayer-meetings and cottage prayer-meetings in adjacent villages.

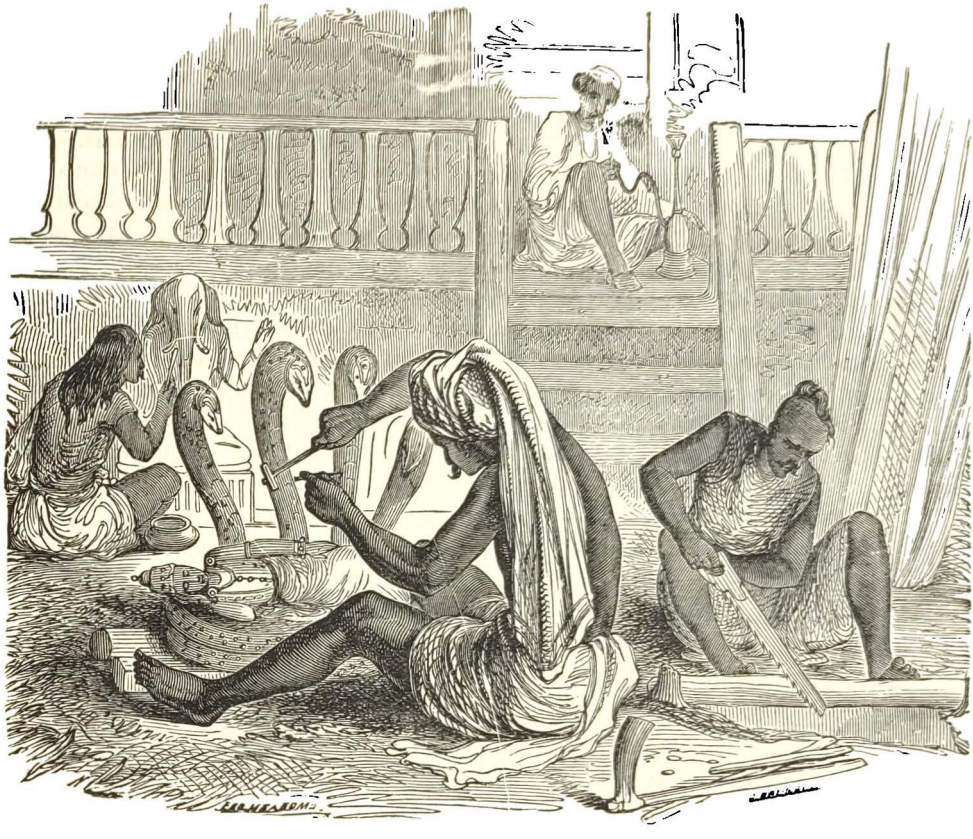
May it please the Lord to prosper all with His richest blessings, that His people may rejoice, and His name be glorified.

In a recent communication Mr. Doll says: "There are urgent, pressing calls from several parts of this district." He fears that it will be taken possession of by some other Society, if we prove ourselves unworthy of the great privileges and opportunities presented to our Mission.

Received for Bullock-Cart.

Zion Sunday School, New Cross	£0	10	0
Mr. Wright, Pimlico	0	5	0

*All that we could possibly do was to write to the Government officials to see justice done to these poor, oppressed, and persecuted Christians, and pray for them.—H. F. D.



Idol-Makers.

THE accompanying illustration represents a scene witnessed some few years since at Kydrapore, a village on the banks of the Hooghly. Passing down the main street, a traveller was led by curiosity to enter an open doorway, the posts of which were carved in a strangely grotesque manner. This passage led to a quadrangle at the back of the house, which was used as a carpenter's yard. A Hindu in the foreground was putting the finishing touch to a wooden representation of Vishnu, reclining on the many-headed serpent, Ananta, or eternity. Some men were engaged in preparing the wood for the construction of other idols, whilst one was busy painting the graven image of Ganesa, the god of wisdom.

These idols are sold the same as any other commodity, and vary in price according to the amount of labour bestowed on their construction. They are not considered sacred till consecrated by the Brahmins. Provided with the leaves of a sacred tree, the latter approach the image; with the two fore-fingers of the right hand he touches the breast and other parts of

the figure, at each successive touch saying,— "Let the spirit of Doorga" (or Vishnu as the case may be,) "descend and take possession of the image." Other mystical verses and incantations follow, and the idol is considered worshipable.

