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The Olive Branch

1892

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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Our Mission-Stations.

IN commencing the seventh volume of the *Olive-Branch*, while keeping in view the primary object for which it was established,—namely, to familiarise the subscribers with the work of the Strict Baptist Mission,—we cannot do better than present our readers with a Map, showing the situation of the various Mission Stations, and give a few brief particulars respecting them. For ourselves we have found that the more we know of the work that has been, and still is so abundantly blessed by God, the more deeply interested do we become.

St. Thomas's Mount, about nine miles east of Madras, though not our first station, is now the oldest. Jacob John, a native convert, is our Missionary, and his wife is employed in zenana work. There are also five school-teachers at this station. A church was formed here in 1870. There are three day-schools, also a Sunday-school.

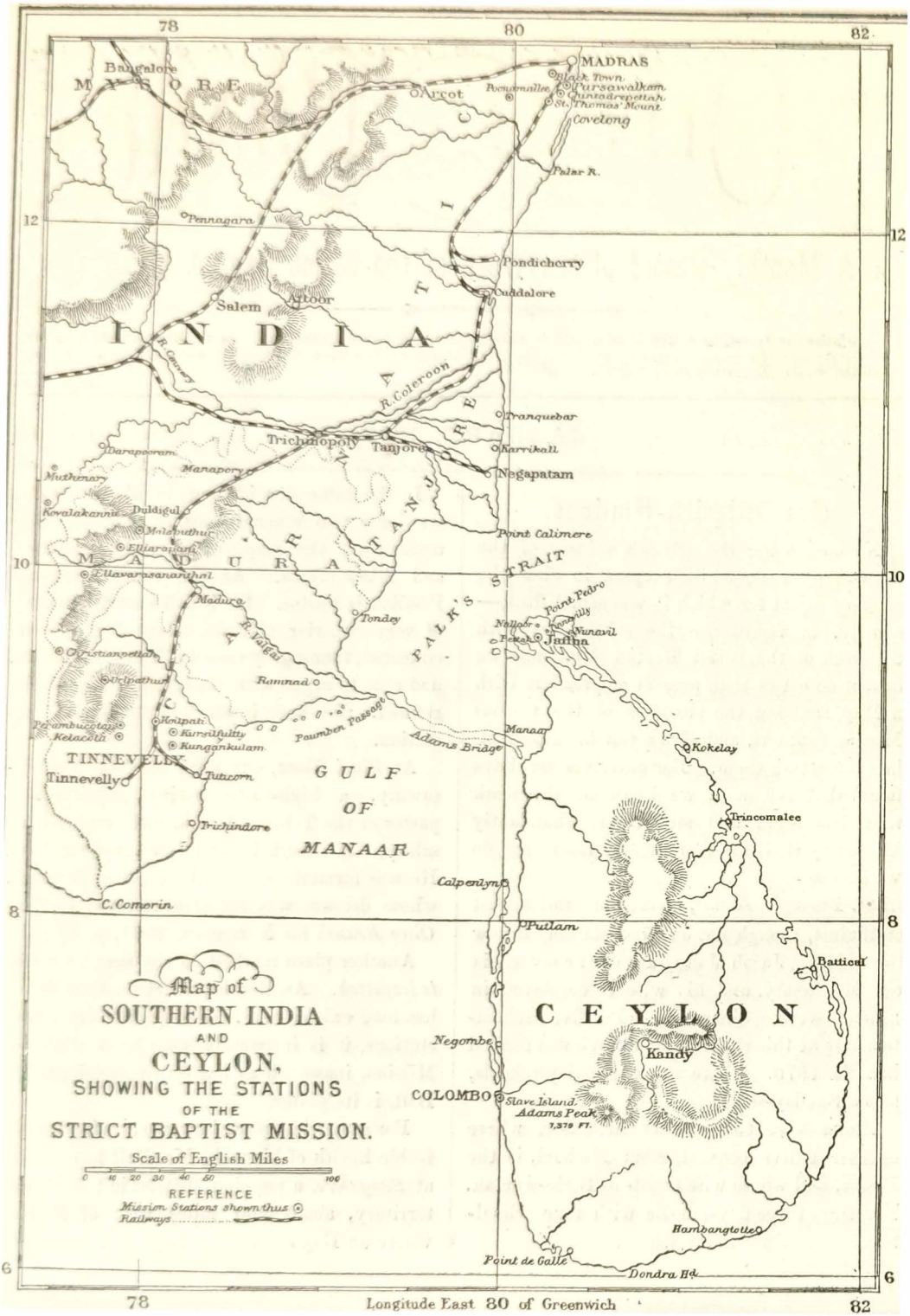
Poonamallee comes next in order, where another native convert, Abel Michael, is the Pastor, and whose wife assists as Bible-woman. There are three day-schools with four school-teachers, also a Sunday-school.

In the same district, but in Madras *City*, we have two other important stations, also marked on the map, namely, *Pursawalkam* and *Black Town*. At the former, brother Pandian is Pastor. He is a Tamil Missionary of very superior abilities, talented and well-educated, thoroughly versed in Tamil literature, and able to argue with the intellectual and the refined. We have in all five workers at this station.

At *Black Town*, our good brother Narrainsawmy, a high-caste native physician, is pastor of the Telugu church. He requires no salary. His work is entirely a labour of love. He was formerly assisted by brother Nursiah, whose decease was recently referred to, (see *Olive-Branch* for November, 1891, p. 88.)

Another place marked on the map is *Chintadrepettah*. An English Strict Baptist Church has long existed here. Though not one of our stations, it is intimately associated with our Mission, inasmuch as our Superintendent, Mr. Doll, is its pastor.

For some time past, however, owing to the feeble health of his wife, Mr. Doll has resided at *Bangalore*, a populous district in the Mysore territory, about 200 miles west of Madras, where an English Strict Baptist Church was


78
80
82
12
10
8
6
Bangalore
MYSORE
MADRAS
Black Town
Pursawalkam
Cuntadrepettah
St. Thomas' Mount
Arcot
Pondicherry
Cuddalore
Covelong
Palar R.
Pennagara
Salem
Attoor
INDIA
R. Cauvery
R. Coleroon
Tranquebar
Trichinopoly
Tanjore
Karrikall
Negapatam
Baraporam
Manapory
Muthenary
Kovalakanni
Duldigul
Point Calimere
Ellaroisani
MADURA
PALK'S STRAIT
Madura
Tondey
Point Pedro
Nallur
Jaffna
Vunavil
Christianopolis
Arpathur
Ramnad
Kolpati
Kurrathitty
Kunganknlam
Pamben Passage
Adams Bridge
Manaar
Kokelay
TINNEVELLY
Tinnevelly
Tuticorn
GULF
OF
MANAAR
Trincomalee
Trichindore
Calpentyn
C. Comorin
Putlam
Battical
CEYLON
Negombo
Kandy
COLOMBO
Slave Island
Adams Peak
7,379 FT.
Hambangtotte
Point de Galle
Dondra Hd.
Map of
SOUTHERN INDIA
AND
CEYLON,
SHOWING THE STATIONS
OF THE
STRICT BAPTIST MISSION.
Scale of English Miles
0 10 20 30 40 50 100
REFERENCE
Mission Stations shown thus
Railways
Longitude East 80 of Greenwich

established by him in 1887, and a Mission Station commenced in 1890. Mr. and Mrs. Ronchett and Muttusawmy Pillai are our Missionaries. The Lord is blessing their labours. (See the interesting account of a baptism given on p. 7 of the present number.)

The *Tinnevelly* district, in the extreme south of India, contains a cluster of stations the names of which no doubt puzzle some of our young readers to pronounce. Even the draughtsman, we notice, has made a mistake in one of them. This field was commenced by our Mission in 1882. It had already been cultivated by a good man, named Arulappen; so that, when our earnest young Brother Walter A. Doll, entered upon the work, he had the joy of reaping a rich harvest of precious souls. The Lord has continued to smile upon the work, and baptisms have been numerous. At the present time there are 300 converts waiting to be baptized. In this district we have 12 stations, with 14 workers, 379 church-members, also 11 day and Sunday-schools.

Referring to the map of Ceylon, our oldest station is at Colombo, (Slave Island.) Here Mr. De Alwis is missionary, and there are two other teachers. The church here is small, but the school numbers 85 scholars.

Mr. Noble is now stationed at Jaffna, a peninsula in the north-west of the Island. Besides the church at the Pettah over which he presides, which consists of 12 members, he regularly visits the surrounding districts, and takes the oversight of the stations at Nunaville, Nulloor, and Tinnevelly. In all we have 10 workers in Ceylon, 17 church members, and 5 schools with 220 scholars.

Thus have we pointed out the names of places which frequently occur in our pages; and having given these few brief particulars respecting them, we trust our readers may be able the better to realize, to some extent, the situation of these distant places, the spots in the "habitable parts of His earth," which doubtless were present to the mind of our infinite Redeemer, whose "delights were with the sons of men," (see Proverbs viii. 31,) even before the foundation of the world. Well may we rejoice in being connected with so glorious a work, which is destined to spread until "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Topsy and the Fakir Woman.

TOPSY was the name given playfully by a missionary lady in Midnapore, India, to a little girl in her orphanage (whose real name was Sudean,) because, like the Topsy in "Uncle Tom's Cabin," she seemed as full of mischief as an egg is full of meat. Her ingenious pranks and practical jokes, perpetrated with a face of intense gravity, caused her school-mates and teachers much annoyance, and drove the missionary lady almost to her wits' ends, because she feared that her example might prove contagious among the others. Yet the lady could not dismiss her; for the child, like most others in the school, was a famine orphan, without father or mother or a home of her own, saved from starvation by the kindness of the missionaries.

One Sabbath, when the missionary was preaching about Christ's death on the cross, he noticed Topsy, usually so restless, sitting strangely quiet, and two great tears gathering in her large lustrous eyes, which were fixed upon him. That night Topsy embraced the Saviour who had so loved her as to lay down His life for her. The Good Shepherd had sought and found another of His restless straying lambs. The missionary

and his wife rejoiced that night that their labours had not been in vain. From being their greatest cause of anxiety, Topsy became little by little a real comfort and blessing to the orphanage. All her restless energy seemed now turned into channels of service. She asked and obtained permission to go out every day after school hours with an aged Bible-woman, to help her to teach the Bible lessons and Christian hymns to the Zenana women whom she visited.

One day, as they were going through the streets, the little girl walking a step or two behind the Bible-woman, as is often the custom in India, Topsy espied a very strange-looking object, seated by the road-side on a tiger skin. It was a fakir woman. She was dressed in a very odd yellow dress, her hair all matted as if it had never been combed, her face and arms rubbed with sacred ashes, her neck loaded with numerous necklaces of a kind of sacred nut which fakirs wear, and those who passed by stopped to worship her as a goddess, giving her money, and rubbing the dust from her feet and placing it as something sacred upon their foreheads. Topsy sat down beside her and asked her if she had ever heard about Christ. The fakir woman said she had not, so Topsy began to tell her the story; but, before she had finished, the Bible-woman, who had gone on for some distance without missing Topsy, came back to look for her in some alarm, and when she found her, blamed her for stopping behind. Topsy, in great distress, said to the fakir woman, "I can't stop to tell you the rest now; but if you will come to the house where the missionary lives, this evening, he will be at home then, and he will tell you all about it much better than I can. Be sure to come. I will tell him to expect you." When the Bible-woman and Topsy returned from their daily rounds, Topsy told the missionary about the strange woman who was coming to see him; and though he hardly expected her, sure enough she came, drawn by the magic earnestness of the little girl. Was it not God's answer to the child who prayed and now watched for her appearance?

The missionary received her kindly, and when she was seated told her about Christ and what He had done for us. The fakir woman had never heard this before. He discovered that she was a Brahminee named Chandra Lilavati, and possessed a remarkable education, being able to read in four different languages, viz. Nepalese, Origa, Bengalee, and Hindi, and familiar with many of the sacred books of the Hindus. Her husband, who had been a noted man, a learned Brahmin Pundit, had instructed her, and since his death she had wandered during many years all over India on pilgrimages, visiting numerous shrines and temples; and everywhere, on account of her learning and piety, she was worshipped as a goddess. The missionary gave her a gospel in the language most familiar to her, and she went away, only to return again and again, to learn more and more, until she was led to believe in Jesus as the Son of God and to receive Him as her Saviour. On the day when she publicly professed her faith and was baptized, throngs of people came to witness the ceremony, and to see her whom they had formerly worshipped as a goddess renounce all her worldly honours and privileges, and give up her lucrative profession to become a humble follower of Jesus.

After this she begged to be allowed to come daily while the missionary was instructing his class of young Theological Students, and to listen to his words. This was granted to her, and day by day she was found sitting at the missionary's feet with her large-print Bible open on her lap, studying the sacred pages as

he tried to expound the precious truths contained in them. It was an inspiration to the missionary to look at her eager, upturned face. Among all his students there was not one who followed him more closely, or who searched the Scriptures more earnestly than she, to see whether these things were so.

When the students were ready to enter upon their work, he said to the woman, "If you would like to become a Bible-woman, I would provide you with a house and give you a salary sufficient to meet your living expenses;" but she answered, "*No, no, I must go back, and in every city where I have told the wrong story, I must tell the right one.*" And she who had so long been an object of worship and received every honour and attention, lifted up and placed on her head the heavy basket of Bibles and tracts and religious books with which she had begged the missionary to supply her, and started on foot, though an old woman with white hair, to revisit the cities she had previously visited, and put right what in ignorance she had put wrong.

The missionary heard of her from time to time in Calcutta, Burdwan, Monghir, Lucknow, Cawnpore, Delhi, and other cities in India, the missionaries in these places writing that she had visited them and greatly revived and stimulated their native Christian people by her presence and words, causing great astonishment among the Hindus who had formerly known and worshipped her as a very holy and learned fakir. From time to time she returned to the missionary at Midnapore, bringing back at the end of each journey every penny of the value of the books which she had carried away, and asking for and obtaining a new supply, she again and again set off on her journeyings, rejoicing in God who had called her to this His work, and who sustained her in it by the conscious presence of His Spirit.

The Owl and his School.

AN INDIAN FABLE FOR THE YOUNG.

AN owl, named Old Wisdom, kept a school. Everybody went to him to take lessons. After some time he wished to know what progress they had made in their studies; so he gave them a number of questions to answer. The first was, "Why does the moon shine in the sky?" The nightingale said, "That I might sing all night in her pleasant light, to my bride, the rose." The lilies said, "That we may open our petals and enjoy her loving and refreshing beams." The hare said, "That there may be enough of dew in the morning for me to lap." The dog said, "That I may find out thieves prowling round my master's house." The glow-worm said, "That she may throw me into the shade, for she envies my light." The fox said, "That I may see my way to the poultry-yard." "Enough!" said Old Wisdom, "It is but one moon that shines in the sky, yet how each brings her to serve his own purpose! *Self reigns supreme!*"

Acrostic.

Awake to righteousness, and sin not.
Hope thou in God.
Abhor that which is evil.
Pray without ceasing.
Ponder the path of thy feet.
Yield not your members as servants to unrighteousness.
Neither give place to the devil.
Enter not into the path of the wicked.
Walk as children of light.
Ye are not of the night, nor of darkness.
Endeavouring to keep the unity of the Spirit in the bond of peace.
Above all these things put on charity.
Rejoice in the Lord alway; and again I say, Rejoice.



The Worship of Animals,

(Continued.)

Baswa, or the Brahminee Bull.

THE bull, useful in cultivation, is reverenced next to the cow. The Brahminee bull is the favourite god of the worshippers of Siva. They constantly represent the god as its rider, and as performing all his journeys on its back. The image of the bull is seen in almost every temple, and in most other places frequented by the people. But among all the worshippers of this animal, the sect of Siva pay it the most particular devotion; and in the districts where they predominate, nothing is to be seen but the representation of their favourite idol, Báswa, or the bull, on a pedestal lying flat on his belly. Monday in every week is set apart to the honour of Baswa. On that day the Sivites give repose to their cattle, and release them from labour.

Just as the snakes of Western Africa are allowed to devour poultry, Brahminee bulls in India can go about markets, taking mouthfuls of articles for sale. To let loose a bull, dedicated to Siva, is an act of the highest merit.

In a field a Brahminee bull of large size

was seen devouring the young corn at his ease. This was one of those animals which the Hindus deem sacred creatures, which are allowed to rob the poor farmer of the corn, on which he has bestowed his labour. In a time of scarcity, when famished wretches are begging for a handful of food to keep soul and body together, this fat bull is suffered to eat, unmolested, what would feed a whole family.

In one instance the bull was not only a robber of the poor, but a source of danger to the traveller. At a little distance, a Brahmin was going along a path near to the animal. The creature, though a consecrated bull, showed no respect to a Brahmin. The bull snorted, pawed up the ground with his fore feet, whisked his long tail, and evidently regarded the traveller as an intruder. The Brahmin paused, afraid to advance nearer to the holy bull; but the fierce animal gave him little time for reflection. Lowering his head, the bull, with a loud snort of defiance, rushed at the man, and in a few seconds down went the Brahmin, before the charge of the furious beast. The bull which had knocked down the Brahmin, was now about to gore him, and trample him under his feet; but a Christian man, who, just an hour before, had received insults from the Brahmin, who had also loaded him with curses, rushed, with a loud shout, to the rescue of the Brahmin, without waiting to remember his wrongs. The bull, which had attacked one who feared him, would not stop to try his strength against one who defied him. With a bellow of rage he turned round, dashed through the corn, and was soon out of sight.

Bangalore.

BAPTISM OF MUTTUSAWMY DANIEL.

AN interesting convert from heathenism, was baptized by Mr. H. F. Doll, on Lord's-day, 25th of October, 1891. He had been a guru, (priest,) when in heathenism. The Bramasamaj people had many a time requested him to be one of their preachers. The Roman Catholics also had tried to persuade him to receive baptism, and to be one of their evangelists. For nine months he had received instruction from our missionary, Muttusawmy Pillai, and occasionally from the Superintendent of our Mission also. Our native church now consists of eight members.

The following questions were put to him and answered prior to his baptism.

1 *Question.*—Brother, what is your name?
Answer.—My name is Muttusawmy Daniel.
2 *Q.*—What is your age now?
A.—My age is about sixty-four.
3 *Q.*—What is your occupation?
A.—I am a native physician.
4 *Q.*—Why have you come here?
A.—To receive baptism.
5 *Q.*—Why should you receive baptism?
A.—Every one that believes in Christ, the Son of God, as his Saviour, must receive baptism; and as I believe in Him as my Saviour, I feel it necessary that I should receive baptism.
6 *Q.*—Who has commanded that baptism should be received?
A.—Christ, the Saviour of the world.
7 *Q.*—When did you come to know that Christ is the Saviour of the world?
A.—About five years ago, God revealed this to me.
8 *Q.*—Please tell what the religion of yourself and your forefathers was, and what country you belong to?
A.—My forefathers were Valalars by caste, (the highest class of people in Southern India.) They were natives of Senjee, a town near Pondicherry, in the South Arcot District;

and their god was Siva. I was born in Bangalore in 1827.

Up to 1852 I worshipped Siva, the god of my parents. I examined up to 1857 all the books in connection with Siva. I have found that he is wholly devoid of Divine attributes, and that he can give no rest to my immortal soul. I have, therefore, renounced my faith in him.

I have also examined carefully the books written in connection with Vishnu. During his ten incarnations he did such things that no one can for a moment believe that even moral salvation can be obtained from him.

When I examined Buddhism, I found it very unwise and unacceptable.

Brahminism pleased me for some time; but on closer examination I found it a structure without foundation, and felt it was very much like a fine dish of food without salt.

I have also studied Mahomedanism. Its spirit is such that no spiritual man can accept it as a religion from God.

I have also given my attention to the several hundreds of religions which are practised by my countrymen.

On reading Christianity, it struck me that that was the most suitable religion to everyone that knew himself. The whole world and all the religions in the world, consider it necessary that sacrifices must be offered for sin, to satisfy the infinite justice of God. Finite offerings cannot be sufficient, as all men can see. The Bay of Bengal is not converted into fresh water by the numerous rivers that flow into it. If a being, who has proved himself equal to God in all His glorious attributes, offers himself as a sacrifice, then we may believe that God's infinite justice is satisfied. This revelation is found only in Christianity. I therefore trust in Christ as my Saviour.

I had some Roman Catholic friends, with whom I conversed on Christianity. I was surprised, when I heard them praying, not only to God and Christ, but also to human beings who have departed this life, and saw them doing things very much like the idol-worshippers of my country, in the face of the commandment of God, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them," (Ex. xx. 4, 5.) The Roman Catholics make images and worship them. Although Christ repeatedly gave His mother to understand that she had no influence in the spiritual kingdom He established, the Roman Catholics still believe that she can influence Christ in spiritual matters. The apostles themselves make no mention of the blessed Virgin in connection with what they did just after the ascension of Christ, (John ii. 3, 4; Matt. xii. 46, 50; Luke ii. 27, 28; John xix. 26, 27; Acts i. 23 to 26.) I therefore went to Rev. Benjamin Peters, an American Episcopal Methodist Missionary, who, after instruction, baptized me on 20th February, 1887.

9 *Q.*—In Christianity there is but one baptism. When you have received baptism once, why do you desire to be baptized again? What is your faith?

(*To be continued.*)

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Our Heathen Ancestors.

AS to the derivation of the ancient Britons, it was certainly Celtic. One historian says that a migration of Celts took place from Spain to our island; and also, most probably to Ireland. This migration took place about 1000 years before Christ, or about the reign of King Solomon. For the most part the ancient Britons were not agriculturists. The majority of them lived upon flesh and milk. The inhabitants of the south-east cultivated the ground; but those of the south bartered lead, tin, iron, and other metals, to the few ships which came there. The inhabitants wore only the skins of beasts to cover their persons; and the parts exposed they painted blue, in all sorts of fantastic shapes. They were rather tall of stature, capable of enduring great hardship and fatigue, and of undaunted bravery, as their invaders found to their cost.

Their government also was barbarous in the extreme. Many of them, being of roving disposition, like the gipsies of more modern times, they gained their subsistence by keeping and rearing tame animals, which they killed when required for food, making covering from the skins. There were plenty of animals in Britain at that time, and in these consisted the riches of the inhabitants. The country being divided into a number of small portions, there presided over each a king or chief, and frequent were the disturbances between them. This, no doubt, is the true reason of their expertness in the use of the war-chariot—a curiously constructed machine, which had scythes, or sharp iron instruments, like swords, fixed to the wheels, which mowed down the ranks of an opponent, and caused immense slaughter, while the Britons ran along the beam and threw

lances or spears beside. Compare the almost cannibal state of our ancestors *then*, with our own *now*, and see what great things Christianity has done for us. But much as we may be horrified at the misery and destruction of human life which was caused in that day, we must not forget that Christianity has not done away with war as yet. To one man killed in a battle in those days, there are ten in our own. We have become more refined now, and instead of war being avoided it is sought, and made quite a science.

The religion of the ancient Britons was idolatrous in the extreme ; full of mystery and superstition. Their priests were called Druids, from a word meaning *an oak*, because they declared the oak a sacred tree, and performed their religious worship beneath its boughs. They were looked upon by the Britons as the greatest persons in the country, just as the deluded Roman Catholics look upon their Pope as the greatest person on earth. And it was, of course, to the interest of the Druids to keep this opinion, and so retain their authority.

The Druids inculcated the doctrine of the immortality of the soul, but in connection with the absurd idea of transmigration ; that is, they held that the soul of a man, when he died, passed into something else, and that he was still living, only in another form. And according to their behaviour in this world they passed into something good or bad when they died. Hence some animals were esteemed sacred: the hen, the wolf, and the goose it was deemed impious to eat. Human sacrifices were held to be pleasing and acceptable to the gods, and criminals were immolated to the god they had offended. On some occasions they sacrificed a large number together, by making a kind of immense basket in the shape of a man, and then setting fire to it till they burnt them to ashes. Sometimes a fanatic would be burnt in this way voluntarily. But if it chanced that there were no criminals to be burnt, they would seize upon sick persons instead.

They were temporal as well as spiritual judges : that is, they presided over Church and State; they had the power of making peace, or declaring war; could depose magistrates, and even the chiefs, if they acted in a manner they did not admire, or violated any of the laws by which the ancient Britons were governed.

Having thus briefly sketched the habits, customs, religion and government of the ancient Britons, let us contrast their barbarous state with the man blessings which the gospel has shed abroad on our happy isle. Let us love increasingly that blessed Book, which as Her Majesty once said, is "the cause of England's greatness," and let us do all in our power to make known its glorious truths in heathen lands.

Bangalore.

BAPTISM OF MUTTUSAWMY DANIEL.

(Continued from page 8.)

I WILL briefly express my faith.

1.—There is but one God, who has created everything. (Hindoos believe that there are three hundred and thirty millions of gods.)

2.—There is but one father of all human creatures, Adam. There is but one mother of all human creatures, Eve. (Hindoos believe that several people were created at first.)

3.—All are the offspring of the first parents, and therefore there is but one caste. (Hindoos believe that there are 1,922 castes in India.)

4.—He, who in accordance with His promise, offered Himself as a sacrifice for the sins of men, thus fully satisfying the justice of God, and who, rising from the dead on the third day

and ascending to Heaven, sits on the right hand of God, is but one Redeemer, Jesus Christ, whose kingdom shall have no end. (Mahomedans believe that Christ never died, and that after judgment He will hand over His kingdom to Mahomed, who, they believe, is the proper mediator.

5.—There is but one Mediator that intercedes on behalf of sinners, Christ Jesus. (Roman Catholics believe that saints and angels can intercede on their behalf.)

6.—Man is born but once in the world, and must be born again, spiritually, by the Spirit of God, to inherit eternal life. (Hindus believe in several births, and also in the transmigration of souls.)

7.—God destroyed the world once by flood, and will destroy again by fire. (Atheists say that the world will be destroyed according to the laws of nature.)

8.—And then Christ will judge the world, and send the saved to heaven, and the wicked to eternal hell. (Many do not believe in eternal punishment.)

9.—According to Christ's command I have to receive but once baptism with faith. (Other denominations believe that baptism can be given even to children, who know nothing of Christ.)

Rev. Benjamin Peters baptized me without giving Scriptural information as regards baptism. The baptism that he administered is not like the baptism that Christ received from John the Baptist, nor the baptism that Christ commanded His disciples to give. Therefore I have come to receive the baptism that is prescribed in the Gospel.

10 *Q.*—Why do you say that the baptism given by the Rev. Benjamin Peters is not the proper baptism?

A.—In everything, *mind*, *word*, and *action* must harmonize. In what he has done, it is not so. To think that baptism is only an external sign, to use the word baptism in a wrong sense, and to sprinkle water, are opposed to our sense. When our common sense is opposed to this kind of baptism, will God's wisdom recognize it? Therefore I have come here to receive baptism according to the Gospel, making known to others what the real meaning of baptism is.

11 *Q.*—Can baptism save you from the wrath of God?

A.—No, it cannot.

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

A.—Men and women who believe and love Jesus, by the work of Divine grace upon the heart, which was really experienced by me only nine months ago.

13 *Q.*—Is there any authority in the Bible in support of infant baptism?

A.—In the Scriptures there is no authority. Neither Christ nor His disciples baptized children. This erroneous custom originated in Africa in the third century. The heathens in that country offered their children as sacrifices to their gods; the Jews circumcised their children, and named them on the eighth day. The Greeks and the Romans, on the eighth day, bathed their children and named them. Christians, imitating these practices, baptized their children in their infancy. In the year 370 A.D., the Roman Emperor Valens caused his own dying child, Galetes, to be baptized with simple sprinkling of water on his own authority. The people, imitating the Court, began to baptize their children in the same way. Those who are prepared to support infant marriages consider infant baptism to be right.

14 *Q.*—What is the difference between those who are born again, and those who are not born again?

A.—The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

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

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

16 *Q.*—What do you declare in receiving baptism?

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.

My mouth speaking from the fulness of my heart, I solicit baptism and union with the church of Christ, which holds and practises those Scriptural ordinances and sentiments, which have been first expressed by myself.

In conclusion, whatever trials may await me in taking this step, I feel assured that in doing the will of God, He will preserve and bless me, I trust, to His own glory and praise.

Poonamallee.

BAPTISM OF THREE YOUNG PERSONS.

