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The Olive Branch

1893

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

Vol. VIII., No. 90. **JANUARY, 1893.** One Halfpenny.

MUTTHUCHARDIE'S MONEY-BOX.

WOULD you like to hear a story about a little Tamil boy at Jaffna, in Ceylon, whose name some of you, perhaps, can scarcely pronounce.

Some years ago, the native Christians in connection with an American Mission had formed themselves into a missionary society, for the purpose of sending preachers and teachers to the people of seven small islands lying west of Jaffna. While a native preacher at Panditerippu was urging the claims of this society, some of the congregation looked indifferent, thinking perhaps that they had enough to do to support their own schools and church; but one little boy, named Mutthuchardie, sitting close by his mother, was listening very attentively, and when he heard that there were many little children on these islands who had no schools, no kind teachers, no books, no Sabbath-schools, no Bibles, and did not know of the Saviour whom he loved—he looked up quickly in his mother's face and whispered, "Oh my money-box! You said I might do whatever I pleased with it. Oh mother! give it! give it!" The mother was astonished that her little boy had understood all that the preacher had said. She now began to listen with greater interest; and every now and then, as if to emphasize the speaker's words, she felt a soft little pinch on her arm, and heard an eager voice close beside her whisper, "Give it, give it, mother." And along with the words of the sermon, some other words spoken long ago, kept coming to her mind: "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein."

The little boy's request was granted; and the next Sunday, when the bag was brought round, he dropped into it two little handfuls of cents, half-cents, quarter-cents, and eighth-cents; for there are very small coins in Ceylon, where so many people are poor, and money is scarce. But when the bag came to his mother, great was the child's surprise to see her quietly slip off her two gold bracelets from her wrists, and drop them both into the bag. They had come down to her from her mother and grandmother, and were part of her marriage portion, and worth £5. But the words of her only child had rung in her ears all the week, and she said to herself: "I also will give to God and His cause something precious." Now, as of old, the words of the prophet are true: "A little child shall lead them."



Hindoo Ladies.

HINDOO ladies wear an abundance of jewellery. They wear rings on their noses, and rings on their toes, as well as in their ears and on their fingers. Large rows of diamonds, pearls, and rubies are round the neck; several bracelets are on the wrists, and anklets, or "tinkling ornaments," on the feet. The poor, who cannot afford such costly articles, have similar adornments made of different-coloured glass.

Dr. Scudder, of Madras, describes a little girl who came to him loaded with trinkets. "On the 17th, a little dancing girl came to see us. She was adorned with many jewels, some of which were very beautiful. The jewel in the top of the ear was a circle, nearly the size of a five-shilling piece. It was set with rubies. Nine pearls were suspended from it. In the middle of the ear was a jewel of a diamond shape, set with rubies and pearls. The lowest jewel in the ear was shaped like a bell. It was set with rubies, and from it hung a row of pearls. Close by the ear, suspended from the hair, was a jewel which reached below the ear. It consisted of six bells of gold, one above the other. Around

each was a small row of pearls, which reached nearly to the bell below, thus forming a jewel resembling very many drops of pearls. It was the most beautiful jewel that I ever saw. In the right side of her nose was a white stone, set with gold, in the shape of a star. From it hung a large pearl. There was a hole bored in the partition between the nostrils. This hole had a jewel in it, about an inch in length, in the middle of which was a white stone, with a ruby on each side. It also had a ruby on the top. From the white stone hung another of a similar colour, attached to it by a piece of gold. In the left side of the nose was a jewel about three inches round. It was somewhat in the shape of a half-moon, and was set with rubies, pearls, and emeralds. This jewel hung below her mouth. On the back of her head was a large, round gold piece. Another large piece hung below this. Her hair was braided in one braid, and hung down her back. At the bottom of this were three large tassels of silk, mounted with gold. Her eyebrows and eyelashes were painted with black. Her neck was covered with jewels of such beauty, and of such a variety, that I cannot describe them. Around her ankles were large rings, which looked like braided silver. To these were attached very many little bells, which rang as she walked."

Ceylon.

THIS is the rainy season in Ceylon, and the monsoons have greatly retarded the work of the Lord at Jaffna. Besides which Mr. Noble has been suffering severely from neuralgia, though he is now convalescent. In a letter dated November 16th, 1892, he thus writes :—

"Regarding Colombo, which ceases to be one of our Mission-stations—save in memory only—I beg to state that, when last there, I continued to labour as usual till, failing health, &c., caused us to return to Jaffna. And while visiting the many and familiar parts of that metropolis, its environs, adjacent towns, villages, &c., &c., where for years (upwards of a decade) I had been enabled to lift my voice in defence of the precious truths of the Gospel of Christ, and otherwise to labour in word and doctrine, amongst the various classes and nationalities peopling such places, it was with a sorrowful heart that I did so, and yet that sorrow was tempered with a ray of hope that such labours had not been in vain in the Lord. For though present manifested results of such had not been os large as could be desired, there had not been wanting, from time to time, tokens of good having been accomplished thereby; as testified by many on land and sea. Among other branches of work then and there pursued, was that of visiting the very large number of ships which lay, from time to time, in Colombo Harbour; and when both seamen and passengers —amongst the latter were thousands of emigrants from the British Isles, bound for the Australian colonies, &c.—had the Gospel preached to them; received Christian instruction counsel, and advice, and amongst whom large numbers of silent messengers in the shape of tracts, scripture portions, booklets &c., &c., were distributed, in several languages. And though my heart was sometimes cheered, and encouraged by evident good effects produced in this and other branches of work there pursued, I felt then, and still feel, that the fruits of such labours cannot be fully realized till that great and notable day of the Lord, when all secrets shall be revealed. Here "one sows and another reaps" the fruits of such labours. But it is reserved for that time when, by

sovereign grace, we reach our Father's house on high, and assemble at that great and final harvest-home, and view the living sheaves that shall have been eternally gathered into the heavenly garners; then, and not till then, shall both sower and reaper in reality "rejoice together," giving all the honour and glory to our great Redeemer and King, throughout the countless ages of a never-ending eternity.

O for grace to labour on in patience, notwithstanding obstacles and oppositions, with a single eye to God's glory, till the happy time when the voice of the Lord shall be heard, saying, "Friend, come up higher."

I would now turn from the past to the present, by giving a brief account of the work being done in the Peninsula of Jaffna. During my absence, the work generally was pursued under the supervision of Mr. N., and has now been resumed by me in all its branches, according to the measure of health and strength I at present possess.

The Sunday services and Schools, prayer meetings, Bible classes, week-day services, day schools, &c., have been conducted with some degree of encouragement.

The work of street and village preaching, house-to-house visiting, &c., is at present impeded by the inclemency of the weather, &c., as before stated; every opportunity is, however, embraced for carrying on the same. In these branches of labour, particularly, I realize the great advantage of being possessed of the bullocks and cart, as thereby I am not only enabled to travel longer distances, but am also frequently preserved thereby from being drenched with rain, and am protected from the piercing rays of a mid-day tropical sun. I often think of the dear friends through whose kindness I am in the possession of this great boon, for which I am truly thankful.

NUNAVILLE.

A Snake on the Bed.

Much of my time is now being devoted to the work at Nunaville, and its surroundings, where I find a large scope for labour amongst the poor scattered agriculturists, &c., And when notwithstanding the many inconveniences experienced, and (humanly speaking) exposure to dangers attendant on our residing there. Mrs. N. desires it because, as she says, there are more opportunities for real usefulness there than there would be in the town. My time is divided between both places.

Writing of danger, I am reminded of an incident that occurred at Nunaville not long ago, the mention of which may not, I trust, be out of place here.

The dwelling-house not having been completed, was insecure from the ingress of the numerous venomous reptiles with which the adjacent jungle abounds. It was a little before midnight, all having retired to rest as usual, when I was roused from slumber by a scream which proceeded from an adjoining room, and on hastening to the spot I found that my wife and daughter were very much alarmed at the appearance of a snake, which, having succeeded in ascending the bedstead, had coiled itself comfortably on the bed, and near the pillow on which Mrs. N.'s head had been resting, and who, in unconsciously moving her arm, touched the monster, and in doing so she awoke, and her eyes resting on the snake, with its head erect ready for an attack on its victim, caused her to utter the scream which roused me from my slumber. In an instant, and before the reptile had time to do its deadly work, a male servant approached armed with a stick, and struck the snake with such force that it fell, back-broken, on the

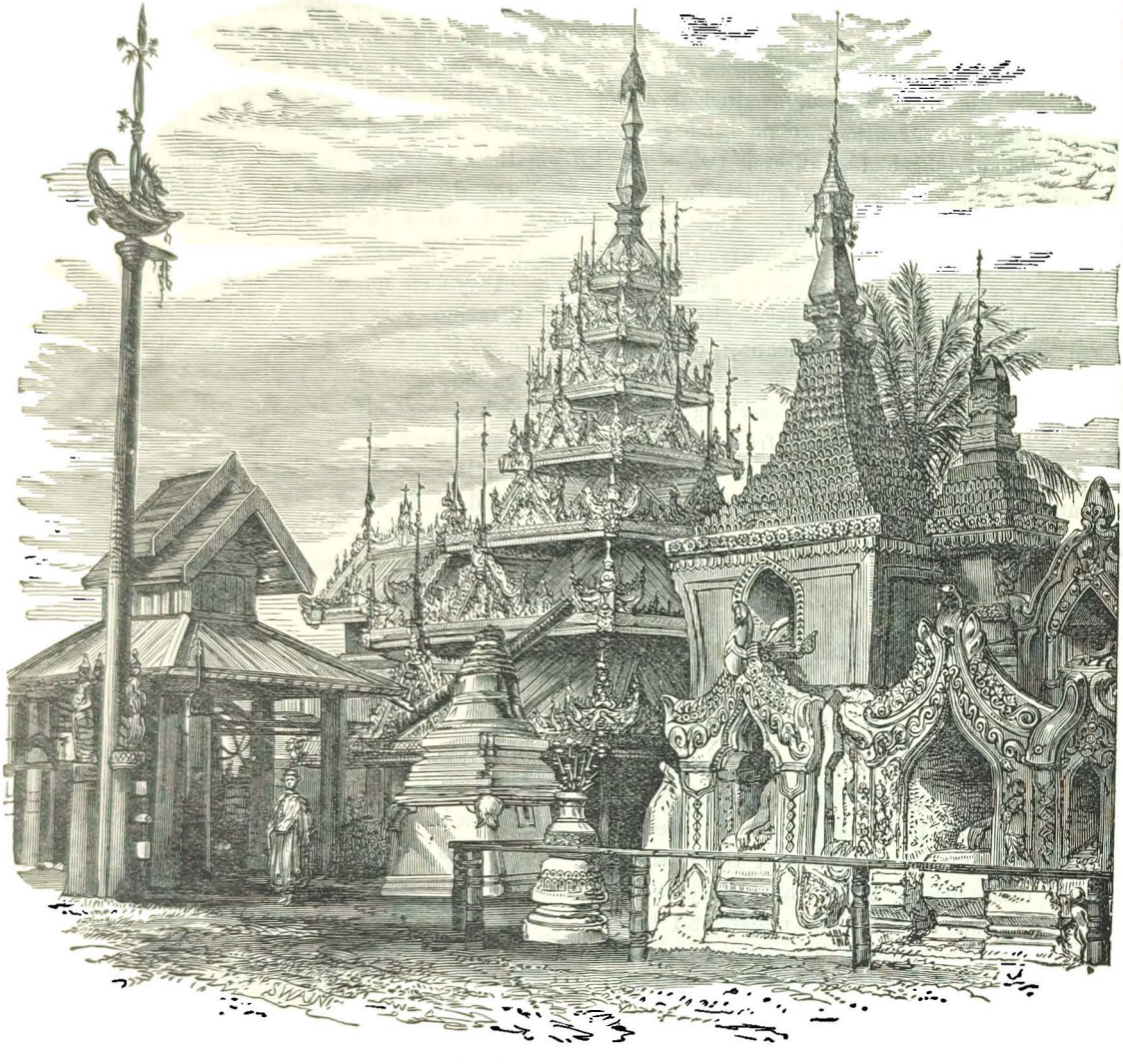
floor and was soon killed. Thus Mrs. N., humanly speaking, was saved from the jaws of death. All this occupied but a few minutes. But another scene awaited us, and which engaged our attention for some time. The sudden fright had so affected two of my daughters, that they were found to have fainted, and lay unconscious. And consequently we had to resort to the use of means for the restoration of the girls to consciousness, which being at length accomplished, we had an opportunity for reflecting on what had transpired. And in doing so, we could not fail to trace the Lord's preserving power in so singular a deliverance from danger so imminent. How very appropriate the words contained in the 121st Psalm, "He that keepeth Israel shall neither slumber nor sleep, &c."

Conversations with Romanists and Idolators.

AT St. Thomas's Mount, Madras, Hindu and Romanist houses have been visited, and conversations held relating to the salvation of the soul. One Romanist family requested our preacher to visit and instruct them, saying that their priests teach them prayers like parrots, and they do not understand them. That, further, they had a Bible, but the priest, having heard of this, took it away from them. They seem to be hungering for knowledge of the truth. One afternoon, while on the way to the village of Meenumbaukum for preaching, a number of Hindoos were observed under a Margosa tree, talking about the sacrifice they were about to offer; under the same tree a number of women were seen preparing for it. As everything seemed ready, the men and women fell down and prostrated themselves before a block of stone that was seen stuck in the ground under the Margosa tree, and among them were two or three devil dancers, who entreated their gods for certain gifts and blessings to be bestowed upon them and their families. A short time after, the devil dancers said that the gods refused to grant them their request because they did not present the gods with a sheep. While they were quarrelling about the sheep, our preacher very quietly stepped forward and in a friendly way read a portion of Scripture and spoke to them, saying that the Son of God had been already offered Himself as a Lamb on the cross, and that therefore no more sacrifice is needed for the remission of our sins, and that whosoever believeth in the Lord Jesus Christ as his Saviour shall obtain the pardon of sin and eternal salvation. They all listened very attentively, and each received a tract.

The Last Census in India

GIVES some interesting religious facts. It must be remembered that the term Hinduism includes the lower forms of belief. The total population of all India is 287,207,046. Of this Hinduism claims 207,500,000, Islam 57,000,000, Buddhism 7,000,000, while Christianity can claim only 2,250,000. Since 1881, the last census, Hinduism has increased by nearly 28,000,000, more than the normal rate of increase in population. There are 17,180 Jews. The Parsees amount to 89,887. It proves that Hinduism is as strong as ever in India. Moreover, it is not stagnant, but active, and it enters upon a missionary propaganda, and obtains converts.



A BURMESE TEMPLE.

The Burmese.

THE Burmese derived their religion from the Hindoos. Their priests are a kind of monks, and wear a yellow dress. They will not cook their own food, nor perform any kind of labour, but live on charity. A white elephant is always kept by them in great state, in a palace specially built for it, and is considered next in rank to the King. Considerable estates are given to it, and it has a large staff of officers, and about a thousand guards in constant attendance on "his

highness." It is regarded as a great honour and a work of merit to be permitted to feed it.

Gaudama, or Buddha, is the chief idol of the Burmese. He is often represented as 30 feet high, sitting cross legged, has long ears, large eyes, and his hands and feet are painted with various devices. The people are taught that, "if a person were to kill his father, and mother, and children, and do all manner of wickedness, yet if he paid homage to a priest of this idol, he should be born into the world of gods, even though he did not repent of sin."

The pagodas or temples devoted to the worship of Gaudama are very numerous; they appear in every part of the land. Large, richly-carved, profusely ornamented, and covered with bright gold, they are striking objects in a landscape. There is commonly before the entrance of each pagoda, a large mast of teak-wood, called a *henza* pole, nearly on the top of which is a carving of the "sacred bird."

Renewed Persecution.

THE circumstances connected with the persecution of our poor Christians at Kungankulam will be fresh in the memories of our readers. Similar attempts to dispossess some of our church-members at various places in the Tinnevelly district are thus reported by Mr. W. A. Doll:—

Some wicked heathens filed a false suit in the Deputy Magistrate's Court against our Christians. I have written to him about them, after carefully examining both parties. This school will obtain a grant from Local Fund Board of Tinnevelly.

Some wicked people filed a suit in the Deputy Magistrate's Court at Srivelliputur, against our Preacher Suvisasumuthu and against our Christians, saying that the land on which our chapel was built at Umbinagarum was theirs. The Revenue Inspector and Deputy Magistrate settled it in favour of Suvisasumuthu our preacher and teacher of Malaputhur.

Some wicked people filed a suit against Abraham of Muthenary, who is brother of our Deacon Mark. I enquired into the case, which I found to be false, and so I represented the matter to the head of the Police Department, and, blessed be the Lord Almighty, who saved him, for he has a large family of children to support, and he would have been unjustly convicted on false evidence adduced before the Court, and sentenced to five years' rigorous imprisonment. The plaintiffs, in making the charge, included a number of our Christian and heathens, as well as Abraham, who trusted in the Lord our God, as it is written in Psalm xci., and his (Abraham's) deliverance is a source of great joy to all the village of Muthenary.

Madras City.

THE WORK AMONG DOMESTIC SERVANTS.

HAS been conducted regularly and systematically by Pastor Pandian.

Every Saturday, at 4 p.m., meetings have been held for the servants of, at the Honourable W. Wedderburn's house. Old Testament stories have been taught to all the servants, who take a lively interest in attending the meetings and learning their lessons. They are heathens.

Meetings have been held, at 4 p.m., on Tuesdays, in the house of C. Slater, Esq., for the benefit of his servants, who have been very attentive to the instructions given, and the meetings have been found to be very interesting to them.

In the house of Colonel Grove, meetings have been held at 11 a.m. on Mondays for the servants of this gentlemen. These servants are very indifferent and inattentive, yet it is hoped they will see the need of, and derive benefit from, these meetings, where the Word of God is taught in a simple and plain manner.

Similar meetings have been held for servants in the house of W. Arbuthnot, Esq., on Wednesday, at 9 a.m.

Work amongst the domestics of some of the houses near South Indian Railway has been commenced. A Miss Fletcher very kindly sends all her servants to our Divine services, and her servants, at her request, are visited and taught every Tuesday, at 10 a.m.

Scraps.

Britain without the Gospel.

THE Romans, where they gained dominion, established a different religion from the Druids; but their own pagan rights and cruel laws were scarcely less destructive of human life. At this very period, when by the mercy of God the light of truth began to enlighten the Gentiles, a Roman of high rank was murdered by a domestic slave, to whom he had promised liberty, but had not kept his promise. According to the law of their forefathers, when a slave lifted his hand against his master, the whole of the family of slaves were to be put to death with the offender; and on this occasion, though the people rose in tumult against the law, the senate and the prince were deaf to the calls of mercy. A body of soldiers restrained the multitude, while four hundred innocent persons were led to death; and among them many aged men, women and children, that no master of slaves might in future feel himself exposed to a like peril. Such was the state of the world, civil or barbarous, when the Gospel was first preached abroad among the nations, and St. Paul wrote to commend the slave Onesimus to the brotherly love of his master Philemon. It was then, when the earth was full of violence and cruel habitations, that the Prince of Peace came to set up His throne.—*Rev. E. Churton.*

Anecdote of Mr. Moffat.

Mr. Moffat was preaching upon the resurrection, when Macaba, a notorious chief, cried out, "What are those words about the dead?—the dead arise? "Yes," said the missionary, "all the dead shall arise." "Will my father arise?" "Yes," answered the missionary. "Will all the slain in battle arise?" "Yes," answered the missionary. "Will all that have been killed and eaten by lions, tigers, and crocodiles, arise?" "Yes," and come to judgment." "Hark!" shouted the chief, turning to the warriors. "Ye wise men, did your ears ever hear such strange and unheard of news? Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never!' answered the old man. The chief then turned to the missionary, and said, "Father, I love you much; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise: the dead shall not rise!" "Tell me, my friend, why not?" said the missionary. "I have slain my thousands: shall *they* arise?"

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VOL. VIII., No. 91. **FEBRUARY, 1893.** ONE HALFPENNY.

Tappal Runners,

OR HINDOO POSTMEN.

IN our number for March, 1891, we gave an illustration of an Indian mail cart, driven at a furious rate by native drivers. The original mode of conveying letters was, however, by foot postmen, or tappal runners, as they are called; and this plan is still adhered to in some of the jungle districts.

The postmen of India are in general an honest, humble class of people. They are paid but little for their services, and their labour and fatigue are often excessive. During the monsoons, the swollen streams make the jungles in some places almost impassable; and besides, they are infested with venomous serpents and ferocious animals.

Armed with a long pole, at one end of which are suspended the sealed letter-bags, while the other is encircled with a number of brass rings, which, tinkling together, serve to intimidate serpents and other unwelcome creatures, these tappal runners, usually two or three in number, set out at all hours of the night, and face sometimes the most fearful hurricanes. This, in a dense jungle, is anything but an enviable position; for, although they are invariably accompanied by torch-bearers, one preceding and the other following them, and although the whole company assist in raising a continued unearthly yell, which is intended to terrify the fierce denizens of the forest, it not unfrequently happens that some sudden winding amongst the ghauts brings these poor tappal-runners into neighbourhood with trumpeting elephants, bellowing bisons, half-frightened tigers, and hissing cobra-da-capellos. In this state of affairs the torch-bearer, who closes in the rear, gives the alarm, and the flaming torches are the only safeguard. The tappal runners continue in motion, running all the faster in consequence of what they have just witnessed. The jungle is soon distanced, and they reach their destination, just as the day is breaking in the east. Having delivered over the charge of the letter bags to those appointed to receive them, they gladly turn in, weary and saturated, for a few hours' refreshing nap. To-morrow night the letters going in an opposite direction will arrive, and then they will return home again, and have a week or eight days' repose from the fatigues and perils



of tappal carrying in the jungle. This was the only method by which the postal arrangements were for years managed in India. Railways, no doubts, are beginning to do away with the necessity of employing these native runners. Trains will pass through the jungles, unaffected by cobras, elephants or tigers. Such are the changes time brings to our world.

The Women of India.

THE mission work among the women of India is still beset with great difficulties in overcoming the prejudices of caste and custom. But the reports which reach us from time to time tell, too, of the eagerness with which the native women welcome the women missionaries into the zenanas. But sad indeed are the stories told of the sufferings of the new converts, by reason of the punishments they endure for their unswerving fidelity to their new faith.

A zenana worker in Northern India tells how one of her pupils begged her to give her another Bible lesson, saying that "One more beating would be of little consequence to her." Another lady, when leaving her pupil, was asked to come again the next day. "I shall be glad to see you," said the pupil; but her words were overheard by the husband, who at that moment entered the room and, smilingly taking up the words of his wife, said, "Yes, come again to-morrow; she will be so glad to see you."

The teacher went again the next day, as she had been asked, and was met by the husband, who, smiling as he had done on the previous day, remarked, "You will never see her more; *she sleeps.*" This poor Indian wife had given up her life rather than give up the Christian instruction which the lady missionary brought to her in her imprisonment.

The history of the women of India is a sad, sad story, whether we dwell upon the sorrows of the child wives of India, or upon the living death of the widows. Government has abolished the suttee; but a Hindu widow would much rather burn to death on her husband's funeral pyre than live the life of cruel isolation to which she is subjected after his death. She is the drudge of the household, the scorned and derided of all her relatives, who dread to come near her, lest her shadow should defile them.

Her relatives talk *at* her. Her mother-in-law says, "The viper! she has bitten my son and killed him; now he is dead, and she, useless creature, is left behind."

Her sister-in-law says, "I should not like to look at or speak to such a thing." Then, turning to the mother of the deceased, to comfort her, she says: "It is your daughter-in-law, vile thing, who has destroyed your house. For her sake you will have to mourn the rest of your life!"