Can anything more forcibly remind one of the language of Scripture? Truly "The customs of the people are vain; for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not ..... Be not afraid of them; for they cannot do evil, neither is it in them to do good. Forasmuch as there is none like unto thee, O Lord; Thou art great, and Thy name is great in might. Who would not fear Thee, O King of nations? for to Thee doth it appertain." Jer. x. 3—7.

Brahminism Tottering.

ONE of the most powerful of Brahmin priests wrote quite recently in a native Indian newspaper:—"I hear there is on foot in England just now a great movement amongst Christians called Baptists, to send a hundred more missionaries to India. If Christians in England are waking up in this way, I feel sure our religion will never stand, for already in many places it is crumbling away. In many parts of the land missionaries already have drawn away to the Christian religion many thousands of our people, and many thousands more are inquiring about the Christian faith and reading the Christian book, and now the Baptists of England are going to send out a hundred more new missionaries!"

The Famine.

WRITING Sept. 17th, Mr. Noble says:— "The heat of the weather here is almost insufferable, and as yet there are no indications of a change in the same. This is the time for sowing rice, and for this rain is required, and without it the outlook will be very sad indeed; the distrsss is already great, and the prices of grain, &c., are rising higher and higher; and should the rains fail this year also, they will be far greater. Here, as in some parts of India, there are no means of irrigating the land, and the rice or paddy crops depend entirely on the periodical rains or monsoons; so unless the good Lord is pleased to send us the rain, we shall be great sufferers."

Mr. Doll has enclosed cuttings from the *Madras Standard* which show that rain has fallen in many places, though not in sufficient quantities. The Government have adopted energetic measures both by granting loans to the distressed, and also by constructing wells. Upwards of 1,200 wells have been constructed, and between 3,000 and 4,000 are in course of construction.

In some places, however, water has been so scarce, that poor women have had to pay half an anna, (three farthings) per pot. What was the size of the pot is not stated.

The Report from Bangalore is as follows:—

"Very little rain fell during the week ending 19th September. In the districts the prices of grain are consequently rising fast. Standing crops are said to be withering for want of rain. The prospects present a gloomy aspect on the whole. Cattle are said to be falling off in condition, owing to scarcity of water and fodder."

All the money received by the Committee has now been sent.



Zoolatry, or Animal Worship.

HOW pitiable the sight of a man worshipping a beast! yet animal worship has always prevailed among uncivilised and half-civilised races in every part of the world. Fear is one motive. American Indians perform what is called the bear dance before they set out on a bear hunt. Among some of the islanders of the Pacific Ocean, the lizard is the object of terror and adoration. The Egyptians erected altars and offered incense to the bull, Apis, the bird, Ibis; to the kite, the crocodile, and a vast variety of other animals. The Hindoos, in all things extravagant, pay honour and worship, more or less solemn, to almost every living creature. The tiger, elephant, horse, ape, ox, peacock, eagle, cock, cat, fishes, and even insects, have been consecrated by Hindoo folly. But amidst the variety of animals, some have been more interesting than others, and have consequently received higher honours, either on account of their superior utility, or the greater dread they inspire. Just a few words concerning a few of these whose images are represented in every quarter.

Serpent worship is of great antiquity, and still prevails in different parts of the earth. Of all noxious animals found in India, there are none that occasion more frequent or more fatal evils than the serpent. Hardly a month passes without some person suffering sudden death by the bite of a serpent. One of the commonest, and at the same time the most venomous, as its bite sometimes occasions instant death, is what is generally termed the *Capella*. It is met with, unfortunately, everywhere; and it is for that reason that the Hindoos offer sacrifice and adoration to it, above all others. The Hindoos have filled their books with tales concerning so active an enemy of the human race; and on the other hand, figures of them are represented in most of the temples and other public monuments and buildings. The Hindoos seek out their holes, which are generally excavated in the hillocks of earth thrown up by white ants; and when they find one, they go from time to time, and offer to it oblations of milk, bananas, and other articles of nourishment. An old woman in the Madras Presidency had an only son who was a Sepoy. When he was ordered to Burmah, he left his mother an order for five rupees a month from his pay. Not long after, the old woman found a large cobra in a white ant-hill in the compound. She then began to make offers of milk and eggs to the snake, praying that her son might soon return to her in health. One day she clasped both her hands and raised them to her head, but coming too near, the snake was frightened, and stung her. In a couple of hours she was dead.