IT is pleasing to find that the work of the Lord is still going on among the young. The following is an extract from a letter just received from Mr. Doll:—

"Proceeded early the next morning, December, — to Poonamallee, thirteen miles from Madras. Conducted an open-air preaching to a good gathering, assisted by brother Abel Michael. After this, conducted a baptismal service; three young persons were baptized, the age of each being about twenty years. Christian lyrics were sung in Tamil, with much sweetness and earnestness, by our teachers and a number of scholars. Short addresses were delivered by brother Michael and myself, and earnest prayers offered by us; after which the candidates, on answering the usual questions, were, on a profession of their faith in the Lord Jesus Christ, baptized into the name of the triune Jehovah—two young men by brother Michael, and a young woman by myself. The latter is the daughter of a member of the Poonamallee English Baptist Church, and is the teacher of our girls' school. As we came out of the water of the stream, two verses of a hymn in Tamil were sung, and the benediction was pronounced.

At noon a special prayer-meeting was held with the Mission Agents, when our workers, churches and Mission friends in England and elsewhere, were specially remembered at the throne of grace. Paid salaries. In the afternoon the Native and English churches met together, the baptized ones were received into the fellowship of the church, and the dying love of Christ commemorated by the breaking of bread. The two young men are the scholars of our school at Island Parcherry.



A Story of India.

ONE bright summer morning, every street in Delhi (the ancient capital of India) was in a bustle. Some great news had evidently stirred the whole town; for on every side the Hindoos were swarming out of their houses, and ranging themselves in crowds along the narrow, crooked, dirty streets, till the whole roadway, as far as the eye could reach, was one living forest of dark faces and white turbans, and bare, brown limbs. In truth, the sight which they were waiting to see was one which was not to be seen every day.

Lallajee Rao, the famous mountain chief, who had held out so long among the western

hills against the armies of the Emperor of Delhi, Akbar the Great, had been taken at last, and was being brought to Delhi as a prisoner. That very day he was expected to arrive, and it was to see him that these crowds were waiting so patiently in the heat and dust of that burning summer day, which seemed to grow hotter every moment.

"So the old wolf is trapped at last!" cried a fierce-looking soldier with a scarred face. "Long life to our great Emperor Akbar, the son of Humayoon, and may all his enemies be like Lallajee Rao!"

"Yet even he hath done deeds of kindness," said a gray-haired trader who stood beside him. "The hand of death was outstretched over my son Ismail, on the night when he lost his way among the western hills. Then it was that Lallajee Rao met with him. 'They call me the enemy of thy people,' said he; 'but all men are the friends of one who is in trouble: follow me." And the chief gave him food and shelter, and guided him into the right way. Was not that well done, brothers?"

"Hark!" cried a third, "here they come."

A distant sound of wild Eastern music floated through the hot, still air, and up the winding street came marching a long train of soldiers, whose crimson turbans and gay dresses and glittering spear-heads and breast-plates of polished steel, made a gallant show in the mid-day sunshine.

High above them all, on a black horse, to the saddle of which he was tightly bound with strong ropes of dried grass, appeared a tall and powerful man, whose black beard was just beginning to turn gray. His dark face, firm and massive as if carved in granite, never changed a whit at the taunting shouts that broke from every mouth as he went by; for this man was none other than Lallajee Rao himself.

Winding slowly through the narrow, crowded streets, the procession at length reached the palace, under the marble porch of which, with his guards around him, sat the Emperor Akbar, a fine-looking man of middle age, with an eye as bright as the diamond in his snow-white turban.

He listened in silence while the officer in charge of Lallajee Rao, coming forward with a bow, made his report of the prisoner's capture. As the last word was uttered, the Emperor waved his hand, and instantly Lallajee, still bound hand and foot, was dragged from his horse, and laid on the ground face upward. Then a sudden hush fell over the great multitude, as if every one were holding his breath in expectation of something strange and terrible.

All at once the crowd parted, and a huge elephant, with a native *mahout* (driver) perched upon its neck, was seen coming slowly up to the spot where the prisoner lay, the Hindoo custom being that men condemned to die should be trampled to death by elephants.

Lallajee Rao's stern eyes looked fearlessly at the moving mountain as it approached him, nor could the countless spectators who were watching him so keenly, see the slightest change in his iron face. But just as the huge forefoot was raised to crush out his life, he started suddenly, cast a keen glance up at the elephant, and shouted, "*Dekho chai!* Lallajee Rao!" (Look out, brother; it's Lallajee Rao.)

At the sound of his voice the elephant started in its turn, drew back its uplifted foot, and bent down as if to look closer into his face. Then it uttered a wild cry, half snort and half scream, whisked down its driver as if he had been a doll, and taking up Lallajee in its trunk, set him upon its neck in the driver's place.

A murmur of astonishment ran through the

crowd, and the Emperor himself rose to his feet in undisguised excitement.

"Bring that man here!" cried he to his guards.

But, before they could obey, Lallajee Rao (who, bound though he was, preserved his seat on the elephant's neck with wonderful skill) uttered a peculiar cry, and instantly the mighty beast moved forward with him right up to the spot where Akbar was standing.

"What means all this?" asked the Emperor.

"It means," answered the chief, "that it was I who caught this elephant and tamed him, and that although they say he has no reason, he is more merciful than some men who have."

Akbar bit his lip and was silent.

"You shall see how well he understands my orders," said Lallajee Rao.

The elephant lowered its head and waved its trunk in the air.

"Salute the Emperor Akbar!"

But the elephant remained immovable.

"Do you hear?" cried Lallajee again. "Salute the Emperor Akbar!"

This time the beast answered him with a snort, and flapped its huge ears, as if to shake the very sound of the name away from it.

The Emperor laughed. Brave as a lion himself, he could see and admire the courage of the prisoner, and his heart was touched by the elephant's grateful remembrance of its old friend.

"It is well," said he, in clear commanding tones of one accustomed to be obeyed. "Lallajee Rao, thou art a warrior, and I speak to thee as one warrior speaks to another. If I spare thy life, wilt thou be true to me henceforth?"

"No man ever yet said that Lallajee breaks his word. Henceforth I will be true to thee, on the faith of a warrior," was the reply.

"So be it," rejoined Akbar. "From this day thou art the captain of my guard, and none but thyself shall ride the elephant that has spared thy life."

And the Emperor kept his word.

Mr. Noble's Visit to Colombo.

THE numerous parts of Colombo and places in its vicinity, so recently visited, were by no means new to me, having in times past frequently preached the gospel there. Many were the faces familiar to me, and the kindly greetings I received from persons who had previously heard from my lips the "the old, old story of Jesus and His love," and were then as willing as before to listen thereto. On the whole I received much kindness from the people, and was encouraged by their readiness to listen to the message of sovereign grace and redeeming love.

Public Services, &c.

The usual Public Services, Prayer-meetings &c., at Slave Island, Dehilwela, Gullkissa, Malayeriya, &c., have, through the inclemency of the weather, been somewhat hindered. The heavy rains and strong winds having rendered our out-door services almost impossible at times. Every opportunity has, however, been embraced for these purposes, and such meetings have been encouraging to us, and, I trust, have proved a blessing to some at least, of those who were in attendance at these means of grace. Such is my earnest prayer.

Schools.

The Schools, (Sunday and week-day) were also interrupted by the unfavourable state of the weather during the month. I was, however, glad to learn that the scholars, on the whole, in the three departments, English, Sinhalese and Tamil, had made creditable

progress during the year; and, though certain Romish priests had succeeded in persuading some of the parents to remove their children from our Schools, on the plea that we were teaching "believers' baptism," &c, and these same twelve or fifteen scholars were thus withdrawn, I am, nevertheless, glad to be enabled to state that the number has been pretty well sustained during the year, by new additions; and further, there is hope of obtaining more scholars after the Christmas vacation, ending on the 4th January.

Baptisms.

The candidates, having been duly examined, seven were considered to be fit subjects for baptism, and were accordingly immersed by me, at Slave Island, on the morning of Wednesday, the 16th December. And a most solemn season it was, as each candidate, in the presence of God and all assembled, replied to the several questions put to them, and vowed to become followers of the Lord Jesus henceforth, which I pray they may have grace to do. Five of these were males, and the others females; four were Sinhalese, and three Tamils. Services were conducted in both languages, and I am led to hope that a deep impression has been made thereby on the minds and hearts of many who witnessed the scene.

After the usual service on the evening of Sunday, the 20th Dec., our newly-baptized brethren and sisters were accorded the right hand of fellowship, &c., as usual. After which the little church located at Slave Island, Colombo, united in breaking of bread and prayer, in obedience to the command of our dear Lord and Master, "till He come." And a blessed and solemn season we had. Still, we could not fail to look forward to, and long for, the thrice blessed time, when these remembrancers will no longer be required, as we shall then see the Lord as He is, and be like Him, and "shall be for ever with the Lord." Till then, may the devout and continued breathings of our souls be, "Even so, come Lord Jesus, come quickly." Amen.

Sunday School Treat, &c.

The schools having been duly examined, the evening of Monday, the 21st Dec., was the time fixed for the distribution of prizes, (consisting of books, &c.) Accordingly the children of the three departments, (English, Sinhalese, and Tamil,) about 75 in number, besides church-members and friends, having assembled at about 3 p.m., on the day appointed, the service was commenced with singing and prayer when I addressed the children on the privileges they enjoyed, &c., &c., and after tea, with bread-and-butter, sweets, &c., the children being highly delighted, it was announced that prizes would be awarded to the most proficient and deserving boys; the others each received some small picture-book. This being ended, the children were again briefly addressed, and the whole proceedings were brought to a close by singing and prayer. The little ones joined in the singing very lustily, not without some discord. Then came the children's part, which consisted of a salute by fireworks, commencing with a deafening volley of crackers, &c.; till, having exhausted all their stock of ignitibles, the children dispersed to their respective homes in great glee.

☞ 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.

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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.*, Mr. F. J. Catchpole, 11, *Jermingham Road, New Cross, S.E.*

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Siva.

THIS god is likewise called *Iswara, Rudra, Sadasiva* and *Parameswara.* He has a housand names, and is sometimes seen with two hands; at others with four, eight, or ten, and with five faces. He is generally represented under a terrible shape, to show by a menacing exterior, the power which he possesses over all things. His body is covered with ashes to aggravate the horrors of his appearance, his long hair is plaited and curled in the most whimsical way, and his eyes unnaturally large, give him the appearance of being in a perpetual rage. He wears earrings of serpents, and a collar of skulls. The illustration represents Siva riding on a white bull, the emblem of Divine justice. The daughter of Himalaya Parvati (mountain,) from which she is called Parvati, was given in marriage to Siva.

A Blind Astronomer.

ONE Lord's-day morning, brother Pandian was asked to preach in the Methodist Episcopal Chapel, Vepery. While conducting the services, he observed an old and venerable Hindu gentleman with a heathen mark on his forehead. He was noticed calmly and attentively to listen to the words spoken by brother Pandian. After the service was closed, this

man said, that while listening to the sermon on the subject of the "sincere milk of the word," he was deeply affected and drank in every word, and holding brother Pandian by the hand, gave him a very hearty shake, further saying, "Sir, I have lost my sight and become a blind man. After serving faithfully the Queen Empress of India for upwards of forty years, in the Government Observatory, as chief assistant to the Government astronomer, when I used to work and watch in the dead of night, when all the people were asleep, the labourers of the city at rest, when the singers and pleasure-seekers had retired, and the cattle and other living creatures were enjoying their repose. It was an awful sight to me to observe the motion of the celestial bodies. Ah! how I used to spend those nights. It was a serious business of my life; my full mental faculties were set upon things above, and in those lonesome nights the telescope only was my speechless friend. In reply, our preacher said:—"It is a remarkable thing that you have been looking upwards for about forty years, which should have taught you to look to higher things; for every man who is longing to rest with the Lord should look upwards, as everything comes from above. The showers of spiritual blessings which come from above are the only means to refresh your thirsty soul. You heard just now that sinners like you should flee to Christ to find pardon for their sins. It is therefore high time for you, by Divine grace, to decide to come out boldly on the Lord's side. He invites you when He says, 'Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.' Lay hold of His promises, and cling to Christ, who is the all-in-all."

Cholera Averted,

IN ANSWER TO PRAYER.

DURING December and previous months, epidemic diseases prevailed in Madras. Cholera did great havoc. Hundreds upon hundreds fell victims; the panic was very great. Much prayer was made that God would avert the calamity. The disease greatly abated, and about the close of the month was held a general

SPECIAL THANKSGIVING MEETING,

when the Native Christians of Vepery, Pursawalkam, and other adjacent districts, belonging to all Protestant denominations, met in the London Mission Chapel. At this meeting brother Pandian, by request, gave an address, as well as other native ministers. It was a memorable evening indeed, as a great calamity had passed over the citizens of Madras for several months, and the cholera and famine were now almost at an end, by the mercy of a gracious, kind and wise Providence. The chapel was thronged. Brother Pandian spoke on the hand of God in the event.

Poonamallee.

MR. DOLL gives the following particulars of the two lads whose baptism was reported last month:

"One of them, named Jeyaram, a heathen lad was a scholar of our school for five years, where he received constant Christian instruction from the teachers and pastor, aided by the further instruction and advice of the Superintendent. The Holy Spirit has wrought in his soul, and carried the words of life and truth into his heart. A great change was noticeable in his conduct and conversation. He dropped putting heathen marks on his forehead, and attending his idolatrous worship.

Persecution by his parents and friends followed; but this, by God's grace, only helped to establish the work; and the young man, at any cost, decided to follow Jesus.

The other candidate, by name Zrebariah, the only son of a widow member of the Church at Poonamallee, had been a scholar for ten years, and a monitor of our school for three years. The Holy Spirit, carrying home to his heart the instruction imparted to him, like young Timothy of old, has led to his profession of faith in the Redeemer. There is a manifest change in this lad, as in the other, which is patent to all who knew them.

The Tinnevelly.

MR. Doll has recently visited the various stations in this district, of which we hope to give an account in our next number. We regret to announce that on his return Mr. Doll has had a slight attack of influenza, which has prevented him from furnishing his report at present.—ED.

Missionary Self-Denial.

CEYLON.

IN a recent letter, Mr. Noble remarks:—

"I returned to Jaffna, by sea, on the 1st January, and was glad to find that the work of the Mission here had been conducted satisfactorily during my absence; but am sorry to add that Mrs. Noble and other members of my family, as also a few of our Mission people, (agents and church members,) were sufferers from the severity of the season. In this peninsula—especially the town—influenza, fever, &c., prevail to an alarming extent, and I have thought it prudent to remove my family to the pure air of the interior, for a brief change at least, and they are now residing in the vicinity of our Mission-station at Nunavil; and though their dwelling-place is but a rude, temporary building, consisting of the wood and leaves of the Palmyra and cocoa-nut palms, they have improved much in health. Thus, Mrs. Noble and eight children, (including two orphans,) reside alone in this place, in my absence, with no other protection but that of cocoa-nut leaves for walls and doors to the house, at a distance of nine miles from the nearest police station, and subject to visits from unwelcome visitors such as snakes, scorpions, &c., &c., by which the neighbouring jungles are infested. Still, they prefer living there; not only because it is healthier than being in the town, but also for the reason that there are such opportunities for practical mission work, such as are within the scope of female labour, which are not to be realised among the inhabitants of large towns. Mr. Noble, having some little knowledge of medicine, became greatly beloved by the natives, (heathens as well as Christians,) of whom large numbers visit the house. Men, women and children, mothers carrying their infants, are frequently to be seen surrounding the door of our rude dwelling, waiting for such medicines as, from our limited stock, can be dispensed to them. The Lord has been pleased to bless in very many cases amongst these poor people.

"As to the exposure to danger, day or night, it is sufficient to realize the fact that, "God is our refuge and strength, a very present help in time of trouble," &c. This precious Psalm, (46th,) as also the 90th and 91st, I often find myself repeating verse by verse, these having become so familiar to me."



C. H. SPURGEON.

FROM PHOTO: J. RUSSELL & SONS,

17, BAKER STREET, W.

The Prince of Preachers AND The Children's Friend.

BY PHILIP REYNOLDS.

OUR young friends will have learned already the sad news of the death of the Pastor of the Metropolitan Tabernacle, Mr. C. H. Spurgeon. Our kind Editor has embellished the magazine this month with a beautiful portrait of him ; and, doubtless, they will prize the issue for that reason.

If any man beside the Lord Jesus deserved the title we have placed at the head of this article, it was Mr. Spurgeon. Though he occupied such a high position, and was the greatest preacher in the world, he was always humble, gentle and tender. The children at the Orphanage in Stockwell Road, London, mourn the loss of a very dear friend ; and not only they, but many others, will weep also. As an instance of Mr. Spurgeon's great interest in the young, I give the following extracts from a letter which my little boy received from him, in his own handwriting, the summer before last :—

"I was, a little while ago, at a meeting for prayer, where a large number of ministers were gathered together. The subject of prayer was 'our children.' It soon brought the tears to my eyes to hear those good fathers pleading with God for their sons and daughters. As they went on entreating the Lord to save their families, my heart seemed ready to burst with strong desire that it might be even so. Then I thought, 'I will write to those sons and daughters, and remind them of their parents' prayers.' You are highly privileged in having parents who pray for you. Your name is known in the courts of heaven. Your case has been laid before the throne of God. Do you not pray for yourself? If other people value your soul, can it be right for you to neglect it? All the entreaties and wrestlings of your father will not save you if you never seek the Lord yourself..... Remember how much you have already sinned, and none can wash you but Jesus. When you grow up, you may become very sinful ; and none can change your nature and make you holy, but the Lord Jesus, through His Spirit. .....I pray you to think of heaven and hell ; for in one of those places you will live for ever. *Meet me in heaven !*"

I end my extracts from that beautiful letter at those words, "Meet me in heaven," and earnestly pray that the Holy Spirit may write them so deeply upon the hearts of our young friends as to call forth the determination, "By God's grace we will."

What a grand preacher Mr. Spurgeon was! Are there some of you who have never heard him? Oh, yours is a loss indeed! When he was speaking of our Lord Jesus Christ, his face would be all aglow with the light of an inward joy. He loved his Saviour above everybody else, and was not ashamed to show it. When he was quite a little boy, he had the longing to be a preacher, and used to practise with his brother and sister as a congregation. Some of your parents will be able to tell you how he came up to London nearly forty years ago, and how great congregations gathered around the stripling, who was only just turned nineteen years of age. From that time to the day of his death, he never altered in his love for the gospel, and his desire for the salvation of souls.

The last time I saw and heard him was in April last, at the meetings of the Pastors' College Conference. Soon after that he became very ill. For many weeks he lay between life and death, while thousands of us

prayed for him. When he became well enough to go to Mentone, how our hopes revived! only to be doomed to disappointment, however. None of us will forget the morning of Monday, February 1st, 1892, when the newspapers brought us the tidings that our deeply-loved friend was dead. He had gone Home at the close of a Lord's-day. Many such Sabbaths had he gone home to his home at "Westwood," full of weariness and pain; but on this Sabbath the Lord came and kissed his soul away to everlasting rest.

Thursday, February 11th, 1892, was the mournful day of his funeral. After following his body to the grave, I could scarcely realize, as I looked into the tomb and saw the coffin, with his open Bible placed upon the top, that dear Spurgeon was no more! And it is not true, is it? Mr. Spurgeon still lives. He will live for generations, and speak to our children's children through his many writings. He lives in heaven. Death can only touch the body; it has no power over the soul. May you and I meet this great man of God in that bright world, where are no funerals, because there is no sin.

The lessons of Mr. Spurgeon's life, which we shall do well to learn, are those of love of purity and truth, humility amid great honours, faithfulness to God and to men, honesty and fearlessness. In one word, Mr. Spurgeon was "strong in the Lord, and in the power of His might." He lived in daily fellowship with his heavenly Father, and this made him what he was—so strong, yet so gentle; so stern, yet so tender. Many, many thousands will have to bless God throughout eternity for the words of Charles Haddon Spurgeon.* May you and I be led by grace to follow the example of such a noble life, and, at last meet him before the Lamb, whose glory will be the everlasting joy of those who, however tremblingly, believe in Jesus.

*Mr. Reynolds has issued a most excellent Memorial Sermon for the late Mr. Spurgeon, which may be had of our printer, price one penny. Three copies post free for 3d.

Spurgeon,

A STAR FOR EVER BRIGHT.

SINCE Christ ascended up on high,
And captive led captivity,
Receiving gifts for men,
Pastors and teachers He bestows,
And will, till Time itself shall close,
Or He shall come again.

Angels obey His high behest,
And fly abroad to east or west,
His bidding to fulfil:
But they are not ordained to preach,
Nor authorized His church to teach:
They are but learners still.

Apostles first proclaimed His word,
And told what they had seen and heard—
"Moved by the Holy Ghost:"
But since the Apostolic days,
The Saviour has been pleased to raise
A ministerial host.

Like stars they shine—Himself the Sun—
Until their work on earth is done;
And then they disappear
In the pure atmosphere of love,
To shine more gloriously above,
Though absent from us here.

SPURGEON, a star for ever bright,
"A burning and a shining light,"
Was thus, by grace divine,
E'en from the days of early youth,
Fixed in the firmament of truth;
His mission was *to shine*.

To shine in all humility,
Although with such ability
He preached the word of life:
To shine, until his bitterest foes
Laid down their weapons, glad to close
A most unequal strife.

To shine—upheld in Christ's right hand,
Where still he shines in that blest land
Of everlasting light.
His converts are his crown and joy,
Christ's service still his blest employ,
With whom he walks in white.

And now 'tis Christ's alone to raise
Another man to fill his place,
According to His word:
Thus in the great Elijah's days,
A double portion of His grace
Was specially conferred.

The work is His, and cannot fail;
Whoever may His word assail,
Its Author is Divine.
'Tis not the man—'tis not the place;
'Tis Thine to bless, O God of grace,—
The glory's only Thine.

JOSIAH BRISCOE.

Hook-Swinging in India,

IN THE PRESENT DAY.

IN the number for April, 1890, we gave an account of the horrible practice of hook-swinging, believing it to be an obsolete custom; but the following details, which appeared recently in a daily paper, show that it has not been entirely abolished, and that "the dark places of the earth are [still] full of the habitations of cruelty." What a hard master is Satan, and how willing, alas! are his servants!

The Madura Correspondent of the *Standard* gives an account of a revival of the horrible custom of hook-swinging in a South Indian village. It is intended as a propitiation of the Goddess of Evil Destinies, and consists in the swinging aloft of a man by means of two iron hooks imbedded in the muscles of his back. With no other support than this, he is swung, dangling at the end of a long pole, for over an hour. Public misfortune, small-pox, cattle disease, famine, brought to the minds of the people that a renewal of the hook-swinging was necessary, so men were selected from certain villages, and lots cast among them. One man being thus chosen, he was put into preparation for the ordeal through which he was to pass. On the day announced for the brutal exhibition, a large number of people had gathered, and the victim was brought out. A curved knife was thrust through the muscles of the back on one side of the spinal column, and an iron hook followed in its path. This was repeated on the other side, and by the two hooks thus placed he was tied to the end of a pole. This pole was about 50 feet long, and at its middle point rested on the end of a stout beam, rising up from a "car." The beam itself, on which the pole rested, was about 20 feet in height. As soon as the hooks were made fast to the end of the pole, the victim was slowly raised aloft till he was some 40 feet from the ground. The car was then drawn about the streets amid the shouts, groans, and prayers of the people. An image of the offended goddess was carried along just behind the car, presumably that she might witness what was being done for her. The man was kept suspended in this frightful fashion for an hour and a quarter, when it was found that the strain on the hooks had caused them partially to tear their way out; but the muscles and skin bore the strain. The ropes, the hooks, and the knife were given to the victim to be kept by him for three months,

during which time he is at liberty to go among the people, and, showing them, receive gifts of money. After three months they will be kept in the temple. The Indian Government, recognizing the exhibition as voluntary suffering, declined to interfere.

Special Appeal.

THE STRICT BAPTIST MISSION was originated with a desire to maintain the purity of doctrine and church order from which so many Baptists have departed. Commenced thirty years ago, on the principle of individual church action, and direct communication with the Missionaries employed, it made no pretensions even to be called a *Society*; but, by the blessing of God, it has continued to grow until it now has 24 stations with 50 workers, 468 church members, and 24 schools with 737 scholars. Its home expenses are very small, as every office is filled gratuitously; but nearly £70 per month are required to pay the salaries of its agents abroad, while its annual expenditure is about £900.

At its commencement it was supported by 3 churches. Now it is maintained by 83 churches at home, besides a cluster of churches in Australia, and individual subscribers in various parts. By this it will be seen how much it has grown; and by the blessing of the Lord it *continues* to increase, which, though a matter of rejoicing and encouragement, nevertheless involves anxiety also. Towards the close of the financial year, (October,) subscriptions are plentiful, and at the audit there is generally a balance of about £200 in the Treasurer's hands. But it will be seen from the above how soon this becomes exhausted, and then the amounts received are often quite inadequate to furnish the monthly remittances to our Missionaries. The Committee will be grateful if the larger churches will forward their subscriptions quarterly, and the smaller ones half-yearly.

There are loud and earnest calls for extension almost everywhere, to which, without an *increasing income*, it is impossible to respond; but while other sections of the denomination are making vigorous efforts to commemorate the Centenary of Baptist Missions, in a manner worthy of the cause, shall we who maintain the original faith and order of the churches, who refuse to recognize a mere Popish invention as an ordinance of Christ,—shall we restrict the work which is being thrust upon us, and by rendering progress impossible, promote incipient decay? Do we not sing—

> "This little seed from heaven
> Will soon become a tree;
> This ever-blessed leaven
> Diffused abroad must be:
> Till God the Son shall come again,
> *It must go on.* Amen, Amen."

The Committee request that the third Sunday in May may be set apart as Missionary Sunday, both by our churches and Sunday-schools, and that special sermons be preached and special addresses given, with a view of awakening fresh interest in this glorious work.

Further information will be gladly supplied, and collecting boxes and cards sent, or subscriptions received by the Hon. Secretaries: JOSIAH BRISCOE, 58, Grosvenor-road, Highbury New Park; I. R. WAKELIN, 33, Robert-street, Hampstead-road; F. J. CATCHPOLE, 11, Jermingham-road, New Cross.

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The Olive Branch

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

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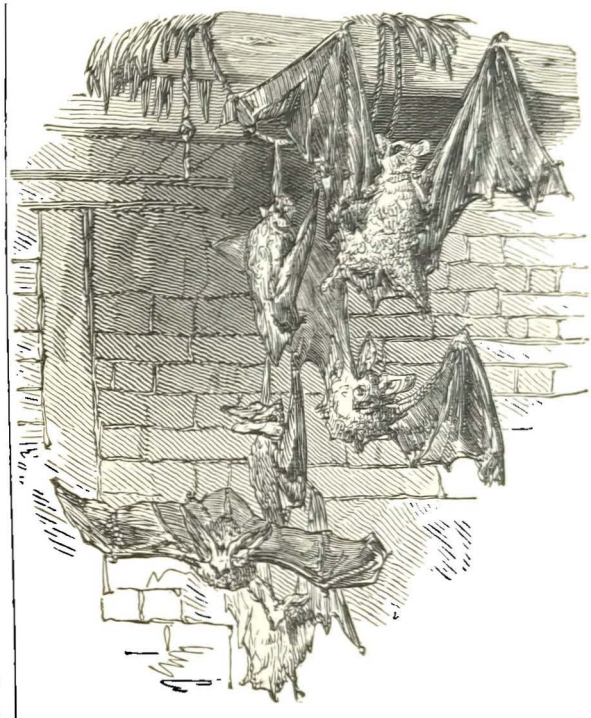
Vol. VII., No. 81. APRIL, 1892. One Halfpenny.

Idols and Bats.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."—Isaiah ii. 20, 21.

IDOLS and bats may well go together; for those who worship idols must be blind as bats. However costly these so-called gods may be, although they be made of silver and gold, yet "an idol is nothing in the world;" and "the day of the Lord of hosts is at hand," when "the idols He shall utterly abolish."

Our picture represents the bats waking up from their long winter sleep. They are curious creatures—a kind of connecting link between beast and bird; yet they have no resemblance to a bird, excepting that they can fly. The old English name of the bat is flitter-mouse, which clearly shows that its proper place in creation has long been correctly assigned. There are upwards of 130 species of bats, some of them large. The common British species, however, are very small.



Bats are very awkward walkers; yet they run pretty swiftly, and flit about in the air with great rapidity. They feed chiefly on insects; and as their food is scarce in the winter, our Creator has wisely arranged that

during that season the bats should remain in a torpid state. They hang themselves up by their feet and their thumbs, and remain dormant while the cold weather lasts. Let us not take pattern by the inactivity of the bats; but rather give good heed to Solomon's advice, —"Go to the ant; consider her ways, and be wise."