If the widow weeps, they all exclaim, "How immodest! she is crying for a husband!"

There are more than a hundred million women in India, the greater portion of whom are the victims of a cruel and degrading superstition. It seems to us that there is no work so deserving of the support and sympathy of free-born Englishwomen as the redemption of our sisters in India—fellow-subjects of the same Queen—from the tyranny of religious superstition.

Singular Destruction of Mission Property.

MR. W. A. DOLL writes that the chapel at Urlpathur has been destroyed by a stream of white ants. We have always regarded the ant as an interesting builder, but were not aware that it was so destructive. But the white ants of India and other tropical climates excel ours both in building and destroying, as the following quotation from "Insect Architecture" will show:—

"Their industry appears greatly to surpass that of our ants and bees, and they are certainly more skilful in architectural contri-

vances. The elevation, also, of their edifices, is more than five hundred times the height of the builders. Were our houses built according to the same proportions, they would be twelve or fifteen times higher than the London Monument, and four or five times higher than the pyramids of Egypt, with corresponding dimensions in the basements of the edifices. These statements are, perhaps, necessary, to impress the mind with the extraordinary labours of ants; for we are all more or less sensible to the force of comparison. The analogies between the works of insects and of men are not perfect, for insects are all provided with instruments, peculiarly adapted to the end which they instinctively seek, while man has to form a plan by progressive thought and upon the experience of others, and to complete it with tools which he also invests.

"The termites do not stand above aquarter of an inch high, while their nests are frequently twelve feet; and Jobson mentions some which he had seen as high as twenty feet; 'of compasse,' he adds, 'to contayne a dozen men, with the heat of the sun baked into that hardnesse, that we used to hide ourselves in the ragged toppes of them when we took up stands to shoot at deere or wild beasts.' Bishop Heber saw a number of these high ant-hills in India, near the principal entrance of the Sooty, or Moorshedabad river. 'Many of them,' he says, 'were five or six feet high, and probably seven or eight feet in circumference at the base, partially overgrown with grass and ivy, and looking at a distance like the stumps of decayed trees.'

"Nor is it only in constructing dwellings for themselves that the termites of Africa, and of other hot climates, employ their masonic skill. Though, like our ants and wasps, they are almost omnivorous, yet wood, particularly when felled and dry, seems their favourite article of food; but they have an utter aversion to feeding in the light, and always eat their way with all expedition into the interior. It thence would seem necessary for them either to leave the bark of a tree, or the outer portion of the beam or door of a house, undevoured, or to eat in open day. They do neither; but are at the trouble of constructing galleries of clay, in which they can conceal themselves, and feed in security. In all their foraging excursions, indeed, they build covert ways, by which they can go out and return to their encampment." Truly in India they have need to "Consider the ant."

A Box of Useful Articles for India.

THE Committee have resolved to send to Mr. Doll as soon as practicable, a box of useful articles for our Missionaries, Teachers, and Schools in India, consisting of such things as the kindness of friends may suggest, including cotton prints, long cloth, dolls, (dressed or undressed,) pictures, scrap books, picture books, simple toys, balls, pen-knives, linen pictures, patchwork, wool, crochet needles, buttons, hooks and eyes, thimbles, needles, scissors, ink bottles, pencils, (slate and black lead,) pens, nibs, cotton or print skirts, of bright colours or delicate patterns for girls from seven to twenty years of age, (made without gores, hemmed at bottom, with a band or gathering string at top.) Similar materials for jackets, might be sent, (unmade,) pieces of coloured flannel, or wool goods for boys and helpers. (A coat for a man requires three yards.)

Any of the Secretaries, (whose addresses are on the first page,) will gladly receive contributions. Those who desire to make garments will please apply for patterns to Mr. Catchpole, 11, Jerningham Road, S.E.



Indian Marriage Ceremonies.

The Wedding Garment.

THE following anecdotes form a striking commentary on Matt. xxii. 11 ; xxv. 10.

An English officer in India was invited to the marriage of a rajah's daughter. On the morning of the day he put on his military dress and medals of honour, when his native servant cried, "Sahib, you have not got on the wedding robe!" The officer was at a loss to know what was meant. The servant replied that it was usual for a robe to be sent in which the invited should appear ; and if not used, great offence would be given, and entrance would be refused to the feast.

The officer insisted that he had not seen any such garment, but directed inquiry to be made, when it was found that a robe had actually been sent, but had been negligently cast aside by an ignorant English servant. The officer immediately arrayed himself in it, and was received with honour at the marriage supper.

The same custom exists in the present day in Turkey. No person except foreign am-

bassadors, (and in their case the custom has only been dispensed with in recent times,) can have an audience with the Sultan, unless he first put on a garment furnished from the royal wardrobe. The garment cannot be bought, but must be accepted as a free gift from the sovereign; and the chamberlain stands at the door to see that the rule is strictly obeyed. The neglect of it would be followed by immediate expulsion from the palace.

THE COMING OF THE BRIDEGROOM.

The late Rev. W. Ward, missionary at Serampore, gives the following description:—"All things for the procession being prepared beforehand, the whole company wait for the coming of the bridegroom. At a marriage which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore. The grand procession, therefore, was at the latter place. The bridegroom came by water. After waiting two or three hours at length, near midnight, all at once it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh! go ye out to meet him." All the persons employed now lighted lamps, and ran with them in their hands to fill up their stations in the procession or cavalcade, which consisted of horses, camels, and elephants, and a string of footmen, and moved forward to the house of the bride, at which place the company entered a large area, covered with an awning, and lighted up where a large number of friends, dressed in their best apparel, were seated on mats. The bridegroom was carried in the arms of two attendants, and placed on a superb seat in the midst of the company, where he sat a little while, and then went into the house, when the door was shut and guarded by sepoys. I and others expostulated with the door-keepers and attempted to enter, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment,—'And the door was shut.' I had set my mind on seeing the marriage ceremonies, but was obliged to depart in disappointment."

We are all in the situation represented in the parable. Our Lord is coming, and we have to meet Him; and we are all like either the wise or the foolish virgins, for there is no other class. Are we prepared or not prepared? What an awful difference! What a solemn question! And all the more so, because outwardly those, who are really so different, may seem much alike. The ten virgins before the hour of trial, seemed alike. They all went forth to meet the bridegroom, they all had their lamps with them. It was not till the bridegroom came that the difference appeared. So professing Christians live together now, and worship together; they may hold the same doctrine, and belong to the same congregation; yet how vast a difference may the coming of Christ disclose! How many will be separated then who have been joined on earth! How many who seem in many respects alike, will prove to have been utterly different. The man without a wedding garment will be allowed to sit among the guests no longer.

"Watch, for ye know neither the day nor the hour wherein the Son of Man cometh."

Muttusawmy Pillay on Total Abstinence.

BROTHER MUTTUSAWMY PILLAY has been actively engaged in conducting prayer-meetings, Sabbath-services and Bible-readings, to the profit of his numerous hearers. He is a temperance man, and as the practice of drinking is a prevailing evil in the province, even among professing native Christians, he is

strongly opposed to the custom, and is a great advocate of total abstinence. At meetings among Christians and heathen he has been asked, "Is drink a sin?" His reply has been as follows:—"It is a known fact that one of the many devices by which the devil draws men into his power is drink. I hold meetings among Christians and heathens. Satan tempts several of these men to drink." "Then do you mean to say that they will go to hell? Sovereigns, nobles, and even ministers of God drink, do you mean to say they will all go to hell?" Replied, "I cannot be the judge to decide whether they will go to hell or not, but I shall give out my conviction. India has a god for each vice which Christ hates. That is, Mathuraveeran for drinking; Kristna and Subramanian, the son of Siva, for adultery; Narathen, the son of Brumha, for peace-breaking; Siva for Kanja and opium-eating. Whoever commits any of these vices shall ultimately go to the place where the god of that particular vice resides, and the true followers of Christ,—the God of holiness and righteousness,—will go where Jesus is."

The Tinnevelly.

MR. WALTER DOLL has recently been on tour, and has had the pleasure of baptizing 22 converts. We have delayed the present number, hoping to receive the full report of his tour, which, however, has not arrived at the time of going to press.

The Committee have requested Mr. Doll, sen., to again visit this district, which is so full of promise. He purposed to do so the second week in January, and has instructions to appoint preachers and teachers, on probation, where the most urgent necessity exists, and to forward a full report with further recommendations on his return. May the Lord bestow all needful strength, wisdom, zeal and love, that under the guidance of our Superintendent, where the moral wilderness has become a fruitful field, churches may be multiplied; and "the fruitful field may be counted for a forest."

Spread the Good News.

SOULS are famishing with hunger
All around us every day,
We have bread with which to feed them;
Let them have it while they may.

Souls are bound in Satan's prison,
Under sentence of the King;
But we hold for them His pardon:
Let us haste the news to bring.

Souls are wanderers from the Father,
They are prodigals from home;
But He sends by us the message,
He will have them back to come.

Shall we keep the bread and starve them?—
Hide the pardon?—let them die?
Never give the Father's message?
Let them stay in misery?

Nay. But in and out of season,
Give again what He has given.
Let us live to tell of Jesus,
As the only way to heaven.

Further Persecution.

THE bell of the chapel at Kovalakunnie has been stolen by some enemies of our Christians. The matter was reported to the police, but to no purpose. They want us to find out the thieves, and bring them to justice. The thieves have also cut down and carried away the crops from deacon Peter's fields,

besides some household articles from their huts, and nothing has been done by the police respecting this, although a complaint has been made. In this and other ways our Christians are persecuted by their heathen neighbours, and little or no assistance is rendered by the local policemen, who are heathen, and it is suspected secretly connive at the robbers.

The Lost Bag of Money.

An Indian Story.

WHEN four persons were journeying in a certain district together, they saw a bundle of money in the way, and took possession of it. A dispute arising among them about its division, they talked a long time, but could not come to a decision. So they said to a dealer in the place, whom they saw opening his shop, "Lo, O merchant, we are going to this tank you know of, and will come back after eating the rice we possess. If we four come again, and ask for this, give it." Having deposited with him the bundle of money with a mark upon it, they proceeded to the tank, and bathed themselves thoroughly; and then they made their meal. Immediately afterwards they sat down, and rested on the shore of the tank in the shade of a banian-tree. Then they sent one of their party, saying to him, "Go and purchase betel, areca, and tobacco of the shopkeeper whom we saw and talked with." "So be it," said he, and went, and requested the tradesman to yield him the bundle of money. The merchant replied. "I will not give without those." He said, "But I speak for them, see;" and from where he was, looking towards them, he shouted, "The merchant says he will not give it without your concurrence; what say you?" They shouted back, "Give, give, without uttering any objection." The trader, therefore, took the bundle, and delivered it into the man's hand. Receiving it, he made off, without any one knowing. When twenty-four minutes had passed without his coming, those three came to the merchant, and asked, "Where is he?" He answered, "He then received the bundle, and left." They exclaimed, "O ho, merchant, you have made a mistake. We said if we four come and ask for it. As we have not done so, you must produce the bundle." They seized him by the girdle, and dragged him to the magistrate in that town, and told him what had happened. When the magistrate had heard it all, he answered, "Very good: if, as you said, the four come and ask, the merchant will give up the bundle." Hearing that, they went shame-faced away.

The Hand and the Heart.

THE hand to work, and the heart to feel,
The holy wish and the act of zeal.
The hand to give to a brother's need,
The heart to grieve for the hearts that bleed.
The hand in truest friendship given;
The heart to bless when friends are riven.
The hand by bribery never soiled;
The heart that flattery leaves unspoiled.
The hand that cleaves to the good and right,
The heart renewed by the Spirit's might,
Such hands, such hearts, will bind the earth
With golden links of unspoken worth.

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VOL. VIII., No. 92. **MARCH, 1893.** ONE HALFPENNY.

A Few Words about the People of Ceylon.

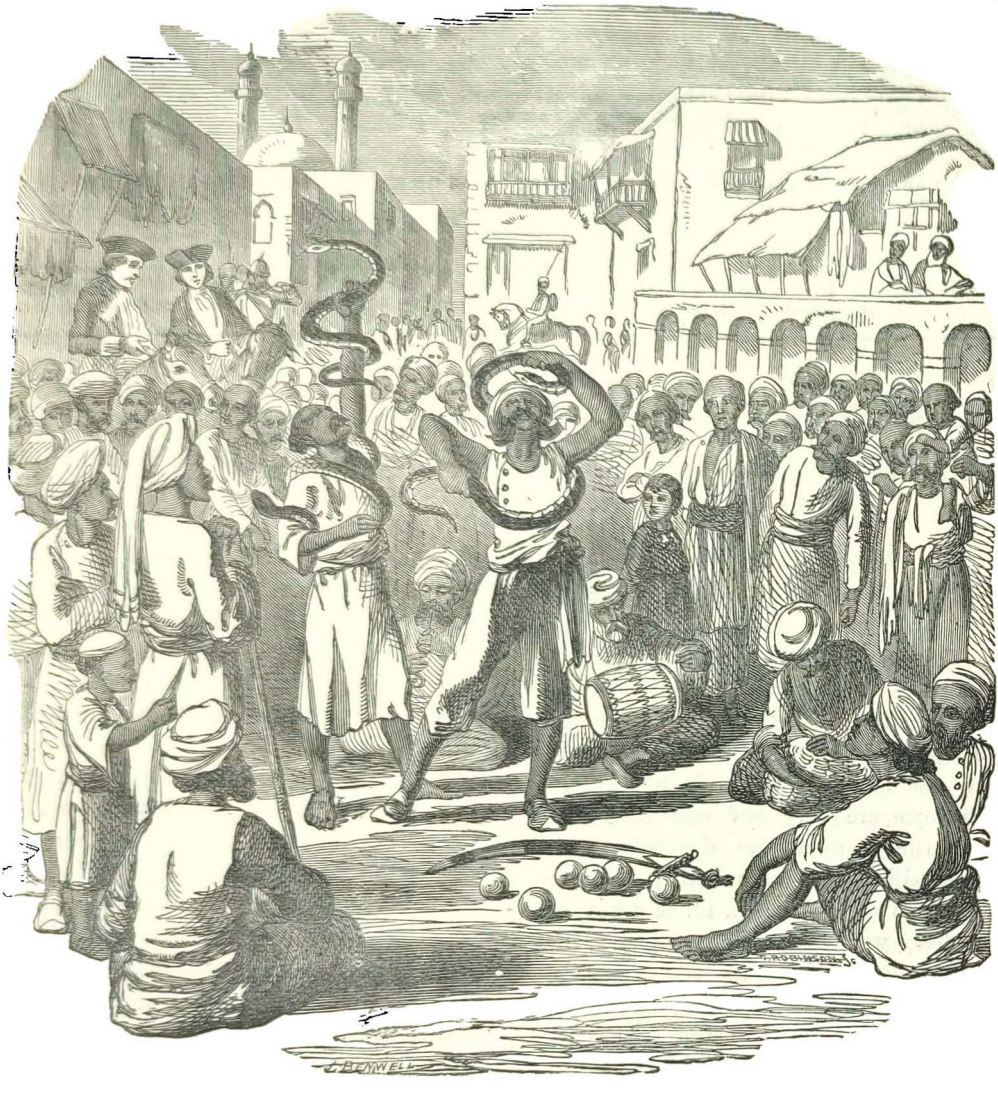
BY MR. H. NOBLE.

THE people amongst whom we labour here, (though with few exceptions natives of this peninsula, or the small adjacent islands,) are divided into various classes or castes, according to birth, and which remain unchanged throughout their lives, not being able to rise higher in the scale of castes, in which some are very low and servile. A man's caste is sometimes denoted by his trade or calling, such as a barber, carpenter, fisherman, weaver, &c., &c., all of whom are somewhat lower in the scale than the Vellander, who may be termed a son of the soil, inasmuch as he is the cultivator, and, in most cases, the owner also, of the land. The people of this caste, and especially the uneducated amongst them, hold very tenaciously to all their heathenish customs, and caste prejudices, much resembling the Scribes and Pharisees of old, in eating, drinking, ablutions, &c.

In the town of Jaffna, (as in other towns of the island where commercial transactions are carried on,) the population is of a mixed nature, being composed of several nationalities, But in the interior it is not so; but each caste seeks a separate locality, thus dwelling amongst their own people. The fishermen are to be found in all parts of the peninsula, as purveyors; but the largest number of these are to be found in the towns, where they contribute largely to the Papists, to which Church the majority belong.

At our Nulloor and Tinnevelly stations, the weavers and vellanders abound, and of these our congregations and schools there are principally composed.

But at Nunavil and the surrounding country the vellandars, or agriculturists, predominate, and, though owners of the land, they are in many cases too poor to cultivate the same. And, though the land is often passing from one to another, through the existence here of the Dower system, it is still held within the caste, as they do not inter-marry with other castes; and consequently they become, in most cases, related to each other.



Serpent Charming.

THE incantation of serpents is one of the most singular facts in natural history. This strange art, which soothes the anger and disarms the deadliest kinds of serpents, appears to have been as well known in ancient as it is in modern times. The influence which is obtained over them, is by the power of music. The testimonies given by travellers to this performance of the charmer are too numerous for it to be doubted for a moment.

Dr. Clarke had an opportunity of seeing a number of serpents keep exact time with the dervishes in their circulatory dances, running over their heads and arms, turning when they turned, and stopping when they stopped. An African traveller states that if a serpent enters a house, the charmer is sent for, who uses a certain form of words. "I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of the charmers in all directions, without having had their fangs extracted or broken, and without doing them any injury."*

The following account is given by Mr. Lane:† "The charmer professes to discover without ocular perception, (but perhaps he does so by a peculiar smell,) whether there be any serpents in the house, and if there be, to attract them to him, as the fowler, by the fascination of his voice, allures the bird into his net. As the serpent seeks the darkest place in which to hide himself, the charmer has, in most cases, to exercise his skill in an obscure chamber, where he might easily take a serpent from his bosom, bring it to the people without the door, and affirm that he had found it in the apartment; for no one would venture to enter with him, after having been assured of the presence of one of these reptiles within. But he is often required to perform in the full light of day, surrounded by spectators; and incredulous persons have searched him beforehand, and even stripped him naked; yet his success has been complete. He assumes an air of mystery, strikes the walls with a short palm stick, whistles, makes a clucking noise with his tongue, and spits upon the ground, and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth. I adjure you by the most great name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!' The serpent is generally dislodged by his stick from a fissure in the wall, or from the ceiling of the room. I have heard it asserted that a serpent-charmer, before he enters a house in which he is to try his skill, always employs a servant of that house to introduce one or more serpents; but I have known instances in which this could not have been the case, and am inclined to believe that the dervishes above mentioned are generally acquainted with some physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places."

A gentleman, formerly high in the East India Company's service, communicated the following account:‡ "One morning as I sat at breakfast, I heard a loud noise and shouting among my palankeen bearers. On inquiry I learned that they had seen a large hooded snake, and were trying to kill it. I immediately went out, and saw the snake climbing up a very high green mound, whence it escaped into a hole in an old wall of an ancient fortification. The men were armed with their sticks, which they always carry in their hands, and had attempted in vain to kill the reptile, which had eluded their pursuit, and in his hole he had coiled himself up secure, whilst we could see his bright eyes shining. I had often desired to ascertain the truth of the report as to the effect of music upon snakes: I therefore enquired for a snake catcher. I was told there was no person of

*Browne's "Travels in Africa."

† "Modern Egypt."

‡ Penny Magazine, April, 1833.

the kind in the village; but, after a little enquiry, I heard there was one in a village distant about two miles. I accordingly sent for him, keeping a strict watch over the snake, which never attempted to escape whilst we, his enemies, were in sight. About an hour elapsed, when my messenger returned, bringing a snake-catcher. This man wore no covering on his head, nor any on his person, excepting a small piece of cloth round his loins; he had in his hand two baskets, one containing tame snakes, the other empty; these and his musical pipe were the only things he had with him. I made the snake-catcher leave his two baskets on the ground at some distance, while he ascended the mound with his pipe alone. He began to play; at the sound of music the snake came gradually and slowly out of his hole. When he was entirely within reach, the snake-catcher seized him dexterously by the tail, and held him thus at arm's-length; whilst the snake, enraged, darted his head in all directions, but in vain. Thus suspended, he has not the power to round himself so as to seize hold of his tormentor. He exhausted himself in vain exertions, when the snake-catcher descended the bank, dropped him into the empty basket, and closed the lid. He then began to play, and after a short time raising the lid of the basket, the snake darted about wildly, and attempted to escape; the lid was shut down again quickly, the music always playing. This was repeated two or three times, and in a very short interval, the lid being raised, the snake sat on its tail, opened its hood, and danced quite as quietly as the tamed snakes in the other basket; nor did he again attempt an escape. This, having witnessed with my own eyes, I can assert as a fact."

Christmas Treats.

IN his Report for December, Mr. Doll remarks :—

"Wednesday, 28th.—Went early this morning to St. Thomas's Mount: a few ladies accompanied me. We met at the school-room, which was decorated. The children of our schools were assembled therein. Lyrics were sung, prayer offered, and short addresses made by Pastor Jacob John and Mr. Doll, the Superintendent of the Mission. Special prizes were given by Mrs. F. Cripps, of Madras; and some of the articles sent by Miss Burrows, of Ipswich, were presented to the best children. Oranges, plantains, sweets and other eatables were distributed to all the children. Garlands of flowers were presented to the lady who took the chair, viz., Miss Rachel Cripps, and to the other ladies who were present. Three cheers were given by the children and teachers to the Committee and friends in England, for kindly remembering them on this festive occasion, and to whom their best thanks have been tendered through the Superintendent of the Mission. The agents and teachers and also the church-members, received their share of the donation, in the shape of garments and refreshments. A happy and interesting Christmas treat closed with prayer by the Superintendent.

At noon, I returned with my friends to Madras. In the evening, at 5.30, I went to our

MISSION HALL, PURSAWALKAM.

The children of our school, church-members, and a number of Christian friends were assembled. The children sung a Christian lyric and a prayer was offered by Pastor Pandian. Then the children were treated to sweetmeats, fruits, &c. Two or three more lyrics were sung, and the adult friends were

served with tea and sweets. After this a portion of Scripture was read, and prayer offered by a Christian friend. Brother Pandian gave an address, followed with remarks by the chairman, Mr. Doll, the Superintendent. Another lyric was sung, hearty thanks voted to the home Committee and friends for their benevolent remembrance of the agents and children at the Christmas season, and prayer by Mr. Doll brought a profitable and happy gathering to a close.

The agents, teacher, and poor church-members received their Christmas gifts as well.

"Thursday, 29th.—Early this morning left for Poonamallee, with a few friends who accompanied me. On our arrival at Poonamallee we took breakfast and got ready for the Christmas treat, which took place at at ten a.m. The children of all schools, teachers and a few friends assembled in the school-room, which was decorated for the occasion. Mrs. Mary Matcher, of Madras, took the chair. A lyric was sung by the children of Island-parchairy school, (boys and girls.) Teacher Solomon offered earnest prayer. Another lyric was sung by the children of Island-parchairy school. Pastor Abel Michael gave an interesting account of work performed at this station, followed by a short address by him. A lyric was sung by the children of the Coopum school. Special gifts were presented to the best girls and boys. These were coloured prints for garments, very kindly given by Mrs. F. Cripps, of Madras. The next best children also received presents by Mrs. Matcher, the lady who occupied the chair, and from the articles,—such as pincushions, &c.,—sent by Miss Burrows, of Ipswich. A lyric, specially prepared for the occasion by teacher David, was sung by the teachers and children, when bouquets and garlands of flowers were presented to the Superintendent of the Mission, Mr. H. F. Doll, to the lady in the chair, and the other ladies present. After this the Superintendent made an encouraging address to the children, teachers, church-members and friends. This was followed by gifts to agents, teachers and poor members of the church; and a good treat of sweetmeats, fruit, &c., to the children and teachers, &c. Three cheers were given for the home Committee and friends, three more for Mrs. F. Cripps, and three more for Mrs. Matcher who very kindly offered to give special gifts next Christmas. The agents, church-members, teachers and the children of our schools, desire that their heartiest thanks should be conveyed to all our friends, and the Committee in England, for having so very kindly remembered them at this festive, joyful season. Mr. Doll closed this happy meeting with prayer and the benediction.