When one of these dangerous guests intrudes into their houses, so far from turning the snake out, many of them would rather make sacrifices to the serpent, and give it food every day. Some instances are known where serpents have been entertained in houses in this manner for several years, and it would be regarded a heinous crime to kill them.

One of the eighteen annual festivals of the Hindoos is especially consecrated to the worship of the cobra, which is celebrated on the fifth day of the moon in December, called for that reason *Naga Panchami: naga* being the Hindu name for the serpent capella.

Temples are also erected to them in many places, of which there is one of great celebrity in the west of Mysore, (in which territory we have a Mission station, situated at Bangalore,) at a place called Subrahmanga, a name derived from the great serpent Subraya.

When the festival takes place, a vast crowd of people assemble, to offer sacrifices to the creeping gods, in their sacred dome. Many serpents, both of the cobra and other species, have taken up their residence within it, in holes made for the purpose. They are kept and well fed by the presiding Brahmins, with milk, butter, and bananas. By the protection they here enjoy, they multiply exceedingly, and may be seen swarming from every cranny in the temple; and terrible sacrilege it would be considered to injure or molest them.

Alas! how sad is such a state of darkness, alienation, and depravity. "Professing themselves wise, they become fools; and change the glory of the incorruptible God into an image, made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. For "The great dragon, that old serpent, called the Devil and Satan, deceiveth the whole world." But glory be to God "A loud voice was heard in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." And in the proclamation of this glorious salvation, the missionaries and co-workers of our blessed Mission are occupied. Will not ALL our churches sympathise and co-operate in this grand work of our God and Redeemer among the millions who are dwelling in darkness and in the region and shadow of death? Dear Lord, lift up the light of Thy countenance and bless Thy servants, as they lift Thee up, and draw precious never-dying souls from nature's darkness and the power of Satan, into Thy glorious kingdom and the marvellous light and liberty of the Gospel.

H. F. D.

Decease of Nursiah.

THIS good, earnest, and useful brother, an account of whom appeared in the Report for 1890, page 20, and who was assistant to Dr. Narayanasawmy, at the Anthravady Baptist Church, Black Town, Madras, was specially supported by a deacon of one of our London churches as his own missionary. His death from cholera in August last has occasioned sadness to us, though doubtless he has received the blissful welcome, "Enter thou into the joy of thy Lord." He conducted the Sunday morning services and assisted this branch of the Mission in various ways. His salary will be paid to his widow to the end of the present year. Meanwhile our Superintendent is seeking a suitable successor.

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Vol. VI., No. 77. **DECEMBER, 1891.** One Halfpenny.

Good News from India and Ceylon.

THE FAMINE AVERTED.

IN a letter dated October 27th, Mr. Doll says :—

"I am happy and thankful to report, that the distress in the Madras Presidency (Bangalore included,) which threatened to culminate in a famine, has been happily averted by the outburst of the north-east monsoon. Everything that could be done in the incipient stages of a famine, was done by the Government; and now that the rains have come, misery, starvation, and death have been averted. What was worse, was the dread disease, cholera, as a concomitant evil, made its appearance, and carried away its victims by hundreds. However, things have now changed for the better; agricultural operations are brisk, pasture is improving, ploughing and sowing are progressing, and general prospects have greatly improved. While we again repeat, that we are heartily thankful to our dear Christian brethren and friends, for the timely relief rendered by them to the poor and distressed Agents and Christians of our Mission, we also raise our grateful Ebenezer, and praise the Lord our God for His great love and mercy to the people of India, both Christian and heathen. Indeed He is 'good to all, and His tender mercies are over all His works.'"