Bats prefer the twilight, and generally inhabit lonely and desolate places,—such as dark caves, hollow trees, or the ruins of deserted buildings. Hence the prophet speaks of casting idols to the moles and to the bats. The following incident from Mr. Gadsby's travels in Egypt will serve to illustrate the meaning of this. Speaking of his visit to the remains of the temple of Dendera, he says:— "Lighting our candles, we penetrated into the interior. First we had to squeeze through a hole about two feet square, (see Ezek. viii. 7, 8,) then we went along a narrow passage; and then another and another, each leading into some dark chamber. No doubt Ezekiel had such places as these in view when he spoke of the 'chambers of imagery,' and of what the 'ancients' or elders of the house of Israel did 'in the dark;' for the Israelites imitated the Egyptians. No man can tell what dark deeds were committed in these chambers.....

"In passing along these dark alleys, we were surrounded by scores, nay hundreds, of bats. Our lights disturbed them, and they flew against our faces, alighted on our shoulders, and rushed past us in droves; and we could hardly put a foot without treading on them.

"When Isaiah speaks of a man casting his idols to the moles and to the bats, the figure he employs is, that he shall cast them into caves, or dark recesses, like this temple, or other places, which swarm with bats."

In thousands of instances this prophecy has been fulfilled, and heathenism is tottering before the mighty power of God's truth; yet still we feel constrained to cry:—

How long, O Lord, shall Satan hold
His empire, almost uncontrolled,
O'er millions of our race?
Lord, shake the nations—not in wrath;
Reveal to them the Saviour's worth,
And save them by Thy grace.

Let idol gods of wood and stone,
Silver and gold be overthrown,
Where'er their temples tower.
May superstition's hoary sway
Flee as the darkness, in the day
When Christ displays His power.

May converts still be multiplied,
Till, like an ever-rising tide,
Or like a shoreless sea,—
The Saviour's kingdom shall extend
From age to age, till time shall end
In vast eternity.

J. B.

Hook-Swinging in India.

ACTION OF THE MADRAS GOVERNMENT.

THE Madras Government has called for reports on the case of hook-swinging in South India, which telegrams described in detail some few weeks back. But the leaders of the festival have announced that they are determined to continue the festival from time to time. It has been reported in the last few days that arrangements are being made for another hook-swinging to take place at Tirasuvenam, a town twelve miles south of Madura. But the fact that the Madras Government will, no doubt, investigate the subject will probably act as a deterrent, at least till the result of their action is known. The Madras Correspondent of the *Standard* says that the man who was swung at Sholavandan is alive and well, and, judging from the report of a medical man who, being present at the time of the ordeal, examined the man who swung,

and has sent, at the request of Government, a report as to his condition, the impression will be conveyed that the bodily suffering was considerably within the limits of endurance. Writing as to the reasons which give rise to a desire for this swinging, the correspondent says, there is a caste of people scattered over India, in some parts numerously, in other parts more sparsely, known as the Kuller or robber caste. They are somewhat numerous in the vicinity of Madura. It is by this caste that dacoities, village robberies, and train wreckings are committed. By all dwellers in India, whether European or native, this caste is dreaded. Whole villages pay tribute to them, and only by this means secure safety from depredations. Like the ancient pirates of the Barbary States, they make it a perilous matter for anyone to exist near them, unless the tribute is paid. The sum so paid is set down in accounts as so much for "watchmen."

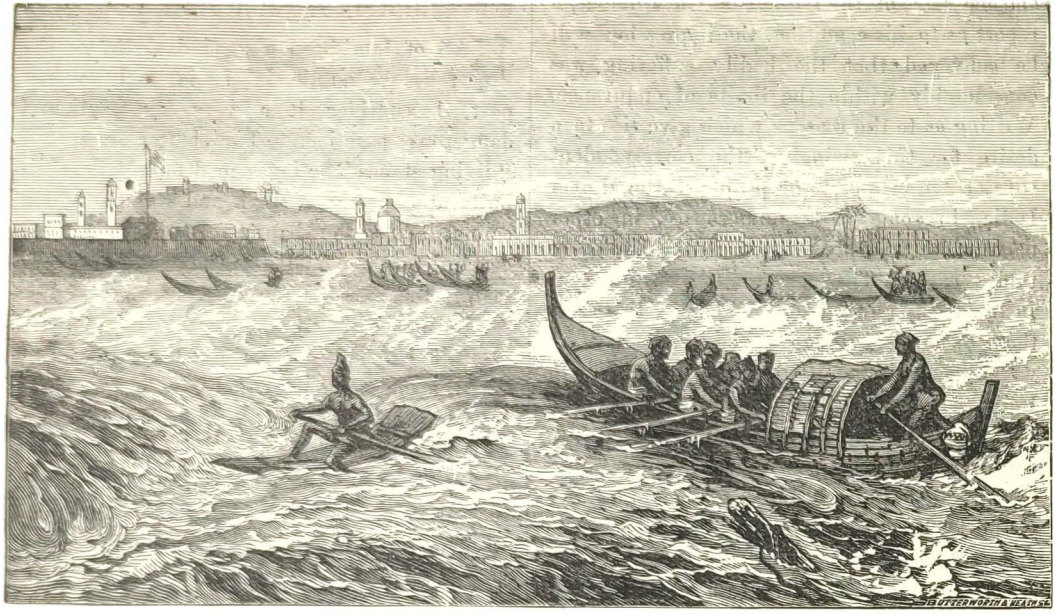
Even military companies are subject to this demand. Recently the officer in command of a company stationed at Trichinopoly, near Madura, feeling outraged at the idea of his men paying this tribute, discharged the watchmen, and ordered his officers to see that property was not stolen. One morning, about a week later, every horse in the regiment was found hamstrung! About four months ago, the South India Railway determined to be rid of their watchmen, and did so. A few anonymous letters were received, but no attention was paid to them. About one month later, the train bearing the treasure box was derailed at night, and the whole treasure stolen. The train wreckers were captured, and, as was expected, all proved to be Kullers. There are instances like these without number.

The Question of Immediate Baptisms

HAS of late been a good deal before the religious public in India, and, for my part, I consider it a very doubtful and dangerous practice. Far better wait for "living stones" to lay a good foundation than build up a church of straw and stubble which cannot stand the baptism of fire which is certain to come and try the work of every man. But it is hard to wait. Sarah found it so, and hence the human expediency to secure a son in Ishmael. Yes, she got a son; but he was the son of unbelief, and gave her no small trouble in after life. One Isaac is better than a thousand Ishmaels. But God alone can give us Isaacs, and we have not always the patience to wait His time. While we do our duty to preach the Gospel, if we do this faithfully, that is all that is required of us. Even Paul could only plant and Apollos water. God alone can give the increase.

I very much fear that in these "fast" times we often forget that "salvation is of the Lord," and are found, in our impatience, to usurp the functions of the Holy One of God, who alone can change the heart and "create" sinners anew in Christ Jesus. We may make good preachers, but if we try our hand at new creations we shall sadly fail, and rue the folly of attempting a work which is the prerogative of Him who alone can of "these stones raise up children to Abraham." Too much stress is put in these last days upon poor human agency, and a great deal too little attention is paid to waiting upon and trusting in the Lord God Almighty.—*Thomas Evans.*

"Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound."



Indian Navigation.

THE Rev. W. Urwick, M.A., thus describes a journey from Madras to Calcutta.*

"The morning was calm, yet the huge billows were rolling in all their majesty and strength. There lay our Masulah boat, waiting to receive us. These boats are 25 feet long, 8 feet broad, and 6 feet deep. They are flat-bottomed, and pointed and curved up high at either end. They are exceedingly light, and draw only three inches of water. There is not a nail in them, nor a rib of timber; they are sewn together with cocoa-nut fibre, and padded inside with straw, outside with tow. They yield to the force of the waves, and to the bump of the shore. As they lie on the sand, they seem to you immovable; but the native boatmen, twelve in number, soon push their obedient and easily-managed craft to the advancing lip of the wave; it is carried out as this retreats, and they dexterously jump in, lay hold of their paddles, and pull with their might. The helmsman steers with a long and powerful oar, and thus keeps the bow to the waves. And now you see approaching the next yawning wave, high above you, and threatening to engulf you; but meeting it, the sloping bow mounts up perpendicularly, shipping perhaps a quantity of spray, but springing first to the top and then over the crest of the huge billow, and down again into the shallow water, left as the wave rolls on. In calm weather only three of these huge billows are dangerous, and these surmounted, you are safe. But the boatmen have been trained to the work from boyhood, and handle

*From Indian Pictures.—Religious Tract Society.

their craft with marvellous skill. Though a daily feat, the novelty seems never to wear off. They are all excitement, and cheer over each leap and plunge. Besides the Masulah boats another kind of craft is used by the natives, called a catamaran, which is simply a craft constructed of three pieces of timber, ten or twelve feet long, tied together, the middle one being longer than the others, and curved upwards at the ends. It is driven through the surf by a man with a paddle, who is often washed off, but is so well practised that he leaps on again in an instant. With these amphibious creatures the catamaran keeps on its way, where a boat would inevitably be lost. It took us half-an-hour in the Mansulah boat to reach our ship, the boatman keeping time to a monotonous song."

Ceylon.

PREVALENCE OF INFLUENZA AND FEVER.

JAFFNA.

FROM a letter just to hand we are grieved to learn that the epidemic has increased, and that notwithstanding the precautions taken by Mr. Noble (referred to last month), three of his family are suffering from fever. His wife also is unwell, and he has just received intelligence of the death of a brother in England; so that amidst abounding afflictions he needs our special prayers.

We cull the following from his Report for January. Referring to influenza, he says: —

So suddenly are the people sometimes attacked therewith, that persons leaving their homes as usual, apparently in good health, are seized by the way, and in some cases are found lying by the road-side, and groaning piteously from the effects of this distressing malady. Such cases I have personally witnessed.

OPEN-AIR PREACHING, VISITING, &c.

The gospel has been preached in various places in the open-air, with some degree of encouragement. Families have been visited, and the word read and expounded to them, at the several places, from time to time: and of the many families thus visited, there were few indeed in which some member of the same was not suffering from fever. During the present month much time and labour have been devoted to preaching, teaching, visiting, &c., &c., at and around our somewhat distant station, Nunavil; and the work there, which has been very encouraging, has been attended with much opposition, which we are led to expect, since light and darkness cannot possibly dwell together. Such opposition has not emanated from professed heathens, but from some who—though unworthily—bear the name "Christian."

Accompanied by the Nunavil teacher Samuel and others, I have, day after day, visited places and families in that locality, and for some miles distant therefrom, and have been much encouraged by the readiness of the people in general, to receive us and listen to the message of redeeming love.

The natives there are generally domiciled within enclosures, varying in extent from a quarter of a acre to one or more acres, with narrow lanes leading thereto; and within are sometimes found as many as four families, residing near to each other, probably for protection, and, in most cases, such families are related through intermarriages. Consequently, on visiting such places, we seldom fail to obtain small congregations, composed of men, women, and children, who, during the time we are singing some familiar lyrics, collect around us, and, seated on mats, listen in most cases very attentively, to the reading

and expounding of a portion of Scripture, &c.; and thus many persons (especially the females, who seldom leave the precincts of their respective homes,) have opportunities for hearing the gospel preached, which, in all probability, they could not otherwise enjoy, as the ordinary means of street and village preaching would scarcely meet such cases. I have at times been much encouraged by witnessing the unremitting attention and apparent earnestness of some of these poor, benighted heathens, on such occasions.

We have here many enquirers after the truth, of whom about ten persons are candidates for baptism, and these I hope to immerse as soon as I have a convenient place for so doing.

This being the time of harvest here, the people are busily engaged in reaping their corn or rice, the crops of which are better than they were last year. At the close of the harvest, we purpose, (D.V.) holding a Thanksgiving Service.

The good seed of the word having thus been sown "beside all waters," we hope and pray for a rich harvest of precious elect souls, who shall be to the glory of God, throughout the countless ages of eternity."

COLOMBO.

Mr. Noble also sends a good report of the work at Colombo, which, however, has been affected by the prevalence of influenza. He says:—

During my last visit to Colombo, I had an opportunity of seeing and hearing "General" Booth, of the "Salvation Army." I hope to give in a future letter, my thoughts on this pernicious and troublesome organization.

Two persons during the month were led to acknowledge that they were great sinners in the sight of God, and to plead for mercy, &c. Our brethren, having directed them to the Lamb of God, prayed with them, &c. These men are still under instruction for baptism.

The baptism of one, who for many years had been a church-member and preacher in connection with the American Mission, appears to have given great offence. This newly-baptized brother was one of the number baptized by me at Colombo, in December, 1891, and having now returned to Jaffna, has identified himself with us.

Zenana Work.

THIS important work is being carried on with earnestness and zeal at the various stations, and with encouraging results. It is believed that there are many secret disciples, who have not at present the courage to renounce their earthly all, to openly profess the name of Jesus. May the Lord strengthen their faith, and may those who have received the gospel be the means of saving their husbands also.

ST. THOMAS'S MOUNT.

The zenana woman has visited 13 houses at the Mount, 5 houses at Alundoor, and 3 Mahomedan houses in the Mahomedan Street. Three Mahomedan women visit the house of our Bible-woman, and converse about the love of Jesus, or "Esnabee," as they call Him. Several Hindoo women read with delight "the old, old story of Jesus and His love," and declare that they believe in Him as their Saviour. "What pleasure it gives me to be engaged in such a glorious work!" says our Bible-woman.

These women have attained a great knowledge of the Lord Jesus Christ, in whom our Bible-woman believes they simply trust as their personal Saviour, and would gladly profess Him publicly in baptism, but dread

the thought of being cast out. The Mahomedan woman very gladly welcome our Bible-woman to their homes, and cheerfully listen to the old, old story of Jesus and His love.

POONAMALLEE.

The number of houses regularly visited by our zenana woman is 13, while the female inmates to whom the word of God has been read and expounded numbers 23, viz., heathen women, 14; Mahomedan women, 6; Roman Catholic women, 3.

In her report for January, our Bible-woman remarks:—"This was a month of festivals to the heathen women, and so I had a good opportunity of talking to them of the folly of idolatrous and superstitious observances, and pointing them to Jesus Christ as the only way of salvation. Several of them seem thoroughly convinced of sin, and of the need of pardon through Jesus Christ; but Satan seems to be throwing obstacles in their way of openly confessing the Redeemer."

PURSAWALKAM.

Four new houses have been opened to our zenana women, in addition to those she has been hitherto attending. The women are very earnest in listening to our Bible-woman when reading and talking of the love of Jesus. They are reading Scripture stories from the Old and New Testaments.

Mr. Doll's Visit to the Tinnevelly District.

WE have been expecting to receive a full report of our Superintendent's visit, which, however, has not at present arrived. Mr. Doll has been suffering from influenza; but in the last communication received, he states that he is now restored, and promises his report by the next mail. Mr. W. A. Doll, referring to the visit of his father, says:—

"Our Superintendent came to Koilpati on the 9th January. Myself, with Jesudas and two other agents, met him at the station, and drove him home. In the evening he held a devotional conference with the agents on Mission matters. On the following day we had a devotional conference at my place. I accompanied our Superintendent to the villages of Koilpati, Kungankulam, Monthetope, Kudumbur, Kelakota, Elavarasananthal, Elliarapunnie, Malaputhur, and Kursilpatti. Divine services and special prayer-meetings were held, houses of members were visited. A number of converts, who professed Christ, were immersed and added to the churches. Our stations were formed into circles or divisions. The departure of our dear Superintendent was much regretted, for during his stay in our midst, our Christians were confirmed, our churches established, and our agents were encouraged. There is a work of revival at all our stations, and one and all of us have enjoyed a season of profit and much refreshing from the presence of the Lord, by the encouraging and soul-stirring exhortations and affectionate salutations of our dear Superintendent, whose presence amongst us greatly cheered and strengthened us in our most holy faith and labour of love.

Death of Deacon Samuel,

OF ELAVARASANANTHAL.

HE was converted in 1882, by the grace of God and the power of the Holy Ghost, who applied to his heart the preached word; was baptized by Mr. W. A. Doll in 1883, and admitted into the fellowship of the church at Elavarasananthal. He was a loving, faithful, and active member of our church, and was

therefore chosen by the people or members, as one of the deacons, at the end of the same year. His desire and prayer continually was that God would give him grace and strength to work humbly and faithfully for Him in His vineyard, according to His will, so that He might be glorified, His cause extended, and His church blest. Our brother caught a severe cold, which gradually became chronic, and terminated in his death. He died at the ripe age of 60.

Whenever there arose any trouble amongst our Christians, deacon Samuel, a kind and wise man, always succeeded in settling matters amicably, and thus restored and maintained unity, love and concord. When he was very ill, he asked brother Gurubatham to bring the Sunday-school children around his sick bed, and sing a few sweet Tamil lyrics, which was done according to his request. He also asked that portions from the book of Psalms be read, and prayer offered for the prosperity of our Mission, its office-bearers and agents, and the friends of our Mission at home and elsewhere, that the Lord of the Mission would incline their hearts to help forward the work, by giving us faithful men, and sending the needed money. On the 25th of November, at 4 p.m., before he expired, he said he wished to see the Missionary and our dear Superintendent, but hoped, however, to see them in the better land, where they and all our Committee and friends at home, he believed, would meet as one blood-bought family in heaven, the prepared place for a prepared people. His last dying words were, "For me to live is Christ, and to die is gain." "Oh, precious Jesus!" So saying he closed his eyes to all earthly scenes, and departed to be "for ever with the Lord." The church's loss of a beloved and useful deacon is his eternal gain. Oh that we may die the death of the righteous, and may our last end be like his! He has left behind only a widow to bemoan her loss, and whom he has provided for. She is a humble member of the church.

Notes.

SOMEHOW no mention has been made, (except in the daily papers, and in some of these with a slight blunder,) that the Committee of the Strict Baptist Mission was specially represented by Messrs. Mitchell and Reynolds at the Funeral of our dear departed brother, Mr. Spurgeon. A letter of condolence was also sent by the Committee to the bereaved church. We honour Mr. Spurgeon's memory, and rejoice that "he being dead, yet speaketh" by his printed sermons, which are full of unction and power, richness and savour, particularly those of later years.

Mr. E. Mote, the Treasurer of the S. B. Mission, has, we regret to announce, been laid aside for several weeks, with influenza, pneumonia, &c. We trust that his valuable life may be spared, in answer to the prayers of his numerous friends.

Will our friends kindly remember the note inserted in our last number, as to forwarding subscriptions—individual, annually; amounts under £10, one half in April, the other half in October; amounts over £10, quarterly. —Mission Sunday, May 15th.

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Vol. VII., No. 82. MAY, 1892. One Halfpenny.



A MISSION-SCHOOL EXAMINATION.

My Visit to the Tinnevelly.

By H. F. DOLL.

ON Friday, the 8th January, at 4 p.m., I left Madras by train for the Tinnevelly District; and about 4 p.m. the following day I arrived at Koilpati station, where I was met by my son and two of our agents. I was driven in my son's cart to his cottage, which is about a mile from the railway station. As my son's cottage is too small, I had to put up in the travellers' bungalow. After bath and dinner, I held a conference with the missionary and his assistants, most of whom were present. Hymns of praise and thanksgiving were sung to the Lord, and earnest prayers

offered; and subjects relating to the work of the several stations were talked over to a very late hour of the night. After commending ourselves to the keeping of our heavenly Father, we retired to sleep, giving our aching heads and weary bones rest.

The following morning, Sunday the 10th, several deacons and Christians of our churches, with their preachers, paid me a visit, and gave me a hearty welcome. After a little conversation, and enquiries regarding their spiritual welfare, I conducted a devotional conference. A number of songs of Zion were sweetly sung, and portions of God's word read. Short addresses were delivered by our native preachers, who also engaged in presenting earnest prayers at the mercy-seat. Myself, my son, and our workers received a great blessing in these services. The Home Committee, our Christian friends in England and other localities, the Superintendent, Missionaries, and our Mission agents generally, were again and again remembered at the throne of grace. I could not help saying to one and all, "Thank you, dear brethren; and may the blessing of the Master we seek to serve, abide with you evermore." Our covenant God was most powerfully present at each of the meetings, and we all felt it was a sweet time of renewing our spiritual strength.

On the 10th, I went to the village of

KUNGANKULAM,

where a church was formed in January, 1886, (see page 87 of *Olive-Branch* for June, 1886,) and a chapel was built, the opening services of which are referred to on page 56 of the *Olive-Branch* for February, 1887; but things are quite different now. The scene beheld by me was truly sorrowful and grievous. Our Christians had certain lands belonging to them in this village from time immemorial. They cultivated these lands, constructed wells, &c., at their own expense. Under a recent order of Government they applied to the Zemindar or rightful landholder for puttahs or title-deeds. Our Missionary also called on the Zemindar, and spoke to him on the subject of granting puttahs or deeds to our Christians, in accordance with the petitions of our Christians and the order of the Government. He promised to do so. But the temple Brahmins, who have an interest in the annual kist or rent of the land, objected, and influenced the Zemindar against our Christians, in order to deprive our Christians of their rights and privileges; and while our Christians were seeking to obtain their rights through the Revenue authorities of the Government, the temple Brahmins combined, and at once went off quickly, and improperly filed a summary suit against our Christians, obtained a warrant on wrong statements, and drove out our Christians from the lands of which they had held possession and cultivated from time immemorial, pulled down some of their houses, broke their wells and destroyed our Mission chapel, which was built by our Christians in the village. Myself and my son, with two of our agents, viz., Jesudas and Gurubatham, and our Christians of Kungankulam, (who are now residing in another village,) assembled in the court-yard of one of the deserted houses of our Christians, and in the presence of the heathen villagers, offered earnest and wrestling prayer to the almighty God, our Redeemer, for deliverance and blessing to rest upon our persecuted and afflicted brethren and sisters in Jesus. All was desolation, and my sorrowful heart welled up from its very depths to cry and supplicate for our dear Christians, to the Lord of heaven and earth. Hope whispers, "The Lord liveth;" and faith sings, "The Lord reigneth."

Our Christians have appealed to the Civil

and sessions Judge of the Tinnevelly District against the judgment of the lower court, and I have written myself to the former officer on behalf of our people, representing the deplorable condition into which our people have been reduced by their persecuting, malicious and idolatrous temple Brahmin enemies. Returned to Koilpati.

Baptism of Three Converts.

On the 12th, held a church meeting, when three converts were presented for baptism. They were examined and accepted. We proceeded to the Oopumutty tank, about a mile from Koilpati station. A lyric was sung, and prayer offered by preacher Gurubatham. The candidates, on a public profession of their faith in the Redeemer, were, one by one, led by me into the water, and immersed in the name of the Father, the Son, and the Holy Ghost, in the presence of the assembled crowd. On our return, the newly-baptized were accorded the right hand of fellowship by Mr. Walter Doll, when the breaking of bread was observed by the church,—the Superintendent presiding at this service.

Immediately after, *i.e.*, about 4 p.m., I left by train, accompanied by Mr. W. Doll, our missionary, and Jesudas his assistant, to the Garganden railway station. From thence we travelled on foot, not being able to procure a cart, to the village of

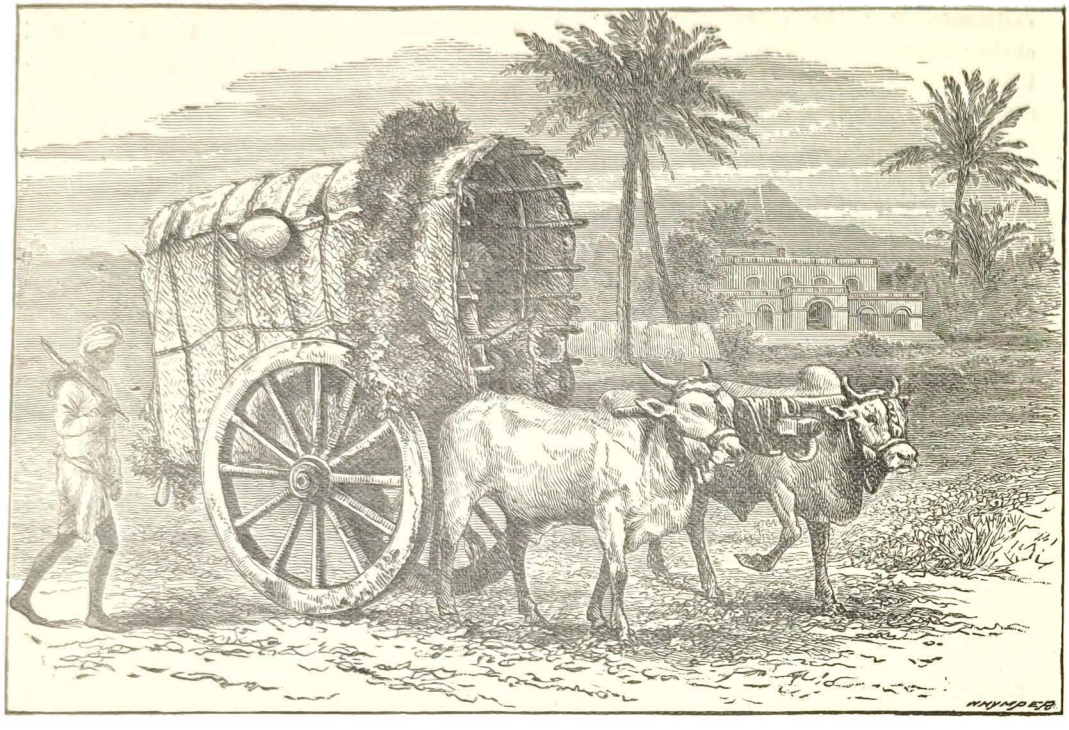
Kela Kotai,

which is 24 miles from the Mission station of Koilpati. At this Mission station we arrived, after rough travelling, about 10 p.m. After refreshing ourselves, we were entertained with a number of beautiful Christian lyrics, sweetly sung by our Christians and school children, accompanied with oriental musical instruments, in the open air. After a while we went into the chapel. A hearty welcome was accorded me and our missionary, by the church and school. I then conducted a special prayer-meeting. Songs of Zion were sweetly sung. Earnest prayers were offered for our Mission stations and workers generally, and the friends and supporters of our Mission in England and the colonies. I responded in terms of encouragement, and earnestly exhorted them to steadfastness. Brother Vathanayagem, who is our agent at this station, is an energetic and devoted Christian man. After the enjoyment of a very happy meeting, we retired to sleep when it was long past midnight: we were quite wearied.

On the morning of the 13th, the members of the church, office-bearers, and a large number of heathens assembled in the chapel. The Gospel was proclaimed to the heathen. The children of the school were examined: they are doing satisfactorily. Gave them a treat of broiled peas and plantains; after this a church-meeting was conducted for the examination of candidates for baptism, who were accepted.

Baptism of Four Converts.

From the chapel we marched, singing to the tank, about a quarter of a mile in distance. Here preacher Jesudas prayed, a lyric was sung, and the usual questions put to the converts, who, on a public profession of their faith in the Lord Jesus, were baptized by me in the name of the triune Jehovah. On our return to the chapel, those who were baptized were received into the fellowship of the church by the right hand being extended to them by Mr. W. Doll, our missionary, when the Lord's Supper was administered by our Superintendent to the assembled church. Some thirty were present. The meetings here were happy and refreshing. The little chapel which was built by the church-members at their own cost, and to which the Mission contributed a



INDIAN BULLOCK CART, WITH ZEMINDAR'S RESIDENCE IN THE DISTANCE.

small donation, is a neat and commodious place of worship. The day-school also is held in this building, which is kept in good condition by our Christians. The deacons are good, earnest Christian men. After procuring a cart, we left this station, but were compelled to walk a good portion of the way, to avoid being hurt from the jolting of the cart from the badness of the track.

On the following morning, 14th, went to the village of

MANDITOPE.

Here we conducted open-air preaching to a large number of heathen villagers, among whom were present the head-men of the village. The word preached was attentively listened to, and our hearers admitted the truth of all that was said. I visited the Inamdar or landholder of this village. I was warmly received by the head-man of the village, who welcomed me to his house. He is a heathen, but well-disposed towards our Christians in this village. There we went and conducted a special prayer-meeting in the house of our deacon, when our Christians were present and quite enjoyed the service. Some of our Christians of Kungankulam who were persecuted and hunted out by the temple Brahmins, are now residing at this village. From here returned to Koilpati.