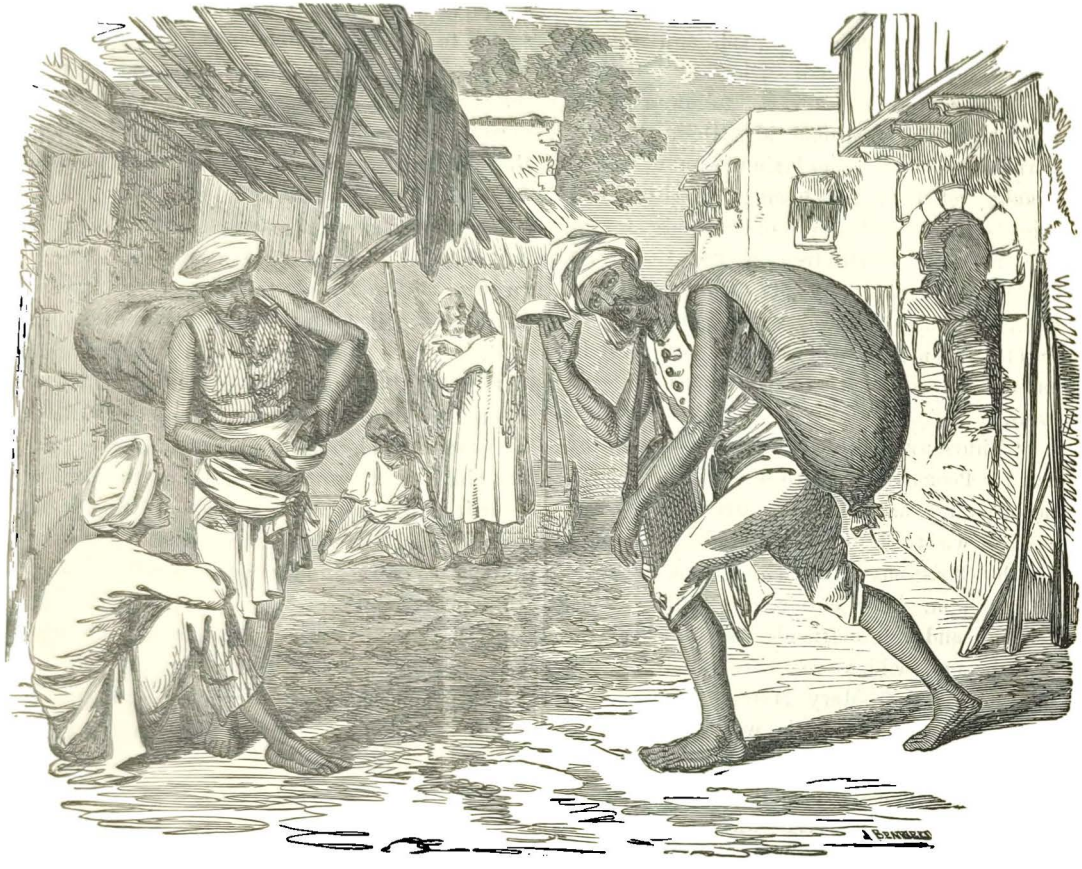
The money for Bangalore has been reserved for the anniversary next month, when a treat will be given.

The Presents

FOR OUR MISSIONARIES AND SCHOOLS.

WE hope our friends will not forget the announcement made in our last number. They will see that a small parcel of trinkets recently sent by a friend at Ipswich, has been highly appreciated in connection with the Christmas gifts.

As regards articles of clothing, we trust our friends will remember that English attire is unsuitable for India and Ceylon; but suitable patterns will be gladly supplied by Mr. Catchpole, 11, Jerningham Road, New Cross, S.E.



Bhysties, or Water Bearers, of Delhi.

THE possession of water in India is an important piece of agricultural property, and in the large cities it is not uncommon to meet a boy going about with a bag full of the precious element on his back, and an iron basin in his hand, from which he sells a draught to the thirsty passenger at the price of about six cowries, that is shells, equal to about one-tenth of a half-penny. The caste of water carriers is regarded by the natives with a respect amounting almost to veneration. Their very name indicates that they bear a blessing sent from heaven, for the word by which they are called, bhystie, may be freely translated, "sent from heaven."

To judge from the number of bhysties in the streets of Delhi, the trade in water must be in a very flourishing condition. Above the noise of traffic is heard the tinkling sounds made by the water-vendor who carries his leathern bag of water slung at his back. A small brass cup is poised on one of his fingers, whilst with the next, which is furnished with a metal thimble, he strikes the

cup, and thus produces a sort of musical, sound, which attracts to him the thirsty passenger.

"There is no street cry in Egypt," says Miss Whately, "more striking than the short simple cry of the water carrier. 'The gift of God,' he says as he goes along with his water skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's words to the woman of Samaria: 'If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of Him, and He would have given thee living water.' (John iv. 10.)

Trifling as the boon of a cup of cold water may appear to those who live in lands where the water is conducted to their houses, in India and Egypt the value of such a present is fully appreciated.

The Hindoos will frequently, in a dry season, fetch water from a great distance, and at considerable pains, to boil and prepare it for travellers, that they may drink it with safety. The hospitable Hindoo will then take his stand in some open road, from morning till night, and offer the water in his jar to any weary and thirsty passenger that comes that way.

Ceylon.

BOTH Mr. and Mrs. Noble, and all the family, have been prostrated with sickness; but we trust there is now a rift in the dark cloud of God's providence by which they have been overshadowed, and pray that it may prove to have a silver lining, and that our dear brother may yet be able to sing with Cowper:—

"Behind a frowning providence,
He hides a smiling face."

In a recent letter to the Corresponding Secretary, Mr. N. remarks:—

"I have had a ray of hope that the good Lord may, as regards my family afflictions, be pleased to give me a brief respite therefrom; though my son, a lad of sixteen years of age, is now in a low state from the effects of fever; and having last year lost a son from the same cause I sometimes feel very sad at the thought. O for grace to say, 'Thy will be done, O Lord!' The other members of my family are recovering strength, which I trust may continue. I also trust that I am improving in health, and do sincerely hope that all the hindrances that have existed, may soon be removed, and that I may be enabled to pursue my labours uninterruptedly, and with wonted strength and perseverance."'

Extracts from Mr. Noble's Report for December.

SUNDAY SERVICES, &c.

These services at our several stations have been held from time to time; though from the prevalence of fever, and the inclemency of the weather, &c., the attendances were not so large as usual. These services were in most instances encouraging, inasmuch as the people, generally, were attentive to, and apparently interested in, the truths read, and spoken to them. The same may be said with respect to the services held on other days of the week. And I pray and hope that much real good may eventually result therefrom, in the Lord's good time.

MOONLIGHT SERVICES.

Of these one only was held during the past month, and that was at our Tinnevelly station. Our congregations on each occasion, and at that place are generally large; but this particular night was cloudy, &c, and, consequently the number did not exceed about 60

persons in all. Still these, with few exceptions, were attentive listeners, and, to all appearances, were interested in the service, which was held about 10 p.m., to suit the convenience of the people, who are engaged during the day.

Watch-night Service.

This service, which formed the last for the year 1892, was held at Nunavil, on the night of the 31st ult. The members of our church here, having assembled as usual, a little before midnight all engaged in silent prayer, till the striking of the clock announced the fact that another year had passed away; and we were permitted to witness the ushering in of a new period of time: and I would here add that, that short season, was, to my soul, one of an exceedingly solemn nature, which solemnity was, doubtless, enhanced by the almost perfect stillness of the night in this rural spot.

On rising from our knees, we joined in praising the God of all our mercies, &c; and, after this, having surrounded the table, we partook of the emblems of our dear Lord's broken body and shed blood, in accordance with His gracious and loving command, "Do this in remembrance of Me."

Out-door Work.

This branch of labour, consisting of street and village preaching, house-to-house visiting, reading the Scriptures to, and conversing with small numbers and individuals, on the road-side, &c., &c., has been pursued, when the state of the weather, personal health, &c., permitted. And on such occasions places and families, in the vicinities of our several stations were visited, as usual; and the Scriptures read and expounded to many or few, as the case may have been; and in most instances we met with attentive listeners and willing receivers of tracts, booklets, &c.

Schools.

Sunday-schools have been held, prior to the services, at our several stations here; but these, as well as the day-schools, were not so largely attended as usual, owing to the prevalence of fever, &c., as also through the inclemency of the weather. The usual annual vacation was also given to our schools here.

These schools were duly visited by me, and the usual monthly examination of the same held, when such of the scholars as had acquired the necessary proficiency in their respective studies, were promoted to higher grades, &c.

In this department of labour we still meet with much opposition from the agents of other Missions; but, notwithstanding all, we are enabled to hold our own.

Brethren, pray for us, that the word of God may have free course, and be glorified.

Mr. Doll's Visit to the Tinnevelly.

MR. DOLL is now on a visit to the Tinnevelly, and we are anticipating a very interesting report. A post-card informs us that he, in company with his son, has visited a number of stations, had "happy and enjoyable meetings," and baptized 25 converts.

Much distress, however, prevails, owing to the failure of rain.

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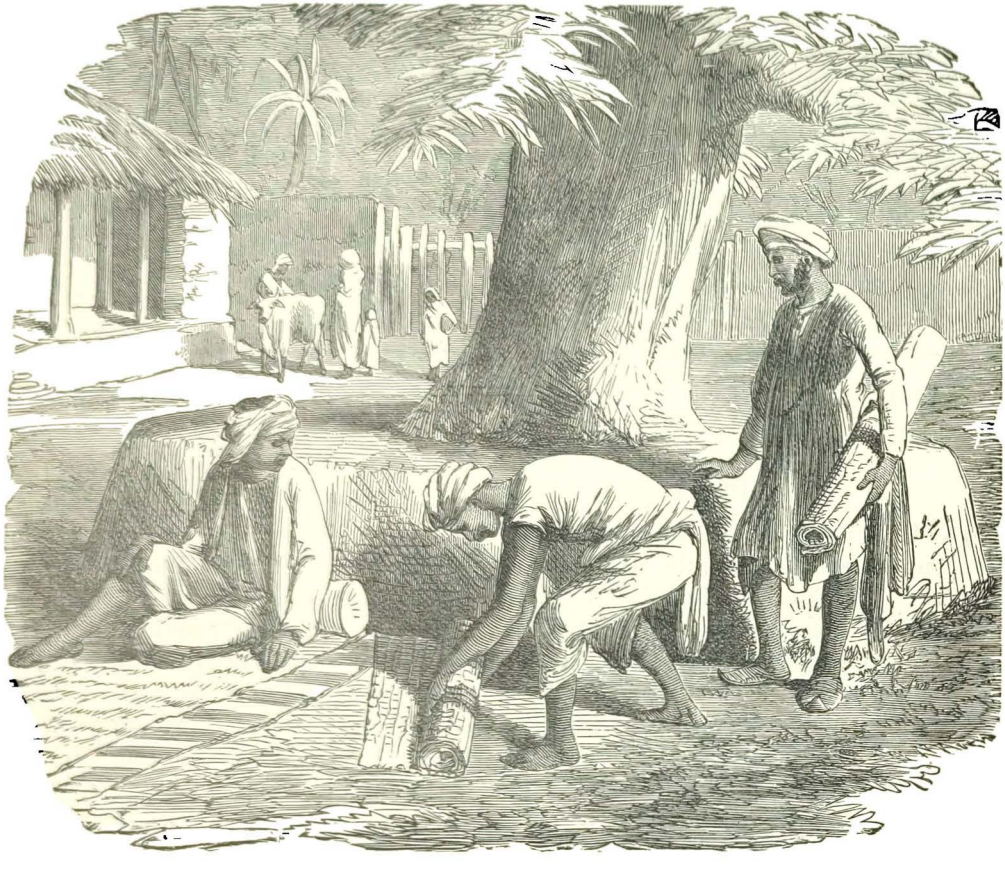
VOL. VIII., No. 93. **APRIL, 1893.** ONE HALFPENNY.

Twelve Centuries Ago.

PAULINUS, a Christian Bishop, stood in the presence of Edwin, the Anglo-Saxon king of Northumbria, and pleaded with him to abandon the Pagan faith of his forefathers, and adopt the religion so beautifully illustrated in the life of his Christian Queen, Ethelburga. The king was a man of generous impulses, frank, courageous, and disciplined by manifold and severe trials. He had tested the unsatisfying pleasures of kingly honours, and longed to attain some sure resting-place for the tried and troubled spirit which so keenly felt its helplessness, but which knew not whither to look for strength and light. Paulinus prevailed so far as to receive the royal promise that, the subject being worthy of the most careful consideration, the king would request his counsellors to meet the bishop at the royal residence, to hear his words of instruction; to discuss the claims of the new religion; and then to decide for himself and his people.

The council convened eagerly listened to the facts presented, admitted their reasonableness and importance, and, like earnest men whose hearts were athirst for truths, which would yield them solid grounds of comfort during the storms of life, decided to adopt the new religion. During the discussion of the question, one of the king's counsellors urged the propriety of receiving the new faith upon the ground that it poured so copious a light upon the terrible darkness of the grave, and pictured in such plain language the destiny of the soul. He closed his plea in the following impressive words :—

"The present life of man, O king, seems to me, in comparison with the time which is unknown to us, like the swift flight of a sparrow through the room where you sit at the feast in winter, with your counsellors and commanders, and a cheerful fire in the midst, while the storms of rain and snow prevail throughout. The sparrow, I say, flying in at one door and out at another, whilst he is within, is, for the moment, safe from the wintry storm; but, after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space; but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."
—BEDE.



Eastern Beds.

MODERN travellers have given us illustrations of the eastern beds and the mode of rolling them up at dawn of day.

"On the morning after my arrival at Bombay," says Captain Basil Hall, "I got up with the first blush of the dawn, and hastily drawing on my clothes, proceeded along, greedily in search of adventures. I had not gone far before I saw a native sleeping on a mat spread in the little verandah extending along the front of his house, which was made of basket work plastered over with mud. He was wrapped up in a long web of white linen, or white cotton cloth, called, I think, his cummerbund, or waist-cloth. As soon as the first rays of the sun peeped into his rude sleeping chamber, he arose, took up his bed, and went into his house. I saw immediately an explanation of this expression, which, with slight variations, occurs frequently in the Bible, in connection with several of the most striking and impressive of Christ's miracles,

particularly with that of the man sick of the palsy. My friend, the Hindoo, got on his feet, cast the long folds of his wrapper over his shoulder, stooped down, and, having rolled up his mat, which was all the bed he required, he walked into the house with it, and then proceeded to the nearest tank, to perform his morning ablutions."

"We have now to retire to rest," says another traveller, "but it was not to a bed, raised from the ground, with bedposts, and canopy, etc. Both had to lie on the floor. From a large receptacle in the room, two thick cotton quilts were taken out, one of which was folded double, to serve as a mattress, and the other as a covering, with large flat pillows for our heads.

"We found it very comfortable, though so different from what we had been accustomed to. How forcibly the words came to our minds, 'Take up thy bed and walk!'"

The Tinnevelly District.

TOUR REPORT BY MR. W. A. DOLL.

From 19th November to the 6th December, 1892.

TWO of our Christians came from Urlpathoor station to Koilpati early on the 19th morning, to accompany me to their station. Urlpathoor is nearly 50 miles from Koilpati by road, via Sunkervaithakovil. I ordered food to be given to the two Christian brethren who rested until my things were packed up in the bullock bandy. After taking a bath, breakfast, and prayer offered, I left Koilpati, accompanied by Jesudas and the two brethren, for Kulugumalai village, twelve miles distant from Koilpati. Reached Kulugumalai about 4 p.m. Rested awhile here, took refreshment, and then started for Vagaikulam, a village about six miles to the west of Kulugumalai. We were received at Vagaikulum by Abraham, who is the sub-postmaster of this place. He made us fairly comfortable. After resting for a while, took dinner at 9 p.m. Then conducted prayer-meeting when some 25 persons were present. I addressed the meeting, when I made allusion to the subject of baptism. After holding a long talk with Abraham and six converts who applied to be baptized, I retired to rest about 12 midnight.

BAPTISMS.

On the following morning, the 20th, I held a church meeting, and examined the candidates. With the consent of Jesudas, my assistant, and the two brethren of Urlpathoor, it was decided that the five heathen converts and one heretofore nominal Christian be baptized. Several sweet lyrics were sung, portions of the Word were read and explained, and fervent prayer offered by myself, Jesudas, and Abraham. I proceeded to baptize the six candidates on a profession of their faith.

After the baptismal service, the six brethren were received by the right hand of fellowship, and formed into a church at Vagaikulam in the usual form, and a deacon was appointed. Abraham, who was one of the number, was put in charge of this little flock.

This station is a promising centre. There are

NUMBERS OF HEATHEN CONVERTS AROUND,

ready to be baptized and added to this church or formed into separate churches in their own villages. We have often spoken to the heathen of this and adjacent villages, and distributed tracts during our tours in this locality, and the Lord has blessed and owned our feeble endeavours here. A day and Sabbath school will be opened at this station as soon as possible. Rs. 50 are required to erect a chapel and school-room wherein the

children can be taught. The school-room is urgently required. The Christians also will contribute to the best of their ability. The land at this village will have to be purchased, and the documents registered in due form.

Bitter Persecution.

21st. After taking leave of Brother Abraham and our Christians, we packed up and started for Sankernainakovil. Rested on the way at the Local Fund Bungalow. Left for Kovalakunnie, when we arrived on the 22nd. Took a good bath and refreshment, and afterwards conducted Divine services and cottage prayer-meetings. Examined the children of the school in their lessons. They answered fairly well. Conducted open-air preaching in the night. About 80 adults were present, besides a number of grown-up children. Took dinner, and afterwards had a long talk with Deacon Peter and others, and retired to rest at a late hour of the night. The next morning (23rd) at 5 a.m. took tea, and left for Urlpathoor. Ten Christians, with two pairs of bulls, were posted on the way, to enable me to reach their village in time to enquire into the grievous assault committed by the Nadars or Shanars of Mangoody against our Christians. After breakfast, I held a prayer-meeting. At the close of the meeting, I went to the raggi field and inspected the place where the sheep belonging to the Nadars of Mangoody trespassed into the garden and destroyed a large quantity of the standing crop. This is one way of persecuting our Christians. I called all the headmen of this village and other adjacent ones and cross-examined them to find out the truth. They told me that the sheep did destroy the raggi belonging to Brother David, and when the sheep were being driven to the pound the Nadars, with others, came and obstructed the sheep, and assaulted Deacon Sathianathan stabbing him with a knife in the right eye, breaking two of his ribs, and causing other severe wounds by sticks. The mob even attacked Sathianathan's daughter, who came to his assistance. They fractured her left arm, and caused several other grievous wounds about her person.

The rioters next struck his son Guanamuthu on his right ear, and also on his body. They assaulted several others badly, and threatening to burn their huts, rob their cattle, and destroy their crops, they ran away. I obtained a fresh pair of bulls to my bandy and left for Srivelliputur *via* Sholapuram. While my handy was passing through Mangoody village, the Nadars who committed the offence, came with the C.M.S.'s deacon and head-men of the village, and brought flowers, sugar, cocoanuts, betul nut, &c., to meet me. They begged of Jesudas to plead with me for them. I ordered Jesudas and the Christians (who followed me) and my servant to send them away, telling them that I was grieved and displeased with them for having injured the old man and his daughter, and further that it was a cowardly act they had committed; that I should have them brought before the magistrate at Srivelliputur and severely punished. Had they assaulted the young men of the village, I would have thought that they were injured in self-defence. We halted at Sholapuram, took our dinner while the bulls had their fodder. Committing ourselves by prayer to God's care, we retired to rest for the night. The following morning, 24th, left Sholapuram for Srivelliputur *via* Rajapoliem, where we rested for a couple of hours, took tea and again left for Srivelliputur. We encamped near a tope or grove by the side of the road, took tea, committed ourselves to the Lord, and retired for the night. At

some of the places where we encamped, the cattle-fleas and ticks were very troublesome.

On the morning of the 25th, I, accompanied by Jesudas, visited Sathianathan, Marial, Sunkerlingam and others, who were injured by the assault, at the hospital. They wept bitterly when they saw me; we prayed with and for them. I asked the hospital assistant, or native apothecary, to look after them carefully, and to do his best for them. He promised to do so. We took leave of the patients and left. We took breakfast, and rested for the remainder of the day, for I felt weary.

On the 26th morning, about 4 o'clock, I started for Christian-pettah. Hard and difficult was the travelling, the path being very rough and broken. We reached the village, or rather, our station. We rested, and ate what we were able to get, as it was difficult to get good supplies. Held prayer-meeting, and retired with wearied bodies to rest, which we felt to be very much needed.

On the 27th conducted Divine service. Several sweet Tamil lyrics were sung, addresses delivered by Jesudas, of Koilpati, Vethenayagam, of Christianpettah, and myself. Fervent prayers were offered for the prosperity of the Mission, its Committee, and office-bearers in England; for its supporters, its Superintendent, Missionaries, and co-workers, as also for all our Mission-fields. Held a church-meeting, at which 36 members were present, and it was decided to baptize 6 converts, (3 men and 3 women.) After the usual religious services, I immersed the candidates in the name of the Father, the Son, and the Holy Ghost, in the presence of a good congregation. These six persons were received into the fellowship of the church, when the ordinance of the Lord's Supper was administered. Left Christianpettah in the evening, and reached Srivelliputur about 10 p.m. Took tea, committed ourselves to the Lord's care, and retired to rest.

Offenders brought to Justice.

On the 28th, after early breakfast, I went at 10 a.m., to see the sub-magistrate. He at once sent his peons to call the offenders, (the Nadars of Mangoody.) Only two of them appeared, while 13 others hid themselves. The Sub-Magistrate ordered the issue of warrants, when 11 of them presented themselves before the sub-magistrate at 2 p.m. The sub-magistrate enquired into the cattle trespass case, which was proved against the Nadars by our Christians. I then asked the magistrate to postpone the grievous assault case, as I was knocked up and wearied by the journey. My request was complied with by the magistrate. The defendants, finding that I was determined to have them punished, came to me early on the morning of the 2nd of December, before the opening of the court, and begged of me to pardon them, and urged me to accept a compromise. They further stated that as they had done wrong, and dreaded the severe punishment that would be inflicted upon them, they would pay Rupees 100 to the injured parties. As the Christians were willing to accept the offer, I ordered them and the heathen Nadars, (defendants,) to be ready in court by 10 a.m., and that I would ask the magistrate to accept the proposed compromise. The magistrate said that, although he was not willing to let the defendants go unpunished, but to make an example of them, yet, as the complainants were willing to accept the offered compromise he had no objection to allow the case to be withdrawn; but, before doing so severely reprimanded the offenders, and warned them against the repetition of such offence, lest he

should deal with them very severely. I left Srivelliputur at 3 p.m. the same day, and arrived at Sholapuram, where I took a bath and had dinner. Afterwards conducted a prayer-meeting with our Christians, and retired to rest.