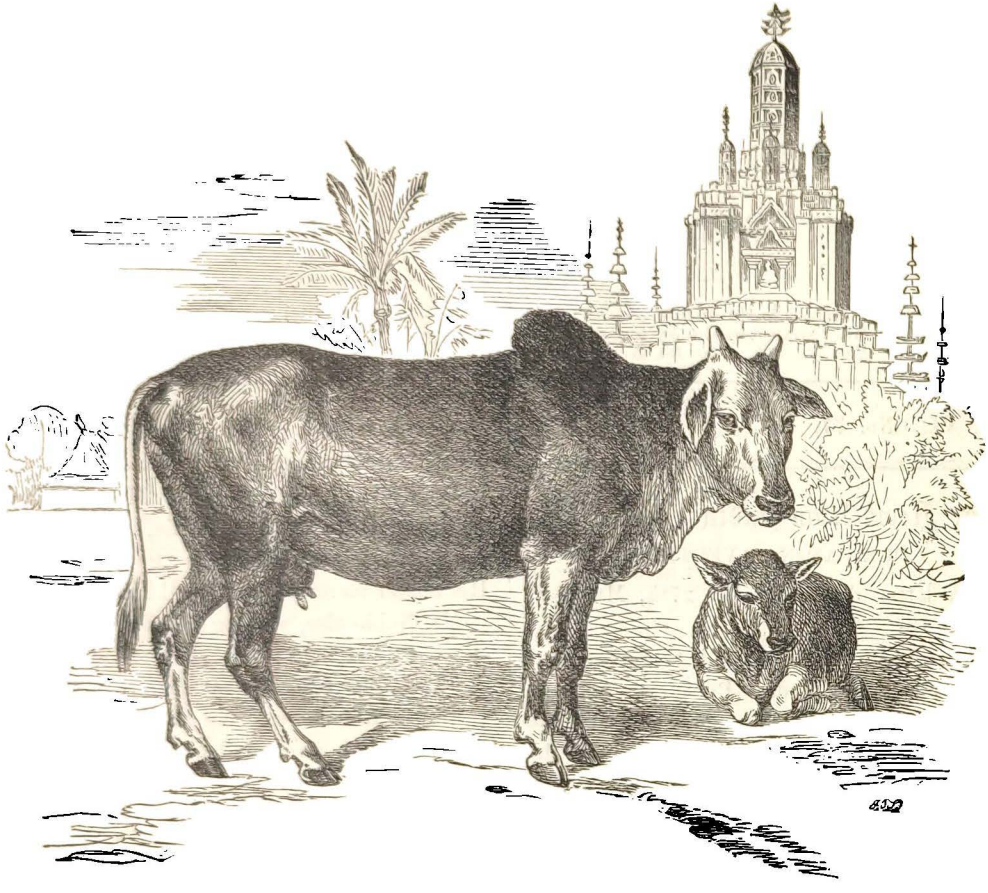
Mr. Noble also, writing from Jaffna, Ceylon, October 22nd, says :—

"There has been a great change in the state of the weather here. We have for the past fortnight had an abundance of rain.....

"I trust that thus, by the blessing of the Lord, the dreadful famine that had so long stared us in the face, has been averted, and that there will be a good harvest of rice, which forms the staple food of this country."

A Surprise.

ON Saturday, October 11th, the members of the Baptist Church, Bangalore, Madras, celebrated the 55th anniversary of their pastor, Mr. H. F. Doll's birthday. The company spent a very pleasant evening, and just before they retired, presented Mr. D. with three beautiful gifts, a biscuit-box, a jam-pot, and a silver pen-holder as tokens of their esteem and Christian affection. These proceedings originated with the ladies of the Church.



The Worship of Animals,

(Continued.)

The Sacred Cow of India.

WHILE some animals were worshipped through fear, others, perhaps, received the same honour on account of their usefulness. This applies especially to the cow.

To kill a cow is considered by the Hindoos to be an inexpiable crime ; and in some parts of India it is deemed a greater crime to kill a cow than to kill a daughter. At present the idea of eating beef is so horrible to Hindoos, that some never mention the word in the vernacular ; and frequently there have been serious riots on account of the slaughter of cows.

The cow, valuable for its milk, is the animal that receives most worship in India. There is an annual ceremony in her honour. Even the dung of the cow is held sacred, and is supposed to have the power of taking away sin. The ashes produced by burning this hallowed substance, are considered of such a holy nature that they have only to be sprinkled over a sinner to convert him into a saint.