In the afternoon, about two o'clock, started for

ELLIVARASANANTHAL,

in my son's cart. My son and preacher Jesu-

das accompanying me. I was glad that most of our supplies had come in from Madura and Palamcottah, so that we were able to leave this day for the other stations, because the supplies previously procured were all exhausted. After rough travelling nearly all through the way, which gave us a good shaking, we arrived at the Mission station of Ellivarasananthal, about 6.30 p.m. At the entrance of the village we were met by Joseph, (deacon elect,) and a few church-members, and the elder scholars of the day schools, who led us with singing of sweet lyrics; and as we entered the chapel we were received by preacher Gurubatham, and the remaining members of the church, who accorded us a very hearty welcome. The large chapel, which was well and suitably decorated for the occasion, was crowded by church-members, children of our schools, and heathens. We commenced with a special prayer-meeting by the singing of Christian lyrics, which were beautifully and sweetly sung by our Christians and the scholars. Many heart-felt andwrestling prayers were presented to the throne of grace, and a short and soul-stirring address made by the Superintendent, both to Christians and non-Christians. The happy and soul-cheering meeting was kept up to a late hour of the night. The chapel is well-cared for and kept in good condition by our Christians. Some 20 rupees are wanted for putting suitable wooden (jungle wood) doors and windows, as the present ones are made of mats and sticks, which are of a flimsy and inflammable nature.

On the morning of the 16th, I examined the day-school, which meets in the chapel. The questions I put to them, scriptural and other subjects, were answered very satisfactorily. I was so pleased that I gave them a good treat of plantains, broiled peas, &c. Then I visited the "Palace School," and examined the children. The Palace School is held in the 2nd Zemindar's palace or residence, and is composed of the children of his household. The Zemindar, who is a wealthy landholder, gave me and my son a most cordial welcome according to oriental custom, by the presentation of garlands of flowers and fruit, and the sprinkling of rose water. We had a long and interesting conversation with him, and not without preaching Jesus to him. He is a reader of his Bible, which was presented to him by our Missionary, Mr. Walter Doll, some years back. (See page 68, *Olive-Branch* for April, 1889, No. 45.) Brother Gurubatham, the Mission agent of this station, often and often expounds portions of the Scriptures to this noble native gentleman, by request, in spite of the opposition of the heathen courtiers around him, and the Brahmin priests of his household. May the Holy Spirit carry home to his heart the word of God with saving power. The children of the Palace School were examined by me in reading, arithmetic, dictation and Scripture, all of which they answered to my satisfaction, showing the good progress made in a new school, opened only last year. This school uses religious books, and is under the control of our Mission agent, Gurubath, a zealous and faithful Christian brother.

Baptism of Twenty-four Converts.

On our return from the Zemindar's house, we rested and refreshed ourselves, and immediately after conducted a church-meeting for the examination of twenty-four candidates (fifteen men and nine women,) all of whom were closely examined, and approved. In the afternoon we proceeded with a large party, to a tank about half-a-mile away. When we got to the bank, a lyric was sung and prayers offered. I and the candidates went down into

the water, and on their professing their faith in the Redeemer, they were one by one buried with Christ in baptism, a verse of a lyric being sung at intervals. On the benediction being pronounced by Mr. W. Doll, we returned to the village. Preparation was then made for the celebration of the Lord's Supper, and later on the church, with the newly-baptized converts, assembled in the chapel.

Appointment of a Deacon.

After earnest prayer by the Superintendent, brother Joseph, an active and much-loved member of the church, was, by the unanimous choice of the church, and with the cordial approval of preacher Gurubatham, and senior deacon Samuel, appointed deacon instead of the late beloved deacon, an account of whose death appeared in the *Olive-Branch* for March, 1892. I solemnly addressed the newly-appointed deacon in respect of his duties; preachers Gurubatham and Jesudas offered prayer, and Mr. W. Doll, our Missionary, gave him the right hand on behalf of the church.

After this, another lyric was sung, and the twenty-four baptized brethren and sisters were addressed, and the right hand of church fellowship extended to them, by our Missionary, Mr. W. Doll, with words of hearty welcome, when the redemption and love of Christ was commemorated by the eating of the bread and the drinking of the wine in obedience to the command of our Lord, who so wisely and lovingly instituted this ordinance. A solemn and refreshing season it proved to be.

On retiring from the meetings, we visited the houses of Preacher Gurubatham, the Deacons, and some of our Church members. Then went to the 1st Zemindar's house, and paid him a visit. It is a very nice residence, or palace, as it is called by his tenants. The Zemindar received me and my son very cordially, and expressed much regret that we had not given him due notice, so as to enable him to accord us the customary respects due to visitors, and becoming his position. We told him in reply that we accepted the wish for the deed. After profitable conversation for a little while, we left, wishing him good-bye. He also is a wealthy land-holder. Both the 1st and 2nd Zemindars are good friends of our Mission. From here we went back to the Chapel, got ready, and started off on our journey. It was past 7 p.m.; the night was dark, but we had lanterns. After much rough and tedious travelling, exposed to the attacks of robbers, but commending ourselves to the Lord, we arrived about midnight at the Mission Station of

Elliarapannie.

Went to Preacher Murryan's house, and after conversation and prayer, we went to sleep about two o'clock.

On the following morning, Sunday, 17th, I conducted a Special Prayer Meeting for church-members and others. At the close of the service, examined two converts for baptism, who were approved. Then examined the Sunday-school children, who answered Scripture lessons very intelligently and satisfactorily. They are also the children of the day-school. I gave them a treat of peas and plantains, &c.

Baptism of two Converts.

In the afternoon we went to a tank, about the distance of a quarter of a mile; a lyric was sung; preacher Murryan prayed, and the candidates, on professing Jesus, were led into the water and baptized by me in the presence of the audience. As we came out of the water a hymn was sung, and we returned to our Mission Station. Then I went to the village of Elliarapannie, visited our

members and deacons, and offered prayer in the house of one of our deacons, where a number of Christians had congregated. On returning from the village, I inspected our chapel, which is considerably damaged by white ants and a storm. I ordered its reconstruction at once. Our Christians are now meeting in brother Murryan's house, where divine worship is conducted, and the school work is carried on. In the evening, the church assembled for the purpose of according the right hand of fellowship to the baptized converts, and for breaking of bread. A solemn and refreshing season indeed it was. Preacher Murryan is a faithful and hard-working Christian man. Quite late in the evening we started on our journey. Dark was the night, and rough and dangerous the travelling; yet, thank God, we reached, all right, about 10 p.m., the station of

Malaputhur.*

Preacher Suvisasumuthu and Deacons Sothimutte and Saminayadan, with the church, gave us a very hearty welcome. After taking our seats in the chapel, several lyrics were beautifully sung by the senior scholars of our day-school. I conducted a special prayer meeting. Lyrics were sung, earnest and wrestling prayers were presented by Preachers Gurubathen, Jesudas, and Suvisasumuthu and others. The Home Committee, friends in England and the Colonies, our Mission Stations, and workers at all our Mission fields, were warmly remembered. The members of the church and congregation were warmly and affectionately addressed by me. After the singing of a lyric, and prayer by myself and my son, a very encouraging, profitable, and soul-refreshing meeting was brought to a close. The chapel was quite crowded. It is well cared for by the church members. Took supper after midnight, and then commending ourselves to the keeping of our God and Saviour, we lay down, tired and exhausted, to give our aching bodies rest and sleep.

The next morning, 18th, I examined the day-school. The children answered questions very correctly and satisfactorily, and sang lyrics very nicely and intelligently. I gave them a treat of fruit, &c.

Baptism of 14 Converts.

In the forenoon, conducted a church meeting for the examination of candidates for baptism, who were closely examined and accepted. From the meeting we marched singing, to a tank about a quarter of a mile from the chapel. Here we had singing and prayer; and on the converts making a public profession of their faith in Christ as their Redeemer, they were led by me, one by one, into the water, and baptized in the name of the Father, Son, and Holy Ghost. On our return, the members of the church, with the newly-baptized brethren and sisters (14 in number), assembled in the chapel for the purpose of breaking bread. But before doing so, a request was made for the

Dedication of a Babe,

by the parents, who are members of this church, and who have only now been blest with this child after many years of married life. A lyric was sung. A plain and telling address made by the Superintendent, Mr. H. F. Doll, setting forth to the large congregation that the dedication of infants was one thing, and the baptism of believers another thing, as they had already witnessed. That the dedication of infants was not baptism, and that baby baptism was not taught in the Word of God. Further, that dedication was

* If our readers will refer to the map in the January Number, it will assist them in tracing the journey of our Superintendent.

not designed to make a Christian of the child, but simply commended the infant to the God of grace, for His blessing to rest upon it; and that in His own time, by His grace, to bring the little one to the knowledge of Christ savingly. Moreover, to return thanks to the Lord for His goodness and mercy to the parents, and that they may have grace and wisdom given them to bring up the child in the nurture and admonition of the Lord, who alone is able and willing to save by His grace, and in His own time and way. Our Christians and preachers quite understand these truths. Then fervent prayer was offered by me in behalf of the parents of the child.

These Christian parents made a thank offering of one rupee and a few measures of grain, for the birth of this child, which they regard as a very precious gift, and for the Lord's goodness and mercy to them.

Then another hymn was sung, when suitable and encouraging words were addressed to the newly-baptized, and the right hand of church fellowship was accorded to them by the Missionary, Mr. W. Doll. The Lord's Supper was administered to the members of the church by me, and I was assisted by our missionary and some of our agents. A lyric was sung, and, bidding all farewell, we parted. We then got ready and started on our journey, arriving in the afternoon at the Mission Station of Kursilputty.

(*To be continued in our next.*)

Mission Sunday.

THE Committee hope that a very general response will be made to the request for a special appeal on behalf of our beloved Mission on the third Lord's-day in May. It may be well to remind the Churches that missions to the heathen are based *on a Divine command*, are in *harmony with the Divine will*, that they are the subject of *Divine promises*, and that we may therefore expect *Divine results* —conversion and the extension of the Redeemer's kingdom. In asking for support, we ask, in the greatest of all names, for the greatest of all purposes, relying on the great promises and the power from on high. On the third Lord's-day in May, may the Churches "Ask of God."

Decease of Edward Mote, Esq.,

Treasurer of the Strict Baptist Mission.

IN our last, we referred to the serious illness of Mr. E. Mote, which, we regret to announce, terminated fatally on April 4th. His end was peace. He has entered into rest, and received his reward. May the Lord comfort his sorrowing widow and family.

The funeral took place in Highgate Cemetery on April 8th, Mr. E. Mitchell and Mr. John Box officiating at the grave, where a large number of friends had gathered to pay the last token of esteem. Several deputations were present—the Strict Baptist Mission being represented by the President Mr. Box, and Secretaries Briscoe and Wakelin.

On the following Sunday evening, Mr. E. Mitchell again made suitable reference to the event in an excellent discourse from Psalm xxxvii. 37: "Mark the perfect man, and behold the upright: for the end of that man is peace."

☞ 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.

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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.*, MR. F. J. CATCHPOLE, 11, *Jerningham Road, New Cross, S.E.*

VOL. VII., No. 83. **JUNE, 1892.** ONE HALFPENNY.

Conversion and Baptism of Varatharaja Pillay.

ON Friday, January the 8th, Mr. H. F. Doll, with brother Pandian, the school teacher, and a number of our Christians, went to the Egmore tank, about a mile distant from our Mission Hall at Pursawalkam. A hymn was sung, prayer offered by pastor Pandian, a short address given by Mr. Doll, and, on a public profession of his faith in the Lord Jesus, Varatharaja Pillay was buried with Christ in baptism by Mr. Doll, in the presence of a large audience.

Regarding this baptism, *The Christian Patriot*, a native Christian paper, of the 14th January, 1892, says :—"Varatharaja Pillay, a respectable Hindu of high caste, has been wonderfully led to the knowledge of the Lord Jesus, and was baptized by the Rev. H. F. Doll, on Friday, the 8th inst., and added to the church where Rev. T. B. Pandian presides. Christian friends who are praying for the conversion of heathen India, are earnestly requested to ask the Lord, in fervent prayers, to pour out His grace abundantly upon Varatharaja Pillay, that he may be able to make a bold confession of his faith, and persevere to the end, in the midst of expected troubles and persecutions from his heathen relatives and friends."

The following is Varatharaja Pillay's account of his conversion :—

"I was born at Alwarkurichi, in the Tinnevelly District, of respectable Hindu parents. My father was a farmer and merchant. My eldest brother is employed as an agent in one of the wealthiest firms, and my younger brother is head clerk in one of the banks in Burma. I have a large circle of heathen relatives and friends in almost all the important towns in Southern India. I travelled a great deal with my parents, as well as with my heathen friends to all the sacred places of the Tamil country, in order to pay my vows and homages to Hindu gods. I was a strict follower of Siva, and I tried to observe from my boyhood all the ceremonies, appointed feasts, and fasting days. Further, I have assisted the Hindu priests in their pujahs, (prayers.) But in my spiritual state I was miserable. I loved the world and its pleasures, and indulged in wickedness and sin so much that the bad men of the city were my friends; and when I became a business

man I spent a large sum of money in evil ways, and thus I raced on towards hell. But the wonderful mercy and the unspeakable love of God stopped me from going to hell and destruction, and made me to understand that if I neglected the great salvation of the Lord Jesus, I shall stand before His judgment seat, and have my portion with the lost ones. In the course of my business as a merchant, I had to spend some time in the city of Madras, where I came across Christian workers and books, which shook my religious sentiments; and among the friends, I providentially met Rev. T. B. Pandian, who explained to me more clearly from time to time the things of God, and the way of salvation. He also gave me religious books, and prayed for and with me often. He also introduced me to the Rev. H. F. Doll, who after further instruction and examination, baptized me. I am thankful to the Lord for the wondrous work which he has wrought in my soul. I feel now that a great burden has been removed from my soul, and as I read the word of God and pray over it, I feel happy. I find in my life a thorough change: my former actions and friends have become hateful to me, and I have found true joy and happiness in the religion of Jesus. I believe His words, and hence I am not ashamed or afraid to own that Christ is my Saviour."

My Visit to the Tinnevelly.

By H. F. DOLL.

(Continued from page 40.)

KURSILPUTTI.

HERE we rested from the heat of the day, and the weariness caused by the badness of the cart track. We were very cordially welcomed by our native widow sister and the little church. This is the Christian sister who was much persecuted by heathens, and especially by nominally Christian relatives, (see *Olive Branch*, p. 21, No. 27, October, 1887), and who gave land on which a chapel was built, (see p. 76, *Olive Branch*, No. 34, May, 1888.) She and her daughter are very steadfast. We had a happy prayer meeting with the people here. There is a nice little chapel at this station. We did not make a long stay here, because our sister Athuammal had just recovered from a second attack of cholera, and from which the Lord has been graciously pleased to restore her and spare her to the church. She is a good friend of our Mission, and an active and devoted worker in the service of Jesus, whom she loves much. Started again on our journey, and came to the village of

KUDDUMBUR.

Examined the school of 15 children, formed a new church of 6 members, and appointed a deacon. This is a new and a good station.

By the love and mercy of God—our covenant-keeping God—we were this day (20th) once more safely at Koilpatti. Our supplies having run out, and those expected from Palamcottah and Madura towns not having come in this day as expected, we and Mr. W. Doll's family were put to very great inconvenience. But the supplies came next day, for which we were very thankful.

During the day we visited the village of Koilpatti, and examined the children of our day school, which is doing well.

In the evening conducted a special prayer meeting with our missionary and family and some of our agents, which was a solemn and refreshing season.

On the morning of the 21st, once more specially commending ourselves to the keeping of our Lord, we bade farewell to our agents and loved ones at Koilputti proceeded to the

railway station, and taking train at 8.15, steamed away until the following morning, the 22nd, when I arrived at Madras, about 8 o'clock. During the day, I visited Pastor Pandian and a few Christian friends. In the afternoon, inspected the Day School at Cossapett, and in the evening left by train for Bangalore, where I arrived safely at 6.30 a.m. on the 23rd, and in good health; but was sorry to find my dear wife very poorly from an attack of influenza.

To the above I must add the following remarks:—

Popery has a strong hold in the Tinnevelly District, and in Bangalore and Madras as well. So I consider it very desirable that clear and concise tracts* treating on the subject should be translated and circulated in all our Mission stations. So also with the "conditional immortality" theory.

Mr. and Mrs. W. Doll and family are living in a jungle place, surrounded by a native population only, and as their position is isolated, and far beyond the reach of any English society, religious books, newspapers, magazines, sermons and tracts, which our friends at home, after reading, may be willing to give away, would indeed be a great boon, and acceptable to your missionary and his wife and children. It may be observed that the overland postage is now very much reduced.

During my tour I have been privileged to baptize 45 converts, who have been under Christian instruction for over two years, and I am certain it will be very gratifying to our supporters and readers to know that there are 2,000 converts, who have been under instruction for some three or four years, anxiously waiting to be baptized, and received into the fellowship of our mission churches. But our missionary is unable to do this, for want of the means to employ additional agents to teach and look after the people, many of whom are living in distant villages and hamlets, which can be formed into new stations, while the responsibility of the present agents will be increased considerably if new ones are not employed.

For the present, at least, we require thirty rupees a month. Will not our Strict Baptist churches respond to this earnest appeal? All our preacher-teachers are active men, consecrated to the work.

The travelling during my tour has been rough, tedious, wearing and dangerous, and we have been always glad to lay down our weary and aching bodies to rest. Added to this, cholera, small-pox, and influenza have been very prevalent in those parts of the district that we traversed. But blessed be the Lord who has graciously preserved me and my companions in our travels.

* A large supply has just been sent through the kindness of the Baptist Tract Society.

Unable to Lie.

THE Urija (natives of Orissa) believe that it is not permissible to tell lies under the shadow of a tree, and though they generally act in total disregard of this belief, the sacred peepul tree will sometimes restrain the lying propensity. A certain minister observing that the market-place of a town under his jurisdiction was bare of trees, set about planting young plants of the peepul; but the townspeople came to him, and besought him to choose some other tree, or to desist from his purpose, saying that if he did not, their market would be broken up, for no man dared to do business in the shadow of those trees in the only way that it was possible to do it, by disregard of the truth. They had never read the words—"THOU GOD SEEST ME."



Worshipping the Ganges.

IN India, as every one knows, the river Ganges is an object of the highest veneration, and even of actual worship. The accompanying illustration represents the Brahmins in their ablutions and river devotions. The Brahmins, like all other classes of Hindoos, rise with the earliest dawn of day, and their first exercises are of a religious character. The Brahmin begins his devotions by joining his hands as he sits upon his mat on the ground, and repeating a prayer to the gooroo, (high priest) who is considered by the Hindoos to have sprung from a god. Having terminated his devotions thus far, he quits his place, and, filling a brass vessel with water, begins to wash his face and rub his teeth, praying at the same time that all impurities may be washed away from him, both those that are within as well as those that are without. Then, proceeding to the river-side, he enters the Ganges, and performs his ablutions. After a preliminary address to

Vishnu, he plunges several times into the stream, and, whilst he rubs each member of his body, he chants the following verse in praise of Gunga:—"When a man goes into the sacred water, he must sing her praises thus: O Juggutmata! whoever shall day and night fix his heart and his thoughts on thee, is righteous and holy in all his works, and he who worships thee in the hope of obtaining a place in heaven, will not be disappointed. O Mata! (mother,) all my hopes of salvation are in thy hands. Grant me every good in this life, and heaven in the one to come. O Gunga! the gods descend in their glorious cars to bathe in thy holy stream. The sinner who has been condemned to the regions of darkness and punishment, by washing in thy sacred water, shall be purified and received into the realms of everlasting bliss. Blessed is the land through which thou flowest, for thou deliverest the people thereof from all sorrows and evils, and gods adore thee. O mother! all the rivers in the world take their source from thee. O Junani! those even who are suffering in purgatory thou canst, by thy grace, convey at once to heaven."

Where is the Christian whose heart is not moved with pity for those who manifest such earnestness and evident sincerity in their tedious round of religious exercises? To such as these our missionaries tell of the "fountain opened for sin and uncleanness,"—"the blood of Jesus Christ, God's Son," which "cleanseth us from all sin."

Throughout India, at certain seasons of the year, the Brahmins consult their books on astrology, and appoint melas, or religious festivals, at certain sacred places. These places are generally near some body of water, some supposed sin-cleansing pool. The people assemble from far and near to bathe, and to worship the idols in the temples. The late Dr. Brown, in a letter, told the following touching story in regard to one of these annual gatherings:—Having preached to the crowds of pilgrims one morning, I had gone to my tent. Sitting in the door, I watched the pilgrims passing by on a three-mile march around the pool. Among the number that morning there came a poor woman, bowed under the weight of many years. Leaving the others, she came and sat down under the shade of a tree in front of my tent. Contrary to custom, I approached her, and said respectfully—"Old Mother, who are you?" Looking up with a sad face, she replied, "I am a poor old pilgrim." "How long have you been a pilgrim?" Again she turned her weary-looking face toward me and said, "Oh, sir, I have been a pilgrim for fourteen years. I have been to the Ganges, and to many other shrines. I have spent all my money, and am a poor old pilgrim still." I then said, "Tell me why you go on these long pilgrimages? What are you seeking?" A look of utter loneliness and despondency gathered over the old pilgrim's face as she said, in words and tones I can never forget, "I am seeking rest for my soul." "Have you found it?" Again that lonely, weary expression came over her face, as she said sorrowfully, "No rest yet." Christian sisters, hear the cry from the women of heathen lands—"Seeking rest for our souls." They look to us imploringly. Let us hasten to tell them of One who says,—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

SYDNEY SMITH recommends it, as a rule, to try and make at least one person happy every day, and adds the calculation. Take ten years, and you will have made 3,650 persons happy, or brightened a small town, by your contribution to the fund of general joy.



The Daisy in India.

Supposed to be addressed by Dr. Carey, the learned and illustrious Baptist Missionary at Serampore, to the first plant of this kind, which sprang up unexpectedly in his garden, out of some English earth, in which other seeds had been conveyed to him from this country. With great care and nursing, the Doctor was enabled to perpetuate the Daisy in India, as an annual only, raised by seed preserved from season to season.

Thrice welcome, little English flower!
My mother-country's white and red,
In rose or lily, till this hour,
Never to me such beauty spread:
Transplanted from thine island-bed,
A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprang to birth.

Thrice welcome, little English flower!
Whose tribes, beneath our natal skies,
Shut close their leaves while vapours lower;
But, when the sun's gay beams arise,
With unabash'd but modest eyes,
Follow his motion to the west,
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

Thrice welcome, little English flower,
To this resplendent hemisphere,
Where Flora's giant offspring tower
In gorgeous liveries all the year;
Thou, only thou, art little here,
Like worth unfriended and unknown,
Yet to my British heart more dear
Than all the torrid zone.

Thrice welcome, little English flower!
Of early scenes beloved by me,
While happy in my father's bower,
Thou shalt the blithe memorial be;
The fairy sports of infancy,
Youth's golden age, and manhood's prime,
Home, country, kindred, friends,—with thee,
I find in this fair clime.

Thrice welcome, little English flower!
I'll rear thee with a trembling hand;
Oh, for the April sun and shower,
The sweet May dews of that fair land,
Where Daises, thick as star-light, stand
In every walk!—that here may shoot
Thy scions, and thy buds expand,
A hundred from one root.

Thrice welcome, little English flower!
To me the pledge of hope unseen;
When sorrow would my soul o'erpower
For joys that were, or might have been,
I'll call to mind, how, fresh and green,
I saw thee waking from the dust;
Then turn to heaven with brow serene,
And place in God my trust.

James Montgomery.

Ceylon.

OUR Missionary, Mr. Noble, has been in great domestic affliction. One after another the children have been prostrated with fever, and Mrs. Noble, who had attended them night and day, has at length been laid aside with that distressing malady, influenza. The servant also fell sick. Mr. Noble only escaped the general affliction; but his cares

have been multiplied, and he needs our sympathy and prayers.

Mrs. Noble is recovering, but slowly, and is still very weak. A more recent letter bears the sad news that one of the children has since been removed by death. Mr. Noble, writing on the 4th of April, says :—

"Since I last wrote, (26th ult,) the good Lord, in His inscrutable providence, has been pleased to remove by death one of my two children, who were both very ill with fever.

The deceased was about 11 years and 4 months old, and passed away on the evening of the 1st instant. A few minutes before he expired, he said, 'I am going;' and on being asked where he was going, he answered, 'I am going to Jesus.' The dear child was conscious to the last, and when he could no longer speak, observing the tears of those around, he raised his hand, as much as to say, Don't cry for me. We interred his remains on Saturday, the 2nd instant. The other sufferer is a lad, about sixteen years of age, who is still very ill, and what may be the Lord's will regarding him, remains to be seen. I and my poor wife are anxiously and prayerfully watching day and night, and, though we pray for grace to enable us to resign our child into the Lord's hands, and to say from our hearts, "Thy will be done," nature clings to these objects, around which our hearts entwine so closely. How mysterious are God's providences at such times as these; still we are assured that '*all things*'—joyous or grievous—'work together for good to those who love God,' &c. And we are reminded of the Lord's words to Peter,—'What I do thou knowest not now; but thou shalt know hereafter.'

We have few here to sympathise with us, (*i.e.*, persons of our own nationality,) but the poor natives, who do their best. The Lord, however, is here, and thus we have 'the Friend who sticketh closer than a brother;' and His visits are sweet, though of short duration. And when He departs for a season, we sometimes lose faith and are much cast down.

Dearly beloved brother in the Lord, I earnestly enlist your special prayers on behalf of my poor wife—who is still in much bodily weakness—and myself, in this season of affliction; as also the prayers of other dear Christian friends at home.

JAFFNA.

Public Services, &c.—The usual preaching services, prayer and cottage meetings, Bible classes, &c., have been conducted; but, owing to the continued prevalence of fever, &c., from which large numbers have been, and are still suffering, and to which many have already succumbed, the number in attendance, from time to time, has not been so large as usual, or as could be desired. I hope, however, the epidemic may soon cease, and our services, &c., improve. At this particular time, when the grim messenger of death is making such frequent visits to these parts, we have been led to remind the people of the fleeting nature of time, which is ever bearing us onward to that final hour when we too must for ever close our eyes to the things of this time state, and open them upon the solemn realities of an eternity of weal or woe.

In addressing the people from time to time we endeavour to bring prominently before them the peculiar and distinguishing doctrines of the Gospel, which, though offensive to many, are nevertheless listened to by some with deep attention and apparent interest. And many are the questions advanced thereon, at the close of some of these services; and more than once has the question been asked, "Is the Bible you use the same as that used by other

missions?" And when answered in the affirmative, they appear surprised, and ask, "Why, then, do they not teach these things," &c.? And thus many, Berean-like, search the Scriptures to see for themselves, if these things be so; which spirit of enquiry we endeavour to foster. There are at present many such enquirers, of whom some have requested baptism, and I hope in my next to give you an account of a baptizing.

Moonlight Services.—Moonlight services were held as usual at Nunavil and Tinnevelly, and notwithstanding the many hindrances, the gatherings were encouraging.

Visiting, Open Air Preaching, &c.—This very encouraging branch of work has been pursued. A large number of places have been visited in and around our several stations—some of which are mentioned in accompanying list,—and on such occasions the Scriptures have been read and expounded in the streets, roads and houses, as opportunities were afforded for so doing. The Gospel has thus been preached to large and small numbers, and on some occasions to individuals, as the case may have been. And in most cases we have found the people most willing to hear the word preached.

On one occasion an opportunity was afforded me for preaching the Gospel to a congregation of one, and that individual was a Brahmin, or modern Pharisee.

I had one day been visiting, among others, the head-man of a somewhat distant village, and in returning therefrom I had to cross extensive rice fields, and narrow, sandy lanes, and it being a very hot day, I felt weary and fatigued, and on reaching the high-road, I entered one of the many chutrams, or native rest-houses, to rest awhile from the burning rays of the sun, when I was soon joined by a Brahmin, the officiating priest of an adjacent Hindoo or Sivite temple. After the usual salutation, we entered into conversation, and finding that he was less arrogant than the majority of his class, I quoted the words, "For all have sinned, and come short of the glory of God," (Rom. iii. 23,) and with those words as my text, I preached to him, first, the full, utter ruin and helplessness of man through sin, &c. Secondly, Christ the only Saviour of the lost, &c., &c., to which the Brahmin listened in silence. But in applying the subject, I used the probe in the words,—"Do you believe that all men—including yourself—are sinners in the sight of God?" To this he could not and would not assent, in an unqualified form, and as to believing that he personally—a Brahmin priest—was a sinner, he could not, and felt indignant at the idea. On leaving the place I put into his hand two tracts—one on the "New Birth," and the other, "Who is the Author of the Bible?"—which he promised to read. I am led to believe that my visit at that chutram on *that* day, was by the over-ruling of Divine providence; but results are in the Lord's hands. The seed being thus sown "beside all waters," we hope and pray for an abundant harvest, in the Lord's time. "Brethren, pray for us, that the word of the Lord may have free course and be glorified."