On the 3rd, I hired a fresh pair of bullocks (as the other pair was knocked up) and started on my journey, and arrived at Kovalkunnie at 12 noon. I had a wash and took breakfast. Afterwards had a long and interesting conversation with our deacon and Christians, and also with several heathen enquirers, which was followed up with Divine worship. This done, I examined the children of the school, who are doing nicely. In the evening, at half-past 7 p.m., conducted open-air preaching. Several sweet Tamil lyrics were sung. Jesudas (of Koilputti), Nicholas (of Kovalakunnie), and myself, addressed the crowd of nearly 100 eager listeners. Fervent prayers were offered for our hearers, and for the heathen to whom we have proclaimed the Gospel of Christ our Saviour, that it may be made effectual to the lost, by the blood of the Redeemer, through the grace and power of the Holy Spirit. For theft, murder and every description of evil is very much committed in this district.

On the 4th, left Kovalakunnie for Sunkernainarkovil, where we halted.

On the 5th started again at 4 a.m. for the station of Vagaikulam, which we reached at 12 noon. Rested, and afterwards conducted prayer-meetings. It was a refreshing season. Left at 3 p.m. for Koilputti, and reached home about 10 p.m.

At Koilpati held a special Prayer-meeting. Several sweet lyrics were sung, addresses made, and fervent prayers offered for the prosperity of our Mission and for its office-bearers and kind friends in England and other places.

On the 15th December, I examined two candidates who presented themselves for baptism, and who have been waiting for some time and receiving Christian instruction. As we were fully satisfied that were they sincere, and had the root of the matter in them, I baptized them in a pool of water to the west of Koilpati. A goodly number were present, and several have been touched by the solemn service. We have had a few other applications for baptism, and hope to immerse them shortly, and add them to the Koilpati church.

A chapel is much needed here. Trust Christian friends will kindly contribute towards erecting it, for the service and use of the Lord's people, who meet here for worship.

Baptism.

I had the great pleasure of baptizing three candidates at Koilpati on the 25th December, and five more on the 30th December, 1892. They were added to the church at Koilpati. The services were very touching and solemn. After the baptismal services, others applied to be immersed and joined to our Mission church; but we thought better that they should wait awhile.

The children of the school here were examined by me. They are making good progress in their lessons, both scriptural and secular.

Christmas Treat.

Our church-members and school-children were present at the New Year's treat. The annual service began with singing and prayers. Mrs. Doll occupied the chair. Several sweet Tamil lyrics were sung by the children and adults. One and all present ate heartily of curry and rice, and fruit. Our hearty thanks are tendered to the Committee and kind friends and supporters of our Mission for kindly remembering us on this festive occasion.



A Brahmin giving Water to the Thirsty.

"I WAS travelling in a palanquin by night," says a gentleman. "when the bearers set me down in the road, while they ran to refresh themselves at a spring, which issued through an overhanging cliff. As I lay and watched them by the light of the great flaring torch, which always accompanies a palanquin, I perceived a little hut, built of bamboo and leaves, close to the spring, from which issued a Brahmin who had devoted himself to the task of refreshing the thirsty wayfarer. Here he lived, apart from the habitations of men, probably not far from the haunts of wild beasts, absorbed in holy meditations, and only employed in relieving the wants of mankind.

"It was an interesting spectacle; but, as my panting bearers approached to drink of the bottle which he filled for them from the trickling rill, a new feature made its appearance in the work of mercy. The rules of caste would not allow common men to drink out of the Brahmin's vessel, or to come in contact with the person, or even the garments of the holy man. They approached him successively, bending almost in the posture of adoration, and each stretching out his joined hands to receive the water, while the

Brahmin, standing on higher ground and carefully drawing his scanty robe about his recoiling figure, extending his arm at full length, and holding the bottle high above their heads, poured the contents into the outstretched palms, from which it was quickly transferred to the eager lips of the bearers.

"It was a picture worthy of Rembrandt. The one erect figure, lit up by the glare of the torch; the bending forms, sinewy limbs, and swarthy hue of the men, the classically-moulded bottle, and the little stream, glancing in the light as it fell, with the rude hut and overshadowing tank covered with jungle, all shut in by a framework of darkest night, formed a view which I shall not easily forget. Not Rembrandt's pencil, however, could paint the shadows of the moral picture presented at that moment. To appreciate their depth, we must turn upon them the light of our Lord's words: 'Whosoever shall give you a cup of water to drink in My name, because ye belonged to Christ.' Did this Brahmin bestow his charity for the Saviour's sake, or for the sake of even a common Creator? or even in consideration of a fellow-discipleship? Not at all. These elements of pure charity were wanting. The Brahmin was his own saviour, and accounted himself of a higher order in creation, than the men who stooped before him. And, as for the bonds of discipleship, the Shasters denounce eternal perdition on the Brahmin who shall teach the Vedas to a Sudra, or be present at his sacrifices; and with instant death the Sudra who may acquire the forbidden lore.

"In the very bestowal of his bounty, the Brahmin could not endure the least contact with the recipients. And never did I see estrangement from all human sympathies more strongly marked than in the look and attitude of one who was engaged in ministering to human necessity. Yes, such was the act; but the motive was to minister to his own righteousness, to acquire a new merit to himself for the want which he relieved; as for those who endured it, he cared less, perhaps, than for the life of an insect.

"How different was He, who, being in the form of God, yet clothed Himself with humanity; who became the Man of Sorrows and acquainted with grief, in order that He might sympathise with all bruised and fainting spirits; who did not drop His mercies out of heaven, or send them by the hand of an angel, but Himself visited the objects of His compassion, touched the leper, ate with the publican, taught the erring woman by Jacob's well, was ministered to by sinners, came in contact with every pollution, Himself undefiled; and, while He took our infirmities, and bare our sickness, sent virtue out of Himself, to heal all who came to Him by faith."

Strict Baptist Mission.

THE Committee request that May 14th may be set apart as Mission Sunday. Will our ministers kindly arrange for a friendly interchange of pulpits, and devote the collections of that day to the Strict Baptist Mission? Special Addresses might also be given in the Sabbath-schools, accompanied with prayer for a continued and increasing blessing on the Mission.

In the Tinnevelly district, 138 converts have recently been baptized by Mr. Doll and his son. Additional funds are earnestly solicited, to enable the Committee to respond to urgent appeals, which it were sinful to disregard. Subscriptions or donations will be gratefully received by W. Abbott, Esq., Treasurer, Kingstone House, 68, Highbury New Park, N.; or by the Hon. Secretaries:—Mr. Josiah Briscoe, 58, Grosvenor Road, Highbury New Park, N.; Mr. I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W.; Mr. F. J. Catchpole, 11, Jerningham Road, New Cross, S.E.

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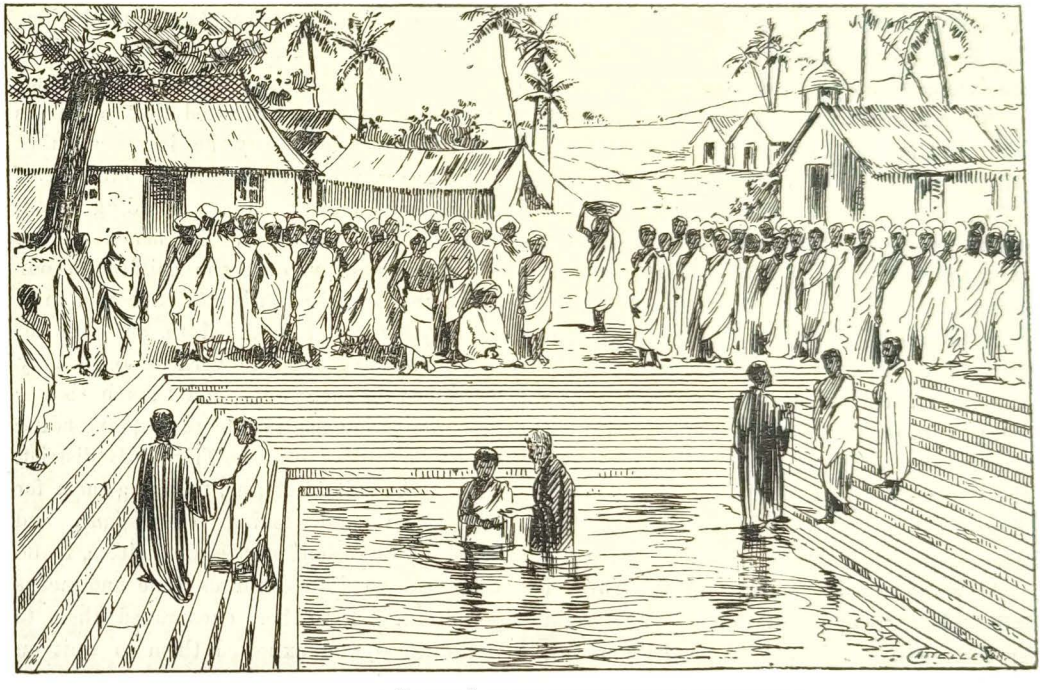
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The Olive Branch

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

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VOL. VIII., No. 94. **MAY, 1893.** ONE HALFPENNY.



BAPTIZING IN A "WELL" OR RESERVOIR, IN THE TINNEVELLY.

Tour in the Tinnevelly District,

By H. F. Doll.

BY the grace of God it is my privilege to report good news. One hundred and twenty-nine converts were baptized and received into the fellowship of the churches; one chapel was dedicated, and two marriages were solemnized; and twenty new stations

were opened. Some five hundred or more I might have baptized; but owing to the distressed condition of the district, I was prevented from doing so. There have been no rains in either the S. W. or N. W. monsoons. No water in the several tanks. Even the wells in some villages are dried up. The cattle have neither water nor fodder. Straw that was sold for two annas a bundle is now sold for twelve annas. Grain is sold at more than double rates. Some people have consequently sold their cattle for a mere trifle, others dig roots and eat them, and a great many people have emigrated to the coffee estates of the Travancore Hills, and of Ceylon. in search of work and livelihood. When the people return to the district, my son will baptize a large number as directed by me.

After ministering to the spiritual wants of the English and the Telugu and Tamil churches of Bangalore, during the earlier part of the month, and making necessary arrangements for the conduct of the work connected with these churches during my absence, I left Bangalore on the 11th of January, 1893, for our stations in Madras, where I stayed for two days. There I purchased all necessary supplies for my tour. On the evening of the 13th, I attended, by invitation of my good friends the Cripps, a tea-meeting given by the English Congregational Church, at Black Town, to welcome Mr. Ward, of Manchester, who arrived that morning, as their Pastor.

At seven on the morning of the 13th, I left Madras, travelled all that day and night by train, and arrived at 8.30 on the morning of the 15th, at the Koilputti station, where I was cordially received by our missionary, his helpers, and a number of our Christians of Koilputti. We then got into my son's bullock cart, and went to the Mission cottage, which is a distance of about a mile from the railway station. While on the way, our Christians followed, singing Christian lyrics. After we got to the cottage, a special prayer-meeting was held. Several beautiful lyrics were sweetly and heartily sung, the word of God read, and fervent prayers besieged the throne of grace. The Lord's merciful goodness was acknowledged to the Mission through the agency of the Committee and friends at home, and for my preservation and safe arrival in their midst. After refreshing ourselves, public worship was conducted. At the conclusion of the service, which took place in the afternoon, a very hearty welcome was accorded to me, and an address was read and presented to me by the agents of our Mission. The address expressed their feelings of gratitude for what the Lord had already accomplished for them, and solicited that preachers and school-teachers may be increased, that assistance may be rendered in the erection of chapels, and above all, that a boarding school may be established, for the benefit of our senior scholars, (who are the children of our Christians,) whose Christian education may not only be better attended to, but some of them, who are desirous to work for Jesus, may be trained for such work, and thus be better prepared to engage in the rapidly-extending work of our Mission in the Tinnevelly district. I replied in suitable terms, thanking them for their kind and loving expressions, and promised, on behalf of the Committee, to do what we possibly could as time and means permitted. I further encouraged them to steadfastness, and exhorted them to wait on the Lord, who had already done so much for them, through His beloved people in England and the colonies, and who would, most assuredly, do still more for those that trust in Him, our Lord Jesus, who is the same yesterday, to-day, and for ever.

In the evening we assembled again, and preached Christ the Saviour to weary, burdened sinners. Ten persons, who came out and asked for baptism, were accepted by the church.

BAPTISM OF TEN CONVERTS.

From the Mission-house we proceeded to a distance of a quarter of a mile, where there was a garden well. The wells in this district are large and square, and built of granite stones, or cut out of an imbedded rock. The water, which is very low, is reached by a flight of steps, and often very dargerous. A hymn was sung, preacher Jesudas offered prayer, and the candidates, on a profession of their faith in the Lord Jesus, were led down by me into the water, and baptized in the name of the triune Jehovah. On our return to the Mission-house, our helpers, Christians, and enquirers, in all some one hundred and twenty persons, partook of their meal. At 9 p.m, the agents with the members of the church, assembled for Divine worship. Preacher Gurubatham, of Ellivarasanthal, gave out a hymn which was sung, and he then offered a soul-stirring prayer. Teacher Arulanthen, (of Kelakota,) addressed the meeting on the words, "I am not ashamed of the Gospel of Christ." This was followed with remarks from me to the helpers and the newly-baptized converts, when the latter were received into the fellowship of the church by the right hand being extended to them by Mr. W. Doll, our Missionary. Then preacher Jesudas, (of Koilputti,) and Vathenayagam, (of Christianpettah,) offered stirring supplications at the throne of grace. A Christian lyric was sung, and the Lord's-supper was administered by me to the church. The services of the day were happy and refreshing.

The following morning, 16th, I conducted a special prayer-meeting, when twelve of our agents, some of our deacons and a number of Christians were present—in all 50 persons. A happy and profitable conference was enjoyed. I presided; preacher Gurubatham (of Ellivarasanathal) gave out a lyric and offered prayer; preacher Suvisasumuttu (of Malaputhur) read a portion of John's Gospel and spoke on the words, "Christ our life," and in conclusion exhorted our brethren to steadfastness and faithfulness to our principles, which are life-giving and true like their Author—Christ our life. Another lyric was sung, and prayer offered by preacher Michael (of Muthenary.) Then I addressed our Preachers and Christians, and Mr. Walter Doll, our Missionary, pronounced the benediction, which brought the meeting to a close. Earnest and wrestling petitions were presented. The Home Committee and all our friends and supporters in England and the colonies, the Superintendent and our Missionary, our Mission agents and stations, especially those of the Tinnevelly district, were again and again remembered. Fervent prayer was also made for rain. We felt our faith and spiritual strength greatly renewed and invigorated. We separated for breakfast at a late hour of the day. Immediately after, I examined the registers of all our

DAY SCHOOLS.

These are on the increase, and are doing very satisfactorily. The scholars are daily receiving Christian and secular instruction. Numbers of them who ten years ago were in gross heathenism and idolatry, and knew nothing of letters, can this day read the Holy Scriptures, work at arithmetic, write a letter, and sing Christian lyrics. Some of them, thank God, are, by His grace, bright ornaments in the Mission field. They not only teach, but live

the Gospel, to the wonder of their heathen neighbours, for the benefit of their fellow Christians, and the glory of our Jehovah-Jesus. After examining the school registers, I dismissed our agents (except two) to their respective stations.

THE TOUR PROGRAMME

which I had prepared had to undergo a thorough change, on the suggestion of my son. Instead of visiting the old stations in the Western Division of North Tinnevelly, as I intended, I had to visit and open up new stations, from whence urgent appeals had come, asking that someone might be sent to tell them more about Jesus, and also that I would come over myself and help them.

17th.—This day I started at 10 a.m., accompanied by my son, and two of our helpers. About 12 noon we halted at

CHITTRAMPUTTY,

where some of our Christians reside. I visited and spoke to them. One Christian brother, who has been a member for some ten years, has given us a small plot of ground for the erection of a chapel in this village. I asked him to register the land and send the document to our missionary, Mr. Doll. Brother Moses, for that is his name, spoke to me boldly in the presence of his heathen neighbours. He told me what Divine grace had done for him, a great sinner, nearly ten years ago, through the agency of our Mission. And he seemed to be an earnest, devoted and humble Christian. He spoke of the love and sufferings of Christ, on whom alone he depended for salvation. He further went on to say that as he was now over 60 years of age, and had not many years to live, he was waiting and looking for the Lord his Saviour, with whom he hoped to live for ever in blessedness in the kingdom of heaven, when it pleased the Lord to call him away. And further, that as he had no child, and had been a widower for over twelve years, he desired to devote the land referred to above for the service of his Lord and Master. I in response encouraged him to look always to our blessed Redeemer, who is the author and finisher of our faith, and added that if we did not meet again on earth I hoped we would meet in glory. Taking leave, we started again on our journey, and arrived at 1.30 at

KURSILPUTTI STATION.

Here we halted in a tamarind grove until breakfast was got ready. In the meantime I visited our Christians and examined the schools. I spoke a few words and had prayer. I have here appointed our widow Sister Adamal's daughter as Bible woman, and teacher of the girls' school. This young sister, whose name is Sarah Adamal, is a member of the church at this station. She is an intelligent, humble Christian, and was one of our early converts from heathenism, and was taught in our Mission school. Her mother is a sincere, humble, devoted Christian, and was one of the first converts from gross heathenism in this station. She has suffered much persecution. Our chapel here needs much extension and renovation. The sum of Rs. 15 is wanted for this purpose, and on account of the bad state of the season in the district our Christians are unable to contribute anything towards this. After taking our meal we started for the station of

AMBINAGARAM,

which was opened by our Missionary, Mr. Walter Doll, and who also dedicated the chapel during his tour in November last. This chapel, it will be remembered, was erected in the midst of the bitterest opposition.

We arrived at Ambinagaram about 8 p.m. As we approached this station our Christians met us, and led us on to the station with beautiful singing of sweet Christian lyrics. A special prayer-meeting was conducted, presided over by me. Preacher Gurubatham led us in earnest prayer. Preacher Samidas read a portion of God's word, and made a stirring address. Myself and our Missionary were garlanded with flowers, as a mark of affection and respect. I addressed the church and congregation, and my son closed the meeting with prayer. Six converts came forward, declared their belief in Jesus, and asked to be baptized and received into the church. A church-meeting was held, and the candidates were unanimously accepted. It was two o'clock, a.m., when we retired to rest.

18th.—Early this morning we, with the members of the church, and the candidates, marched singing to the well (reservoir) for administering the ordinance of

BAPTISM TO SIX CONVERTS.

I must here observe that, all the tanks being dry, we had to make use of the wells, as dangerous as they are; and as all the wells had just sufficient water for purposes of baptizing, we had to get down to the bottom of the well by a flight of rough and irregular steps to a depth of not less than 40 or 50 feet. The audience looked down below from the ridge on which they took their stand. The wells are generally on a level with the ground. A hymn was sung, prayer offered, and the usual questions answered by the converts in the presence of the assembly, as to their profession of faith in the Redeemer, when they were immersed by me in the name of the Lord. After the singing of a lyric, and prayer by my son, we returned to the chapel. Then I started again on the journey, passing through the village of Atchacolum, three miles, when I spoke to our Christians and converts. Then went on four miles further to the village of

SALVARPUTTY,

where we have twenty-one Chuckler Christians. Conducted a happy prayer-meeting among them, and preached the Gospel to the people who were present. Six chucklers presented themselves for baptism. They were examined and accepted, but there being no water in this village, the candidates were directed to come to the station of Ambinagaram. They are very poor, and begged for a chapel and a preacher or teacher. I appointed a teacher for them. Rs. 20 are required for the construction of a thatched chapel, for carrying on their services. Our Missionary reports that these people are very humble, good Christians, and are deserving of all the assistance they may be in need of, as they are very poor, and are regarded as outcasts, because they are chucklers. The only well of water which they owned, and which was kindly built for them by a benevolent Hindu, who is well disposed towards them, was entirely dry. I promised them that I would write to the Government authorities about the well. At noon, returned to the station of

AMBINAGARAM,

and took breakfast. Afterwards I conducted a special devotional meeting of the church, when it was decided unanimously to accept on their application

NINE CONVERTS FOR BAPTISM.

We at once proceeded to the water, where we sang a lyric, and offered prayer; and on a profession of their faith in Jesus Christ as their personal Saviour, they were baptized by me in the name of the Triune Jehovah, in

the presence of the assembled crowd. On our return to the chapel, the nine baptized brethren, together with the six baptized in the morning, in all fifteen persons, were welcomed into the fellowship of the Church by Mr. Walter Doll, our Missionary. The ordinance of the Lord's Supper was administered by me, after addressing them on the redeeming love of Jesus, and exhorting these members of the church to steadfastness and godly living by the grace of God. With the singing of a lyric, and the benediction, pronounced by my son, the meeting dispersed. A teacher is wanted for this station. Left about 5 p.m. and went by request to the

VILLAGE OF PANNADAPUTTY.

Here we conducted a special prayer-meeting, which was largely attended. Preached to the heathen salvation through Jesus Christ only, and exhorted to steadfastness our converts, who are sorely persecuted for Christ's sake. We were very heartily received by our converts in this village, which seemed to rouse the ire of their enemies. It was, after consultation, deemed advisable to defer the baptism of these converts. After a number of beautiful lyrics had been sung in the open air, by the aid of a lantern, by our Christians of Ambinagaram, who accompanied us to Pannadaputty, we took leave of all, commending them to the Lord, and went on our journey. It was then past 8 p.m. We travelled on by the beautiful light of the moon, and halted on the road-side about 11 p.m., had some coffee with biscuits. After thus resting and refreshing ourselves, we had our bullocks yoked, and started again on our way until we arrived at Koilputti about three o'clock in the morning of the 19th. We took some more refreshment, and committing ourselves to the Lord we retired to bed at 4 o'clock in the morning.

We awoke after 7 a.m. I wrote a letter, as promised, to the Government Revenue Authorities about the well at Salvarputty, requesting that he would have it deepened. I also addressed him regarding the distress that was threatening our Christians and others, and transmitted to the collector of the district, with my observations, the several petitions submitted to me by our Christians regarding the threatened distress from the failure of rain. We had breakfast, and then packed up; and commending ourselves to the care and protection of our heavenly Father, we started again about 12 noon on our journey. On the way I examined the *Manditope School children*. They are doing very satisfactorily. They went on, passing along the hill forest of Cooroomalai, till we arrived at the village of

SOONDARAYASAPARAPOORAM.

We went to the house of the head-man of the village. He is a rich farmer and is also the Government village accountant. He gave us a very hearty welcome. We sang lyrics, preached salvation to poor, lost, sin-stricken, weary sinners through Jesus Christ. A large gathering of the head-man's people (relatives and ryots or cultivators), together with his heathen neighbours, who were invited to his house, listened with rapt attention to the preached Gospel of grace and salvation. He told me that he and others desired to follow the Lord Jesus Christ. So I encouraged them to stand fast and to ask grace of God to come out boldly for Christ without fear of their persecutors. We then left him, and retired to a part of the forest where there was a good tank. We dined at about 9.30 p.m. Then we had singing and prayer, and committing ourselves to our God who neither slumbers nor sleeps, we retired to rest in our carts, our native

helpers on the ground under our carts, feeling assured that we should be kept safe from the wild beasts and robbers that infest that hill jungle, by Him who often was alone and spent hallowed seasons on mountains.

20th.—This morning the head-man of the village, with seven others, came to our camp, and expressed a wish to be baptized, and received into the Christian church. We then assembled and held a prayer-meeting. After singing, reading and prayer, I asked these converts to reconsider the step they were about to take and to count the cost. They replied that, after full and serious consideration, they had decided, by God's help, to follow the Lord Jesus, and cast in their lot with His people at any cost, and to suffer with them for Christ's sake, as they trusted in Jesus alone, and renounced their idolatry and heathenism. Thereupon they were accepted, and we decided on the

BAPTISM OF THE EIGHT CONVERTS.