Well might the prophet exclaim, " Behold, darkness hath covered the earth, and gross

darkness the people." But the Sun of Righteousness has arisen with healing in His wings. The Bible is being circulated,

"Whose truths upon the nations rise,—
They rise, but never set."

Superstition is doomed; and soon it shall be said, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ."

"Blessed Jubilee!
Let thy glorious morning dawn."

Thanks for the Bullock Cart.

MR. NOBLE, writing to the Corresponding Secretary, again referring to the above says:—

"I am very thankful to you and all the dearly beloved brethren, sisters, and friends, who have so kindly and liberally responded to my appeal, and thus placed in my hands the means for purchasing a bullock-cart, to enable me to travel about within the utmost limits of my sphere of labour, to preach 'in the regions beyond,' the glorious gospel of the grace of God, without restraint. I shall be glad if you will kindly convey, through the *Olive-Branch*, my heartfelt thanks to all the dear ones to whom I am thus indebted; and that the good Lord may greatly bless them is my earnest prayer."

THE THIRTIETH ANNIVERSARY OF THE Strict Baptist Mission

WAS one of the best,—in some respects *the best*, which has been held. Keppel Street Chapel—the birth-place of the Mission—was the scene of the happy gathering which took place on Tuesday, October 27th.

THE ANNUAL SERMON

Was preached in the afternoon by Mr. Northfield, of March, Cambs., his text being:—

"*Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.*"—2 Thes. iii. 1.

The apostle planted a church at Thessalonica, and, being removed from them, addresses these two epistles to that church. He expresses thankfulness for the success of the Gospel amongst them, gives sundry admonitions to them, and ere he closes his epistles, asks for an interest in their prayers, that the word of God might prosper elsewhere as it did with them. This church was a missionary church; for the word of God was sounded from it to other places, as to Macedonia and Achaia. Being together in God's name, in the interests of the Strict Baptist Mission in India and Ceylon, we feel that the text is most applicable to the occasion. We will notice first, *The Divine Agency*,—the word of the Lord; secondly, *The success of that word*—even as it is with you; thirdly, *The request presented*—pray for us.

I.—THE DIVINE AGENCY. The word of God is excellent for *general information*. It tells us of the world's creation, and God's providence over it. The rise, progress, and fall of nations is declared by it; whether of men, kingdoms, or matters generally, no book can compare with this. But its glory in this respect is excelled by its preciousness for *divine revelation*. By it we are taught that we are sinners, and its glorious pages tell us of God's great salvation. The Saviour's atoning work, the Spirit's almighty power and grace, the believer's state on earth, and his future glory in heaven, with what relates thereto, are all unfolded here; as also the unutterable woe of all who die ignorant of God's saving grace. This word is *God's grandest instrumentality*.

All other instrumentality is dependent upon the word. The word may succeed without us, but we cannot succeed without that. The minister, the teacher, the missionary, the people, all require it. *Its perfection and purity* claim our attention. It admits of no addition, nor must it be diminished. It is the faith once delivered. It is in advance of, and yet adapted to, all time. We need no new Gospel. It is perfect and pure,—essentially and influentially pure. *The names given to it instruct us in what it is.* It is called the word of God, as He is its author; the word of Christ, for it reveals Him as the Saviour; the word of grace, for the grace of a triune God is declared by it; the word of salvation, as being the power of God thereunto; the word of reconciliation, telling us how sinners are reconciled to God; the word of truth, to indicate its veracity and faithfulness; the word of faith, as its resting-place, and revealing all that faith embraces; the word of life, as a means of imparting, encouraging, sustaining, and feeding the life that God graciously bestows. The figures employed to set it forth deonote *its adaptability.* It is a hammer to break the hardest heart; a fire to soften the most obdurate spirit; seed sown, and rain to cause it to grow; honey, for sweetness, milk for spiritual babes; meat, for the more advanced Christian. It is gold, yea, more precious than fine gold; a treasure, of all treasures the best; light to shine in the heart and on the way; a sword, with which the heavenly warrior goes forth to war. The text suggests that this word *may be hindered.* Satan and the world oppose it; inconsistencies of its professors, with lukewarmness and lethargy in God's people, are matters more or less associated with this hindrance.