LUTHER used to say, "I am more afraid of my own heart than of the Pope and all his cardinals."

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The Olive Branch

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Baptist Missions Centenary.

IT is gratifying to read of the enthusiasm displayed in connection with the Centenary of modern Baptist Missions; but while the immortal Carey and his compeers are deservedly eulogised, it is painful to find that the doctrines held by those honoured missionary pioneers are now regarded as antiquated, and characterised as "stony-hearted Calvinism," while salvation is ascribed to the "universal Fatherhood" of God.

The glorious Gospel, however, is the same now as in Carey's days, and as in the days of the Apostles; and there are those who, though much misrepresented, still love the truth as it is in Jesus; who "contend earnestly for the faith once delivered to the saints," and who seek to carry out in its entirety the Saviour's great commission.

As a conservator of God's truth, the Strict Baptist Mission, with its humble means, and in its limited sphere, maintains those inspired apostolic doctrines and that Scriptural form of church order, from which so many have departed. The Lord has abundantly blest its labours, and is still opening fresh fields which are "white already to harvest;" and we are anxious that this Centenary of Baptist Missions should be memorialized by "attempting greater things for God, and expecting still greater things from God." Carey laboured for many years before a single convert was given as an earnest of future blessing. But the fallow ground has been broken up,—year after year the "good seed" has been sown,—and we have now only to "thrust in the sickle."

Almost every letter from our Superintendent gives news of fresh baptisms, and suggestions for increased expenditure. In his recent tour in the Tinnevelly district he was privileged to immerse 45 converts, whose Christian characters had been well tested; while in the same report Mr. Doll says that in outlying districts there are 2,000 such, who are anxious to be baptized and formed into churches, but who at present are "as sheep having no shepherd," because funds are lacking to provide them with teachers.

Shall this glorious work be thus crippled for want of means? Many of our churches have stood aloof from missionary effort, because they could not sanction the departures to which we

have referred. We commend to such the *Strict Baptist Mission*, which is based upon *the old lines of Calvinistic theology*, and which needs to be more liberally supported; for its small funded capital is being gradually absorbed, for want of an adequate annual income. *We should like to see an addition of* £1,000 *to its funds* before the Annual Meeting in October next. This could easily be accomplished. *Who will help ?*

The names of the Hon. Secretaries are given on the front page; by any of whom donations will be thankfully received and acknowledged. —Ed.

Madras.

APPOINTMENT OF TWO ASSISTANTS, AT BLACK TOWN.

IN the number for November last, we referred to the decease of Nursiah, whose loss was greatly felt by Dr. Narrainswamy, to whom he was assistant. We are now glad to state that his place has been filled on probation by two worthy young native converts, namely Paul Williams and Kistuasawmy. The former, who is a son of a native ordained evangelist, was baptized by Mr. Doll some seven years ago. The latter was converted under the ministry of Dr. Narrainswamy, by whom he was baptized some six months since. These young men go out together; Paul Williams also assists in church work, sometimes conducting the services at Black Town in the absence of Dr. N., who is a physician in good practice.

Mr. Doll was present at one of the services at Black Town, concerning which he remarks: "Paul Williams, the probationer, conducted the service in an efficient manner, and with which I was quite pleased. With a little more practice and experience, I am inclined to believe that he would become an efficient and successful preacher and co-pastor."

A few extracts from the joint diary of these young men may be interesting.

"April 1st.—Some of the houses of the members of our church were visited this morning. In the evening went to the Googellie bazaar, and distributed tracts as we went among the buyers and sellers of this fair.

2nd.—Visited the house of a church-member. Then we went to the native regimental lines, and had a quiet conversation with a pensioned non-commissioned officer on the evils of caste, the folly of Hinduism, and the blessedness of the religion of Christ. Pointed out how the latter alone can give solid comfort to lost sinners. But the man seemed quite careless. He appeared to be one of those fruitless classes spoken of in the parable of the sower.

4th.—We went to the Park station in the evening, when we met Messrs. Durgayyah and Vankatramiah. We sang Christian lyrics, and preached about the shortness of man's life, and commended Christ as the only source of eternal life.

6th.—Sabbath day. The morning service of the church was conducted by Paul Williams.

7th.—They met brethren Durgayyah and Vankatrainah at the Park. As usual we sang lyrics, after which Paul spoke to the people of Christ as the only propitiation for sin, and pointed out that all human efforts, pre-eminently those of Hindus, can never atone for their sins. He earnestly exhorted needy, guilty sinners to believe in the Lord Jesus Christ. There were some thirty persons present, while several others came and went. The other friends also, spoke after me.

15th.—In the evening they stopped at the Police-station in Muttialputt, as usual, and sang two lyrics. Paul spoke regarding Jesus Christ. He had not proceeded far, when a man from the crowd came up and insulted our preachers, and went on to disturb us, by yelling,

"It is right to worship idols; Christ is an impostor, He is a sinner; and that is why He suffered on the cross," &c. He did his utmost to disturb the open-air service at this place, and then left. However, our preachers continued to proclaim the glorious Gospel of our God and Saviour. Over 100 persons heard the preached word. The man who endeavoured to cause disturbance was a Roman Catholic.

Bangalore.

ANNIVERSARY OF THE TELUGU-TAMIL BAPTIST CHURCH.

A VERY interesting meeting in commemoration of the first anniversary of the Bangalore Telugu Tamil Baptist Church, was held on Monday, April 11th, in the Baptist Meeting Hall, New Market Road, Infantry Lines. The chair was occupied by Mr. G. W. White, Deacon of the Cocanada Baptist Church. The hymn, "Jesus shall reign where'er the sun," was sung, and prayer offered (in English) by Mr. J. G. Ronchett. Then followed the singing of a Tamil lyric, and prayer, in Tamil, by Mr. P. D. S. Muttusawmy. Next came an address by the Rev. H. F. Doll, Superintendent and Missionary, Strict Baptist Mission. He gave a summary of the work of the Mission in Madras and Ceylon. He stated that 26 years ago, the Mission commenced with only one agent; and that to-day, there are 24 stations, 47 workers, of whom 7 are ordained, over 500 church members who are communicants, 24 day-schools with 737 scholars, 23 Sunday-schools with 585 scholars. He also related interesting incidents in connection with the work of the Mission and the amount of good performed by the Christians in spite of the persecution and boycotting they have been subjected to in certain localities. He then went on to give an account of the Native Church in Bangalore. He stated that it was formed a year ago, that there had been a good addition of members during the year, and that the members have been regular in their attendance at the appointed means of grace; that Mr. and Mrs. Ronchett are actively engaged in Telugu work, and that Mr. Muttusawmy Pillay is zealously employed in the Tamil department. The Gospel has been preached, and divine services have been conducted by these agents, in ten localities. There are a large number of persons enquiring after the truth and the way of salvation. A Tamil lyric was sung, and Muttusawmy Pillay delivered an eloquent and profitable address in Tamil, on the subject of union, illustrating by reference to marriage, the union which exists between Christ and His church. This was followed by the chairman's remarks. He observed how much could be accomplished by local and indigenous labour, and exhorted to perseverance in the Lord's service. He wished God speed to the Telugu-Tamil Church of Bangalore, and to the work of the Strict Baptist Mission in general. Another lyric was sung, when garlands of flowers were presented to the visitors, and rose-water sprinkled on them, and pan supari distributed. The Rev. J. McLaurin then spoke a few words of encouragement. He said that he knew Mr. Doll, the Superintendent of the Mission, some 22 years ago, that he had always found him to be firm and true to his principles, and that the success and prosperity of the Mission, was due to Mr. Doll's perseverance and careful administration. Mr. McLaurin then offered prayer, and the meeting, which was well attended, terminated with a social entertainment given to the native Christian friends.—*Bangalore Daily Post, April 14th*, 1892.



Grove Worship.

THE accompanying illustration represents a mode of idolatrous worship common in India. Here is a thick forest of trees, under whose sombre shade various idols have been concealed. The Hindoo presents his offerings at night, which renders the place doubly solemn. There he stands with reverence and awe, transfixed in silent dread, or bursts out in supplications to his gods, and then goes on his way with the conviction that the gods will protect him, and grant him happiness and prosperity. Perhaps, as in this case, he belongs to a company of mendicant pilgrims. If so, they encamp together near to a sacred clump of trees, and one by one disperse themselves through the thicket, to perform their devotions, and propitiate their deities.

Grove worship is of very ancient origin. We read that the devout Abraham "planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." (See Gen. xxi. 33.) But afterwards when idolatrous nations made use of groves for their abominable practices, God refused to be

worshipped in them at all, (see Deut. xvi. 21;) and the Israelites, in subduing the idolatrous nations around them, were instructed to "burn their groves with fire." (See Deut. xii. 2, 3.) Unhappily, this admonition was not strictly adhered to, and from tolerating their iniquities, they afterwards fell into the same sins. (See Judges iii. 5—7.) In the reign of Rehoboam Judah built "high places and images and groves on every high hill and under every green tree." (See 1 Kings xiv. 23.) Ahab also "made a grove." (See 1 Kings xvi. 33.) In his day there were no fewer than four hundred prophets of the groves who did eat at Jezebel's table. This state of things went on from bad to worse, till Hezekiah became king, who was the first to war against it. "He removed the high places, brake the images, and cut down the groves." (2 Kings xviii. 4.) They were soon, however, restored by Manasseh, (2 Chron. xxxiii. 3;) but were again destroyed by Josiah. (2 Chron. xxxiv. 3.) After him idolatry gained the ascendancy once more, until at length the land was cleansed from its defilement by the besom of destruction, and the captivity of its inhabitants.

How thankful should we be to be clearly taught in the knowledge of God, and to be under no temptation to practise the rites of heathen superstition! But all the more anxious should we be to avoid spiritual idolatries, and all the more zealous to send the Gospel to our fellow subjects in India, that they too may rejoice in the liberty of the children of God.

Baptismal Services.

Bangalore.

MR. DOLL, in giving an account of the following interesting services, remarks: "There being no water to be had in the Cantonment of Bangalore, on account of the unusually excessive heat this season, I went out with the convert and our Christians to the Petta, (native suburban town,) about four miles from the civil and military station of Bangalore, for the performance of the rite of baptism to the candidate. It was a glorious and a solemn time. I was told that such a ceremony as the baptism of a believer was the first that was ever heard of or witnessed in the capital of the Maharajah, (or native ruler,) of the Mysore Province. Christian lyrics were sung, fervent prayers offered, short addresses delivered by brother Muttusawmy and myself, and the candidate was baptized into the waters of a stream, on a profession of his faith in the Lord Jesus Christ. With reference to this baptism I must draw your attention to an account which appeared in the *Bangalore Daily Post* of April 30th, 1892."

"An interesting baptismal service took place yesterday morning at the Pettah, when a native convert was baptized (immersed), in a stream near the Maharajah's Weaving Mills, by the Rev. H. F. Doll, Superintendent of the Strict Baptist Mission. The service commenced with the singing of a Tamil lyric, and prayer offered by P. D. S. Muttusawmy Pillay. A portion of Scripture was read, and an eloquent address in Tamil delivered by Mr. M., on the baptism of the eunuch. Then followed another short address by Mr. Doll, who, after offering an earnest prayer, led the candidate into the water, and immersed him on a profession of his faith in the Redeemer. The ceremony was witnessed by a large gathering of Canarese, Mahomedan, Tamil and Telugu people, among whom there was a sprinkling of Europeans. After the administration of the ordinance, Mr. Doll pronounced the benediction. Two European gentlemen, who are connected with the Mills, and happened to be

present on the occasion, expressed great pleasure at witnessing so interesting a service. They warmly invited Mr. Doll and his native assistant to their house, and treated them with much kindness and hospitality. This appears to be the first baptism, according to primitive practice and order, that has been administered or witnessed in a town of the Native State of H. H. the Maharajah of Mysore."

Poonamallee.

In the afternoon of March 28th, (Mr. Doll remarks,) we went to a river about two miles distant from the station, and conducted a baptismal service. Teachers, church-members, and a number of senior Sunday-school scholars proceeded to the spot, where we, with a number of villagers, assembled under a banian tree, situated alongside a bridge. Tamil lyrics were sung, assisted by our Sunday-school children, who sang them beautifully. Short addresses were given by brother Michael and myself, prayer offered was by myself and teachers Solomon and David, and then I and the candidate went down into the water, where she was baptized on a profession of her faith, in the name of the Father, Son, and Holy Ghost. Just as we came out of the water, a Tamil lyric was sung, after which we dispersed. On our return, the church met in the evening at the Mission Chapel, when the right hand of fellowship was extended to our young sister. She is the second daughter of our native pastor, Abel Michael, and his wife Hannah, who is our Bible-woman in the Poonamallee station, and engaged in zenana work. Their eldest daughter was baptized some years ago.

Chintadrepett.

In the afternoon of April 3rd, at 4 o'clock, I went to the Baptist chapel, Chintadrepett, by request of the English Strict Baptist Church worshipping in that locality, to conduct a baptismal service. A hymn was sung, prayer offered, and a plain and faithful discourse on the subject of baptism was delivered by brother Chatterton, the pastor. This was followed by a short address from myself, based upon the subject of Lydia's conversion and baptism, (Acts xvi. 14, 15.) Then we proceeded to the baptistery, which is situated outside, and in the compound of the chapel. A suitable hymn was sung, a few remarks were made, and prayer offered by me. After a few questions were answered by the candidate, she was led into the water, and, on a profession of her faith in the Redeemer, she was baptized by me in the name of the triune Jehovah, in the presence of a very large congregation.

At 6 p.m., I conducted Divine service, and preached a sermon from the words, "I knew a man in Christ," (2 Cor. xii. 2,) to a good congregation. On the termination of the public service, I met with several old friends, who were exceedingly happy to see me. I administered the ordinance of the Lord's Supper to the church, and was assisted by pastor Chatterton. It was a very happy and refreshing season to one and all present on the occasion. The young woman who was baptized was once our Sunday-school scholar, and is the daughter of a member of the Chintadrepett English Strict Baptist Church.

A Philadelphia reporter asked Mr. H. M. Stanley, "With all your experience, do you consider the efforts of foreign missionaries really have proved a success?" Stanley exclaimed, "Yes, Sir, most emphatically. I am as certain of it as that I am sitting here talking to you. I am perfectly convinced of the fact that the work of missionaries is successful."



The Aloe of the Desert,

AND ITS WORSHIPPERS.

THIS plant must be distinguished from the lign-aloe (Numb. xxiv. 6,) and also from the great American aloe, which are totally distinct. It is a medicinal plant, and consists of about fourteen species—the most valued being the Socotrine Aloe (represented in our picture,) so called from Socotra, the source of its growth, an island near the mouth of the Arabian gulf, whose hills are completely covered with aloes. To produce the drug known as aloes, the leaves, which are large, thick, and fleshy, are cut off near the root, and placed in a kind of tub, for the juice to dribble out. In this way one labourer can obtain about four-and-a-half gallons of juice in about six or seven hours. It is afterwards boiled to thicken it. Sometimes, however, the juice is obtained from the plant merely by incision of the leaves; and sometimes it is prepared by being dried in the sun.

Aloes were anciently used in enbalming (see John xix. 39.) A beautiful violet colour is obtained from the leaves; and the negroes on the West Coast of Africa make cords and nets from the fibres; while stockings are wove from a species found in Jamaica. It is so highly prized by the poor Bedouin Arabs when traversing the scorching desert, that they regard it quite as an object of veneration; and Mohammedan pilgrims suspend an aloe over their doors on their return from Mecca, to signify that they have performed the pilgrimage. We pity their superstition and idolatry, and it is right that we should; yet is not our conduct frequently too much like theirs? They venerate the plant because it yields them moisture; and do we not often idolize our comforts, and forget the Author of them; or think more of the gift than of the Giver? Nay; do we not even forget our mercies till we have lost them?

We should prize the gifts of Providence, without idolizing them, and remember at the same time that they are *mercies*, because we have no right to them. And when it is God's pleasure to withhold any of the comforts He has permitted us to enjoy, let us pray for submission, to say with the patriarch—"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Ceylon.

THE following quotations from a recent report by Mr. Noble indicate the character and progress of his work.

JAFFNA.

Public Services, &c.—The usual Sunday and other services, Prayer-meetings, Bible-classes, &c., have been on the whole more encouraging. The people, as a rule, listen attentively to the preached word, and evince a deeper interest in these means of grace.

Moonlight services have been held at Tinnevelly, Nunavil, &c., which were pretty well attended, and otherwise encouraging. These services sometimes last up to a late hour of the night.

Schools.—The Sunday and Day-schools have been also conducted as usual, and, though the attendances have not been so large as formerly, I trust that, as the state of public health improves, we may greatly increase the number. In all our schools the scholars have made creditable progress.

Visiting, Open-air Preaching, &c. — Our mission work here lies in the midst of some thousands of professedly heathen people, who, though belonging to the higher castes, are chiefly poor agriculturists, and in mose cases ignorant and superstitious, and in a religious point of view, most bigoted. They, among other absurd things, believe in satanic possession, and from a heathen temple, very near to our house here, often at midnight, dismal yells pierce our ears, proceeding from the priest, who assumes power to drive out the devil from the person supposed to be possessed, and thus extort money from the victim.

COLOMBO.

During the month four open-air services were held in the vicinity of Slave Island, Maradana and Borella; and notwithstanding the opposition manifested by enemies of the truth, many heard the word with apparent gladness, as God's wondrous love to poor lost and ruined sinners, in giving His only Son to die for them, was declared. Some few appeared to be seriously impressed.

After these services, from time to time, large numbers of tracts, &c., (English and vernacular,) are given away.

The usual cottage and prayer-meetings were conducted during the month, and the attendance at these was much the same as mentioned last month.

These meetings were held at Slave Island, Malagirya, Deluwala, Gulkisse, and other places, and at the houses of church-members, and others. The Lord appears to be blessing the work, by rousing and convincing some amongst the people attending these means of grace.

Two Buddhist villages were also visited from house to house, the people spoken to, and, where any willing listeners could be found, the Scriptures were read and expounded to them, and tracts given, &c.

The Sunday services and schools have been regularly conducted, and have proved more encouraging.

The day-schools also continue to maintain their usual number of scholars; though in some cases the children who have lately joined are so poor as to be unable to pay the usual fees, which have consequently been reduced, and in the case of a few remitted altogether.

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VOL. VII., No. 85. **AUGUST, 1892.** ONE HALFPENNY.

The Poor Pariahs.

OUR Missionary, Mr. Pandian, of Pursawalkam, Madras, has written a pamphlet, describing the sad condition of the poor Pariahs, (the lowest Hindu caste—or rather outcast race,) and suggesting means for raising their social condition, and obtaining their civil rights. The pamphlet has already attracted considerable notice, has been very favourably reviewed by several leading newspapers, and "it is very gratifying to know that steps have already been taken by Government in this direction." A few quotations showing the abject slavery of these poor oppressed people must suffice for the present number. Next month we hope to quote briefly the remedies which Mr. Pandian suggests.

"I will venture to place before my readers a small but faithful picture of the humble dwellings of the poor Pariah. Go where you will, it is the same small dingy den with its mud walls, scarcely a yard in height, and its cadjan roof. To enter one of these huts, the visitor will have to stoop, and when once in it, it is more or less a 'hen-coop.' Not a window to allow the fresh air to enter, but here and there, within the small square, are tattered baskets scattered in confusion, which contain the 'wealth of poverty;' while between the rafters in the roof, are rolls of dirty Madras mats, and dirty straw pillows, on which the poor wretches take their nocturnal slumber. There is a small portico or verandah just opposite—if a 'verandah' it may be called—about 6 feet in length and a foot in width. Here we do not find the 'old arm-chair, the workman's comfort,' but this narrow apartment is literally crammed with heaps of chatties, and the *cuisine* preparations here are carried on. The whole hut is fumigated with *vratty* smoke—cakes of dried cow-dung, which are used chiefly as fuel among the poorer classes. It is enveloped in this smoke that they live, and the back-yard is another spot where the germs of the worst epidemics exist. It is often hedged in, and a starved cat or lamb may be seen lying in some nook of the yard, heedless of its fate. In this yard, the family, sometimes fifteen or twenty in number, perform their ablutions, and the dirty water stands in pools for many a month, black and slimy, and the offensive

odour is unbearable. But it is all the same to the Pariah. The floor of the hut is often plastered over, not with cement, but with cow-dung, and the consequence is that small insects are bred, almost similar to fleas, and these insects, together with the existing filth, make the homestead a place of torment and disease. It would again surprise the reader to know that even these filthy 'styes' are not the possessions of the Pariah. Even if they were their own, by a common law of inheritance, the landlords make them clearly understand to them, that obedience alone gives them a right to these huts. That is, the Pariah has to obey the commands of the landlord in every respect, failing which, he is most cruelly exterminated, and there is no roof to shelter him and his family.

"Now about the Marriage Laws of the Pariahs. In fact, there is no law or rule to control matrimonial transactions. Polygamy is rampant, and the Pariah delights in his half-a-dozen wives. To his folly, be it said, that he craves for a bride every year, although his first wife may be living, and he cares not a jot or tittle what becomes of the whole of them,—they must manage the best way they can to live on the slavish pittance he receives. 'Fair exchange is no robbery,' says the Pariah mistress, and she seeks a change too. She cares not a jot what becomes of her husband, who has taken unto himself a second wife, and tries a similar chance herself. She marries another, leaving the children by the first man almost as 'waifs and strays.' Thus, misery encircles misery, and who could describe the result?

"Further, as to the ill-treatment of the Pariahs by pompous Zemindars and landlords, one has only to have a short experience of Zemindary life and the affairs of landlords. As a rule, disobedience to commands is met with severe punishments. They are caned, wrongfully confined, put in 'stocks,' bound down to pillars for a whole day, or to their limbs are fastened iron weights which the poor creatures are unable to carry. Now, why is this, we ask? It is simply because the 'snobs' are aware that the Pariah, in his ignorance, can do very little to wreak his revenge, or stand on the defensive side, neither has he a mouth to cry for the cruelty done.

"Again, it may not be amiss also to mention the cheap labour that is exacted out of the Pariah by the landlords and Zemindars. The Pariah is made to work everywhere, in the garden, in the fields, by the well-side, in the cow-shed, in the stables, at sumptuous banquets; in fact everywhere, the services of the Pariah are demanded. But what are the benefits reaped? The landlords and Zemindars literally lie in the lap of luxury and enjoy themselves, and the Pariah is not paid for his extra labours. Is not the labourer worthy of his hire?

"Last, but not least, the wages received by the Pariah labourer are miserable. Some work for cooly, while others only toil that they may be fed. In truth their existence is so chequered, that to many it is a problem how some of them really exist. They seldom ply a trade, but abject slavery seems their allotment. The educated masses, I mean the unprejudiced ones, must have already studied the subject of their amelioration, and, being fully conscious of the wrongs suffered by the Pariah, must they not adopt some plan of honest work, so as to raise him from his forlorn condition? This important subject cannot be overlooked. Some protective and ameliorative measures should be adopted. First educate him, but in the meanwhile, let it be carefully understood, that

I do not wish him to be a 'Badha Sahib' and to forget the scenes of his childhood and the plough—no, far from it, but what I most fervently pray for is, that Primary Schools, &c., according to my schemes published here below in this pamphlet, be established, and Government should, in some material manner, assist those concerned, or those who labour for such a laudable object. Further, Government, if asked, I am sanguine, will soon be able to modify their social customs; but without education, no customs can be modified:—

'For, where ignorance is bliss, 'tis folly to be wise.'

Let us, then, first open the windows of their intellect, by Divine aid, and let in the bright rays of Education, without which it is to many a difficult task to instil into the Pariah the simple truths of salvation, as his poor mind is so barren and fettered with superstitions, that the Gospel to him is a dead letter, and then, by fervent prayers, let us direct them to the Lord."

Lying Teachers.

A POOR woman, who had listened with evident earnestness to the preaching of a missionary at an idolatrous festival in India, afterwards came and besought him that he would tell her more of these good tidings. She said that, having been dangerously ill, and expected to die, she was full of distress, and wishing to obtain happiness hereafter, she earnestly inquired of Hindoo gooroos, (priests,) what she must do for this purpose. They taught her several muntrums (or prayers;) and one told her that he would instruct her how to behold God. "Bring," said he, "some offerings, and I will teach you." She obeyed, and he then directed her to shut her eyes, and close her nostrils and ears; this was done by putting her thumbs in her ears, and closing the nose with the fingers. Then, said he, "Turn your eyes inwardly, and you will behold a light, and know that that light is God!" Having done so, she actually imagined that she beheld a light, but was afterwards convinced that she was deceived. Not having found what she wanted, she went to another priest to learn prayers. He taught her one, and said, "If you repeat this prayer with your ears, eyes and nose closed, you will obtain salvation." Another of these "lying teachers" directed her to bring frankincense and other things; and when he had received them, he washed his feet in a basin, and then poured some of the water into her hands, and directed her to sprinkle it over herself, and repeat a prayer he taught her. "Alas!" she said, "all has been no good. I have no peace in my soul, and feel great sorrow, wanting someone to instruct me. At that time some teachers of the English came to our village; and this man, (pointing to her companion,) who is the carpenter, went with me, and listened while they spoke of their religion, and their words seemed good to me. Since then I have tried to pray to the true living God; but I am yet in darkness."

The missionary was greatly interested in this poor woman, and took her into his family as a servant. She afterwards became a true convert and a sincere Christian.

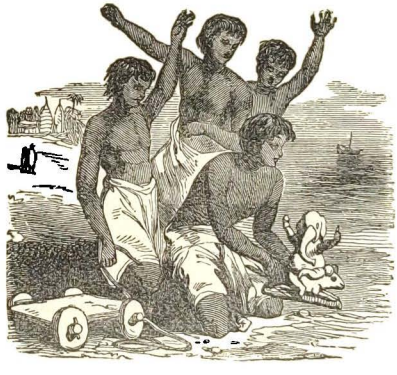
COWDRAY says: "As a seal leaves a mark for itself in the way, whereby it is known, so it is with everyone who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart."



Worshipping Ganesa.

GANESA, Vighneswar, or Pillayar, as he is widely called in India, is the son of Siva and Parvati. Being lord of the inferior hosts of deities he is called Ganesa. He is supposed to remove obstacles, and is therefore invoked at every act of public worship. Not only is Ganesa thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded. When a person is leaving his house to go on a journey, he says, "Oh, thou work-perfecting Ganesa, grant me success in my journey. Ganesa! Ganesa! Ganesa!" At the commencement of a letter, a salutation is often made to Ganesa. When a person begins to read a book he salutes Ganesa; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success. He has the head of an elephant, and his familiar tusk and little cunning eyes are to be seen in every thoroughfare. Being a glutton he has a big belly. He is the domestic, household god of all the classes of Hindoos. In this part of India there

is an annual festival universally celebrated in honour of Ganesa. It is called Pillayar Chaturthi, and occurs in the month Purattasi, that is from 15th August to 15th September. Chaturthi is the name given to the fourth day after the full moon. As the fourth day after full moon in the month above mentioned is reported to be the anniversary of his birth, the festival is celebrated on that account. On that day the mass of the people, the followers of Siva, and the followers of Vishnu also, are found observing this festival. They procure some clay and mould with their fingers (or moulds) an unseemly image, purify their houses, and set up therein the work of their own hands as their deity. They offer sweetmeats and fruits to this lifeless clay. Having procured entirely new cooking utensils, and prepared their food therein, they first present it likewise to that which their fingers have fashioned, and afterwards they partake. On such occasions they limit themselves to one meal during the day, and that is composed entirely of vegetables. On the second day a somewhat similar course is pursued, and on the third day, the god which they have formed, and before which they have prostrated themselves, is cast from their sight



into the nearest water, be it the sea, a river, or a tank, and is from that time forth never more thought of. Well might the prophet exclaim,—"They are vanity and the work of errors: in the time of their visitation they shall perish."—Jer. x. 15.

[Though a brief reference to this hideous idol appears in the number for August, 1891, the above particulars kindly supplied by Mr. Doll, will doubtless have interested our readers.—Ed.]

The Tinnevelly.

MR. W. A. DOLL'S REPORT FOR THE MONTH OF APRIL, 1892.