Standing on the bank of the tank, we sang another lyric; prayer was offered to our God and Saviour, and on a public avowal of their faith in the Lord Jesus as their personal Saviour, in the presence of the heathen, I led them one by one into the water, and immersed them in the name of the Father, the Son, and the Holy Ghost.

I must now say a few words about

THE TANK IN WHICH THESE BRETHREN WERE BAPTIZED.

It is called Thalaoothu, which signifies "Lotus Tank." There is a tradition respecting this tank, that it is connected with the Ganges; that once a year a virgin goddess descends with her virgin attendants, and has her ablution in this secluded jungle-tank, which is considered on that account to be doubly sacred. In such a tank as this, the divine ordinance of our blessed God and Saviour Jesus Christ was administered to His beloved chosen people, who had been called out of nature's darkness, idolatry and superstition, into the glorious liberty of the children of God. I suppose this would be considered pollution, but we care not.

About an hour after, we assembled again on the bank of the tank, sang a lyric, read a portion of God's word, and the brethren were exhorted by me to look continually to Jesus, and depend on Him alone for spiritual life, light and strength. The right hand of fellowship was extended to them by our missionary, Mr. W. Doll, who spoke words of encouragement. They were formed into a New Testament church and our senior brother, Thatha Iyapen Naiker, who is fifty years of age, was with the unanimous consent of the church, appointed deacon of the new little church. Then the ordinance of the Lord's Supper was administered by me. We all felt it to be a happy time of spiritual strength. Praise the Lord! Our deacon asked us to follow him to his village, where he pointed out to us a plot of ground, and requested us to offer prayer, as he desired a chapel should be built thereon, and promised to build it himself. Although we met with opposition, we sang and prayed in the presence and in the midst of a large gathering of heathen people. Afterwards we went to our brother's house, sang and prayed, and confirmed our brethren. A good agent is wanted at this station. Commending our brethren to the Lord, we left, and returned to our camp, and took our morning meal about 1 o'clock noon. Then we rested till the evening, and packing up, we started about 5 p.m. for the village of

PARAPATTI,

where we met our Christians, and examined

the Day schools, which are doing very well. Here we need a teacher. Left this place for the

KUDUMBUR STATION,

where we arrived about 9 p.m. Here we encamped, had some food cooked, which we ate about 12 midnight, and commending ourselves to the Lord, we retired to sleep in our carts about 1.30 midnight.

21st.—Early this morning we had some refreshment, then conducted a special prayer-meeting, when

TEN CANDIDATES FOR BAPTISM

were accepted. We at once proceeded to a well, and after the usual devotional exercises, I baptized the converts on a profession of their faith in the presence of a crowd of heathens. A lyric was sung, and the benediction was pronounced by my son. We assembled again, when the newly-baptized were welcomed into the fellowship of the church by our missionary. We breakfasted, packed, and started about one o'clock noon for Thercumyelodai.

[We make no apology for having filled our entire number with this interesting Tour Report, a portion of which is still reserved for our next issue. Its glowing details will, we are sure, cause many a heart to overflow with gratitude to God for the wonderful blessing vouchsafed, and for having honoured the Strict Baptist Mission (if not as pioneers) to commence the ingathering of so glorious a harvest. May it still be ours to honour Him with our substance who has graciously declared, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—ED.)

EDITORIAL POSTSCRIPT.

The Timnevelly

IS a highly-favoured district. The Spirit of God is evidently at work in the sovereign plenitude of His grace, and spiritual fruit is abundant. "Other men laboured, and we are entered into their labours." The churches here are of no mere mushroom growth, and although in our first connection with this District, the genuineness of the work was questioned by some on account of the numerous baptisms reported; yet now that it has stood the test of *ten years*, and we have had no reports of "falling away," but, on the contrary, of earnest zeal, patient endurance of persecution, noble self-denial in establishing and supporting the worship of God, and urgent and repeated appeals for more preachers and teachers, we feel that the call is *Divine*.

The Committee had authorised Mr. Doll to open new stations, or make new appointments, to the extent of Rs. 50 monthly. He has slightly exceeded this, and asks for Rs. 50 more, and also suggests that another European missionary be appointed. This would involve Rs. 75 per month more: Rs. 175 in all. But the cost of *native teachers* is trifling—all that they ask for is Rs. 4 or Rs. 5 per month. Ten more of these are needed at once. Ten additional subscribers (individuals or churches) of 6s. 3d. per month would enable the Committee to engage members of our Mission churches who are willing thus to be employed. Surely those who are surrounded with comforts cannot withhold this small amount for the furtherance of the success of the Gospel.

☞ 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 Messrs. Banks and Son, Racquet Court, Fleet Street, E.C.

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

The Olive Branch

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

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin 33, *Robert Street, Hampstead Road, London, N.W.*; Mr. F. J. Catchpole, 11, *Jerningham Road, New Cross, S.E.*

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The Presents

For our Missionaries and Teachers.

WILL our friends kindly remember the announcement made in the number for February? A list of things suitable is there given. Mr. Doll, having read this announcement, says:—

"I was glad to see by the *Olive-Branch* that you are endeavouring to get contributions towards another box to be sent next autumn. English books would be of no use to the children, as very few of them can read a little English.

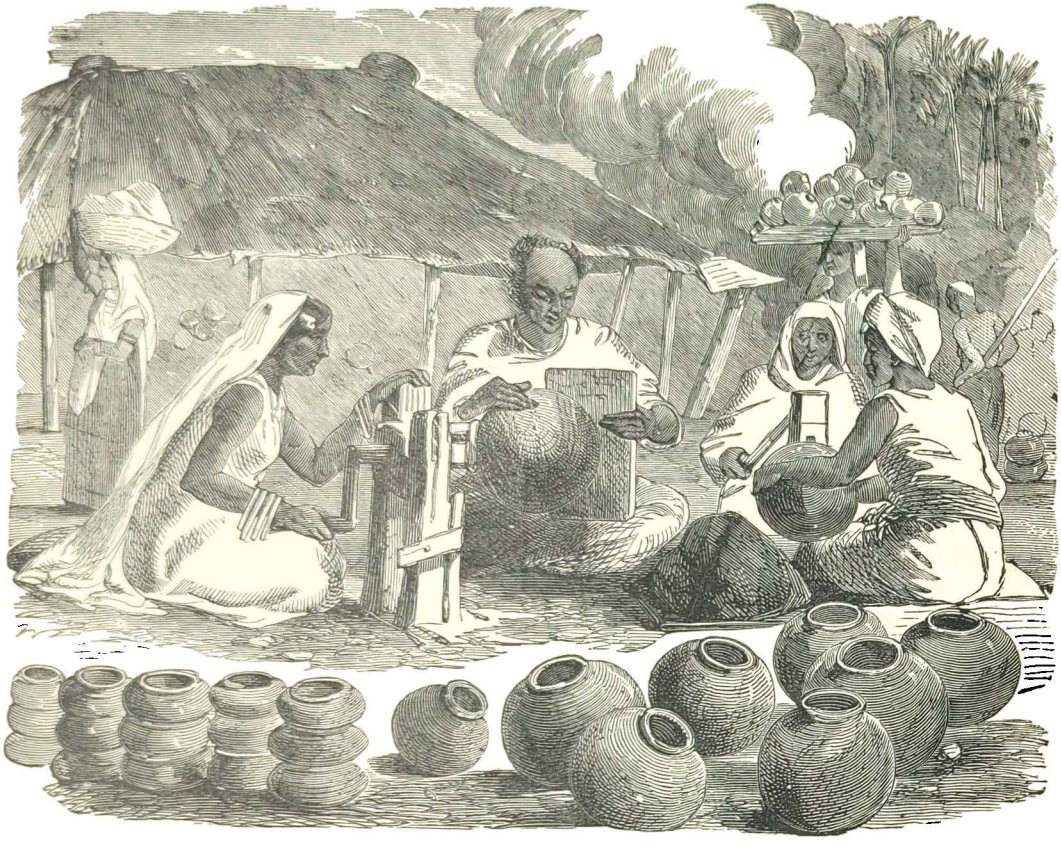
"I shall be very thankful if two or three black baptizing gowns could be sent for myself and my son. The last one I got was given to me by Miss B., of T., when I was in England in 1887. Also envelopes, stationery, and other useful articles may be sent."

Our friends will note that Mr. Doll says merely that "English books would be of no use to the *children*." Both he and his son, and also Mr. Noble, will be grateful for good English theological works, magazines, &c. These should be sent through the Secretaries of the Mission.

Mr. Noble, of Jaffna, Ceylon, also writes:—

"I should be glad if at my next Quarterly Examination I may be enabled to make small presents to the most deserving of the scholars, by way of encouragement to persevere.

On my return from England, upwards of two years since, I brought with me a good supply of books, slates, pencils, pens, toys, &c., as also a few handkerchiefs, and pieces of cloth, &c., with which the children were highly pleased, and especially the latter, which, after having them made up by Mrs. Noble and my daughters, were presented in the shape of jackets for boys and girls, as the majority of the children in our schools are so poor that their parents are scarcely able to buy clothing for them; and further, as many of our scholars who are yet too young to appreciate education for its own sake, are, through the medium of a small present, induced to come cheerfully to school, day after day. I shall, therefore, be very thankful to any of our friends who may be disposed thus to encourage the little ones attending our schools here."



Hindoo Potters.

"I HARDLY ever," wrote Captain Basil Hall,* "passed a Hindoo's hut, before which a swarthy turbaned inhabitant of the East was whirling round the potter's wheel, without having my thoughts carried back to some of those beautiful narrations of Scripture, which fasten themselves so easily and so firmly on our minds. I had once the good fortune, as I must ever consider it, to see a workman accidentally break the pot, which had cost him no small trouble to fashion. He immediately collected the fragments, dabbed the clay together again, and, with the industry of an ant, set about the reconstruction of his vessel. As the whole process recalled an illustration I remembered to have seen used somewhere in the Old Testament, I set about hunting for the passage, and was delighted to find what I had just witnessed, described in Jeremiah xviii."

Our illustration represents Eastern potters at work, (from an original sketch taken at Alipore, near Calcutta.) The earthen jars of

* "Fragments of Voyages and Travels."

globular form are the ordinary water ghurras, which are seen on the women's heads, as they go for water. The jars are frequently broken, being thin and only partially baked, the evidence of which is seen in the numerous fragments lying about the river-sides, at wells, tanks, nullahs, or wherever water is to be had.

The vessels of flatter make, with wider mouths, are the common cooking chatties, which are intentionally broken, after the first time of being used, in accordance with some requirement in the Hindoo ritual. The cheapness of these cooking vessels enables the poorest to comply with this rite, as many as five or six jars being sold for a pice, (less than a halfpenny.)

Tour in the Tinnevelly District,

By H. F. Doll.

(Continued from page 40.)

At Thercumyelodai

We arrived about 6 p.m. Conducted a prayer-meeting, sang lyrics, preacher Jesudas offered prayer; I addressed a large gathering of Christians and non-Christians, and concluded with prayer. Then pitched our camp in the field, and committing ourselves and our helpers to the protection of our heavenly Father, retired to sleep about twelve, midnight, exposed as we were to robbers and the heat of the weather. Here we need an agent.

22nd (Lord's-day).—We awoke very early this morning, thanking the Lord for His care, packed, and started again on our journey. On the way we halted, about 7, a.m., under the shade of a tree in a jungle at a distance from a village called Vapumcolum. Had our morning meal. After this read God's word, sang a lyric, and offered prayer, commending ourselves to the Lord. Packed up and started again on our journey, and about noon reached

Kela-Kotai Station.

We received a very warm and hearty welcome from our elders and church-members. Conducted Divine worship. The Word was read, and faithfully expounded, and at the close of the service there was a request made by

Fourteen Converts for Baptism

(eleven men and three women, including one from the village of Thercumyelodai, which was visited last night, and a few from Kodiancolum.) They were unanimously accepted by the Church. We at once proceeded to the water-side, where a lyric was sung, a prayer offered, and on their public profession, the candidates were led into the water, and immersed in the name of the blessed Trinity. On our return to the chapel, the newly baptized were received into church fellowship by our Missionary, Mr. W. Doll, who addressed them with words of cheer and encouragement. After a sweet lyric was sung, I gave a short address, and the dying love of our Redeemer was commemorated by the church in the observance of the Lord's-supper. This was a sweet and refreshing season. I was assisted by my son and our native helpers. After taking our meal at a late hour of the night, we retired in the chapel to give our weary bodies rest and sleep.

23rd.—This morning conducted prayer-meeting. A large congregation, composed of our Christians and heathens was present. The gospel was preached to the heathen. Took breakfast, packed and started again for the village of

Kodiankolam,

where we met with a very hearty reception

from our Christians, who came over and were baptized the previous day with the others in the station of Kela-Kotai. A large number of converts from this village were waiting for baptism, but, on account of the failure of rain, were compelled to leave their homes in search of employment in distant places and on the coffee estates on the hill ranges of the Travancore territory. Our Christians were encouraged to stand fast in the faith, and the good news of salvation was proclaimed to a large number of heathen hearers. A teacher is wanted here. Stirring prayers were offered up to the God of our salvation through the blood and mediation of our ever-living Redeemer. Then, taking leave of all, we packed and proceeded again till we came to the village of

MARUTHENVALVU.

This is a large village. The people came out in a body, and earnestly begged of me to send them a teacher. Leaving this village we passed along the villages of Ellavaluncal, Anacolum, Sivalingapuram, and arrived, about 5 p.m., at the

KUDUMBUR STATION.

We halted here and unpacked. Some tea was soon got ready, which we gladly partook of, as we were famishing. And while our dinner was getting ready, we rested our weary bodies. We took our dinner at 10, p.m., in the open-air and went to sleep in our carts about 12 midnight, after committing ourselves to the Lord's keeping.

24th.—In the goodness of God we awoke early this morning. Took coffee, &c., packed up and started again for the station of

SOONDARAYASAPARAPURAM,

(see 19th,) whither we were invited by our Deacon, Thatha Iyapen Naiker, and the little church, to come over and dedicate the thatched chapel which he was to construct. We arrived at the station about 11.30, a.m., and went to our deacon's house, where we had singing, prayer, and exhortation. The enemies of the cause of Christ having mustered strongly, to oppose our brethren in their desire to build, and thus prevented them from erecting the chapel which we were to dedicate at their request. Our brother, the deacon, is a wealthy farmer, and is determined to build the chapel. I have written to the Assistant Superintendent of Police, asking for the protection of our Christians, when they build the chapel, from the riotous behaviour of their enemies. We left this station about 6 p.m., and reached Koilputti, our head-quarters station about 12 midnight. Then we had something fresh cooked, and, having thankfully eaten our meal, about 2 a.m., we, thoroughly wearied and exhausted, hastened to bed about 3 a.m.

25th.—We awoke late this morning. Conducted Divine worship with some of our Christians. A petition was presented from our Christians of

VAIGAKOLAM STATION,

begging me to visit them. I was not able to accede to their request, as that station is at a considerable distance, and I was feeling very much knocked up. Took breakfast about 12 noon, packed up and started again about 3 p.m., for the village of

PANNADAPATTI,

from whence I received an urgent appeal to come over and baptize eleven converts, (well-to-do caste Hindoos, one of the number being the headman of the village, and a wealthy farmer and landholder, (see 18th.) We passed along certain villages and through jungles, and arrived at Pannadapatti about 10 p.m. We enjoyed a beautiful moonlight night,

although the journey was rough and wearisome. Just as we unloosed our bullocks, our converts and some of our Christians of Ambinagarum, came up and greeted us. Learning that the tanks were dry, and the wells in this village very deep and dangerous for baptism, we, after consultation, got ready our carts and started again for the

Ambinagarum Station,

where, it was decided, we should hold our services and administer the ordinance of baptism, the well at that station being less dangerous and not quite so deep as the wells at Panadapatti. A number of our Ambinagaram Christians, who were waiting at Pannadapatti to meet us, accompanied us, singing Christian lyrics all the way, till we reached the village chapel of Ambinagaram station. What with the beautiful singing of sweet lyrics by our senior scholars and young Christian men, and the lovely moonlight, we quite forgot our weariness, caused by rough and tedious travelling. We had singing and prayer with our Christians, took something to eat, and retired to sleep in the chapel, much after midnight.

26th.—This morning conducted special prayer-meeting in the Ambinagaram chapel. Over 100 persons were present. It was a very solemn, happy, and soul-stirring season. Three came out boldly on the Lord's side.

Forty-two Converts for Baptism.

All were unanimously accepted by the assembled church. From the little chapel we went to the well. A hymn was sung, prayer offered by one of our preachers, a few faithful words spoken by me to the converts and heathen spectators. Each candidate, having publicly confessed to have found rest to their weary and sin-burdened souls in Jesus Christ, in whom they trust as their personal Saviour, they were led by me, one by one, into the water, and baptized by me in the Lord's appointed way. A lyric was sung, and our missionary pronounced the benediction. We returned to the chapel. In the afternoon we met again. The chapel was packed even to the outside of the entrance door. We sang a lyric, soul-stirring prayers were offered to our God and Saviour by some of our preachers, and I gave an address. The newly-baptized were received into the fellowship of the church by my son.

Of the forty-two that were baptized, eleven are from Panadaputty, nine from Atchacolum, nine from Mathankoilputti, and thirteen from Ellivarasanenthal. An agent is wanted at each of these stations, except Ellivarasanenthal. The ordinance of the Lord's Supper was administered for the special benefit of the newly-baptized converts.

Formation of a Church, and Appointment of Deacons.

The eleven brethren of Pannadapatti were formed into a church after the usual devotional exercises. Two brethren, *viz.*, P. Vencatasawmy Naiker and C. Vencatasawmy Naiker were selected and unanimously appointed Deacons of the Pannadaputty church. They were briefly and solemnly charged by me as regards their duties. After singing and prayer, all dispersed. Our brethren of Pannadaputty are sorely persecuted; but they have declared that the persecution has only drawn them nearer to Jesus and to the brethren of our Mission. It was a day of great rejoicing.

In the evening we left for Koilputti, where we arrived about 9 p.m, and we went to bed about 12.30 midnight.

27th and 28th. The second zemindar of Ellivarasanenthal, who was spending a few

days at Koilputti on duty, paid us a visit. I spoke to him of his soul's salvation, of the love of the Lord Jesus Christ, and of the wondrous work of His power among the heathen of the Tinnevelly District. I learned from this nobleman that the converts of Soondarayasaparapuram and Pannadaputti were his own relatives. Then I observed to him how they were entering the kingdom of God before him, when he replied, "The time will come." This zemindar reads his Bible, which was given to him by our Missionary, Mr. W. Doll, some years ago. He also talks boldly of Jesus to his relatives, neighbours, and Brahmin priests, but yet needs much grace to constrain him to come out and break asunder his domestic ties and caste connections, for he has family possessions from which, under the Hindu laws, it would be difficult for him to break away. In the evening of this day, I visited the European manager and engineer also, of the Koilputti spinning mills. I spoke to them of the necessity of the new birth in Christ Jesus. Had prayer with and for them. My son went to Satur to visit our Christians. I did not go, as I was tired.

29th, (Lord's-day.) — Conducted Divine services and prayer-meetings. Amongst other subjects for prayer, the out-pouring of the Holy Spirit on all our Mission-stations was specially sought. Earnest prayer was also made for rain. There came forward

THREE CONVERTS FOR BAPTISM,

When it was agreed to receive them. In the evening these three were baptized by me, and received by our Missionary into the fellowship of the church.

30th.— This day I wrote letters to certain parties regarding the land for our chapel at Soondarayasaparapuram and Manditope.

31st.—We left Koilputti early this morning, and after travelling sixty miles, (partly by railway, and then by cart which was sent in advance of us,) we arrived about mid-day at the

VILLAGE OF KULPOTHOO.

We took some refreshment, and afterwards conducted a special service for the

DEDICATION OF A CHAPEL.

Lyrics were sung, prayer offered, the word of God read, and a short address given by me, on the words, "Ye are the house of God." The little chapel, which was built by the converts, was thus dedicated to the Lord's service. After taking our meal we met again and held a prayer-meeting, when Christ was exalted. The chapel was too small for the large and eager audience. Application was made by

TWENTY-SIX CONVERTS FOR BAPTISM.

They were accepted, and then we proceeded to the well, singing lyrics. There a prayer was offered by me, and the usual questions put to the candidates in the presence of their heathen neighbours and relatives, when profound silence was observed. On a public testimony by each one of their faith in the Lord Jesus Christ as their personal Saviour, they, with myself, then entered the water, when I proceeded to baptize them in the name of the Father, Son, and Holy Ghost. It was truly a very solemn time. On returning to the chapel, the

FORMATION OF THE CHURCH

took place. All the newly-baptized assembled, a lyric was sung, the right hand of fellowship was given to them by our Missionary, and they were formed and declared to be a Gospel church. Two brethren were elected from among them, and they were unanimously appointed deacons of the little church. The ordinance of the Lord's Supper was administered by me. This happy season was enlivened by the solemnization of

Two Marriages,

which followed the previous blessed services. Two young men and two young women, converts from heathenism, who were baptized and received into the fellowship of the newly-formed church, were the happy couples. A suitable lyric was sung, and a portion of the Scriptures read. The parties were united, not with the pledge of a gold ring, but a yellow cotton cord, to which is attached a piece of gold jewellery. This *Tali*, as it is called, was tied to the neck of the bride by the bridegroom, with the usual vows and promises. The parties were declared married, and exhorted to faithfulness, fidelity, &c. The Lord's blessing was sought on the married couples, and the benediction, pronounced by our Missionary, concluded the solemn and joyous services. This closed another day of great rejoicing in the Lord's work in the Tinnevelly Mission-field. After this we took our dinner, packed up and left about 8 p.m. for Thulkapatti railway station, where we arrived about midnight. We then got something ready to eat, and, after partaking of our repast about 2 o'clock, we went to sleep about 3 in the morning in our carts.

February 1st.—This morning, about 9.30, left Thulkapatti station by rail, and went to Madura, where we arrived about 12 noon. We were warmly received by our dear brother and sister Court, members of the Strict Baptist Church, Chintadrepett. Stayed three days with brother and sister Court, for whose kindness and hospitality we are very grateful; and for them our prayer is that the Lord God would abundantly bless and reward them. Here we met with brother John Brown, a dear young Christian, and a Strict Baptist. He is an engine-driver connected with the South Indian Railway, and arrived in this country only six months ago from Glasgow.

3rd.—Left Madura, and after travelling through Periacolum, Battalagundu and a few other villages, I took leave of my son, caught the train at Aunnanayakanur on the 5th, and left for Bangalore, where I arrived on the 7th, in health and strength, by a kind and gracious providence.

How glorious and thrilling a sight to see those recently brought out from idolatry, now rejoicing in a living Saviour, and seated together partaking of the sacred emblems in commemoration of the death of their newly-embraced Saviour. These are desiring for spiritual food, for growth in grace, and in the knowledge of Him of whom they had heard and in whom they believed as their great and mighty Deliverer. And hundreds more are similarly blessed, some of whom are in distant localities, and others have gone away from the district in search of employment, in consequence of the failure of rain.

The power of God is manifest among the people, and we rejoice at the outlook; we feel that upon us lies the burden of an ever-widening work, for which, it seems to me, that our present staff is wholly inadequate.

Besides the wants of our Christians, there are thousands who have not heard the Gospel, and there are unoccupied tracts of the country, where the people are without any hope of hearing of Christ and His blessed Gospel. And shall we not send agents to break up the fallow ground, and sow the incorruptible seed of the Word?