II.—THE SUCCESS OF THE WORD OF GOD. Let us remember its success in its proclamation by the *first preachers* of it after our Lord's ascension, for they were missionaries. Its success was recognized by the apostle in connection with Thessalonica. Its success depends on *God's power and blessing.* This we need. This is needed by our brethren in India. This is promised. Its success may also be regarded in a measure and a sense as depending on *our efforts and godliness.* The Lord is a God of means, and he condescends to use the efforts of His servants and people, while their godly lives are a living commentary upon His word. *Idolatry and superstition* fall before the word, as you will also read in the Report of our Mission for the past year even. The word of the Lord is glorified in the *salvation of sinners.* It is also made glorious in the *comfort, establishment, and building up of saints.*

III.—We notice the REQUEST PRESENTED. It is a *reasonable* one. We were once without the Gospel; the Lord sent it to us, and may we be the means of sending it to others. Those who have felt its power, must pray that others may also feel it. Then also, think of the large numbers who are yet without it. The request is *reciprocal.* It is India's voice to us. We send the echo back with loving wishes and practical help. It is *comprehensive.* We may be too poor to give much; but little is then acceptable, and that little given out of poverty, is much in God's sight. Associated with our giving let prayers arise. The poorest giver may sometimes excel in fervency of prayer. This request therefore includes all, and shows that the prayers of the weakest with the strongest, the youngest with the oldest, the poorest with the richest, are acceptable to God, and helpful to His ministers and cause. Let us remember that regard of the request should be accompanied with *practical help,* as far as ability goes. What is worth praying for, is deserving of help. Prayer, indeed,

without this (especially in such an instance as the Mission) is almost mockery. Nor let us forget that *God will help those who seek by His grace to help others.* In blessing He will bless. The blessing cannot be through us without in some measure bringing blessing to us. Most heartily we commend to you this Mission. Every Strict Baptist ought to try and help, and all others will do good service in assisting. The Society deserves to be more widely known and more extensively assisted. May you help by giving a good collection to so worthy a cause. The Lord's blessing rest upon His word and your immortal souls. Amen.

Tea having been served in the School Room,

THE EVENING MEETING

Was commenced shortly after six, the President, Mr. John Box, in the chair.

The singing was conducted by Mr. Steele.

The Chairman read Psalm lxvii.

Mr. Beecher sought the Divine blessing on the Meeting.

The Chairman, referring to the Psalm which he had just read, said he rejoiced in unity of sentiment with the Psalmist. The opening words were a full and happy expression of our most earnest desire as friends and supporters of this Mission. "God be merciful unto us, and bless us; and cause His face to shine upon us:" and he was sure that where that earnest desire was felt, it would not be unheeded by God. He rejoiced too, that we were of one heart and one way in seeking to spread abroad the knowledge of God's name, therefore we were able also joyfully to appropriate the language of the second verse. Referring to the happy circumstances of the meeting, and the place in which it was convened, the Chairman remarked that the church at Keppel Street was one of the three churches which united in originating the Mission thirty years since.* The Mission was now supported by upwards of 70 churches, and he rejoiced that its influence was still extending, both at home and abroad. Their only sorrow was that they were restricted for want of funds.

It rejoiced them to know that they could depend upon the reports received from month to month. The details of the working of the Mission were carefully watched by the Committee. Brother Doll was deeply in their affections for the wisdom and zeal which he displays. Brother Noble, whose talents were of a different order, also had their full confidence. He believed that his visit to England had done him good. Referring to the Report, the Chairman earnestly bespoke for it a careful and prayerful perusal by every one present, for the work in which they were engaged concerned them all. By the moral law they were bound to glorify God; but spiritually they rejoiced in the Gospel precept—based upon the redeeming work of Christ,—"Ye are not your own: therefore glorify God with your bodies and with your spirits, which are His."

Mr. Josiah Briscoe (Hon. Corresponding Secretary,) read brief selections from the Report, which referred with joy to the prevalence of the Missionary spirit, and the wide-spread diffusion of Gospel truth, yet maintained the necessity for distinctive teaching and special denominational effort. Though the enemy was still sowing tares among the wheat, yet the purposes of God must stand, and His promises be fulfilled. This should quicken our zeal, and increase our devotion. There had been a steady, healthy growth during the year. Fields "white already to harvest," were still opening in the Tinnevelly district,

*It is somewhat remarkable that the First Annual Report closes with the first verse of Psalm lxvii.

where 38 candidates had been baptized, and 300 converts were awaiting baptism. Several baptisms had taken place at other stations.