DISTRIBUTED a large number of Tamil, English, Hindustani, and Telugu tracts at the railway station, spinning mills, streets, bazaars, villages, and to our Sunday-school children, also to zemindars. Many of our day and Sunday-school adult scholars, who have read the tracts have been converted through their instrumentality. Seven adults at Elavarasananthal, seven at Malaputhur, and two at Monthetope, *i.e.*, Sunday and day scholars. They not only themselves read the tracts given them, but read them to their heathen relatives and friends. Tracts of the Baptist Tract Society have been distributed to 200 children, and a very large number of adults, heathen and nominal Christians. Conducted Divine services, prayer-meetings, &c., regularly at Koilputti.

Elavarasananthal.

Conducted Divine service; 70 were present. Sunday-school held after the close of the service. Special Prayer-meeting for the prosperity of our Mission, &c. Sarah of Kotapara died in the faith of Christ. She was converted at the age of 40, baptized at the age of 44, and died when she was just 47. She asked us to sing lyrics, to read comforting portions from the Bible, and to pray for her and all present at her dying bed. Spoke to all present about the uncertainty of life, and

the necessity of being prepared to meet our end, for, "blessed are they who die in the Lord."

ELLIARAPUNNIE.

Prayer-meetings held regularly in the houses of our Christian brethren. Day-school conducted regularly every day from morning to evening. The children are making good progress. Went to the adjoining villages, and preached to the heathen, who received us gladly, and listened to the words spoken.

MALAPUTHUR.

Went to Saluvarputty and held Prayer-meeting with our Christians, and spoke to a large number of heathen, who were assembled near the village. Gave medicine to sick people, and prayed for and with them. Conducted Divine services. Held Sunday and day school regularly.

KURSILPUTTY.

Divine services, Prayer-meetings, &c., conducted as usual. Preached to the heathen, and distributed handbills.

KOVALAKUNNIE.

Went to Perambathum and held Prayer-meeting in Sathianathan's house. Spoke to a number of heathen people. Held Divine services in our chapel. Our sister Elizabeth (Deacon Peter's wife,) is better, thank the Lord. Conducted Sunday-school in our chapel, a goodly number were present, and learnt their Bible-lessons well. A number of converts are under Christian instruction.

MUTHENARY, &c.

Conducted Prayer meetings in the houses of our Christians; Divine services and Sunday-school in our chapel. The day-school children attend regularly and learn the lessons set them nicely. A few converts are ready for baptism, and are under Christian instruction.

URLPATHOOR.

Cottage Prayer-meetings held regularly, also Divine services. Went out to the adjoining places and preached to the heathen the holy and blessed Gospel of Christ. The Sunday and day-school children attend regularly, and pay marked attention to the lessons taught them.

CHRISTIANPETTAH.

Held cottage prayer-meetings in the houses of our Christians at Pudooputty and Anikeraputty, and also spoke to a large number of heathens. Distributed handbills, which were received gladly by the crowds.

KELA KOTA.

Examined the day-school children for the ensuing result grant examination. They answered almost all the questions put satisfactorily. Held Sunday-school in our chapel, also Divine services. A number of converts are under Christian instruction. We want agents in all the adjoining villages, to look after our Christians and the school children.

KUDUMBUR.

Conducted Divine services, prayer-meetings and out-door preaching. The day-school children will be shortly examined.

About 20* households have embraced Christianity at Pasuventhani, about five miles from Kudumbur. The whole number are composed of Nadars or Shanars. They are willing to convert their heathen temple into a chapel, by levelling it down, and building it up to worship the true God in it. They have renounced idolatry, and are now under Christian instruction. They are all wealthy land-owners and merchants or tradesmen.

Mr. Doll remarks:—"What glorious

*Say 10 adults to a household, (excluding the little children,)=200 adults.

work! Will not our churches come forward to help us with funds to send the required agents to care for and foster this work?"

Encouragements.

WE are happy to announce that a kind friend has sent a donation of £50 for the Mission, and another liberal supporter has guaranteed the salary of a missionary, who will henceforth be regarded as his own. This is a pleasing feature of our work. In several instances a church or an individual contributes specially for the support of one or more missionaries in whose labours they naturally feel a peculiar interest, just as if they had been sent out from England, while the salary of a good, well-qualified native brother is not a tenth part of the amount which it would cost to support an Englishman; and with the additional advantage that he is already familiar with the language, the manners and the customs of the people among whom he labours. It is thus that our Mission continues to prosper, under the superintendence of our brother Doll, who, being a Eurasian by birth, yet having a thorough knowledge of the English language, well versed in business matters, an excellent organizer, and a good disciplinarian, has lived among the people all his life, and is virtually one of themselves, while at the same time he is one with us in sympathy, doctrinal sentiment, and zeal for Christ. We feel that these encouragements at home are but the precursors of still greater results in the mission-fields abroad.

Heathen Bondage.

A FYZABAD Hindoo has been restored to his caste by the following process of so-called "purification." The offence by which he lost caste was that of eating cooked food in a railway carriage in which persons of another caste were travelling. He had to pay his own weight, first in pice, the amount reaching one hundred and eighty rupees, and then in wheat. After being twice weighed in this way, he was made to sit on a square stone, while his body was covered with cow dung, the face only excepted; he was then taken up by two men, and thrown into the river, and after a good bath, he came out and was received by the Brahmins, fully restored to caste fellowship. The Brahmins informed the "purified" individual that a great favour had been conferred on him in weighing him in copper instead of silver.—*Daily News*.

Baptist Principles Tested.

DIFFICULTIES OVERCOME.

WE who are accustomed to all the conveniences of civilization, little think of the difficulties our missionaries have to contend with even in administering the ordinances of God's house. For several months past, we had been expecting to receive intelligence of a baptizing service at Jaffna, Ceylon; but month after month, the anticipated baptism was delayed. The cause is now explained in a pleasing letter just received from Mr. Noble.

Having temporarily removed to Nunaville, as being a more healthful district during the prevalence of cholera in the pettah (or town) where he usually resides, he set to work to improve this station, where he has built a missionary's residence, and two school-sheds, one large and well adapted for the public services. He has also constructed a baptistery,

and sunk a well to a depth of about 30 feet, and has at length obtained water for the long-delayed baptism, which was administered to three candidates, (one male and two females) on June 6th. Another baptism is expected shortly. The Lord be praised.

These are some of the difficulties our brother has not only experienced, but surmounted, in a place far distant from any river, and where the sea is usually too boisterous for a baptismal service. He writes with his usual modesty, though we quite believe that he has performed a good deal of this work with his own hands, no doubt felling the trees, or obtaining the materials on the spot, and engaging such native labour as might be available.

Mr. Noble further remarks :—"I am introducing a plan of Scripture reading, &c., on the road-side, at the gate or entrance to our place of worship at Nunavil, at stated times on three days in each week, being the market days at the neighbouring town, Chavagachery, By these means thousands will have opportunities for hearing the Gospel, (some, perhaps, for the first time,) who pass by from various distant and secluded villages.

"Thus, by the use of all available means, the good seed of the word being sown 'beside all waters,' we would rely upon the sure word of promise, the Lord having assured us that His word shall not return to Him void, but that it shall prosper in the thing whereunto He sent it.

An Indian Fable.

A DOG was standing by the cottage of a peasant. A person who dealt in dogs passed by the way. The dog said, "Will you buy me?" The man said, "Oh! you ugly little thing! I would not give a farthing for you!" Then the dog went to the palace of the King, and stood by the portal. The sentinel caressed it, and said, "You are a charming little creature!" Just then the dog-dealer came that way. The dog said, "Will you buy me?" "Oh!" said the man, "you guard the palace of the King, who must have paid a high price for you. I cannot afford to pay the amount, else I would willingly take you." "Ah," said the dog, "how place and position affect people!"

"Love your Enemies."

IT is related that the venerable Dr. Duff once read to a number of Hindoo youths the Sermon on the Mount. When he came to the passage, "I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you," so deep and intense was the impression produced on one of them, that he exclaimed in ecstasy: "Oh! how beautiful, how divine! This is the truth!" And for days and weeks he could not help repeating: "Love your enemies, bless them that curse you," &c.; constantly exclaiming: "How beautiful! surely this is the truth!" Nor could he rest until he had renounced his false gods and their senseless worship, and received the truth as it is in Jesus.

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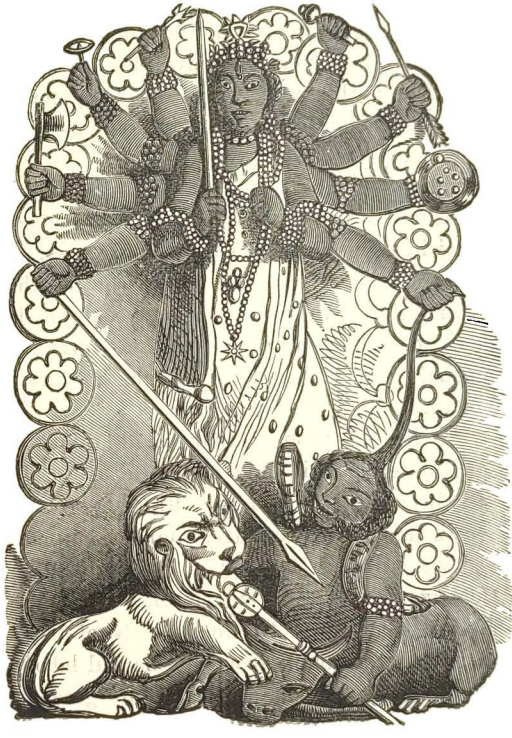
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The Olive Branch

* 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, 38, *Robert Street, Hampstead Road, London, N.W.*, Mr. F. J. Catchpole, 11, *Jerningham Road, New Cross, S.E.*

Vol. VII., No. 86. **SEPTEMBER, 1892.** One Halfpenny.



Kalie,

AS her name implies, is black. She has ten arms, in each of which she bears a weapon. The instruments with which she is usually equipped, are the sword, the trident, the club and the shield, from which it may be inferred that she was accustomed to close combat, more than to any other mode of warfare. A dead body hangs from each of her ears. Human skulls strung together form her necklace; and the hands of slaughtered giants interlaced with each other, compose her girdle. Her eye-brows are matted and stained with blood, and her breasts are represented as streaming with the gore of monsters, whom she has torn in pieces and devoured. Such is the thirst of Kalie for blood, that it is recorded that, on one occasion, when it could not be obtained from victims, she cut her own throat and drank the blood that gushed from it. With the offerings of fruit and vegetables, we are told, that she is not to be satisfied or propitiated. The male deities of the Hindoos seldom exact more than the oblation of milk and rice, and the other simple products of the soil; but Kalie demands the sacrifice of goats and other animals, and is believed to be specially pleased when her altars are inundated with human blood. In the *Kalika Purana*, (a work said to have been dedicated

by Siva himself,) there is a minute detail of the manner and rewards of sacrificing to her, not only animals and birds and fishes, but human beings also. To Kalie more than to any other of the malignant progeny of Siva, the immolation of men was acceptable. The offering of one man delights her a hundred years; the sacrifice of three together, prolongs the delight as many centuries.

Cholera and other epidemics are supposed to be inflicted by Kalie. The priest, when propitiating her, wears on each of his hands, an oblong, hollow, metallic ring, containing slugs of the same material, by shaking which a shrill clatter is created, which, with the frantic incantations of the priest himself, gives an air of wildness to the entire ceremony. Kalie is the tutelary dignity of the Thugs. For their murderous projects they find in her an approving and ever-present patroness. To her they consecrate their instruments of violence; and on their schemes of plunder and bloodshed they invoke her aid.

What a burden is laid upon our missionaries of instructing and warning the Pagan, the Mahommedan, and the ungodly of all races! Christianity has claims upon the *personal* services of each one of its disciples. "Whatsoever thy hand findeth to do, do it with thy might."

"Rouse to the work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth, while in the world above;
The good begun by thee shall onward flow,
In many a branching stream and river grow.
The seed, that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

The Poor Pariahs.

IN our last number we gave a few extracts from brother Pandian's pamphlet, showing the degraded condition of these "slaves of the soil in Southern India." The following are his suggestions for ameliorating their social degradation. The remedies are simple; but the work is great, and needs to be extensively adopted in order to produce any appreciable result.

"The need of the day, and that which requires immediate attention, is *education*, which must be imparted through *three* important channels, viz:—

"1st.—Night Schools should be established for the benefit of poor adults who have not tasted in their youthful days the sweets of education; this will, in due course, make them understand their own interests as well as to study the interests of others.

"2nd.—Primary Schools should be instituted in all the Parcherries, and the school requisites supplied *gratis* to the little ones.

"3rd.—Homes should be opened for the amelioration of the orphans of both sexes, and, in addition to the primary education imparted, manual labour should be taught in these homes.

"I further propose that small tracts of land be set apart in quiet and healthy localities in some of our large cities and towns, where small decent cottages might be built for the protection of the poor, on the Australian Colonization system, which has succeeded most wonderfully. On these tracts of lands there could be ample scope for manual labour in the shape of fruit and vegetable gardens, brick kilns, sheep-farming, poultry-rearing, &c., and also trade depôts, churches and schools could be established. This could easily be done, if any wealthy landlord would only

come forward to supply the land, and build the cottages, and let those engaged in the mission for the amelioration of the Pariahs work the scheme faithfully.

"I am fully aware of the great responsibility, the trial, and it may be the failure, that my scheme will involve; but, as the work must have a beginning, I have already opened a NIGHT SCHOOL and a PRIMARY SCHOOL, trusting that God, who knows the needs of my country—poor India and its masses—will raise up able and earnest workers to put their shoulders to the wheel and push forward this cause, whether I succeed in it myself or not.

"Regarding the Pariahs, or lower classes, Mr. H. B. Grigg, Director of Public Instruction, makes the following touching appeal in his convocation address for 1891, which is worthy of reproduction. He said: 'I have pleaded with you for your women, and now I would pray you to do what in you lies to raise the condition of the Pariah and other kindred races. No society can be in a wholesome condition, a large portion of which is by custom or prejudice deprived of its proper share in the work of the country and its privileges, which has not in reality as well as in name the same facilities as its other members for ameliorating its condition, or of contributing to the wealth of the community. These races form one-sixth of the population of Madras. Your Government, many years ago, set the prædial slaves free so far as the law can do this, and is now considering what measures will best elevate these races and remove their disabilities. But much remains to be done, and it rests with you, gentlemen, to supplement the liberal action of the Government and the work of benevolent societies by helping to break down the conservatism of the large sections of society which at present form the great obstacle to the progress of these poor and unreasonably despised people. I say unreasonably, because there is ample evidence—witness the Madras Sappers—that, when given a fair chance in life, they can prove themselves valuable members of society.'

"Therefore I invite all good men and women of Great Britain, Australia and America to help me liberally in any way they think fit. It is my solemn belief that it is the most sacred duty incumbent on those who dwell in enlightened and favoured lands to bestow freely their talents of whatever kind they may be, to help in this elevating movement.

"Mothers and fathers, compare the condition of your own sweet darlings in your happy homes, with that of millions of little girls and boys of a corresponding age, among the slaves of the soil in Southern India, who have already been sacrificed on unholy altars of human social customs: compare and conscientiously ask yourselves the question whether you can stand and gaze with folded hands without doing something to rescue these little ones, as well as millions of their parents who are in the very vortex of poverty, ignorance and sin! Millions of heart-rending voices are daily heard from within the prison cells of the fettered slaves of the soil, and thousands perish annually without a ray of hope to cheer their hearts, and thousands are daily crushed under a fearful weight of sin and shame.

"In the name of my Master, Christ, I implore of you, friends and benefactors, educationists and philanthropists, princes and nobles, yea, and all who have the cause of humanity at heart, to be 'up and doing.' Yes, dear readers,—

> "Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labour and to wait.'"



THE HEAD-MAN OF A HINDOO VILLAGE HOLDING HIS COURT.

Hindoo Villages and their Inhabitants.

ONE thing that strikes the mind of an Englishman, in contemplating the scenes and people of a world so new to him, is the great antiquity of the national usages, the sameness everywhere prevalent. We know that while our forefathers were clad in wolf-skins, and dwelt in caves, and lived on the produce of the chase, the Hindoo lived precisely as he does at the present day. Then, as now, his princes were arrayed in grandeur, and lived in palaces; his haughty, half-naked priests received the offerings of the people in temples of granite, and summoned them to the absurd but splendid rites of Paganism. His cottage, household utensils, and implements of labour, were the same then as now. In short, all that the eye beholds of social life and usages is of the highest antiquity; generation after generation preserving the manners, dress and customs of their predecessors. And, allowing for the difference in the face of the country and the situation, Indian villages much

resemble each other. Their cottages, though built of mud, are many of them exceedingly neat and clean ; they are seven or eight feet high, and without windows; and almost all are so built as to form a small square, open to the sky. With these earthen walls, on floors of earth—a shelter merely from the weather and the gaze of passers-by—the Hindoo lives as his fathers did three thousand years ago. Groves of trees are generally planted around, affording shelter, fruit, and timber. The water for domestic use is supplied by wells, and skirting the village there is a tank or reservoir, sometimes a mile in circumference. One building is commonly set apart for the use of travellers, and maintained by the community, and this hospitality to strangers is one of the most favourable traits of Hindoo character.

Every village has its temple for the gods, the poorer being of mud whitewashed, and ornamented with clay images, the work of the potter, while in towns or more populous neighbourhoods the pagodas are built of solid granite. Each village is a little state in miniature, with its own government, its own lands, and its own leaders of every sort. The village consultations are held in the temple, or in a sort of rustic town-hall, which most of them possess, and the elders or head-men are the principal authorities, without reference to whom nothing can be done, all the inhabitants being more or less under their orders. Thus, in the Hindoo village life there are law and fixed authority, and the elements of civilization. But, if you ask for the happiness of domestic relationships, or the sympathies of social intercourse, and the gentler and milder states of human feeling, alas ! you will find a grievous want.—*Sunday at Home.*

Jaffna.

WITH few exceptions, my daily visits have been continued, and the distances of the same have varied from three to six or nine miles, and usually included, in one visit, several villages, &c. At such times and places, the Gospel has been preached to small or large numbers, as the case may have been. We usually take our stand in the shade of some wide-spreading tree on the road-side, or in the centre of a village, and, by singing one of our familiar lyrics, people are attracted to the spot, and to them the Gospel is preached in the most simple language ; so that all—even the most ignorant amongst them—may understand the same. The more we penetrate the interior of the peninsula, and particularly those parts beyond Nunavil, bordering on the Great Forest, the grosser are the ignorance and superstition pervading the minds of the people, generally ; they know literally nothing of Christianity, and even the few mythological ideas possessed by some of them, are of a very confused nature. And, in attempting to demolish the refuge of lies, and to erect in its stead the temple of truth, we are met, in most cases, by angry resistance. So degraded are the people, that they entertain a superstitious dread of their so-called gods, which they number by millions, that they do many absurd things by way of propitiating their angry gods, which exist only in their imagination. It is, however, surprising that, in the midst of this heathenish darkness and superstition, the knowledge of one Supreme Being, the Maker and Governor of the universe, has not been wholly obliterated from their minds. And all these supposed gods are but so many auxiliaries, and are subject to the one Supreme Being. This belief of the Hindoos leaves us some foundation on which

to build; but with the Singhalese the case is otherwise, since they believe in no God whatever, and consequently are atheistical.

In labouring amongst such dull and self-willed scholars as these Hindoos I have described, great patience and perseverance are necessary; and especially so, when all our endeavours to teach them are met with angry resistance. And such being the case, we stand in much need of the prayers and sympathy of dear Christian friends, that these graces may be in us and abound; and that, through our humble instrumentality, and in the Lord's good time, the precious seed sown may bear fruit, so that "the little one may become a thousand, and the small one a strong nation."

Baptisms.

It was with considerable difficulty that I was enabled to procure a sufficiency of water from the well I am sinking, to hold the baptismal service, reported last month, when three persons, one male and two females, were immersed on a profession of their faith in Christ in the new baptistery at Nunavil. Of the other candidates, some were sick or in trouble, others were absent from Jaffna; and a few, being actuated by selfish motives, &c., were considered unworthy. I hope, however, to have another baptizing here shortly.

The Churches.

There are about thirty members at Jaffna and Colombo, of whom 16 are Tamils, eight English, and six Singhalese. Of the latter a distinct church will, (D.V.,) be formed in due time, as on my next visit I hope to baptize a few more persons of that nationality, of which our Colombo church will consist. The English and Tamil members form one church.

All the members present here have, as usual, assembled for the purpose of breaking bread, &c.; and union and concord prevail amongst the same.

Schools.

Our Schools here have not yet recovered from the effects of the late epidemics, (fever, &c.,) when about two-thirds of the number of scholars were absent. Though some of these absentees have returned, there are many yet to come; and consequently our number is at present below the average.

H. Noble.

Colombo.

THE following information has been gathered from brief reports of the work at our Colombo station.

Owing to the illness of Mr. Alwis, five open-air services only were conducted during the months of May and June; these were held in the neighbourhood of Slave Island, Maradana, and Borella, and the attendances varied from sixty to seventy persons, chiefly Singhalese, (in which language alone, Mr. Alwis preaches,) the majority of whom were attentive listeners to the preaching of the word. Some, after standing awhile, passed on as usual, with scoffs and jeers, or angry looks and words. At the close of one of these services, a man, evidently labouring under conviction of sin, went forward with a view of asking certain questions relative to the way of becoming a child of God, &c., to whom the brethren endeavoured to explain the glorious plan of salvation, by free and sovereign grace, &c. Another, an educated Buddhist, was desirous of knowing something more regarding sin, and the punishment due thereto; whether, in the Christian, as in the Buddhist religion, there were degrees of punishment. And whether, by self sacrifice, &c., a man may atone for his sins. Jesus Christ as the Way, the Truth and the Life, was set before the

man; but with what result remains to be seen.

Six cottage and prayer-meetings have also been held in the neighbourhood of Galkusi and Delawala, and though the average attendance has been somewhat small, the people listened attentively, and evinced an interest in these means of grace.

The usual Sunday-services in Singhalese, have also been interrupted through Mr. Alwis's illness; three such services only having been held, with an average attendance of about twenty persons.

A large number of tracts, in English and the vernacular, have, as usual, been distributed in various parts of Colombo, and its suburbs, by our brethren from time to time; and who can estimate the good accomplished by the dissemination of these silent messengers?

In this instance two Singhalese (one a Buddhist and the other a Romanist,) profess to have been aroused to a sense of their lost and ruined state as sinners, &c., through the reading of tracts thus given. These men assured the brethren of their desire to abandon their respective religions as useless, and of becoming true followers of Christ; but hesitate, at present, to make an open and public profession of faith in Christ by baptism, through fear of the anticipated fierce persecution from their relatives and friends, such an act would entail. The faith of these men is certainly weak, but considering the circumstances in which they are placed, they do, I think, deserve our sympathy and prayers.

Happy Deaths

IN THE TINNEVELLY DISTRICT.

AT the station of Kela Kota, two members of the church fell asleep in Jesus.

Sister SARAH, aged forty years, was baptized by Mr. W. A. Doll, on Jan. 26th, 1890. She was a consistent, humble Christian woman, and was always present at all our services. She was full of the love of Christ, and always brought her neighbours and friends to the chapel, to hear the preached word; so that they too, like herself, might, by God's grace and blessing, be made the humble recipients of Christ and His salvation. She died of fever in May last.

While on her death-bed she summoned all her relatives and friends, and told them her end was at hand, and requested them to sing and pray. Just before she breathed her last, she said, "I am going to my Lord and Master and Saviour, to be with Him for ever in the mansions above, where I shall see the face of my God, and sing His praises continually."

Brother ANTHONY, aged seventy years, was baptized by our dear Superintendent in February, 1890, at Palamcottah. He was sick with fever for a month. Before he departed this life, May 1892, he sent for the preacher and deacon, and desired that suitable portions of God's word should be read to those who were present and to him, and prayer offered. This was done: and on being questioned as to whether he was prepared to meet God, he replied, "I am; for I am a great sinner, saved by the grace and mercy of God;" and so saying he expired.

At the station of Kursilputty, sister Atheamal, a genuine, humble, faithful, and exemplary Christian woman, is not keeping good health. Since the death of her daughter, a noble young Christian, Atheamal has been pining away, although she knows that her child is in heaven with Jesus, yet she misses her very much, as she was a great comfort and help in all her domestic affairs. She is a landed proprietress.

Bangalore.

Statement made by P. Gideon, before his baptism, and admission as a member of the Telugu-Tamil Church, Bangalore.

"I was born of Christian parents who belonged to Christian families of two generations. I am about 36 years old. No one properly explained the truths of Christianity to me up to this time. What preaching I have been hearing has left me still in the same condition. I came to Bangalore in August last. I was providentially and graciously led to the meetings which were held in Mr. P. D. S. Muttusawmy Pillay's house. These meetings I attended regularly. Mr. Muttusawmy is a very plain, faithful and bold preacher. On the 11th of October, 1891, while he was preaching of the evils of sin, the sinfulness of sin, and the necessity of pardon and cleansing through the blood of Christ, the only Saviour of sinners, whether we be heathen, or nominal Christians, I was sorely convicted of sin and the sinfulness of my wicked life; for although a professing or nominal Christian, I was a debauchee and a great drunkard. But the grace and mercy of my Lord and Saviour Jesus showed me what I was. I made confession, and by His strength and grace resolved to follow, confess and serve Him. There was a manifest change in and about me. The American Methodists seeing this, employed me for several months as a preacher. But, finding their teachings and practices different from God's word, as explained and pointed out to me by Muttusawmy Pillay, and Mr. Doll, the Superintendent, I resigned my post. I now follow the Lord Jesus in His appointed way; for I know that He is the Way, the Truth and the Life. Therefore I beg to be admitted into the Saviour's little flock after baptism, as I am prepared, the Lord helping me, to suffer any loss or persecution for His sake."

Illness of Mr. W. A. Doll.

We regret to learn that Mr. Doll, Jun., has been laid aside with fever, &c., owing to the excessive heat. He is staying at his father's house at Bangalore, and is under medical treatment, which we sincerely hope may be blest by God to his speedy recovery.

Announcements.

WALTER ABBOTT, Esq., has kindly accepted the unanimous invitation of the Committee to become the Treasurer of the Mission.

The Thirty-first Anniversary
OF THE
STRICT BAPTIST MISSION
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AT
SOHO CHAPEL, SHAFTESBURY AVENUE.

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The President, MR. JOHN BOX, in the Chair.
Speakers: **Messrs. Sears, Mitchell, Lynn, Reynolds, Sampson, Squirrell, & E. T. Davis.**

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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.*, MR. F. J. CATCHPOLE, 11, *Jerningham Road, New Cross, S.E.*

VOL. VII., No. 87. **OCTOBER, 1892.** ONE HALFPENNY.

The Native Workmen of India:

WHAT THEY CAN ACCOMPLISH.

THE following quotations from a report of an interview with Mr. Thomas Craigie Glover, C.E., by a representative of the daily press, show what the Pariahs are capable of, under suitable training. And when their hearts have been opened to receive the Gospel, and renounce their heathen superstitions, what may they not, by God's grace, become!

His interviewer having suggested that nothing that Mr. Glover had accomplished in India could compare with the Thames Embankment, which the window of the house overlooked, Mr. Glover replied:

"My first big job out there was 'the 'Elphinstone reclamation' of the foreshore of Bombay, harbour side, where now stands the Prince's Dock. From first to last, that took me eleven years. And remember that I had upwards of 12,000 natives working for me, every one of whom had to be trained in the very alphabet of his work before he could be of any use to me. My next big job was the bridge over the Jumna at Agra, which I built to carry both a broad and narrow gauge railway across the river. .....To my mind there are not such workmen in the whole world.....I am employing 12,000 men, 600 of whom are skilled masons. These men are all natives. I have taught them all they know. Once a Hindoo learns a thing he never forgets it, no, not even a fault; he becomes a machine; he doesn't know what fatigue is; he works without requiring to be pushed, faithfully and earnestly; they never fail. .. ...They are infinitely superior workmen to our navvies, steady and temperate, as our men could never be. The Government of India have now ready to hand half-a-million of men whom I have trained during my thirty years' work in India, and by whose aid I made a thousand miles of railway through an awful country, and who are not to be beaten on this earth.....

"Now let me tell you," continued Mr. Glover. "about my *magnum opus*, the masonry dam, sixty miles from Bombay, and which I am building to dam the water back for a new supply for Bombay. The existing supply is not only small, but the works are defective, and our idea, designed and worked out by Mr. W. Clarke, M.I.C.E., is not a day too

soon. This mass of masonry is the largest in the world. The length of the wall is two miles ; the greatest thickness at the base is 103 solid feet of masonry ; its height, when completed, will be 118 feet. On the top there will be a roadway 24 feet wide, that is, 2 feet wider than the Great Wall of China. It already contains eleven million cubic feet of masonry.....There are now half-a-million of my natives spread throughout India, whom I will match with any mason or navvy that you will find in the three kingdoms at home."