Our existing stations were 12 in number. To these have been added 20 new stations. Thus making in all 32 stations or centres at present. Our demands are great, and our appeals are urgent and pressing, and so I hope the Committee will do their best to meet the urgent wants of the Tinnevelly Mission-field.

Bangalore.

TELUGU AND TAMIL BAPTIST CHURCH.

THE Second Anniversary was celebrated in the evening of February 22nd, in the Baptist Chapel, New Market Road, Infantry Lines. There was a good gathering of native Christian friends of the several denominations. Mr. J. G. Ronchett, our Missionary, occupied the chair. A Tamil lyric was sung, accompanied by native musical instruments. Deacon Samuel offered an earnest prayer in Telugu. The chairman, in his opening remarks, stated that during the past year, five members had been added to the little church, namely, two converts by baptism, and three persons by letters of dismission, and that at present there were fourteen members in good standing. He added that many had heard the truth, and that some are searching the word of God for themselves; and that, while the church had grown surely, although slowly, he firmly believed it would yet enlarge. Another lyric was sung, and Jemadar, (Lieutenant of the 8th Native Infantry,) Samuel, deacon of the church, addressed the meeting in Telugu from the words, "Fear not, little flock." Another lyric was sung, and preacher P. D. Muttusawmy offered prayer and delivered an eloquent and instructive address on the subject of "Christ and His church." Another lyric was sung, and Mr. Doll, the Superintendent of the Mission, dwelt briefly on the principles of the Baptist Church. Then an English hymn was sung, which was followed with prayer by Mr. R. H. Legge, (a member of the English Strict Baptist Church.) The benediction pronounced by the chairman brought a profitable and happy meeting to a close. Then followed a social tea for all the friends present, both Native and European, (members of the English Strict Baptist Church.)

Interesting Baptism.

IN a recent Report Mr. Doll remarks:—

"Early this morning, (March 5th,) I went to Poonamallee. Myself, the members of the church, and the senior scholars of our schools went to the river-side, which is about a mile from our Mission-house, for the baptism of a convert. Teacher Solomon sought the Divine presence and blessing, and a lyric was sung by the children and congregation. I solemnly addressed the candidate, (preacher Abel Michael's eldest son,) and spoke to the heathen spectators. Then I offered prayer, a lyric was sung, the usual questions were answered by the convert, another lyric was sung, and the candidate was led into the water and baptized in the name of the triune Jehovah. We then returned to the Mission-house. I examined the Sunday-schools, which are doing very well. Afterwards I conducted Divine service for both the Tamil and English churches. Our young brother was received into the fellowship of the church where, after an address by me, the ordinance of the Lord's was administered, in commemoration of His redeeming love to His church."

"Believest thou? Then thou wilt speak boldly. Speakest thou boldly? Then thou must suffer? Sufferest thou? Then thou shalt be comforted."—*Luther.*

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

The Olive Branch

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

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: Mr. Josiah Briscoe, 58, *Grosvenor Road, Highbury New Park, London, N.; and* Mr. I. R. Wakelin 33, *Robert Street, Hampstead Road, London, N.W.*; Mr. F. J. Catchpole, 11, *Jerningham Road, New Cross, S.E.*

Vol. VIII., No. 96. JULY, 1893. One Halfpenny.



From Photo : Russell & Sons.



From Photo : Russell & Sons.

The Royal Wedding.

THIS month's issue of *The Olive-Branch* will come to our readers in a time of great rejoicing. London especially, and our vast empire generally, will be *en fête*, because of the marriage of the Duke of York with the Princess Victoria Mary of Teck.

We unite in crying, "Joy to the Royal Pair!" and in praying that the smile of God may be the light of all their days. There is a special element in our joy, as we thank God that the heavy cloud of sorrow, which so recently shrouded the Princess, has passed away. May her life, liable as it will be to vicissitudes, be yet a long journey beneath

the blue sky of true human love and the clear sunshine of Divine favour.

The sixth of this month will be a grand day in the Metropolis. Multitudes will gather to see the majestic procession, and the city will be gay with flags and bunting.

Those who ought to know, inform us, through the public press, that the royal pair are worthy of one another, not merely because of their regal connections, but by reason of lovable and virtuous characteristics. We rejoice in this; for, unless there be virtuous character and true love, marriage, whether in high or low life, will be "a cage of red-hot iron."*

"Oh, 'tis an anxious happiness,
It is a fearful thing,
When first the maiden's gentle hand
Puts on the wedding-ring!
She passes from her father's house
Unto another's care,
And who can tell what anxious hours,
What sorrows, wait her there?"

Our readers will be pleased to find this article embellished with the portraits of the royal pair. Right noble does our Duke of York look, while the Princess manifests a sweet dignity. A sailor's life has wonderfully developed our young Prince, as the series of portraits produced by Messrs. W. and D. Downey plainly show. Messrs. Downey's portraits, copies of which I have before me as I write, present the Prince to us, from the age of three years, up through boyhood and youth to the present time. As we study these portraits, we are glad to find each of them showing indications of honesty of soul and firmness of character. Amid the temptations in high places, and the changes of his circumstances, may the compass of our sailor-Prince's life ever point true, and a strong guiding hand hold the helm.

*Gail Hamilton.

Among many anecdotes concerning the Duke of York, the following is going the round of the papers:—"While Prince George was serving on the West Indian squadron, he was put in command of the steamship *Thrush*. The following day a sailor in irons was brought on board the vessel, to be transported to another part of the station. The prisoner was but a lad of the same age as the young commander, and there was something in his face and bearing, reckless though he was, which showed that he was not wholly bad. Prince George watched him keenly during the short voyage, and, after he had delivered him up for punishment, made a note of the time when his imprisonment would be over. When the day came, he applied to the admiral to have the man transferred to the *Thrush*. The admiral remonstrated, urging that it was not the prisoner's first offence; that he had been drunken and disorderly for two years. 'Let me try what I can do,' said the Prince. The admiral reluctantly consented, and when the prisoner came on board the *Thrush*, he was brought before the young royal captain. When they were alone together, the boy whom fortune had made a Prince said to the boy whom she had made an outcast,—'You have been transferred to my ship. I believe there is some good in you, and I wish to give you a chance for your life. You are given a clean sheet for your record. The first class men go ashore to-day on special leave; go with them; you have had no leave for a year. I exact no promise of good behaviour from you, and trust wholly to your honour. I hope you will not disappoint me. Here is a sovereign. You know what you ought to do and ought not to do as well as I know; and if you offend again, you must go back to the class from which I now remove you. Your future is in your own hands.' This man proved worthy of

the trust the Prince reposed in him. He has been so honest and efficient a sailor that he is now promoted into the rank of a petty officer."

The above incident speaks well for the future career of Prince George. Should he ever become George V. may he carry out the principles which he acted upon with the sailor, and so become a *father* as well as a King to his people. Meanwhile, we pray that in his home-life he may be abundantly blessed. We are glad our royal captain is not of the same opinion as a certain sea-captain, who said, "I always steer clear of one kind of ship, and that is *court*-ship—'cause on that ship there's always two mates and no captain."

The bands so soon to be joined between Prince George and Princess May are very sweet and sacred. May the Spirit of God bind them closer together than any earthly love can do. By marriage they can only be united "till death do part;" but, by grace, may they be joined for all eternity.

PHILIP REYNOLDS.

Highbury Park, N.

Visit of Mr. Pandian from Madras.

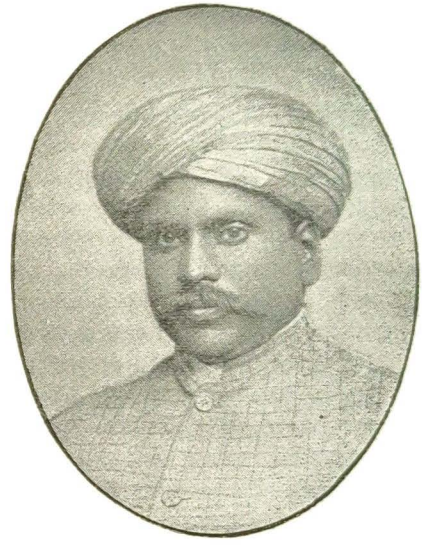
WE have much pleasure in announcing that our Missionary, Mr. Pandian, from Pursawalkam, Madras, arrived in London on June 6th. The primary object of his visit is to make known and seek to obtain redress for the grievous wrongs of the poor down-trodden Pariahs.

In our numbers for August and September, 1892, we referred to the book which Mr. Pandian had written. But it is easier to expose oppression than to obtain relief. The subject has, however, excited much interest in India, since our Brother Pandian has written his book. But there are many and great difficulties in the way of their social elevation; and while Mr. Pandian has had the matter laid heavily upon his heart, a native prince has generously furnished him with funds to proceed to England, to seek by every constitutional means to obtain relief for the civil and social disabilities of this oppressed people.

The friends of the Strict Baptist Mission will also have an opportunity of seeing and hearing our gifted brother.

But we have been asked—

WHO IS MR. PANDIAN?



The above excellent portrait will partially answer this question; and the following account of his conversion to God and call to the ministry, (which was received from Mr. Doll in February, 1890, but which has never been published until now,) will doubtless answer this question more fully.

This statement was made by Mr. Pandian,

at his ordination at Pursawalkam, Madras, in connection with the Strict Baptist Mission, December 24th, 1889.

"I was born a Hindoo of the Maravar caste, in the year 1861, at Perurani, Tinnevelly District. I belong to the family of Maniachi, Zemindar, (a petty prince.) My father was a wealthy man, and was getting a large income annually from landed properties, and as I was his only son, he employed a Brahmin teacher to instruct me, and to give me a good training in the Hindoo religion. I was under his instruction till my thirteenth year. Many a time I accompanied my grandmother in her pilgrimages to sacred places, and on our journeys she used to tell me about the fearful and avenging gods and goddesses whom we were going to pay our respects and vows to. Nothing but fear induced me to worship these gods, and I had no idea of love towards them. My father also would take me to sacred places. Besides these we had our home gods, which were idols kept up in certain parts of our house, and before which we every morning and evening used to burn incense and offer sacrifices in the shape of cocoa-nuts, plantains, rice, &c., &c. We were so zealous, that none would take meals before duly sacrificing to these home gods. My father, who was a Tamil poet, compelled me to study his poems as well as other poems in Tamil literature. Consequently I have had a great taste for our Tamil poems. About the year 1875, my father had to go to Madras on account of certain civil suits, in which he spent large sums of money for lawyers, &c. During his stay in Madras, he met with some Christian people and books, and being impressed with the truths of Christianity, when he returned to our native place there was a marked change in him. After his arrival, he began to teach the truths of Christianity to the people at home, and especially to me. Great opposition and troubles were raised by our relatives and friends against my father, to avoid which he removed to the nearest Missionary station in Tinnevelly. At this time I was a boy, and though I had been taught the Bible stories in the Mission-school, yet I had not tasted the "sincere milk of the word." It was only on my father's account that I had professed Christianity, (not in the true sense.) Then I was recommended by the local Missionaries to be sent to Palamcottah to study in the Mission Seminary. Still I had experienced no change of heart. After finishing my course there, I married a Christian girl, and went to Trichnopoly, where I was employed.

I was then attending my own church, S.P.G., at Trichnopoly, but the ritualism of its worship caused me to feel very uneasy, when I witnessed again such ceremonies as I had once given up in Hindooism. I could not bear to see such heathenish ways of worshipping God. I therefore was very anxious to find out some other place of worship, where I could worship God in spirit and in truth. Since I was not aware of any other church at Trichnopoly, I ceased to attend the church, and was praying to God in my own house. While I was in this state of uneasiness, I was informed that there had been started one Reformed (Wesleyan) church in the cantonment of Trichnopoly. One Sunday evening I went to that chapel, and to my joy I found what satisfied my longing soul. At the close of the service I had a conversation with the minister, John Dixon, who taught me good Christian principles. Then I regularly attended the chapel, and became a member of the church. In the year 1881, I suddenly fell sick, and was very ill for two months. I was afraid to think of the future, and began to be troubled

for my soul, and prayed earnestly to God to wash me in the blood of Christ; but soon afterwards I obtained the assurance of complete forgiveness from the third verse of the 103rd Psalm, which was read to me by my wife. I well remember how happy I felt. I spoke to my wife of the Lord's goodness to my soul, and also to my aunt, who was attending on me.

Call to the Ministry.

"When on my sick bed, in March, 1881, and feeling peace and happiness because Christ Jesus had pardoned my sins, I made resolutions that I would devote myself to God, and that if I recovered I would serve my Lord by preaching the Gospel to my countrymen, who were in the darkness of heathenism. By God's providence and mercy I recovered from my severe illness, and began with constraining love to carry out my resolutions. Thus I clearly saw that "all things work together for good to them that love God." The first Sunday after my recovery, when I went to chapel to praise the Lord for His goodness to me, I had the privilege of hearing a sermon on the text, "Go ye into all the world, and preach the Gospel to every creature." This made me understand and feel that I was specially called by God to do His work. Then I opened my mind to the local Missionary, Mr. Williams, who was very glad to hear of my willingness to preach the Gospel. He afterwards took me as an assistant preacher to himself, and helped me by giving me books to improve my Christian knowledge. Next year he recommended the District Committee to take me as a divinity student, and afterwards I had to undergo a regular theological course for two years. After finishing my theology as a student, I accompanied the Missionaries, Messrs. Gosteck, Boulter, Dixon and Williams to various places in Southern India on their preaching tours. Afterwards I was in charge of a sub-station in the Tanjore district. While I was there I was puzzled with conflicting doctrines, such as free will and free grace. I could not see the real meaning of them, owing to the prevailing opinions of the church. While my mind was troubled with these doctrinal points, I had the pleasure of meeting one Mr. Ingram of the 30th regiment, M.N.I., and a Mr. Paul at Trichnopoly. From these friends I received much information and instruction about baptism and free grace, salvation and election, which I found cleared away the doubts I had on these doctrinal points in searching the Scriptures. Afterwards God, in His providence, directed my steps towards the north. During a few months' stay in Madras, I came to hear of the Baptist denomination. I went to see Mr. H. F. Doll, the Superintendent and Missionary of the Strict Baptist Mission, and opened my mind to him. I visited him several times, and received further instruction, and being fully persuaded of the truths as believed by the Baptists, I was immersed and received into the Baptist church. It is a joy to me to be reviled for Christ's sake who has borne away my sins, and for the free doctrines of the Gospel of Christ, as believed and taught by the Strict Baptists. I am fully convinced that the doctrines and ordinances as held and practised by them are according to the teaching of the Bible. Mr. Doll, the Superintendent of the Strict Baptist Mission, temporarily employed me as a preacher, as I told Mr. Doll, that I determined, God helping me, to serve Christ while I had breath in my nostrils; for I had a great desire to preach the Gospel. From the time of my conversion, soon after my recovery from illness, I have been preaching the Gospel, and glorying in nothing

but the cross of Jesus Christ. The love of Christ which called me from nature's darkness, into the marvellous light of the Gospel, has enabled me to proclaim the whole counsel of God boldly and plainly in this city for the last two years* of my connection with the Strict Baptist Mission; and so much good and encouraging work is being carried on in the Lord's name and strength.

"As for my doctrines of faith, they are exactly those of the Strict Baptist Mission, which have been clearly and distinctly stated by Mr. Doll, Jun. I have searched, examined, and proved them to be the doctrines of the Bible. All these doctrines I intelligently believe, teach, and shall teach and advocate, God helping me."

A New Application of an Old Prophecy.

MANY prophecies which primarily refer to God's ancient people, the Jews, have a more enlarged fulfilment under the Gospel dispensation; and, as history repeats itself, the exhortations given and the sweet and comforting declarations which God has made to His people, are applicable to every age: for "whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope."

The fact that God has a people among the oppressed and down-trodden pariahs of India has been abundantly established, and the greatest triumphs of Divine grace that have been achieved there have been won from this despised class. The barriers of caste have always been a hindrance to the spread of the Gospel; and while we know that God can accomplish anything He pleases, for "Is anything too hard for the Lord?" yet now, as of old, "not many wise, not many noble, are called; but God has chosen the foolish things of the world to confound the wise." Hence few among the higher castes of India have had grace to renounce their ancient religions, and give up all for Jesus: for as Christ hath declared, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." As a rule, "God has chosen the poor of this world, rich in faith and heirs of the kingdom." May we not therefore use the glowing words of Isaiah, chap. lii.) with reference to God's people among the oppressed race whose cause our brother Pandian has espoused?*

The condition of the Pariahs finds a parallel in that of the captives in Babylon. Truly they are "oppressed without cause," and "they that rule over them make them to howl." But oppression cannot always continue. The seventy years' captivity came to an end; and then the daughter of Zion was exhorted to "loose herself from the bands of her neck," and Jerusalem was admonished to "shake herself from the dust," and to arise and "put on her beautiful garments:" for God had raised up a deliverer.

Tyranny now needs to be relaxed. Means different from those employed by Cyrus must be used. The disabilities and grievous wrongs inflicted upon the poor Pariahs must be made known and inquired into, the Legislature must be approached, and public opinion and religious sentiment brought to bear upon these our oppressed fellow-subjects,—some of whom are our fellow-Christians. Mr. Pandian, who has already written a book on the subject, to

*This was written in 1889.

*See the announcement of Mr. Pandian's visit to England, p. 51.

which we referred in our number for August, 1892, is now over here for the purpose of furthering the object which lies so near his heart, and seeking to obtain redress for the wrongs, and relief from the oppression, under which the Pariahs groan.

We are pleased to observe in *The Christian* of June 1st, a letter written by Dr. John McLaurin of Bangalore, commendatory of the mission which Mr. Pandian has undertaken, and particularizing some of the oppressions referred to. The following quotations will be read with painful interest:—

"Among the many difficulties to be adjusted, and disabilities to be removed, we will refer very specially to the following:

THE WATER QUESTION.

"Water for drinking and household purposes is a vital question, especially in India. Those people seldom have any land of their own, and so cannot dig wells. They are generally too poor to dig them if they had land. On the village site of one or more acres, their miserable huts are huddled so closely together that there is no room for either well or tank. Public wells and tanks, dug and maintained at public expense, there are in plenty; but from their use the Pariah is rigorously excluded by the people and village officials, who are almost exclusively drawn from the higher classes.

"Cattle, hogs, and dogs may drink of these, or bathe in them with impunity; but one of these people, even though he has become a Christian, may not touch the water. The larger number of them depend upon the filthy roadside pools, covered with green slime and full of all kinds of abomination, for drinking and cooking purposes during the most part of the year. Is it any wonder that fever, cholera, and dysentery are scarcely ever absent from their hamlets?

THE LAND QUESTION.

"It is next to impossible for a Pariah to get land. All the native officials and landlords are against him. They know that if he obtained land he might cease to be the pliant tool he is now. It is not because there is no land available. In the Madras Presidency alone there are hundreds of thousands of acres of waste land. The great difficulty is what is called the Mirasi system. By that system, the man whose land adjoins waste land, has the first claim. So that should a Pariah pluck up courage to apply for a piece of land, the Mirasadar, as he is called, almost invariably applies for and gets it, though he seldom uses it. By this system much revenue is lost to the Government, and an injustice done to the poor Pariah. This Mirasi system should be done away with.

THE SCHOOL QUESTION.

"There is a good school system in Southern India. The schools are maintained and directed by the Government. They are supposed to be free to anybody who will pay the fees, but practically they are for caste people only—for two reasons; few of the Pariahs can pay the fees; but, even if they did, they would be boycotted to the death. The teachers, inspectors, boards, etc., are all caste people, and woe to the Pariah who would dare to send his child to school. He would get no work, his house would be burned, he would be beaten, and, if he persisted, worse might come. Why not sue his persecutors? Yes, before a caste judge, and with every official at court against him, from the man who takes the evidence to the *peon* who ushers him into the presence of the Brahmin judge. The school inspector of a certain division in Southern India told the writer that out of 10,000 pupils in the common schools of his division, there had been but one Pariah the previous year, and none the then current year.

"There must be separate schools for these people, with either Christian teachers and inspectors, or men raised up from among themselves. Industrial schools should also be established to assist them to maintain themselves, independent of their oppressors.

UNEQUAL JUSTICE.

"Another matter which should secure prompt attention is the manner in which these people are treated in the courts. If one of these has courage enough to become plaintiff in a suit, he is unable to secure counsel, and so has to conduct his own case, and then his utter ignorance of forms of procedure, etc., leaves him an easy prey to bullying, browbeating, loud-mouthed opposing counsel, or the enemy who sits on the bench; if he is the defendant, he is in a worse case, for the case is sure to go against him. False evidence, fraud, and bribery are resorted to freely.

"But Mr. Pandian will tell his own story. We hope the Christian people of Great Britain will receive him as a brother beloved, give him all the assistance he needs to be heard, give him a patient hearing themselves, and return him again to India in the fulness of the blessing of the Gospel of peace."

"*The way of the Lord*" *must be* "*prepared.*"—We can well imagine our missionaries proclaiming the Gospel to these oppressed people. But as the Israelites, when slaves in Egypt, must be delivered from that galling yoke before the worship of Jehovah could be established; so in the present instance our Government, which bears the name of Christian, must loose these bands of wickedness, undo the heavy burdens, and let the oppressed go free, (see Isa. lviii. 6;) if the word of the Lord is to have free course and be glorified. For the Gospel is designed to benefit both body and soul. The Saviour "went about doing good." He not only preached to the multitudes, but fed them.

May the Lord bless our brother Pandian, and those who with him are seeking the amelioration of the sufferings of the poor Pariahs. Thus, when their cruel wrongs have been redressed, and their social afflictions ameliorated, may we not expect that they will be far more prepared to receive the Gospel, and to exclaim in the language of the prophecy already referred to: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" EDITOR.

Notes.

MR. PANDIAN has already addressed several "delighted" audiences. He attended the Meetings of the Suffolk and Norfolk Association, and has given addresses in London. Arrangements for Meetings, in town or country, may be made by applying to Mr. J. Briscoe, Corresponding Secretary of the Strict Baptist Mission, 58, Grosvenor Road, Highbury, of whom may be had copies of Mr. Pandian books:—

"The Slaves of the Soil in Southern India." Price 7d., post-free.

"Ancient Heroes of the South Indian Peninsula." Price 7d., post-free.

The former refers to the oppression of the Pariahs, and is of special interest. All should read it.

The primary object of his visit, (referred to in these books,) is not of merely denominational but of universal interest, and it is hoped that all who can will help it onward, both by prayer and offerings. But while our brother is here, we trust the friends of the Strict Baptist Mission will also afford him many opportunities of giving an account of his work in Southern India.

Interesting particulars of a heathen's conversion and baptism at Pursawalkam are unavoidably postponed till next month.

The Tinnevelly.—Our appeal has been responded to by two friends, by whose kindness five new Teachers have been provided. Further generous help is still needed. May the Lord influence others to follow their example.

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VOL. VIII., No. 97. **AUGUST, 1893.** ONE HALFPENNY.



Krishna and the Snake.

THIS picture represents Krishna and the snake. Just listen for a moment to some of the ridiculous stories told respecting him in the religious books of the Hindoos. Kansa, King of Muttra, was a great enemy to cows and Brahmins. Upon this the gods sought the assistance of Vishnu, who, listening to their request, plucked off two of his hairs, which he said would assume incarnations and destroy Kansa. The white hair became Balarama, and the black one, Krishna.

In ancient times, Indra was considered the chief of the gods. Krishna taught the cowherds that, as they were supported by their cattle, they ought to make them their chief divinity. Indra, angry because he was neglected, poured down a flood of water upon the people. Krishna, to deliver them, plucked up the mountain Govarddhana, and held it up, like an umbrella, for seven days on the point of one of his fingers.

Krishna had eight queens and sixteen thousand wives. The number of his sons is said to have been 180,000.