A large increase in the agency staff was needed.

A missionary and a student had recently died in Madras. Another missionary had been appointed at Bangalore.

The work in Ceylon was more encouraging, both at Jaffna and Slave Island. There had been five conversions at the latter station, some of them very remarkable, and a very pleasing work was going on among the school children.

The total number of stations in India and Ceylon is 24; the number of workers 50. The church-members number 458; day-schools, 24; scholars, 700; Sunday-schools, 23; Sunday-scholars, 578. Total number of baptisms during the year, 54.

The Report closed by ascribing to God the glory due to His name, and enforcing the responsibility and the honour of providing the means necessary for so glorious an enterprise.

Mr. Mote, the Treasurer, read the balance sheet. The receipts, (including a balance of £203 2s. 0d., and £100 drawn from the Reserve Fund,) amounted to £1,118 15s. 2¼d. The expenditure had been £929 17s. 11d., leaving a balance in hand of £188 17s. 3¼d.

Mr. Lynn, in moving the election of Officers, remarked that, while it was necessary to have a Committee, he hoped nevertheless that all present would consider themselves bound to carry on the work of the Mission. He moved that the thanks of the Meeting be specially given to the President, and the two Secretaries. Mr. Catchpole, of New Cross, had kindly consented to accept the office of Minute Secretary, Mr. Wakelin having expressed a desire to relinquish that portion of his work.

Mr. Abbott seconded the motion, which was carried unanimously.

Mr. Thomas, of Tring, moved the adoption of the Report. He warmly advocated the claims of the Mission, and suggested that ministers should make it their duty to go round among the churches, and appeal for funds. Christ's commission was to "preach the Gospel to every creature." All were not personally qualified to do this; but all could assist in supplying the necessary means.

Christ was the grandest of all Missionaries. He left the glory-land, gave up the songs of angels, came to this earth as a Missionary, and "went about doing good." It was in His spirit that our brethren were labouring abroad. He considered that a missionary should be a *sower*, a *shepherd*, a *physician*.

They should "Sow beside all waters." There were various classes of hearers, as represented by Jesus Christ. The difficulties under which our missionaries laboured were very great, "but the word of God is not bound." By the blessing of God converts had been won, and churches had been established on the same principles as their own.

Missionaries should also be *shepherds*. The body must be cared for as well as the soul. They must not merely *preach* the Gospel, but *live* the Gospel, setting a good example to their flocks.

Then again, they should be *physicians*. They had least one missionary doctor, whose name he would not venture to pronounce.* Faith, prayer, and practice were needed. They might sometimes be disheartened, but they had proved the power of prayer when the funds are low; for in seven years the receipts had been doubled. He hoped that in seven years more they would again be doubled. Referring to Mr. Noble, he hoped the blessing of God would rest upon his labours. He would say, "Brother, have faith in God; for

*Dr. Narayansawmy, of Black Town, Madras.

God's word must prevail, and the Sun of Righteousness has arisen, with healing in His wings."

Mr. Marsh, of Wellingborough, seconded the motion. The Report was very encouraging, and interestingly put together. He laid special stress on the appeal for additional funds, which he could do with greater confidence and pleasure, from the fact that no official salaries were paid, and no home expenses were incurred, but the necessary items of printing and postages. He rejoiced to think that so many were working hard for the welfare of the Mission, and he was sure that he was the happiest man who laboured the hardest. The speaker urged the importance of prayer, and the duty of giving according as the Lord had prospered us.

The work was the Lord's; Christ was the President of the Mission, and they must emulate the self-abnegation of John the Baptist, who said of the Saviour, "He must increase, but I must decrease." God would honour His own truth; and those who adhered thereto, (as it had been well put in the Report) would receive His sanction and blessing. Their principles afforded solid ground for encouragement; for those who had been chosen to everlasting life must be brought; for Christ shall "see of the travail of His soul, and be satisfied:" yet it was theirs to "Go out into the highways and hedges, and compel them to come in." The speaker concluded by referring to those now in heaven, who had been connected with the Mission, and commended it to their warmest sympathies.