Two Little Pariahs.

THE following quotations from the Misses Leitch's well-known book, "Seven Years in Ceylon," will give a glimpse of the power of caste, which our Missionaries are seeking to break down.

For several days, as I sat studying by my window, I noticed two bright little faces peering at me through the hedge. The new Ammas with their white skin and European dress are a great curiosity to the little brown-skinned children of this country. Some days after, my attention was attracted by a little coughing near my window. This is the way the Tamil people knock. When they wish to call upon us or among themselves, instead of knocking at the door as we would do, they stand outside and make a little noise, scraping with their feet, coughing, or sneezing. Looking up, I saw the same two little faces which I had noticed before through the hedge.

These two little boys were not dressed like children in America or England, but, like all little children here, wore only a strip of cloth about their loins. Their hair, which is generally allowed to grow long, was done up in a knot on the left side of the head over the left ear. But their little graceful bodies, and their bright, eager faces, soon made one forget any peculiarities of colour or dress.

"Amma ! Amma !" they said, when I had called them to me, "we want to study reading at the boys' school." "Well," I said, "why do you not speak with the teacher about this ?" "We cannot, we do not dare go into the yard ; we are 'Pariahs,'" they said, as a pained look came into their eyes,—a look sadly out of place in such young faces.

The system of caste runs through the whole fabric of society here. In each caste the descendants must follow the occupation of their parents. If a man is a carpenter, for example, his sons must all become carpenters, and his daughters must marry carpenters. The different castes have no opportunity to rise, but are doomed to remain in the condition in which they are born. They do not intermarry, do not mingle together socially, do not eat together, but are essentially different communities of people.

There is the highest, or Brahmin caste, who are priests—thick, fat fellows, who never do any work ; then the farmers, their servants, carpenters, blacksmiths, goldsmiths and their washers ; and next the tree-climbers, and their washermen ; and lastly the weavers, drum-beaters and their washermen. Each keep to their own work, and each are heartily despised by the caste above them, and in the same way look down upon the caste below them. Even the drum-beaters' castes have a caste under them to do their washing. It was to this, the "Pariah caste," these two little boys who stood by my window said they belonged. A century ago, in the darker days of Ceylon, this caste of people were never allowed to leave their houses except in the night, and then they were obliged to drag a large branch behind them, so that any one of a higher caste walking in the street might hear

and call upon them to turn aside until they had passed; for to touch, speak to, or even look at a person of this low caste was considered a pollution.

What a disgrace to put upon a human being made in the image of God! Shame on the religion of Siva, which upholds and fosters such wickedness. Under English rule the Pariahs have liberty to go and come as they please; but they are everywhere scorned and oppressed.

We told the two little boys, whose names we learned were Kassappu and Kadpeyal, that if they would come the following day, with their bodies bathed and their hair nicely combed, we would go with them ourselves to the school. The first thing which I saw on looking out of my window early the next morning was the two little boys watching for me. I went with them to the school, but could hardly induce the little fellows to enter; they fairly trembled with fear as they stood in the presence of higher caste boys. After years of persistent effort, the missionaries have succeeded in inducing the children of a large number of castes to study together in the schools, though it is amusing to see the highest caste boys sometimes bringing little mats with them, on which to sit, and so preserve their tottering dignity. The teacher, a Christian native, willingly promised to receive and do his best for the little boys. We passed through the school bungalow with its thatched roof, where the higher standards were studying, through the verandah where the middle standards were reciting, and came into the yard where, under the trees, sat twenty or more little boys busily engaged writing out their lessons with little sticks in the sand.

I motioned Kassappu and Kadpeyal to sit down with the others, when lo! as quick as lightning, these twenty little naked morsels of society scattered on all sides, as if they had been poisoned, crying, "Cha! Cha!" while one gave the youngest little boy a vicious pinch, and another actually spat at them. How strange that children five and six years old could imbibe and cherish such bitter prejudices.

The two little boys sat that day in a corner of the yard by themselves, but the next day brought word that the whole school was threatening to leave, and even the Maniagar or head-man of the village had sent word that, if these low-caste boys came, he would not allow his child to come. I decided that rather than break up the school I would for the present teach the boys myself. This storm of public sentiment was a great surprise to me. The upper caste said, "If this caste be educated, who will do our washing?"—the old spirit of slavery which has only lately been wiped out in our own land.

The little boys came to our verandah each day for a lesson, and learned well, mastering the 247 letters of the Tamil alphabet with surprising quickness. They learned many things outside of their books, among others to say, "Good morning," and "Thank you." One day we showed them a picture book. They had never seen a picture before in all their lives, poor things; but when I pointed out to them the children and trees and animals, in the pictures, they caught at the idea. You should have seen their delight, and have heard their shout when they themselves discovered a cat and a dog.

One day, while they were with us, a class of fourteen large boys, whose Bible lesson in English my sister had kindly offered to teach through the term, came in. When they saw these two poor little washer-boys, they fairly glared at them. Sister said, "Why do you

look so angry?" They answered, "Those boys have no right to come here. They are low caste. If we should take up a little stick they would run from us. It is not the custom of the country to show them any attention." That is the excuse here for every kind of evil practice. "It is the custom of the country, ma'am." Sister went up to the little boys, and putting her hand on the head of the older, said, "God made this little boy as well as you. He gave to him an immortal soul as well as to you. You will both stand together in the judgment. God says He hates pride; and if you are proud and despise this little boy, you sin against God."

The next day the school-boys did not come, and the reason given was that my sister had disgraced herself by touching these boys of a low caste, and they did not wish to be taught by such a person. We said nothing, knowing that the class enjoyed coming too well to deprive themselves of it long. And we were right. They came the following morning with a shamefaced look.

Kassappu and Kadpeyal continue to come to us, and are just the brightest, funniest, most affectionate little boys I ever saw. They are philanthropic little fellows, too; for finding themselves well received, and expanding under kindness, like flowers in the sunshine, they came bringing three other little boys and two little girls, who they insist, with all earnestness, must also learn to read.

What a shame that all their caste, from no fault of their own, should practically be shut out from social privileges, and condemned to be always poor, ignorant, and despised, with no bright future before them in this life, and with no prospect in view for the life to come, according to Hinduism, but to live again on earth, perhaps as an insect or snake!

In contrast with all this, how should we thank God for giving His dear Son, a Saviour to the poor and the lost! The sight which I saw a few days ago, of three hundred Christian natives sitting down without regard to caste at the common table of our Lord, gave proof of what the Gospel has done, and a promise of what it will do yet more abundantly in this land.

As sure as God's word is true, so surely may we rely on the promise, "The whole earth thall be filled with the knowledge of the glory of God."

Koilpati.

A NEW spinning mill has been opened at Koilpati, where some 40 or 50 boys and girls are employed. It is expected that they will attend our Mission School at this place. The Committee have sanctioned the appointment of a well-qualified teacher, in view of this accession to our numbers. The manager of the mills, (an Englishman,) is favourably disposed towards us. Mr. W. A. Doll also refers to a prayer-meeting held in the mill office quarters, for the servants, &c.

At a village about twelve miles from Koilpati, there are some thirty candidates for baptism, who will be baptized by Mr. W. A. Doll, as soon as he is sufficiently recovered. We are glad to state that he is better.

God's Blessing on Tract Distribution.

NEWS comes from Rangoon that some tracts which were sent to Burma were the means of converting three persons, who were in due course baptized, and added to the Rangoon Baptist Church.



A Hindu Temple and a Hindu Festival.

THE temples of India are often erected on the summit of mountains or rocks. They vary, of course, in architectural beauty, according to the means of the inhabitants. Some of them are very grand in appearance. They are surrounded by a high wall, with a gateway at one end, above which is a pyramidal tower. Both gateway and tower are covered with sculptured images. In the middle of the space beneath stands the inner temple, open and supported by numerous pillars. The idol is in an enclosure at the further end. There is a verandah round the court, whose stone columns are in the form of various animals. The pagoda is covered with images in every conceivable form and posture.

To these temples the worshippers daily resort, bringing their humble offerings of rice or plantains, and thither on high festive days they crowd with flowers, fruit, incense, and money, to gaze on the dancing girls, or listen to the strange and discordant music of religious mendicants. Near every pagoda a huge wooden car is kept, which is usually elab-

orately carved, sometimes with ludicrous and unnatural representations, and at certain times the idols are brought out, painted and adorned, placed on these cars, and dragged along by thousands of people. (See the account of the Juggernaut procession in the number for March, 1890.)

The following description was related by an eye-witness of one of these festivals :—

"It was in the month of June, just at the time of the greatest heat, and the setting in of the rains, when the festival commenced. The ceremonies lasted a week; but on the first day there was the greatest attendance. The top of the car was seen rising high above the trees,—a ponderous wooden structure in the form of a tower, resting on great wheels, and ornamented with canopies and flags of scarlet, green, purple, and yellow colours. Immense crowds assembled from all quarters; for thousands of credulous natives, by the expectation of imaginary advantages, are led to forsake their friends and business, their homes and relatives, and to set out on the dreadful journey, from which many are destined never to return. All were in a state of eager anxiety to catch the first glimpse of the idol when it should issue from the temple.

"The crowds had no means of shelter, and it was growing nearly dark; the evening proved unpropitious; a terrible storm came on, and a strong westerly wind drove the deluging rain into the pageant show. It poured down piteously on the expectant thousands in their scanty dresses. Though cold, hungry and weary, every one was intent to get a view of the god; but signs of impatience were manifest.

"Torches were now lighted; for it was nine o'clock, but still there was delay. At length a band of music issued from the temple, discordant and harsh, a blaze of torch-light and a troop of dancing girls appeared, followed by priests and wealthy votaries. A shout greeted the sight of the litter, on which, covered with a bright canopy, sat the god. In a few minutes, he was lifted upon his lofty throne; a suite of priests surrounded him, and, amid torches, waving lights, and blazing fans, the car stood in the gateway. At the sight of the huge black idol, a franctic cry arose,—"Swami! Swami!" (Oh god! oh god!) Thousands of voices swelled that invocation; thousands of heads bowed low; thousands upon thousands of hands were raised high in the air to salute the hideous block. The women uttered their loud plaintive cry, "Hululu! hululu!" The moving tower rumbled on, dragged by large bands of villagers, whose duty it was to perform this service, in consideration of which they hold some of their lands rent-free. And so "the infernal revelry," as it may well be called, proceeded; and in spite of the weather, wind, storm and rain, thousands on thousands were on their way home with the morning light.

"The attendance on the festival diminished after the day of opening; but throughout the week the ceremonies went on. Every night the idol made a procession and similar scenes were enacted."

St. Thomas's Mount.

THE usual places have been visited, and the people of these places have attentively listened to the message of salvation proclaimed.

One evening a long and interesting conversation was held with a rich Hindu. The subject of conversation was "The Bible." There were a large number of Hindus present, evidently by special invitation. The questions were numerous and apparently puzzling; but

the answers were direct, clear and satisfactory. At the end of the discussion, one poor leper, who had been an attentive listener, came near and begged for a handbill, saying, "What has been said is nothing but truth; some are blind and therefore they don't see the truth; they are proud, and think too much of themselves." May this meeting be to the glory of God.

Another day, very good preaching work was conducted at Thundiacar Chairy. A number of women were seated near a Palmyra palm tree. To them a portion of God's word was read, and the love of Jesus set forth. Also the love of women of old to the Redeemer, especially of one woman, a great sinner, who loved Jesus, and washed his feet with her tears, and wiped them with the hairs of her head. They listened attentively, and seemed deeply affected. Besides these women, several others gathered around, and gladly listened to the message of salvation proclaimed to the lost.

Poonamallee.

DURING the month, the gospel trumpet has been sounded to numerous hearers of all classes of Hindu people, who have listened attentively to the preached word. Several appear to have been impressed or exercised by the truths of the Gospel presented, for they appointed days for holding conversations on special subjects relating to religion. Thus good and blessed opportunities have been presented for introducing Jesus, the life-giving Redeemer.

The Island Parchairy Schools are flourishing. There are 53 boys and 30 girls, in all 83, receiving daily instruction, both religious and secular. Very great attention is paid to the former teaching. The examination of the boys' school took place on the 25th of June last, when 40 boys were presented for examination.

Sunday Schools.—There are 121 children attending our Sunday Schools, viz., 53 boys and 30 girls in the Island Parchairy Sunday School and 28 boys and 10 girls in the Coopum Sunday School. All the teachers of the day Schools are teachers of the Sunday Schools.

Zenana Work.—This work has been carried on as usual during the month. Sixteen houses have been visited by our Bible-woman, to the inmates of which the word of God has been read and expounded. The young women are taught to read, and sing, and sew.

Prayer Meetings in the Houses of Heathens.

FROM Poonamallee Mr. Doll writes that Meetings for prayer are held every Wednesday, at 6 p.m., *in the houses of heathens*. The short addresses are directed specially to the unconverted, and to the Christians also. He remarks:—"These are interesting and delightful meetings, for the heathen females are becoming attracted hearers of the word of God. The average attendance is about 12.

At Black Town, Madras, also, the gospel has been regularly preached to the domestic servants of four houses. Some of these servants also attend the Sunday services of the Mission.

The Nadars,

OF PASUVENTHENI, KUDUMBUR,

ARE still under Christian instruction. There are about 200 souls in all, who are still holding fast to the faith, which Mr. W. A. Doll hopes they will soon openly profess by baptism.



Providential Escape from a Snake.

MR. W. A. DOLL, writing from Koilpati, records the following remarkable preservation from danger.

"There was a large, venomous, and deadly snake close to my bedroom. I happened to roll the wheel I had made to draw out the water from the well, and in doing so the iron plates fixed in the sides of the wheel, providentially severed the head of the snake, which remained coiled about the ropes laid by, and we knew nothing about it, till an unpleasant smell arose a day or two after it was killed, and on removing the ropes and wheel we found the snake with its head separated from its body."

Another New Chapel.

OUR Christians of Umbinagarum, who are connected with the Malaputhur church, have given to the Mission a piece of land in their own village, and built the walls of a chapel for their own use. The work is steadily progressing, notwithstanding the great opposition of the heathen and nominal Christians of this and adjoining villages.

Mr. W. A. Doll has had the land and the chapel registered for our Mission, and hopes to dedicate it shortly.

The people at Marathan-valvoo have promised to build a school-room and give it to our Mission, if the Committee will provide a school teacher.

Bangalore.

THE Quarterly Public Meeting of the Total Abstinence Society, of which Mr. Doll is President, took place on July 29th. A well-selected and nicely arranged programme, consisting of music, recitations and addresses, was creditably gone through. Surgeon-Major G. F. Poynder, of the R. H. Artillery, presided. He gave an able and practical address from a medical point of view, on the evils of drink, and the benefits of total abstinence, instancing cases which had come under his personal observation and knowledge in support of his assertions.

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The Olive Branch

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

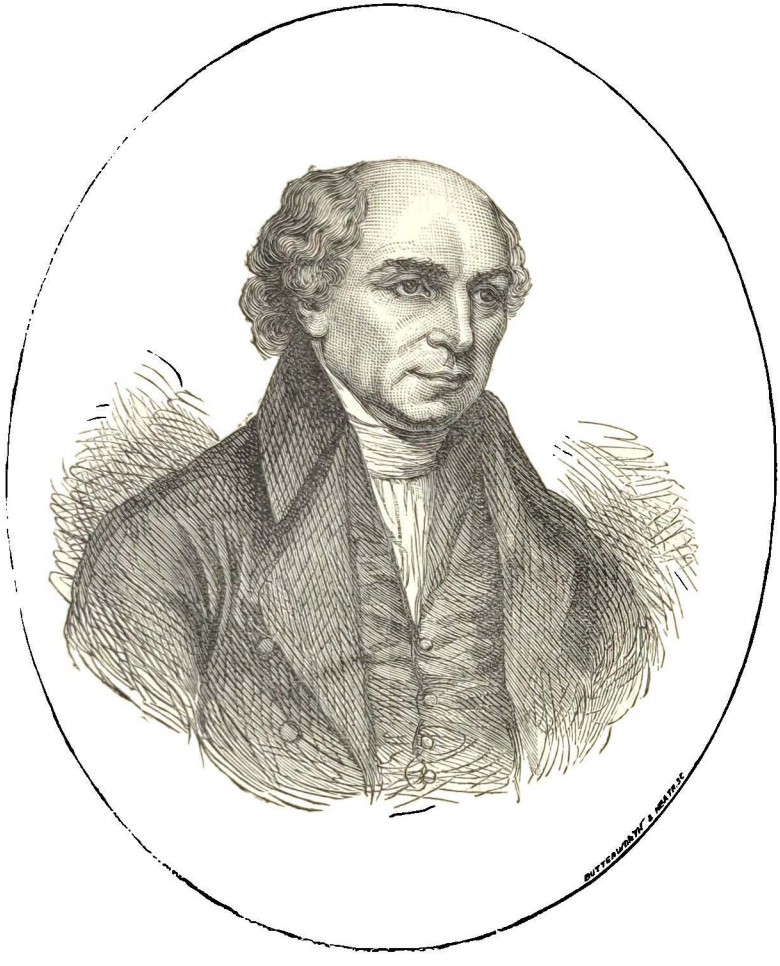
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VOL. VII., No. 88. **NOVEMBER, 1892.** ONE HALFPENNY.

The Cobbler Boy who became more than a Bishop.

MY DEAR YOUNG FRIENDS—I wish to write a few words on, "The Cobbler Boy who became more than a Bishop," for with dear John Newton who said of William Carey, "I look up to such a man with reverence, he is more to me than a bishop or archbishop, he is an apostle." May God make all who undertake missions, like-minded with Mr. Carey.

William Carey was born on 17th August, 1761. His father was a weaver; but he succeeded to the united office of schoolmaster and parish clerk, when William was six years old; and when fourteen years of age William was apprenticed to the shoemaking, but he then possessed a thirst for knowledge; for, finding among his master's books a commentary on the New Testament sprinkled with Greek words, he copied them and took the copy to be deciphered by Thomas Jones, a weaver, who had received, but misused, a classical education. Scott, the commentator, who had succeeded John Newton at Olney, gives an account of a sensible-looking lad, wearing a leather apron, and how the young shoemaker's attention was rivetted with every mark and symptom of intelligence and feeling, so that now and then he modestly asked an appropriate question. Calling at the house twice or thrice each year, he was each time more struck with the youth, and judged that one day he would prove no ordinary man. But till seventeen years of age he was a stranger to grace and to God; but at that age his sins were brought home to his soul, and he was led to seek the Lord. His sister, speaking of the change in her brother, says: "Before this, with respect to religion he was at enmity with God, and in many things ridiculed His people. I well remember our wondering at the change; this was evident in his conduct and conversation. For some time he stood alone in his father's house. I recollect once his burning a pack of cards he had before purchased; like Gideon, he wished to throw down all the altars of Baal in one night. His zeal might at times exceed the bounds of prudence. I often wished he would not bring home his religion. Often have I seen him sigh as if his heart were overwhelmed, yet he could not speak to us. He, however, asked leave to pray in the



WILLIAM CAREY.

family; and one circumstance I well recollect, he always mentioned the words, 'That all our righteousness was as filthy rags;' that used to touch my pride, and raise my indignation. At the age of twenty-two he was baptized by dear Dr. Ryland, in the river Nen, a little behind Dr. Doddridge's chapel in Northampton. How little did they who beheld the baptism of the shoemaker's apprentice think of the great work he had to do! Dr. Ryland's text was Matthew xix. 30: "But many that are first shall be last, and the last first." He said, "I little dreamed how literally my text was being fulfilled." He was called to the pastorate of Harvey James' Church on 10th August, 1785. He then tells of his call, "I was called to the pastorate, on 10th August, 1785; they were but a poor

people, and could only spare me £10 per year. For more than a month at a time neither I nor my family tasted animal food; but though I wanted bread many a time, I do not know that I ever repented. From a friend in London I received £5 per year, and from all sources I received nearly £36 per year. Once a fortnight I walked nine miles into Northampton with my load of shoes, bringing back the materials for another fortnight's work. At this time I made myself acquainted with Dutch, besides perfecting my Greek and Hebrew." He tells us that through reading Captain Cook's voyages he was first interested in the condition of the heathen, and that he made himself a map of the world, in which he inserted the population of the world; and he made a leathern globe, which he used in his school: this he coloured to show the same truth. The result he arrived at was that the population of the world was not less than seven hundred and thirty millions: 7 millions Jews, 30 millions Greek and Armenian Christians in name, 44 millions Protestants, 100 millions Roman Catholics, 30 millions Mahomedans, while all the rest, numbering more than 400 millions, lay in the darkest night of Paganism. He named to many the sending of the Gospel to the heathen, but they all counted it madness. Notwithstanding this, he could not give up the idea but put his observations and thoughts down in a book, and thus spent his time. A year or two passed, and he might be seen in his leather apron, working hard, spending his scanty leisure in studying and preaching. He always worked upon a plan, and this was the plan: on Monday he studied languages, taking care to translate something; Tuesday, studying science, and history, and composition; Wednesday, preaching and lecturing; Thursday, visiting his flock; Friday and Saturday, preparing for his preaching on the Sabbath.

In May, 1792, Carey preached the never-to-be-forgotten sermon before the Association at Nottingham, from the words, "Enlarge the place of thy tents," (Isaiah liv. 2, 3,) making two divisions:—First, Expect great things from God. Second, Attempt great for God. He preached with power. On the 2nd October, 1792, in the back parlour of widow Wallis, twelve men met and constituted the Society. A committee of five were appointed: Andrew Fuller (Secretary,) Reynold Hogg (Treasurer,) John Ryland, John Sutcliffe, William Carey; to which number Samuel Pearce was added afterwards. A subscription was then and there made, amounting to £13 2s. 6d. William Carey contributed himself, declaring his readiness to embark for any part of the world that the Society might decide upon.

Our space will not allow us to tell more of the Society founded in that back parlour,—its being blessed of the Lord,—how dear Carey went forth to India,—how his church at Leicester felt his loss,—but, believing that it was of the Lord, they acquiesced with feelings of sorrow and of joy,—how Carey set to work in India,—how God blessed that work, sending to his help two companions, Marshman and Ward. Great were the difficulties they encountered; but God was with them and blessed their work. How the first Bible in Bengalee was printed in 1800,—for translation was Carey's forte; his grammar are too numerous to name. The Bengal Terim fills three bulky quartos. How much we owe to William Carey's work, under the guidance of God, no tongue can tell; but as we look to the work of the Mission in India, we must thank God and take courage for it is the Lord's doing and marvellous in our eyes.

Just before he died, he said to Mr. Duff,

(another missionary,) "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey: when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's *Saviour*. Duff replied, "I will, by God's grace." He passed away to his eternal rest, on June 9th, 1834. His funeral sermon was preached by Dr. Marshman, from the text, "By grace are ye saved." He was buried in the Mission Cemetery, and as his will directed, this inscription and nothing more, was placed on his tomb :—

WILLIAM CAREY,
Born, August 17th, 1761;
Died, June 9th, 1834.

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

My dear young friends—I want you never to forget our Mission field, but to take a warm interest in the work of the Strict Baptist Mission in India. Give all you can spare for the work, as you read in our July magazine, of how our beloved brother Doll, reports that there are 2,000 anxious to be baptized and formed into churches, but for lack of funds we cannot send them teachers. Oh, how my soul goes up in prayer for the blessed work! Who can tell but what some of you may have a call? Nothing would give me greater pleasure than to find some going out from our church to preach the Gospel of God's grace in India. God grant it may be so, is the prayer of your old friend, J. W. BAMBER.

THE THIRTY-FIRST ANNIVERSARY OF THE Strict Baptist Mission

WAS held at Soho Chapel, Shaftesbury Avenue, London, on Tuesday, October 25th. It was in every sense an excellent anniversary, as the following brief details will shew.

THE ANNUAL SERMON

Was preached in the afternoon by Mr. Kern, of Ipswich ; his text being

"*For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's.*"—1 Cor. iii. 21—23.

The divisions of the text were as follow :

1st. *The root.* "Christ is God's.

2nd. *The relationship.* "Ye are Christ's.

3rd. *The record.* "All things are yours."

I. *The root.* "Christ is God's." *Christ is God's Son*, His only-begotten and dearly-beloved, in whom and with whom He is well pleased. He always did those things which were well-pleasing to His Father. His name stands first in the Book of Life, and all the worth and importance of all the other names flow from this great name.

Christ is *God's Servant—a divine one*, the only one who is both human and divine.

"All human beauties, all Divine,"
In this great Servant "meet and shine."

A devoted one, to His Father, to His work, to His family. *A determined one.* "He set His face like a flint." "Who for the joy that was set before Him endured the cross." *A delighted one*, seeing of the travail of His soul, and is satisfied, that

"For whom He stretched His bleeding hands,
In heaven a vacant mansion stands,
That they must surely fill."

Christ is God's Messenger. He brought the most important message, and is the grandest and greatest expression of God's most wonderful love and character. *Christ is God's equal*, for He saith, "I and My Father are one."

II. *The relationship.* "Ye are Christ's." The Corinthian believers, and all whose eyes have been opened, whose souls have been quickened, who have the pure language, all such are Christ's family; His chosen, ransomed and living family. They are Christ's flock. Some are lambs, others sheep.

"Thy flock, thine own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

Christ's followers are Christ's care, Christ's portion, Christ's constant delight.

III. *The record. All are yours.* What a most wonderful statement! Whether Paul, or Apollos, or Cephas. "*Yours,*" your teachers, ministers, friends. Prize them highly, *i.e.*, your missionaries. Pray for them constantly, help them liberally, because they are yours. "*Or the world.*" Yours to live in, made on purpose; yours to learn in, yours to witness for your Lord in, yours in which to be made meet for the home above. "*Or life,*" natural, spiritual, eternal—all yours. "*Or death.*" *Christ's death.* He died for you—in your place; and since He died for you, you will live with Him. *The saint's death.* Who have finished their course. "These all died in faith." *Your own death,* and to die will be your gain. "*Or things present.*" Some of a painful kind, an evil heart, a body of sin and death, a cruel foe, a hostile world. Painful realities, also some of a pleasant nature, the precious promises, the presence of Jesus, His throne, His name, His blood, His Word. "*Things to come.*" More grace, more trouble, more days of adversity, more nights of sorrow. Then the end, the mortal paleness, the immortal glory, the victory, the welcome, the home, the harp, the song, the joy, the pleasures for evermore.

But if you die in sin, the things to come are darkness, despair, shame, horror, and waves of penal wrath, and they will be always to come for ever and ever.

Tea having been served in the School Room,

THE EVENING MEETING

Was commenced shortly after six: the President, Mr. JOHN BOX, occupying the chair.

The opening hymn—

"Hail to the Lord's Anointed!"

was heartily sung;

The Chairman read the 72nd Psalm; and

Mr. THOMPSON asked the Lord's blessing on the meeting.

The CHAIRMAN, in a brief introductory address, said—God had given a year of successes. They had nothing, however, to boast of; but much to be thankful for. They were conscious of imperfections, but rejoiced to know that God was merciful. The work in which they were engaged was in harmony with God's will. All that was needful had been revealed in the Bible. The Saviour's commission was, to preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned. Christ was sent originally to the Jews, and they "received Him not;" but He was also given as "a Light of the Gentiles," and God's Salvation to the ends of the earth." As Strict Baptists they felt that their duty was unlimited; and they would fall short of their duty if they did not seek to carry out this great commission. The Report, he was sure, would produce an echo of joy, and he urged them to read it prayerfully, and to circulate it widely.

MR. JOSIAH BRISCOE, the Corresponding Secretary, read the Report, which referred to the Centenary of Baptist Missions; to the difficulties which Carey and his compeers encountered, and by God s grace overcame; and to the sovereignty of God in the amount of success granted. The same thing had been repeated, in measure, in the Strict Baptist Mission. In some places but few encouraging results appeared; in others the Lord had poured out a blessing so that there was scarcely room to receive it.

The Tinnevelly district had from the first been abundantly blessed; and during the ten years this field had been cultivated, 475 converts had been baptized, (76 had thus made a public profession of their faith during the past year.)

There are still about 2,000 converts in this district who are anxious to be immersed and formed into churches. They are, in many cases, willing to build chapels, if preachers and teachers can be appointed. The Committee are most anxious that these loud and repeated calls may not be neglected. A special appeal for help had been made, and handsome donations received, which would enable the Committee to respond to some of the numerous claims of this favoured district. In Ceylon one station had been given up; but the work in other parts of the island is en-

couraging. Ten have been baptized during the year.