Kaliya, the snake-king, lived in a pool in the Jumna. Krishna, it is said, leaped into the pool, took out the snake, trampled upon his hood, till blood gushed out of his mouth, (as represented in our illustration,) and afterwards allowed him to go to the ocean.

The Mahabhavata relates that Krishna, Balarama, their wives and children, and all the Zadavas, with abundance of wine and meat, went to Prabhasa, to hold a great feast.

Becoming intoxicated, they began to fight. Fathers killed sons, and sons fathers. All the sons of Krishna perished. Only he and Balarama were left alive, and they resolved to become ascetics. Balarama soon afterwards died, and when Krishna was reclining in the jungle, a hunter, mistaking him for game, pierced his foot with an arrow, causing his death.

Oh what a contrast there is between Christ and Krishna! Christ Jesus showed by many wonderful works that He was the Son of God. No spot or stain of sin could be found in Jesus, even by his worst enemies. Jesus came to this world to die for sinners, and He suffered Himself to be put to a cruel death on the cross. He prayed for His murderers, saying, "Father, forgive them: they know not what they do." Krishna slew thousands; Jesus Christ came, not to destroy men's lives, but to save them. Pardon of sin and everlasting happiness are now proclaimed to all who trust in Christ as their Saviour, by your Missionaries, to the benighted heathen of India, and many a penitent sinner has been coming to Jesus, saying:—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

"Just as I am,—and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!"

God forgives their sins for Jesus' sake, and sends His Holy Spirit to purify their hearts, and make them fit for His heavenly abode.

H. F. Doll.

Conversion and Baptism

OF

BROTHER JOHN MADURAI.

THIS man was born of heathen parents. His early life was idolatry, gross darkness and superstition. All his relatives are heathen, and were without the light of the Gospel of Christ until he went to service under Mrs. Wedderburn. This Christian lady, who knows and enjoys the love of God and the grace and salvation of Christ, has, during the past seven years patiently instructed her servants, among whom was Madurai, in plain stories of the cross of Christ. The heathen lad, (John,) was greatly impressed, and desired to know the way of salvation. Although a Hindoo, his mind seemed to be greatly exercised. Some years ago Mrs. Wedderburn went to the Sanitarium of Ootacamund, to spend the summer. She took Madurai as her waiting servant. While there Madurai was visited by Mr. Lazarus, Pastor of the Native Baptist Church, Ootacamund. He attended Lazarus's services. There he, (Madurai,) received more light, and became desirous of following the Lord. Mrs. Wedderburn advised him to wait and think more seriously about the matter. On their return to Madras, brother Pandian was asked by Mrs. Wedderburn to visit her servants, and to instruct them more perfectly in the things concerning the kingdom of Christ. For the past two years brother Pandian visited these servants, conducted prayer-meetings among them, read and explained Bible stories to them, especially to Madurai, who seemed very anxious to know the truth, and the way to be saved. In the beginning of last year, Madurai made an attempt to come out of heathenism and profess Christ; but his heathen parents, hearing of this, opposed him. Finding it difficult to

overcome the prejudices of his parents, he allowed the matter to drop. Two months after, he again made known his mind to his parents, and told them that he had decided to become a Christian and to openly profess Christ as His Saviour, when they told him that he had better first cast them both into a well, and then he might become a Christian. Although he felt this very keenly, (for his parents were both aged,) he determined by God's help, to carry out his resolve. He became more earnest in prayer, and besought that the Lord would give sufficient grace and strength to boldly confess Christ and to take up his cross and follow Him. Pastor Pandian informed Mr. Doll, our Superintendent, of the matter. Brother Doll prayed over the matter, and advised brother Pandian to bring Madurai's case to Mrs. Wedderburn's notice, and to obtain her advice also in the matter. Mrs. Wedderburn was accordingly informed that Madurai desired to be baptized; and his resolve was made a subject of special prayer by Mrs. Wedderburn, Madurai himself, Pastor Pandian and brother Doll, when it was agreed by all, after seeking Divine help and direction, that the convert should be baptized on the 10th of March, the Lord permitting. Accordingly the candidate was immersed in the name of the Trinity, on a public profession of his faith in the Lord Jesus as his personal Saviour, by brother Doll, our Superintendent, in the presence of a large audience, among whom were present Mrs. Wedderburn, (Established Church of England,) and Mrs. Foulis, (Church of Scotland,) and a number of Christian brethren and friends. The Lord's presence was much felt in our midst. The Lord be praised.

Caste and Christianity.

[In enclosing this extract from the *Madras Standard*, Mr. Doll remarks:—"Apart from the Roman Catholics, who not only support caste, but encourage idolatry and heathenism among their adherents in this country, the two leading Societies of the Church of England, viz., the C. M. Society and the Society for the Propagation of the Gospel, have greatly encouraged caste among native Christians, especially the latter Society. Hence the ruling of the Archbishop of Canterbury. The Lutheran and German Missions, which have large numbers of stations, freely encourage caste among these Christians. But I am happy to state that it is not on any account known or tolerated among our Christians. It is rejected and denounced by the Christians of of our Mission.]

THE question of the relation between caste and Christianity is an old one, and several letters have been appearing on this subject, both in our columns as well as in those of some of our contemporaries. As education advances, there is a growing feeling among the people at large that caste is quite out of place with Christianity; still, there are a large number of native converts who observe the distinctions of caste more scrupulously than the generality of Hindus. The last census reveals the fact that there are not less than 94,372 "caste" Christians in this Presidency and that there are thirteen Hindu castes having 1,000 individuals or more professing Christianity. The perpetuation of the caste system by those who have adopted the religion of Christ, has been to some extent encouraged by Missionaries who wished to show as much indulgence as possible to the converts; but we have always felt that such indulgence is highly injurious to the cause of social reform in this country, and to the progress of India as a whole. We are, therefore, glad to learn that the Archbishop of Canterbury has ruled against the continuance of caste among Chris-

tians in India. It is alleged that caste distinctions at the present day are carried to such lengths that people actually refuse to kneel at the communion table beside members of another caste. With a view to reform this state of affairs, a minister of the Church of England announced that such caste titles as "Pillay" and "Nadar" should be dropped when marriage banns are declared. This declaration from the minister was quite unexpected, and the supporters of caste raised the cry "Give us back our caste titles!" very much as the Italian Christians of old cried, "Give us back our idols!" against the iconoclastic tendencies of Leo. The pastor in question, nothing daunted, acquainted the Bishop of Madras with the state of affairs; and the Bishop, in his turn, applied to the Primate of England for a decision in the matter. We now understand from the *Home and Colonial Mail* that the Primate has declared "that though the Missions have made most progress where they were most tolerant of caste, that would not be true Christianity which would allow such distinctions. They must be abolished at whatever cost, and the people must either conform to Christian principles or renounce the Christian name. Compromise is inadmissible where fundamental principles are involved; and if once allowed, it would encroach more and more until the true spirit of Christian doctrine would be quenched." We welcome this decision of the Archbishop, as it will considerably help the cause of social reform in this country by putting an end to the caste system, at least so far as the Protestants are concerned. The decision ought to be welcomed by all Christians as well, as the obliteration of caste among converts to Christianity will be a stumbling-block in the way of those who flit from Christianity to Hinduism, and from Hinduism to Christianity, as is often done in Tinnevelly and other districts, in times of scarcity and famine.

Washing the Feet of Strangers.

IN 1 Sam. xxv. we have an account of a meeting between Abigail and David, when that most noble-minded woman humbled herself in the presence of the warrior, and said, (verse 4,) "Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord." This expression denoted her extreme humility and discretion, but it also serves to show that the office of washing the feet of others was considered a very low and menial one, fit only for slaves or the most abject class of servants to perform. That this view is still held in the East is evidenced by the testimony of many modern travellers. For example, Dr. Robinson says: "Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper, kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin."

So again in the journal of Henry Martyn, we read: "A slave in my bedroom washed my feet. I was struck with the degree of abasement expressed in the act, and as he held the foot in the towel, with his head bowed down towards it, I remembered the condescension of our blessed Lord. May I have grace to follow such humility.



WASHING THE FEET OF STRANGERS.

Voluntarily to perform this office for an individual sometimes indicated the utmost gratitude, reverence and affection. We have a most touching illustration of this in the history given us by Luke, (vii. 36—50.) Our Lord went into a Pharisee's house to sit down to meat. He received his illustrious guest in a disrespectful manner, not rendering him the ordinary acts of civility. But there came a poor woman, to whom much had been forgiven, and she hastened to do what in her lay, to supply the lofty Pharisee's lack of service. She did not possess a basin of water, and therefore she bathed the Lord's feet with her tears. Having no towel, she "did wipe them with the hair of her head." And then she kissed them lovingly, and anointed them with precious and fragrant unguent, which she poured forth out of an alabaster jar. Jesus commended her deed, as an exhibition of holy gratitude and joy, because her sins, which had been many, were all forgiven.

The Jewish custom of washing the feet belonged to the ordinary offices of hospitality. We, in our Western part of the world, have other ways of entertaining strangers and guests.

It is not so much, "Do what I have done," that is, exactly the same thing; but "Act as I have done;" imitate my disposition, and treat one another with the same self-denying love and courtesy which your Master has now displayed towards you." We may defeat the design and end of a precept by substituting a form in the place of an humble and affectionate service. Let us not forget that in all the ablutions and washings set forth in the ceremonial law we are taught the need of purity of heart and life, which can only be obtained through the cleansing power of the Holy Spirit. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ, our Saviour." (Titus iii. 5, 6.)

The Tinnevelly.

(From a Recent Report of Mr. W. A. Doll.)

THE Gospel has been proclaimed by us in and around the numerous hamlets about Koilpati. The crowds of hearers listened to the good news with very great attention and lively interest. By the Lord's help and grace we have also spoken, and proclaimed, the Word of Life to large assemblies of perishing sinners, and quietly sown the precious seed to the people at their abodes, in the surrounding villages of the district, where the people are steeped in idolatry, superstition, and wickedness, and in whose hearts Satan has full sway, leading them in the broad road to destruction.

Tract Distribution.

We have given away large numbers of tracts and hand-bills at all the jungle villages which we have visited, followed with fervent prayers that the Lord's blessing would attend these silent messengers.

Enquirers.

Many have visited us and told us that the handbills which they have received and read, and the portions of God's Word which were read and explained to them, have fully convinced them that there was something real and true in the Christian religion, and that they believe that Jesus Christ is the only Saviour of lost and guilty sinners. We spoke again and prayed with them, and directed them to look up to Jesus and to believe in Him as their personal and only Saviour, and seek for grace to follow Him in His own appointed way. Many of them are under Christian instruction. Some are intelligent and grasp what is taught, while others are very slow to understand, but seem to have simple faith, in which they appear to be steadfast. Others again are much persecuted by their relatives and neighbours, so that they are hindered in coming out and professing Christ. This, I yet hope, will drive them closer to Jesus. I am thankful that our visits have proved a great blessing to their souls, and that the many faithful words spoken and earnest prayers offered by us in their huts have been blessed to our hearers by the Holy Spirit.

That the religion of Jesus will prosper and prevail, and take full possession of the hearts of the Lord's chosen people among the heathen, who will in time cast away their idols and worship the true and living God, and believe in His Son Jesus Christ, if the pure Gospel is faithfully proclaimed by His servants, I have not the least doubt.

Divine Services in our Chapels.

About seventy to one hundred attend our chapels regularly every Sabbath-day. Christians as well as heathens come and listen earnestly to the Word of Life which is proclaimed. The singing of the Christian lyrics attracts large numbers of heathens. A num-

ber of heathens and our Christians come from distant villages, and many who have heard the Gospel of salvation through a crucified and risen Saviour, which has been faithfully preached, have expressed themselves encouraged and profited by what they have heard. They have gone back and told their relatives all about the good news of salvation they have heard, and invited them to come with them on the following Sabbath. Thus the blessed Gospel has been spreading far and wide in the hearts of the people in the adjoining and distant villages, and many needy and guilty sinners have been brought to the feet of Jesus, and have found peace and joy to their weary and burdened souls in Him.

Day Schools.

In the schools at all our stations the adults and children have been instructed every day and every night (night school) in the Bible and in other books. About twenty-five is the average daily attendance at each of our mission schools. Our chief object and aim are to teach them about Jesus and His love. We meet with opposition from other schools in some places, but I am thankful to say that God has inclined the hearts of the parents to send their children to our schools in preference; because, as stated by them, they appreciate the teaching of our Mission agents.

Sunday School Work.

Our Sabbath Schools are well and regularly attended by both adults and children. I am happy to state that heathens also attend, and are eager to learn the precious truths that are imparted every Sabbath. They are deeply impressed by the fervent prayers that are frequently offered at the throne of grace on their behalf, so that many a hard heart, as well as tender ones, are touched by the Spirit of God, and they are thus led to cry for pardon and mercy, feeling themselves guilty before a holy and righteous God. Several have been converted from our Sunday Schools, and professed Christ in baptism, and a few of them are working members in our Churches, helping in the singing classes and open-air preaching, thereby helping to spread the Gospel.

Cottage Prayer Meetings.

The prayer-meetings have been well and regularly attended by large numbers of our Christians and converts. The Bible has been read and explained, and the singing has been good. The sweet Tamil lyrics have been a great help and blessing at all the meetings, the Sunday-school children giving us the needed help in singing. I feel gratified to observe that the people eagerly take in the truths imparted and we hope to reap more largely under God's blessing, if we faint not.

Zenana Work.

Jevaannamal at Koilpati, and Esthermonaamonyamal at Kursilputti, are the Bible women. The school work and work amongst the women during the past month has been well performed by both our Bible women in their respective stations. The huts of a goodly number of the women have been visited, and the Scriptures read and expounded. Many of the girls and women are learning to read and sing the lyrics and read portions of the Bible.

Pastor T. B. Pandian's Mission.

AFTER the interesting account concerning Mr. Pandian, Native Missionary from Madras, which appeared in the *Olive-Branch* for July, our readers will be desirous of learning how our friend is succeeding. The

Lord has raised up many friends, who have promised to do what they can to further Mr. Pandian's efforts on behalf of the down-trodden Pariahs of Southern India. Among these friends are four Members of Parliament.

Several meetings have already been held with encouraging results, though the summer-time is not favourable to the holding of public meetings, or the delivery of lectures.

On Lord's-day, July 9th, Mr. Pandian visited Beccles, in Suffolk, and preached in the Martyrs' Memorial Chapel to a large and appreciative audience. On the Friday in that same week he lectured on "The Slaves of the Soil in Southern India" in the Myddelton Hall, Islington, London. On that occasion the chair was taken by Dr. Maxwell, of the Medical Mission, who, as a Missionary conversant with China and India, bore a strong testimony to the urgent need of such an effort as that which Mr. Pandian is making. The audience, which numbered several hundreds, was sympathetic and enthusiastic; and Mr. Pandian was helped by his Divine Master to give, in good English, a clear statement of his cause.

On Wednesday, the 19th of July, Mr. Pandian visited Tring; and from that town he went on to Chesham. At both places he was well received.

While we are writing this, (Monday evening, July 24th,) he is to appear at New Cross Hall, and deliver his lecture. We should have been with him, but for the fact that we are seeking rest at Brighton, and endeavouring, under God's blessing, to bring back health to a sick wife.

Other engagements are pouring in, and our friend will be very pleased to visit places far and near, on the mission which is dear to his heart.

Will our churches who want him to come to them on Sundays, and talk about the work of our Strict Baptist Mission, kindly have patience? Our brother must *first* get through the special work for which he has visited England. When that is done, he will be pleased to visit churches on behalf of our Mission; but, while he is lecturing and speaking so much in the week, it is imperative that he should rest as much as possible on Lord's-days.

Any engagements for lectures on the Pariah question may be made by applying to Pastor P. Reynolds, "Albury," Ardilaun Road, Highbury, London, N. He will also be glad to receive donations towards the incidental expenses of this great work; or such donations may be sent to the Provisional Treasurer, W. Abbott, Esq., 68, Highbury New Park, London, N.

PHILIP REYNOLDS.

Brighton, July 24th, 1893.

The following pamphlets, by Mr. Pandian, may be had of Mr. Briscoe, 58, Grosvenor Road, Highbury New Park, N.

"The Slaves of the Soil in Southern India." Price 7d., post-free.

"Ancient Heroes of the South Indian Peninsula." Price 7d., post-free.

The former refers to the oppression of the Pariahs, and is of special interest. All should read it.

☞ 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 Messrs. Banks and Son, Racquet Court, Fleet Street, E.C.

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

The Olive Branch

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

Subscriptions or Donations to the Mission will be thankfully received, and Collecting Boxes or Cards supplied, by the Hon. Secretaries: MR. JOSIAH BRISCOE, 58, *Grosvenor Road, Highbury New Park, London, N.; and* MR. I. R. WAKELIN, 83, *Robert Street, Hampstead Road, London, N.W.*; MR. F. J. CATCHPOLE, 11, *Jerningham Road, New Cross, S.E.*

VOL. VIII., No. 98. SEPTEMBER, 1893. ONE HALFPENNY.

Child Marriage in India.

WHEN a little girl attains the age at which marriage is considered desirable, the family priest and the village barber are usually deputed by the parents to set out, perhaps to a neighbouring village, to find a boy of the same caste, as a husband for her. Having discovered such a one, a marriage settlement, provided by the girl's father, is arranged, and the betrothed boy is presently borne, seated in a "palki" with a younger brother generally, to the home of his bride.

Should the husband happen to be an adult, and possess a home, after the ceremony the pair depart for their own village, usually in a bullock cart.

The following interesting account of the actual ceremony of a Hindu child-wedding is from the pen of Mrs. Samuel Merrill, wife of the U. S. Consul in Calcutta :—

"We asked, 'which is the bride?' She was pointed out. 'That little creature! that tiny child.' I took her hand, and patted her soft cheeks, and longed to pick her up in my arms and pet her and love



AN INDIAN BRIDE AND BRIDEGROOM.

her—she was so small, and yet going to be married to-night! She was eight years old, but looked not more than six. She did not smile or seem to care about anything. The mother was there, only twenty herself, and appearing like an older sister. I wondered if she did not pity her child. But the most engrossing object to our astonished eyes was the bridegroom. He sat in a large chair on a raised platform at one side, and was being disrobed by several attendants. Every article of his rich attire was taken off; his magnificent velvet robe was carefully folded and laid in a trunk which stood open near by; his white shirt, with its big diamond buttons and studs, his gilded slippers, his silken hose, his velvet trousers were all removed, leaving him in the usual native under-dress; every ring and bracelet and chain were laid away in the trunk. A simple white muslin cloth was thrown over him, and with bare feet he advanced to the middle of the room, where a space had been kept clear, and sat down on his heels before a small burning lamp. The father of the bride, having also thrown aside his gay clothes, sat by him, while several priests clustered near. It would be impossible to describe all the ceremonies that were performed, the priests blessing seeds and powders and bits of sticks, and passing them back and forth, sometimes putting them into the hands of the bridegroom, sometimes into those of the father, and sometimes again into the flame of the lamp. We could not understand what it all meant.

"All the while the bands were playing, and servants were passing refreshments and button hole bouquets or garlands to each of the guests. No bride had as yet been seen, but presently the groom was led from the room, and we were told he had gone to seek his bride. In about half an hour the pair returned hand-in-hand, and we looked eagerly at the little bride, this dear girl of eight years. The small toes were so covered with heavy rings that she could not step properly, but was forced to walk on her heels. She was simply dressed in a scarlet silk sarree, as the woman's one garment is called, her hair done up in a knot behind. She looked timid and frightened. Just think of that child alone amid that multitude, not even her mother by her side—one little baby girl among a thousand men. The composure was astonishing. She was seated on her heels, of course, opposite her boyish lover, with the lamp between them, and the same sort of proceedings as before were continued. She must have grown very weary before the long ceremony was finished.

"Finally, the oldest priest took her hand, and laid it on that of the boy, and tied them together with silken cords and chains of gold. It was a beautiful thing, but I never can forget the feeling as I saw that baby hand, that tiny, dimpled pretty hand extended to be tied fast and for ever to a boy she had never seen before, and at an age when she ought to have been in a mother's loving, tender care. It was an interesting sight, but, oh! so sad. After a while their dresses were tied together at the corners, some rupees were passed about—there seemed to be a great abundance of them—some were tied up in their robes; different head-dresses were tried on the pair, glittering, spangled things; new garments were blessed by the priests and thrown over them, and at last the long, long ceremony was concluded, and the married children disappeared. This event is the end of that girl's childhood. She is a woman now,—all freedom is over for her,—entered into the zenana a wife, her future life is shut up within its high walls."

Another manner in which the ceremony is performed is as follows:—In the centre of a compound a light bamboo booth is prepared, and decorated with festoons of mangoe leaves. At the main entrance a long entire bamboo is erected, also adorned. This is to show the outside world that a marriage will take place in the house. In the booth is a four-legged stool for the groom, and a piece of mat for the bride. All being in readiness, the young couple take their seats. In front of the boy sits the priest, and in front of the girl her father, while all other relations and guests stand around. At the conclusion of the service, the pair rise, and the bridegroom seals the marriage contract by smearing the bride's brows with red paint.

At its best, the prospect of the child-bride is dark and unhappy, but the crowning misery of her life will be attained should she be left a widow. From the great disparity of age which often exists between wedded couples in India—men of mature years frequently marrying girls who are little more than babies,—widowhood is, humanly speaking, the inevitable fate of vast numbers of Hindu women. It is said, indeed, that one in every six of the women of India is a widow! There are, in round numbers, *twenty-one millions* of Indian widows, 78,976 of whom are child-widows under nine years of age, and 207,388 from ten to fourteen years of age. Think of the horror, the shame, the untold suffering and degradation that are the lot of these helpless child-widows; and while you thank God for the blessings He has vouchsafed to you, pray that a happier time may soon come for these poor children of India. Perhaps the following quotation from Pundita Ramabai's book on the "High Caste Hindu Woman" reveals something of what these children have to endure:—

"Throughout India widowhood is regarded as the punishment for terrible crimes committed by the woman in a former existence upon earth...If the widow be the mother of sons, she is not usually so pitiable an object... The widow mother of girls is treated indifferently, and sometimes with special hatred, especially when her daughters have not been given in marriage in her husband's lifetime. But it is the child-widow or childless young widow upon whom, in an especial manner, falls the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced.

"Throughout India, except in the north-western Provinces, women are put to the severest trials imaginable after the husband's death. The manner in which they are brought up and treated from their earliest childhood compels them to be slaves to their own petty interests, to be passionate lovers of ornaments and self-adornment; but no sooner does the husband die than they are deprived of every gold and silver ornament, of the bright-coloured garments, and of all the things they love to have about their persons. The cruelty of social customs does not stop here. Among the Brahmins of the Deccan, the heads of all widows must be shaved regularly every fortnight. Some of the lower castes, too, have adopted this custom of shaving widows' heads, and have much pride in imitating their high-caste brethren. What woman is there who does not love the wealth of soft and glossy hair with which nature has so generously decorated her head? A Hindu woman thinks it worse than death to lose her beautiful hair. Girls of fourteen and fifteen, who hardly know the reason why they are so cruelly deprived of everything they like, are often seen with sad countenances, their eyes swollen from shedding bitter tears. They are glad to find a dark corner where they can

hide their faces, as if they had done something shameful and criminal. The widow must wear a single coarse garment, white, red, or brown. She must eat only one meal during the twenty-four hours of the day. She must never take part in family feasts and jubilees with others.