Mr. Aaron, a coloured Missionary from Rangoon, in Burma, gave a short but charming address,—his beaming countenance and musical voice giving additional pathos to every word he spoke. He was a Hindu, but the Lord had brought him into the light and liberty of the Gospel. His godly mother had given him to the Lord, and when the Lord made Himself known to him, he had given his heart to Jesus. He was familiar with the stations at St. Thomas' Mount, and Black Town, Madras, where the Mission was doing a grand and glorious work. They must hold up the hands of the missionaries, as Aaron and Hur held up the hands of Moses when the Amalekites were overcome. This was the duty of all who loved the Lord Jesus Christ.

The places from which he came had been without the Gospel till recently. His grandmother was a high caste lady; but in Burma there were no caste prejudices to contend against—no social barrier to the reception of the Gospel. He had been pastor of a Strict Baptist Church in Rangoon for about seven years; but had voluntarily relinquished his pastorate, from a burning desire for evangelistic work among the many thousands of heathen by whom they were surrounded. He concluded by singing a few verses of a Tamil translation of the hymn:—

"What can wash away my stain?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus," &c.

Mr. Sears, (the Vice-President,) was the next speaker. He referred to the appeals for extension which had been made during the year. His heart had often ached because they had been obliged to turn a deaf ear to these, owing to want of funds. He rejoiced, however, to know that the Missionary spirit was spreading; yet he asked, were they as Strict Baptists to take their proper place in the Mission-field?

1.—They must *watch*. Did not our Lord seem to say, "Watch *Me*." It had been beautifully said that Christ was the President of the Mission: they must regard the work as

His. Let them watch the MISSION FIELD. They should think every day of their brethren in India and Ceylon. And why should the Mission restrict its labours to these places only? He would like to extend it to China and to Africa. Let them also watch for *new subscribers*, for without these the work could not be extended. Let them also watch for their little monthly, *The Olive-Branch*, which gave interesting news fresh from Mission stations. 2.—*Pray*. He could tell many wondrous stories about the power of prayer, one only must suffice, which had recently been related by Mr. Archibald Brown, of the East London Tabernacle. Funds were low in his own Mission-work; but he had pleaded earnestly with the Lord, saying, "Lord, it is Thy work in which I am engaged; send the money." His faith was sorely tried; but at length he received a letter from China, the writer of which said, "I have heard of your work. Please accept £1,000 for the Lord." He called to mind his prayer, the letter being dated the very day when he had laid the work before the Lord. 3.—Watchfulness and prayer must be connected with *Work*. How few church-members there were who took an active part in the cause of Christ! How few contributed according to their means! 4.—His last exhortation was—*Give*. He had received a card from Bungay with 40 names upon it, containing but small amounts, some as low as one penny, only one as high as half-a-crown. Such collectors worked hard. Christ does not despise the widow's mite. On the other hand those whom the Lord had prospered, should contribute according to their ability. He had recently given an address in a beautiful Sunday-school, which cost £500, and had been paid for by one gentleman, who had formerly been very poor. Every Christian should give a stated portion of his income to the Lord.

The collection was then made, which, added to that taken in the afternoon, amounted to £25 12s. 2¼d.

The Chairman having stated that although the income had considerably increased during the year, yet the expenditure had exceeded it by about £53,—a gentleman present offered to give £10 if the remaining £17 were subscribed at once. The challenge was speedily accepted,—a £5 note being followed by twelve donations of £1 each.

"Praise God from whom all blessings flow,"

was heartily sung; and Mr. Sampson, the newly-elected minister of Keppel Street Chapel, was requested to add a few remarks.

Mr. S. commenced by referring to the vast mission-field on the Congo, and particularly to a young man, of whose conversion he had been the means, who had relinquished a lucrative situation, and gone thither as a missionary. The news of this came at a very seasonable time, and had greatly cheered him under spiritual depression.

They had a Divine command for missions; they were in harmony with the Divine will; and they rested upon Divine promises. In proportion as they engaged in foreign missions, their sympathies with home missions increased. Might God help us to be fellow workers with Him, in lightening the sorrows and seeking to raise those who were sunk in vice and misery.

A vote of thanks to the ladies having been passed,

Mr. SQUIRRELL closed the meeting with prayer.

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