The total number of baptisms at all stations during the year is 99.

The Chairman referred to the lamented decease of the Treasurer, Mr. E. Mote, and introduced the newly-appointed Treasurer,

Mr. WALTER ABBOTT, who read the Balance Sheet for the year. The receipts, (including a balance in haud of £188 17s. 3d., and £100 drawn from the Reserve Fund,) amounted to £1259 18. 8d. The expenditure had been £863 19s. 10d., leaving a balance in hand of £395 18s. 10d.

Mr. I. R. WAKELIN, the Finance Secretary, moved a vote of thanks to the pastor, deacons, and friends (particularly the ladies) of Soho Chapel, for the excellent accommodation provided. He also thanked the subscribers in general, and the Sunday-school children in particular, for the large amount contributed. He hoped that another year they might have a special juvenile meeting.

The resolution was seconded, and carried with acclamation.

Mr. F. J. CATCHPOLE, (Minute Secretary,) read the list of Officers and Committee for the ensuing year, which, from motives of diffidence, the Chairman requested Mr. Kern to put to the meeting.

The resolution having been unanimously carried,—

The hymn—

"O'er those gloomy hills of darkness,"

was sung, and

Mr. R. E. SEARS moved the adoption of the Report and Balance Sheet. Having thanked them for his renewed appointment as Vice-President, he said he believed that the report was a faithful record of work done; and he asked, Were they justified in continuing the work on the lines laid down in the report? He rejoiced to know that other societies were doing a good work. He rejoiced in the revival of the missionary spirit throughout the world. They were looking for the fulfilment of the glowing prophecies God had given. Only last evening fourteen missionaries were set apart in connection with the China Inland Mission. To-morrow a meeting of the London Missionary Society would be held, to bid farewell to thirty missionaries. In connection with the Centenary of Baptist Missions nearly £100000 had been raised, and a hundred new missionaries appointed. He rejoiced in all this, and again he asked the question—Were they justfied in carrying on the work separately? What was the Baptist Missionary Society a hundred years ago? All the churches were "strict." What authority had they for open communion? Could scripture be found for this? If it was right to be a strict-communion Baptist a hundred years ago, it was right now. The same might be said respecting changes in doctrine. He was thoroughly convinced that there was greater necessity than ever for the existence of the Strict Baptist Mission; for baptism was the badge of discipleship, and the Lord's-supper was a church ordinance. A sweet angel had been singing in his ears—"Fear not, O land, be glad and rejoice; because the Lord will do great things. The zeal of the Lord of hosts will perform this." If it depended upon the zeal of some of our members it would be a forlorn hope; but *God* would do it. He would save great sinners, a great many sinners, and save them with a great salvation. God would extend the boundaries of His kingdom. The glowing prophecies of the church's future glory must be fulfilled, and the knowledge of the Lord would cover the earth. "Fear not, O land, (England); for the Lord will do great things." Satan and the Pope knew that their time was short. The Lord was on His white horse of victory, with His bow in His hand, riding forth from conquering to conquer. A prevailing spirit of prayer was an earnest of the Lord's blessing. Pentecost was preceded by prayer. There were 700 millions of heathens to-day who had not heard the name of Jesus. He longed for a still greater revival of the mission spirit, that they might march behind the banner that was never defeated: for the Lord will do great things.

In seconding the motion, and referring more particularly to

"THE OLIVE-BRANCH."

MR. LYNN said, That the first token given to Noah, when wrath gave place to mercy, looked forward to the final gathering of the full harvest of redemption. The dove's Olive leaf, or, as it is rendered in Nehemiah, branch. A token of the Spirit's work and of peace; and, as the word imports, a sign of light and splendour. The clouds of wrath are gone, and the bow of the covenant appears. How beautiful the feet of them that bring the Gospel of peace!

Passing to Moses—God, after law had given its voice, gave the three great feasts of grace. (Exod. xxiv.) Passover, Pentecost, Tabernacles. Calvary fulfilled the first, the gift of the Pentecostal Spirit the second, and the final fruit of Mission labours would fulfil the third, when the Redeemer gathers His full harvest.

The Olive-branch was the FIRST of the branches, (Neh. viii. 15,) that constituted the tents or booths of the separated from amongst men, who, at "the end of the world," would be gathered to the heavenly "barn." The Spirit's work, the light, the gospel, the splendour of the covenant and Divine peace being symbolized by it. The Pine told of the ever *superabounding* of grace, and cumulative fruit thereof. The Myrtle, of the sweetness, fragrance, character and righteousness wrought by grace. The Palm, of the pillar-strength and the victory that, even advantaged by pressure, rises up to God—and even so the opposition to the Mission ministered to its strength and glory; and last, the thick branches, or literally interlaced and twined, bound all together: so would HE gather together in one the whole election; and thus interlocked into one, all the work and fruit of grace shall, in the garnering that fulfils this type of the feast of Tabernacles, be God's eternal joy, John xvii. 20—24.

The title of their little monthly was the index to all, and more than is thus suggested. It showed, however, a loss. Earnestly were all the friends entreated to make it a profitable and very widely-spread agent for the good of the Mission; and remembering that what *we have* is not ours save as stewards, and what *we are* is His by the purchase of His blood, to seek grace to refuse to have further part in the crime of reserve, or of withholding from the Lord.

The hymn—

"Praise the Saviour, all ye nations,"

was sung, and the collection made, which, with a special donation of £25 sent by a friend who could not be present, amounted to £43, to which 5s. was afterwards added by Mr. Sampson, from an unknown friend.

MR. REYNOLDS was the next speaker. He directed attention to various passages of the Report. He rejoiced in the success of missions everywhere. Like the apostle, he could rejoice that the gospel was preached, even by those who did not see eye to eye with himself.

Glancing over the Report, he found there had been some discouragements. This was sure to be the case when a report was a faithful record of facts. But these were far more than counterbalanced by the grand and marvellous blessings which God had bestowed in the Tinnevelly district. They were reaping what others had sown. The Lord had granted them almost a pentecostal blessing. There were *two thousand* converts waiting to be baptized.

Reference was also made to the peculiarites of the native character. They were reminded that European control was necessary. He hoped that they would ere long be able to send out another English missionary. He knew that there were many difficulties to overcome, but they must work in faith. The income had risen to nearly £1,000. They must still go forward, praying that it may reach £2,000.

Another encouraging sign was the awakening among the women of India. In India's mothers rested India's hope.

Again, the Report referred to opposition. In one place there was opposition from the Church of England, whose agents had been the means of closing a prosperous school. There was similar opposition in this country arising from religious jealousy. Then there was opposition from the Hindoos, who had formed a

tract society of their own, whose head-quarters were in London. He rejoiced in the opposition of the enemy. It was a sure sign that God was blessing the work: for as the Report said—"Opposition was a grand thing, and we cannot prosper without it." He trusted, however, that the enthusiasm that had been displayed would not be like a cataract in Cornwall, supplied by a mill stream the water of which his father had to turn on when tourists visited the spot. Nay, rather, ours should be a holy fire arising from hearts at white heat with holy love and renewed consecration to the Master's service.

Mr. Sampson considered it a great privilege to take part in the meeting. The growth of the missionary spirit augured well for the church at home. The little one had become a thousand, and he hoped it would continue to progress.

He regarded the labours of the missionaries almost as a continuation of the Acts of the Apostles. God's testimony to His word had not ceased. Referring to the two thousand converts, he said: he knew of no priestly class; one brother should baptize another. Would that they had a similar harvest of precious souls at home.

The speaker exhorted to special prayer on behalf of the Mission, and also to trust in God for future supplies. Those who made the Mission a subject of prayer must necessarily become interested in the Mission; and, when interested in the Mission, they would support it.

Mr. Squirrell gave a brief address, choosing for a motto, Exod. xiv. 15: "Speak unto the children of Israel, that they go forward." He cordially endorsed all the remarks that had been made as to the necessity of *prayer*; but this was also the time for action of a very decisive character; God was bidding us "*Go forward.*"

In looking backward they were reminded how signally the Lord had favoured us. Formerly there was not much interest in missions manifested by the churches; now they were beginning to realize, not only that it was a privilege to support them, but some were saying, "Here am I, send me." There were difficulties to be overcome; but were they greater than the Red Sea? The work of our Mission ought not to be restricted to India and Ceylon. Other fields should be opened. The speaker urged the importance of sending a deputation to the Mission-stations, to encourage the hearts of the missionaries abroad, and return with a report to the churches at home. In the age in which they lived there must be no standing still—they must "*go forward.*"

Mr. E. T. Davis was the last speaker. He apologized for his late attendance, owing to a previous engagement in connection with the centenary of a Sunday School at Walworth. His grandfather had been pastor of the church there. In his early days he had prayed specially that the Lord would raise up and qualify young men for the ministry in connection with that church. Seven young men (six of them his own sons) were consecrated for the work of the Lord in answer to those prayers. One of these was his (the speaker's) father. His grandfather also caught the missionary spirit in those early days of missions and would have been sent out with Marshman and Ward, but for the delicate health of his wife.

Charity *began* at home, it should not *end* there. He did not believe that any chapel or church had been properly consecrated until a missionary service had been held in it. He hoped there would be a thorough missionary spirit in every church in connection with the Metropolitan Association. Let them keep at the mercy-seat, and look forward to the second advent of Christ with exceeding joy.

After singing the hymn—

"Jesus shall reign," &c.,

the meeting was closed with the benediction.

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VOL. VII., No. 89. **DECEMBER, 1892.** ONE HALFPENNY.

A Month's Work.

BY MR. H. F. DOLL.

WEDNESDAY, 3rd August.—I attended and addressed a social tea-meeting, which was held in the Baptist Meeting Hall, Infantry Lines, to bid farewell to Ernest Doll (one of my sons), a member of the Bangalore English Strict Baptist Church, on his approaching departure from Bangalore, and to commend him to the protection and blessing of our heavenly Father. It was a pleasant yet a sad season.

4th.—Left this day for Madras. On the following day (5th), I visited and examined the Coopum Day-school. In the evening I presided, by special request, at the Twentieth Anniversary of the English Sabbath School, connected with the Strict Baptist Church, Chintadrepett, Madras. Although it rained very heavily, the attendance was good, and the evening was pleasantly and profitably spent. Refreshments were supplied to the children and friends present, and the prizes were distributed to the children. Mr. J. Chatterton read the report, which showed that fair progress had been made. Miss Maud Chatterton presided at the harmonium, and the singing did credit to her careful teaching. Miss Cox, who collected Rs. 61 for the school, received a very pretty writing desk for the very great interest she evinced in the school's welfare. The Pastor delivered a very short but interesting address, and the Chairman commended all the workers and bade them God speed.

Saturday, 6th.—Early this morning, I conducted open-air preaching near the Smithfield Market, Shulay, assisted by Brethren Pandian, Paul Williams, and Krishnasawmy. During the day I visited members of the church, and in the evening I visited the Pursawalkam night school.

7th, Sunday.—Early this morning I went to Poonamallee (13 miles from Madras), and conducted open-air preaching, assisted by Pastor Abel Michael and Teacher David, in the village of Senneer-Coopum to a good and attentive audience. Then visited and examined the Coopum Sunday-school. From here I went to Island Parchairy, and visited and examined the Sunday-schools there. These Schools are doing very satisfactorily. I was well pleased with the progress made by

the children. Christian lyrics are sung beautifully and intelligently by them. After breakfast I conducted Divine worship, assisted by Pastor Abel Michael, and administered the ordinance of the Lord's Supper to the members of both native and English churches. Then I left for St. Thomas's Mount, where I addressed the members of the church, and administered the ordinance of the Lord's-supper to them. I was assisted by Pastor Jacob John. Leaving St. Thomas's Mount, I went to Madras, to our Mission Hall, Pursawalkam. I happened to get there just at the closing of the service for the breaking of bread. Then I went to Chintadrepett, and preached for the English Regular Baptist Church in that locality, and presided at the Lord's table for commemorating the atoning sacrifice of Jesus for His church and people. It being too late, I did not go to the Telugu Church, Black Town.

On the 8th, I conducted a prayer-meeting, with the agents, and paid their salaries.

9th.—Returned to Bangalore.

10th, Wednesday. — Conducted prayer-meeting for the English Regular Baptist Church, Infantry Lines.

14th.—This morning I visited the Poor Sunday School connected with the English Baptist Church, Infantry Lines, and afterwards attended a special service of the Telugu-Tamil Church at Benson Town. Brother Pandian conducted the service, in which Brother Muttusawmy took part. After this I held a church-meeting, and examined two candidates for baptism, viz., a Tamil girl, Brother Muttusawmy's eldest daughter, and a Telugu girl, who has been brought up by Sister Ronchett. The candidates are twelve years old respectively, and having given satisfactory testimony of the work of Divine grace in their hearts, it was decided to baptize and receive them into the fellowship of the Telugu-Tamil Church. In the evening I preached for the the English Baptist Church, Infantry Lines, and administered the ordinance of the Lord's-supper to it. It was a blessed and refreshing season.

17th, Wednesday.—In the evening, held a special meeting in the Hall of the English Regular Baptist Church, Newmarket-road, Infantry Lines, in connection with the *Poor Pariahs*. Miss Mullins, a good Christian lady, occupied the chair, and Brother Pandian and myself delivered addresses. Miss Mullins very kindly presented us with a cheque for Rs. 50, which, with a few smaller donations, were thankfully acknowledged.

Baptism of Two Converts.—21st, Lord's-day.—Early this morning I went to Pettah (the native town of Bangalore, and four miles from the Civil and Military Station of Bangalore), where I met with Brother and Sister Rouchett, the converts, Brother Muttusawmy, and the other members of the Telugu-Tamil Church. A hymn was sung, Brother Peacock offered prayer in Telugu, Brother Muttusawmy read a portion of Scripture, gave a short address, and offered prayer in Tamil. Mr. H. F. Doll, the Superintendent, made a few remarks, and then put a few questions to the candidates; and after offering prayer, seeking the Divine presence, and blessing, led the young people down into the stream running alongside the Mysore Maharajah's Weaving and Spinning Mills' and baptized them in the name of the Father, the Son, and the Holy Ghost, in the presence of a goodly audience who had assembled during the time the service was conducted; and as we came up out of the water a hymn was sung, and the benediction pronounced terminated a solemn and impressive service. From here I proceeded to Benson Town, in the Civil and Military

Station of Bangalore, to Brother Ronchett's house, where the members of the church assembled, and after exhorting and receiving the newly-baptized into the fellowship of the Telugu-Tamil church, by giving them the right hand of fellowship, the ordinance of the Lord's Supper was administered to the church. After this, all departed to their respective homes, rejoicing in the Lord.

"Praise God, from whom all blessings flow.'

The Karens.

THE Karens were once the hill tribes of Burmah, and were treated by the Burmese with the greatest cruelty and injustice; they hid themselves in the jungle on the mountain sides, carefully concealing the paths to their bamboo homes—a poor people, content to live on the produce of their gardens, to weave their own clothing, and to be as independent in the forest as the birds or the bees. Their religion was peculiar to themselves. The Burmese had their idols; the Karens had none. They offered sacrifices to propitiate the demons whom they feared, but they made no visible objects of worship. They lived honest, truthful lives, before the Gospel reached them. They were a marvellously moral people. They had no literature, no written language; but they had a carefully preserved tradition of a book which their fathers once had, but which, because they had been disobedient to it, was taken from them; and some day, their legends said, their white brother would come across the sea in a ship and bring back this book which told of the Great Father. That they once had the Old Testament seems probable, from the similarity of their legends to much that is written there. No wonder that such a people should receive the Gospel when it came! No people have ever been discovered who were so prepared for it, and whose very prejudices were in its favour. When missionaries came among them, their old men said, "This is what our fathers told us of; this is what we were told to wait for;" and they flocked by hundreds to hear it, and to receive it, *not* without a change of heart.

They believed the message, and with simplest faith in Christ, they received the promise, "To every one that believeth." They were ignorant in many respects; but they did believe in Christ, and pray to Him, and gave every evidence of a conversion such as is wrought by the Holy Spirit, and is not the work of man.

There are to-day over 450 Karen parishes. Each supports its own native pastor and its own village school, and many subscribe largely to send the Gospel to regions beyond. There are about 30,000 baptized communicants, and fully 100,000 nominal Christians—about one-sixth of the entire tribe in Burmah.

They are earnest foreign missionaries. I wish especially to speak to this. *They have their own Foreign Missionary Society, and send out their young men to the north and to the east, to distant countries and to men of other tongues*, supporting them there, and reinforcing as they can and as there is need. I could speak of many young men who have gone and come back, and returned again with their wives to those hilly countries, by long and trying journeys, and who are now doing faithful work among a strange people where they are in many respects, as much foreign missionaries as we are in their country."—*From a Speech by Mrs. Armstrong, at the Centenary Missionary Conference, June*, 1888.



Pearl-Fishing in Ceylon.

PEARL-FISHING is one of the chief employments of the Cingalese. It is an enterprise of great hazard. The divers prepare for their descent with the first bright streak of the morn. A kind of open scaffolding formed of oars projects from each side of the boat, and from it the diving tackle is suspended. A diving-stone, of about twenty-five pounds weight, hangs from an oar by a rope, and sinks about five feet in the sea. One of the divers, with only a strip of calico about his loins, descends into the water, takes hold of the rope, and puts one foot into a loop or stirrup which is formed above the top of the stone. A basket made of a wooden hoop and network, and suspended by a second rope, is thrown into the water, in which he places his other foot. He holds the rope of the stone and the rope attached to the basket in one hand, and grasps his nostrils with the other, to prevent the water rushing in, and then swiftly descends.

As soon as he touches the bottom, he throws himself as much as possible on his face, rapidly gathers the pearl oysters into the basket, perhaps to the number of about one

hundred and fifty. Then letting go the rope, he springs upward, and in about a minute and a half from the moment of his descent he is again above water. Leaving the people in the boat to pull up the basket with its treasure, he does not return into the boat, but prepares for another descent; and so continues for about six hours at his work, without apparent weariness. A crowd on the shore awaits the arrival of the fishing boats, and in a short time the pearls are taken from the oyster-shells, and arranged on strings ready for sale.

These "spoils of the sea" are much valued in the East, and those of the finest kind obtain high prices, as was also the case in ancient times. It is stated that the pearl earrings of the famous Cleopatra of Egypt were of the value of £161,458 of our money. Julius Cæsar presented his mother with a single pearl, for which he paid equal to £48,547. Such facts remind us of the words of our Lord: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Thus He, who spake as never man spake, teaches us the value of spiritual blessings, and the wisdom of our making every sacrifice that we may possess them.

Slave Shackles of To-day;

OR, CHRISTENDOM'S DRINK TRADE WITH HEATHENDOM.

(*From a valuable Communication by Lucy L. Guinness.*)

SIGNOR MARTINI, who has recently spent two months in Abyssinia, says, "The native is a hindrance to the work of civilization. We must substitute another race, or do nothing. *We must help the native to disappear* (like the red-skins in America) by the means furnished by the civilization he instinctively hates; that is, *by intermittent fusillades and daily brandy.*"—*The Daily News.*

Thank God, the united powers of Europe have agreed to say to the Signor Martini school the wide world over, "In the name of humanity and righteousness, NO." Never until the dawn of the present decade have the leading nations united to legislate for the protection of heathendom from the curses of slavery and strong drink. Europe has practically decided that the manufacture and sale shall be prohibited over the vast interior of Africa. The protected zone defined by Art. xc. of the General Act of the Brussels Conference of 1890-1 is between 20° north and 22° south latitude, from the Atlantic to the Indian Ocean, including the adjacent islands, and as far as 100 sea miles from the coast a territory 3,000 miles long and from 1,500 to 4,600 broad. *Nearly one-fifth of the surface of the globe* lies within its borders.

For this vast area the following are the regulations:—

A. Absolute prohibition (Art. xci.) as regards importation and manufacture.

(*a*) *Where the trade has not yet penetrated.*

(*b*) *When the religious belief of the people is against it, even if the trade has already penetrated there.*

B. Toleration of an existing spirit trade with compulsory duty.

Under Art. xcv. the Powers are bound to communicate within six months from the closing of the Conference definite information as to the extent of country already reached by the traffic. This drawing the boundary lines will be of immense value in limiting the districts beyond which drink is not to go.

Thus it is granted by the Powers, that strong drink is so immeasurably bad, that prohibition is the only safeguard.

Thus, too, the principle is affirmed that Government is responsible for the moral care of peoples committed to its charge; to see that righteous policy is carried out; and that its peoples are protected from moral and physical evils, to the extent, if necessary, of saving them from themselves.

The seventeen great Powers have spent a year in producing these enactments. How have they been carried out? Europe and America are pouring a flood-tide of "fire-water" all down the African coast. The work of ruin is rife and rapid.

Mr. C. H. Harvey, of the A.B.M.U. has spent twelve years in missionary work on the Congo. Writing on June 4th, he says: "European nations are more guilty to-day than they were half-a-century ago; for it has now been demonstrated that, to introduce liquor amongst aboriginal tribes means nothing less than their perdition and extinction.....It is positively Satanic to sow the seeds of this terrible vice in a country where it is comparatively unknown. Wherever you go you see the natives engaged in the one pursuit of buying, selling or drinking the 'malavu mamputu'...My carriers could talk of nothing else but where to buy it, the price, etc., etc... With too many of these poor deluded fellows, the first thing in the morning, and the last thing at night, and at every opportunity during the day, it is drink, drink, drink!... The practical results of the last Conference of the powers are almost nil."

How many similar testimonies might be quoted!

The case is as bad, or even worse, in our INDIAN EMPIRE. In Africa the curse is spread by private enterprise. In India our Government is the great and sole dealer—the monopolist alike of the liquor and opium trades. During the last thirty years the excise revenue in India has doubled.

Mr. W. S. CAINE, M.P., after examining the laws on the subject, says: "All moral considerations have been sunk and forgotten in the face of revenue. We ask that the Government shall so alter the system that it shall be restrictive, instead of expansive... there is *not a municipality in India* that would not prohibit the liquor traffic without the slightest scruple...there would be a majority of nine to one in favour of closing every drink shop in India."

We are called to side with GOD, in this great modern development of WAR WITH HELL.

The Œcumenical Missionary Conference of 1888 founded two organizations, viz.: The CHRISTIAN UNION, to oppose the opium traffic, and THE UNITED COMMITTEE FOR THE PREVENTION OF THE DEMORALIZATION OF THE NATIVE RACES BY THE LIQUOR TRAFFIC. This Committee is widely representative, including Members of the Houses of Lords and Commons, of twenty missionary and philanthropic societies, and many capable public men. It has done much in educating public opinion, creating by correspondence and personal influence with leading men on the Continent and in the States, right convictions, sending deputations where necessary, to investigate, and stirring up opinion and interest in our Colonies and Dependencies.

The work undertaken in the interests of legitimate trade, of humanity and Christianity, ought to receive far more support. The income of the UNITED COMMITTEE was in 1888, £306; in 1889, £362; in 1890, £475; in 1891, £455. Its programme for future action includes—

To watch the operation of the Brussels General Act, and to bring to the notice of the Foreign and Colonial Offices any infringe-

ments or alleged infringements of that Act ;

To educate public opinion ;

To make efforts for the restriction, and, where possible, the prohibition of intoxicating liquors amongst uncivilized and heathen races, in India, Africa, and other parts of the world ; and to bring influence, when possible, on foreign Governments in the same direction ;

To send out to our colonies and dependencies, when requested, representatives to stir up local opinion and interest.

The Bishop of Mashonaland, at the Annual Meeting of the United Committee, in the Spring, instanced the happy results of decided action. He said that during a residence of three or four years in the Orange Free State, owing to the laws which exist there, he never saw a single tipsy native, and he showed the good effects in the towns in various ways.

In Basutoland the natives are growing up without any of those vices which accompany drink in many other parts of Africa. He bore like testimony concerning NorthBechuanaland.

In consequence of a Resolution of the House of Commons, nearly 12,000 liquor shops out of 36,000 have been closed in the Madras Presidency alone during the last three years.

How much more similar work shall be done depends upon *us*. By prayer, study, speech, gift, and effort, it is ours to labour increasingly in this sacred cause. Such service calls for long-sustained life-effort and renunciation of self, and will lead more into the fellowship of "HIM WHO SUFFERED...THAT HE MIGHT BRING US TO GOD."

Interesting Notes.

SAINT THOMAS'S MOUNT.

LARGE congregations have attentively listened to the truth as it is in Jesus, and some have displayed signs of serious impressions. Amongst our hearers there is always a goodly number of females. Sometimes the educated Hindoo invites our preacher to a seat in his house for religious conversation, and so discussion ensues for hours. One day a number of Mahomedans came to see our preacher, Jacob John, and carried on a warm discussion on religious subjects. They are a strong-headed and stubborn people, yet the Spirit of the Lord is powerful and can make the word effectual in the hearts of our hearers, be they Mahomedans or Hindoos, educated or illiterate, rich or poor. We know the precious seed sown will not return void, but will accomplish what the Lord designs ; and many, no doubt, will ultimately be brought to the feet of Jesus, to own and crown Him Lord. A large number of vernacular and some English hand-bills have been given away.

In the village of Palaventhangel, just after the close of preaching the Gospel, a respectable Hindoo, who had been attentively listening to the things spoken, concerning the kingdom of God, came forward and requested our evangelist to come to his house for further hearing of the word. This the preacher was unable to do, as it was already very late ; but, an hour after, the man turned up at the house of brother Jacob John, and after two hours further conversation, the man seemed well satisfied, and left, promising to call another time.

When speaking to the people of Meenumpakum village, a poor woman came to our preacher, and with tears stated that once, ome time ago, she heard of Jesus at a place called Trivandrum ; but from what she has now heard she has come to know Jesus, as the truth revealed to her heart, and that now she really believes in Him as the true, and her only Saviour, who has pardoned her sin, and saved her with an everlasting salvation.

A few days after, while preaching in the Fishermen's Street to a large gathering, our preacher was suddenly attacked by a young man from the crowd and spat upon; who after doing this took to his heels, when, to the amazement of the assembly, the young man, who had been running at a very great speed, and had not got far away, came in contact with a stone, and fell down and broke his right arm. All with one voice exclaimed, "This is God's doing."

POONAMALLEE.

Evangelistic Work.—One of the preachers of the Hindoo Religious Society of Madras, and our preacher, Abel Michael, carried on for some days a discussion on religious topics. The Hindoo preacher is a clever man and well educated in English. This Hindoo gentleman, at the termination of the discussion, candidly acknowledged that he had had several conversations with many missionaries of Madras, who are highly educated; but he had not met with a man like our brother Michael, who gave him very clear views of the subjects treated upon, so as to remove the doubts and fears of his religious opinions. The topics conversed upon were election and predestination, which the man said was God's work, and therefore God is to blame, and man is not a sinner. This erroneous view was soon removed. The next topic was that Jesus Christ is not God, but man. After giving him numerous proofs on this and other subjects, the man at last was constrained to confess that he was quite satisfied, and that he looked upon our brother Michael, but as a father in heavenly truth. May the Lord by His word and Spirit work mightily in this man's heart, and yet lead him to the feet of Jesus, whom we trust and pray he will acknowledge as His God and Saviour.

Prayer Meetings.—These meetings have been conducted every Wednesday and Friday regularly at the chapel and in the houses of our members. The attendance at these meetings has been about a dozen at a time, sometimes more and sometimes less. The subjects for prayer are various, such as the extension of the Redeemer's kingdom,—the spiritual and temporal blessings of the Lord's people, the spiritual Israel,—Queen Victoria and the royal family, and all who are in authority over us. Our Mission stations, workers, Christian friends and supporters, in England and elsewhere, &c.

Day Schools.—These schools are doing very well. In all there are 116 scholars, 81 boys and 35 girls, receiving Christian and secular instruction in three schools., viz., the Island Parchairy schools, (56 boys and 25 girls, and Coopum school, (35 boys and girls.) The Island Parchairy school was examined by the Government inspector in June last, and 29 boys passed.

Sunday School.—In the Island Parchairy and Coopum Sunday-school 116 children are taught from St. Luke's Gospel and a simple Catechism; they also learn Christian lyrics, which are sung beautifully by the children.

Interesting Work

FOR THE LONG EVENINGS.

IT is gratifying to learn that prizes have been offered to the children of a Sunday School in Suffolk, for the best map of Southern India and Ceylon, to be copied from that given in our number for January last; while in connection with a Sunday-school in Northamptonshire, a Juvenile Dorcas Society has been established, presided over by the pastor's wife, the object being to make garments for the children of our Mission schools. We have written to Mr. Doll, and received patterns.

☞ 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.

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