"She must not show herself to people on auspicious occasions. A man or woman thinks it unlucky to behold a widow's face before seeing any other object in the morning. A man will postpone his journey if his path happens to be crossed by a widow at the time of his departure. A widow is called an 'inauspicious' thing. The relatives and neighbours of the young widow's husband are always ready to call her bad names, and to address her in abusive language at every opportunity. There is scarcely a day of her life in which she is not cursed by these people as the cause of their beloved friend's death. Her mother-in-law gives vent to her grief by using such language as, when once heard, burns into a human heart. In short, the young widow's life is rendered intolerable in every way. There may be exceptions to this rule, but, unhappily, there are not many.

"Her life then, destitute as it is of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable—a curse to herself and to society at large...It is not an uncommon thing for a young widow without occupation that may satisfy mind and heart, and unable longer to endure the slights and suspicions to which she is perpetually subjected, to escape from her prison-house. But when she gets away from it, where shall she go? No respectable family, even of a lower caste, will have her for a servant. She is completely ignorant of any art by which she may make an honest living. She has nothing but the single garment which she wears on her person. Starvation and death stare her in the face; no ray of hope penetrates her densely-darkened mind. What can she do? The only alternative before her is either to commit suicide, or, worse still, to accept a life of infamy and shame. Oh, cruel, cruel is the custom that drives thousands of young widows to such a fate."

A missionary lady writing from India, says:—"The time was when the widow in India had a speedy remedy, when she would embrace the corpse of her husband, and die in the flames. But the Government has put an end to suttee. She must live on and on in this perpetual torture. Beneath this living sepulchre there glows the fire of a gehenna, and many a poor girl has fallen into this flame, and embraced a fate worse than death. Christian parents, God grant that our hearts may be stirred for these poor creatures. Think of your own homes, survey your loved ones, look upon them with their sacred associations, open your Bible and read its promises, and then offer fervent prayer and gratitude that your life is not like your sisters on the other side of the ocean. But, oh! do not stop there. Do not rise from your knees till you have told Christ that you will do whatever is within your power to help those women." Our Lord Jesus came "to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound...to comfort all that mourn." Why do not Christian women in Christian lands arouse themselves to give to their sisters in India the knowledge of Jesus Christ? Before the brightness of His shining the darkness of their despair would flee away.



Women Carrying Water.

IN the Brahmin villages in India, women of the first distinction, like Rebecca and Rachel, draw water at the public wells, and tend the cattle to pasture. In the cool of the morning and evening, parties of six, eight, or more women may always be seen wending their way to the public tank, as represented in the illustration.

Respecting the mode of carrying the gurrah or water-jar, a writer relates a curious fact. A Missionary in India was reading the twenty-fourth chapter of Genesis to his moonshee, when, upon coming to the fifteenth verse, the latter observed that Rebecca must have been a high-caste woman. "How do you know that?" said the Missionary. "Because," replied the other, "she carried the pitcher on her shoulder: the low castes always carry burdens on their heads."

"On a sultry day, near a Zinore village," says Mr. Forbes,* "having ridden faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came

*"Oriental Memoirs."

to the well. I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined to bring an earthen cup for the purpose, as I should have polluted a vessel of metal; but as Jael, when Sisera asked for water, gave him milk, and "brought forth butter in a lordly dish," so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk and a lump of butter on the delicate leaf of the banana, the lordly dish of the Hindoos. The former I gladly accepted: on my declining the latter, she immediately made it up into two balls, and gave one to each of the oxen that drew my hackery. Butter is a luxury to the animals, and enables them to bear additional fatigue."

In the days of Samuel we have a pretty trait of village habits, (1 Sam. ix. 11.) "As they went up the hill they found young maidens going out to draw water. This act is dignified in the highest degree by the prophet Isaiah in xii. 3. "Therefore with joy shall ye draw water out of the wells of salvation." The Jews took a hint from this verse, and added a new, yet most appropriate and interesting rite to the ceremonies observed in the Feast of Tabernacles, as prescribed by Moses. A golden pitcher was filled at the pool of Siloam, and brought into the Temple through the water-gate, with much solemnity and parade. The water was then mixed with wine and poured upon the altar. As the procession went to fetch the water, this famous verse from Isaiah was sung by all the people. The rejoicing on the occasion was so great as to give rise to the proverbial saying, "He that never saw the rejoicing at the drawing of water, never saw rejoicing in all his life." This was done on the last day of the feast; and it was on that day, and no doubt, when this striking performance was going on before His eyes, that our Lord stood up in the Temple, and cried, "If any man thirst, let him come unto Me and drink." The same spiritual application of the act of drawing water was made by Him on another occasion, when he met with the woman of Samaria at Jacob's well. (See John iv.) Here we see a wonderful exemplification of the Redeemer's characteristic humility. When He travelled, He walked; and when He rested, it was by the road-side, where any wandering peasant would have sat down. Then, how superior He was to all national prejudices, being as willing to converse with a Samaritan as with a Jew. In the history of this woman's conversation we see our own need of salvation, as well as the way of obtaining it. She was living in sin, and was aware of the criminality of her course. Yet she was anxious and inquisitive on religious topics, and felt her need of some great unknown good to make her happy. Jesus cautiously touched the sore wound of her heart, but it was that He might heal it. He taught her the nature of spiritual life, and showed how all-satisfying supplies for the cravings of an immortal soul could be derived only from Himself, as the appointed Saviour. The woman was startled, convinced, constrained to acknowledge her sin and give it up; and then, believing and rejoicing in Christ, she was bold and zealous in calling her fellow-townsfolk out to that fountain of living water, from which the thirst of her own soul had been quenched. Just as the woman left her pot behind her, when she ran into the city, so must we give up all wonted supplies of creature delight and good, that we may drink only of the water which Christ gives; and, partaking that abundantly, we shall "thirst no more."

Pleasing News from St. Thomas's Mount.

THE usual preaching stations in the Cantonment have been visited, and the good news of salvation through a crucified Saviour alone has been proclaimed. Vernacular handbills have been distributed, and generally well received. The Gospel has also been proclaimed in the villages of Ecotthangel, Palaventhangal and Palaveram. Large numbers of Hindu caste and non-caste people and Mahommedans have attentively listened to the preaching of the Word. At Palaveram, Preacher John had a good time of it. At the Veteran Lines he had preached and spoken to several for over two hours, then he went to a Mrs. Lambert's house, where he was warmly received and treated with great hospitality. She is a motherly Christian lady. In the afternoon, leaving Mrs. L.'s house, he went on to the Bazaar, and preached the blessed Gospel. for about an hour on the subject of the "Uncertainty of human life." A large crowd listened attentively. Eternal life and salvation by Christ Jesus was plainly and forcibly set forth to an attentive audience. The preacher conversed with a number of Hindu passengers on matters of religion, while in the train returning from Palaveram to St. Thomas's Mount.

The Divine-services on Sabbath-days have been regularly conducted by the pastor, and well attended by the members of the church and outsiders.

A marriage was solemnized during the month by the pastor. Harriett, assistant teacher of our Caste Girls' School, was married to a Christian man of the Wesleyan Mission. He is a bandsman of a native regiment located in the City of Madras. The marriage took place on the 4th inst., in our school-room. About fifty native Christians were present.

The candidates for baptism, (Chief Justice Sir Collins's coachman, and other adult members of his household,) who have just returned with their master from the hills, are still desirous of being baptized, and of publicly confessing Jesus as their Saviour. As soon as they have been examined and found to be believers in the Lord Jesus, we hope to receive them into the church, in the usual order.

The Hindu Caste Girls' School is getting on very well. There are 30 girls on the roll. Daily attendance 26.

The Hindu Caste Boys' School has 42 on the roll. The average attendance, daily, is 35.

The Non-Caste Mixed School, (boys and girls.) There are 40 boys and 5 girls on the roll. The daily attendance is 35.

These schools are looking up again. Besides secular lessons, special attention is paid to their Scripture lessons and Christian lyrics.

The Sunday-school is very encouraging so far as numbers are concerned. The children of the three day-schools meet together on the Lord's-day, and so nearly 70 children are taught the Holy Scriptures and Christian lyrics. Five teachers, including Jacob John and Marian John, attend to the Sunday-school.

Interesting Conversations with the Heathen.

AT PALAVERAM, where the good news of salvation has been proclaimed, a young Mahommedan seemed impressed with the truth that Jesus Christ is the Son of God and the Saviour of sinners. He stated that he would become a disciple of Christ, but feared that his brother would kill him if he embraced the religion of Jesus.

In the village of Meenumbaukam, a number of people were talking vain things. As soon as they saw our preacher one of them loudly said in the hearing of the preacher, "God has no mercy on this world: this is the way He is killing us for the last three years without rain. Then our preacher opened his Bible and read the portion about the time of Elijah, when God sent rain. He spoke of God's long-suffering and mercy and love to poor fallen sinners. Then one among them asked why could not the Queen-Empress compel men to become Christians. To this the reply was, the religion of Christ is not by human force or by the power of the sword, but by the Spirit and grace and love of God, through Jesus Christ. This was illustrated to them.

In the village of Poodupet, while our preacher was proclaiming the Gospel, a wealthy Hindu quietly drew up to the attentive crowd and listened eagerly till the discourse was finished. The subject of the address was death, and happiness in the next world, or dreadful punishment and eternal misery in hell. As the crowd was dispersing, this Hindu gentleman came up to our preacher, and invited him to his house, offered him a chair, and began to converse with him, with great reverence, on eternal and spiritual things. The man seemed much impressed and deeply interested in all he heard. As it was getting dark, our preacher left, after bidding good-bye to the man, who requested him to come to his house as often as he liked.

Candidates for Baptism.

Besides the 129 converts baptized by our Superintendent, fromt he 2,000 converts, I hope, D.V., very shortly to baptize a larger number out of those remaining. There are hundreds of villages where the Gospel has not been preached, and there are numbers of hamlets where we have preached, and many have been converted, and baptized and formed into churches. Agents are sadly needed; also chapels and school-rooms should be erected. The people will help towards building, but they want small donations from our Home Committee to buy the thatch, sticks or timber and the doors and windows. By the grace God the Lord's work in this district is making slow but sure progress year by year; and the future is hopeful and cheering.—*From a Report by Mr. W. A. Doll.*

The Thirty-Second Anniversary
OF THE
STRICT BAPTIST MISSION
WILL BE HELD (D.V.)
On TUESDAY, OCTOBER 24th.

Full Particulars will be given next month.

The following pamphlets, by Mr. Pandian, may be had of Mr. Briscoe, 58, Grosvenor Road, Highbury New Park, N.

"The Slaves of the Soil in Southern India." Price 7d., post-free.

"Ancient Heroes of the South Indian Peninsula." Price 7d., post-free.

The former refers to the oppression of the Pariahs, and is of special interest. All should read it.

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

The Olive Branch

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VOL. VIII., No. 99. **OCTOBER, 1893.** ONE HALFPENNY.

The Terrible Traffic in Opium.

THE REV. T. B. BROOMHALL, Secretary of the China Inland Mission, laid before the Opium Commission recently an immense mass of missionary opinion, from which we give a few extracts below. He said that the encouragement of the opium traffic with China by Great Britain, had been commercially, physically, and morally, one of the greatest crimes aud blunders ever committed by any nation. There would be no real check to the cultivation until the Indian opium was withdrawn, and then the Chinese Government would make a desperate effort. A terrible picture was drawn by the various missionaries of the society. "China," wrote one gentleman, "is being whirled to its ruin by a means more ferocious and subtle than any recorded in the annals of the ruins of ancient empires." "China," said another, "is not able to save herself; the evil has now grown to such a terrible form that the Government is powerless to resist it, be it ever so desirous." "Once under the influence of opium there is no means of setting them free, —they are doomed for life." "Twenty per cent. of the women in one place smoke," it was said; nine-tenths in another; and in 81 per cent. of the houses of one city the vice went on. The most respectable families were were brought to ruin, and the poor were kept in rags.

A missionary in the province of Shan-Si drew a graphic picture of the loss of physical and mental power on the part of the people, and of the crumbling cities, due to opium. The people would rather be killed than have their opium destroyed. "When opium comes in, wealth, respect, and integrity go out. Another missionary feared "That no legislation on the part of the Chinese can put an end to it; but the duty of the British is obvious, and that is to withdraw the Indian opium, in forcing which upon the Chinese they have inflicted a terrible wrong." However, Lord Brassey remarked that Indian opium was of much better quality than the Chinese material.

The Chinese (proceeded the witness) believed that we were weakening them as a people in order to partition their country among the European Powers, the result being that an official had openly advocated the massacre of all foreigners. "Another opium war would not be permitted by public opinion here," interposed Lord Brassey. "But the

Chinese," said the witness, "would not run the risk. They fear a war on some other pretext."

Mr. G. Graham Brown, for six years a missionary in Lu Chan, said that from his wife's observations he considered that six-tenths of the married women smoked; and there was among the children that were born, a high mortality. The opium now used in the province where he lived was the native product, but it was not smoked at all before opium was smoked. "It injures one's life's work as a missionary. My desire is that it should not be cast in the face of Englishmen that they carry opium in one hand and the Gospel in the other."

The Rev. A. Elwin, twenty-three years a Church Missionary Society's missionary, said, to the poor masses of the people opium was literally meat and drink. He knew no such thing as a moderate opium smoker, because the dose was always increased by degrees. It was quite impossible to exaggerate the curse.

Mr. Marcus Wood, of the China Inland Mission, who was for seven years in China, said opium could not be compared with alcohol. It was the one thing that made the natives hate and rise against the foreigners, and chiefly against the English. The withdrawal of Indian opium, he believed, would change all that.

Mr. Brown, a missionary of the Methodist Episcopal Church, stated that the sons of opium smokers were unable to compete intellectually with the sons of non-smokers. Then came Surgeon-Major Pringle, for thirty-one years in the Indian service, who extolled the use of opium medicinally, and condemned it as a dietetic. The high moral tone of India had saved it from the scourge hitherto, but he pleaded for the sake of India that opium should be cultivated and used only for medicinal purposes.

Dr. Swanson, for twenty-one years a Presbyterian missionary at Amoy, said that it was declared by all Chinese that opium was only evil. If this blot were taken away, the Chinese would have a friendly feeling towards Great Britain.

Singari Guru, or a Hindu Pope.

AN important personage recently arrived at Ootacamund, viz., "Singari Guru," or "Priest of the world." He comes from a remote village of Mysore, where he usually resides, except when touring. His ecclesiastical jurisdiction extends, it is said, throughout the peninsula, but there are parts he has never seen, especially the Punjab and the Deccan. On State occasions he appears resplendent with gold and precious stones. His head dress is mitre-shaped and of gold, studded with precious stones of enormous value. A necklace of gold, with a huge medal suspended to it adorns his person, which is enveloped in a cashmere shawl substantially bespangled with the same metal. His feet—supposed not to touch the ground—are provided with solid silver sandals. When touring he carries about with him a massive silver throne, upholstered in handsome blue silk—the fellow one to which, in pure gold, considered too massive for travelling, is left behind for home use. In his train are several caparisoned elephants, fortunately not brought to Ootacamund, which carry great drums beaten to announce the approach of the "Priest of the world," when even H. H. the Maharajah of Mysore must advance and make obeisance.



THE BIRD GARUDA.

Worship of Animals.

By H. F. Doll.

THE Garuda bird is held in great veneration by the Hindoos, and particularly by the Vishnuvites. It is the ordinary vehicle on which that god performs his journies. The Vishnuvite Brahmins, every morning after ablutions, wait for the appearance of one of these birds, in order to pay it adoration. It is everywhere to be seen about the villages. It is bigger than our falcon, but much smaller than the least of an eagle. Its plumage is handsome. The feathers of the head, neck and breast are of a very bright and glossy white; and those of the back, wing and tails, form a sort of mantle of a beautiful brown. But when it approaches near, it becomes offensive from its unpleasant odour. Its ordinary cry is a kind of *Kree, Kree,* uttered with a hoarse and

croaking scream, prolonging the sound at the end in a very disagreeable way. Although it appears a vigorous bird, and it actually possesses great advantages in its strong hooked bill and powerful talons, yet it never attacks other birds that can offer the least resistance. It by no means has the courage of the hawk. Its timid and indolent nature would rather rank it with the buzzard or raven; though it does not, like them, pounce upon carrion. Its ordinary food is lizards, mice, and above all, snakes, which it carries up alive in its claws to a great height, and there lets them fall upon the ground. It descends after them, and, if it does not find them dead after one fall, it gives them a second, and then quietly retires to some neighbouring tree to devour them. It is probably the service which it does to society in destroying noxious reptiles and other disgusting animals, that has been the means of protecting it, and raising it to the rank of a principal divinity. It was the same motive that prompted the Egyptians to consecrate the Ibis, and pay it homage. The Garuba also devours frogs and little fishes, which it catches with its claws in shallow waters. It is also a dangerous enemy to the poultry yard; but it so cowardly that an angry hen can put it to flight, and it can only venture on some unguarded chickens. Being under the protection of superstition, it approaches a man without fear, and is seen everywhere about the villages, from which it seldom strays. It is of heavy flight, and never mounts high in the air.

Sunday is the day particularly set apart for the worship of this sacred fowl. Troops of people are then seen uniting in their adoration and sacrifice! after which they call the birds and throw bits of meat in the air, which they nimbly catch with their talons. It would be as heinous an offence, particularly among the followers of Vishnu, to kill one of these birds as to commit manslaughter; and when they find one dead, they bury it ceremoniously, and crowds of people attend, with instruments of music, and with every demonstration of deep affliction.

Pursawalkam, Madras.

BAPTISM OF TWO CONVERTS.

DURING brother Pandian's absence, the work is being carried on by brother Solomon, of Poonamallee, and the following account has been furnished by Mr. Doll.

On the evening of Wednesday, 16th August, the members of the Mission churches in Pursawalkam and Black Town, and other friends, met at the Baptist Chapel, Chintadrepetta. A Christian lyric was sung, and earnest prayer offered by brother Solomon. A short address was given by Mr. Doll, the Superintendent. Another lyric was sung, and prayer at the throne of grace presented by Mr. Doll. After the usual questions were answered by the candidates, (a man and his wife,) in the presence of the assembly, and on a public profession of their faith in the Lord Jesus Christ as their personal Saviour, Mr. Doll led them into the water, and baptized them in the name of the Father, the Son, and the Holy Ghost. On coming out of the water the doxology was sung and the benediction pronounced by Mr. Doll. Afterwards we met again in the chapel, when another lyric was sung, a prayer offered, and the right hand of fellowship extended by Mr. Doll to the baptized, and they were cordially received into the membership of the church worshipping at Pursawalkam.

The Insurrection in Bombay.

MR. DOLL thus refers to the recent outbreak, which has happily been quelled, —not, however, without loss of life.

"No doubt you have read of the riots which took place in Bombay last month. Hindus and Mahomedans engaged in furious strife. Four Hindu temples had been utterly demolished, and the idols thrown out and desecrated. Two mosques had been destroyed, hospitals were filled with wounded, the police-stations with prisoners. All business was suspended, and the city thrown into the greatest consternation. Peaceful wayfarers were brutally assaulted. The rioters grew in numbers and fierceness, and showed an increasing readiness not only to stone the police, but to defy the troops, who were compelled on one occasion to fire in self defence, killing one man. In three days upwards of fifty people were killed, six hundred wounded, and over thirteen hundred prisoners were made. The outbreak is owing to racial and sectarian bitterness. It appears that the lower classes of the Mahomedan community in Bombay have been greatly excited by the agitation carried on during the previous fortnight by a number of leading Hindus, who have called together large open-air meetings to denounce the authors of the outrages at Prabhas, Pattan, in the Native State of Junagadh, where temples were destroyed, and several Hindus killed by certain Mussulmans during the Mohorum. This agitation, it is contended, was carried on with such heat and bitterness, as to give rise to great irritation, which was further increased by the growing persistence of the Hindus in urging that the killing of cows and even of sheep and goats, should be prohibited. Thus arose the disturbance, which, thank God, has been got under by the Government authorities."

Hopeful Case.

WHILE we were holding a prayer-meeting in the Traveller's Bungalow at Satur, where I put up, a heathen man was lying down in the verandah of the bungalow, came up and stood a little way from my chair, looking serious and anxious. After the service was over, I asked him what his name was, and where he came from. He told me that his name was Appasury, and that he was a merchant of Tinnevelly and Palamcottah. I said to him, "I thought you were fast asleep." He replied, "I was just falling asleep, sir; but when I heard the fervent, soul-stirring prayers presented at your meeting, they aroused me, they pricked and melted down my heart; and, although I am a heathen, I am now drawn with good feelings for Christian people and their good work of the Gospel. I believe in the religion of Christ, but how can I embrace it, as I should be despised and driven away by my caste people and relatives, and I should also lose my shares in my flourishing business?" I spoke very faithfully to him, and said we should always pray for him. He thanked us, and retired to rest. I hope to meet him again on my tours.

W. A. DOLL.

Good Temper.

IT is a medicine which brings relief,
And moderates the malady of grief;
It is a ceaseless spring, from which doth flow
Contentment, peace, and happiness below;
It is the pilot which our bark will guide
Safe past the rocks of envy, hate, or pride;
It is the soft south wind that mildly blows,
Carrying sweet fragrance wheresoe'er it goes;
It is the shield that will protect our hearts
From malice and from envy's poisoned darts;
Like water doth it fall on hatred's flame,
And either quenches or abates the same;
But on affection's pure and hallowed fire
It falls like oil, and makes it mount the higher.



The Winnowing Fan.

IN INDIA the corn or rice, after having been well trodden out by the feet of oxen, is taken to a spare piece of ground outside of the village. A sheet or large mat is spread upon the earth, and then a man stands up and lifts, as high as he can, a kind of bamboo tray full of the bruised grain. He shakes it out so as to let it fall upon the extended sheet. If there should be sufficient wind, the chaff is blown away, while the heavier particles fall to the earth. But should there be no wind, a strong current of air has to be artificially produced. This is done by means of a fan which is waved up and down by a second party, who plies his business as briskly as he can. The fan consists of pieces of bamboo closely matted together in a rectangular form; and when this is wafted diligently, it creates quite a strong breeze. Nothing could be more simple than this plan of winnowing corn, and it is one which has been employed in the East from time immemorial. The process is similar to this in China. A floor is constructed by spreading chunam, or lime, with some oily

substance, upon a plot of ground prepared to receive it. The situation selected for this floor is uniformly in some spot well exposed to the winds. On a convenient day, when the breeze is fresh, the farmer conveys his corn in baskets to the scene of separation, and there, after filling his fan with corn, holds it up to the wind. His back is turned towards the current, as appears from the manner in which the clothes of the workman are affected. The corn, thus exposed to the driving blast, is speedily swept out the fan, when the grains, by their gravity, descend in a curve to the floor, while the chaff is borne away and scattered over the surrounding country.

A very striking reference is made to this act of winnowing by John the Baptist, in relation to the approaching Christ. The mixed population of the world is compared to corn trodden out by oxen. This has to be winnowed, so that the chaff may be separated from the wheat, a work undertaken by Jesus Christ, who is represented as using the fan which is to separate between the two. Good men are like wheat, they are intrinsically valuable. It is for their sake, in order to produce and mature, that the spiritual husbandry of the world is conducted from age to age. No farmer would till his land and bestow pains upon his crops, if he were only to reap chaff from his fields. He looks for his reward in solid and wholesome grain, which in due time will be piled upon his threshing-floor. So God bestows all the care and culture of His providence upon the great fields of humanity, for the sake of gathering in at length the ripened harvest of righteous souls, who shall be the Redeemer's satisfying reward throughout eternity.

But the wicked, the selfish, the worldly, the unconverted among men are chaff. They are intrinsically valueless. They are permitted to spring up and grow, and for a season flourish. And the time is coming in which Jesus will purge His threshing-floor, and gather His wheat into the garner. He will use a most potent winnowing fan, the blast of which nothing but solid grain will be able to resist; and from the propelling force of it not one particle of chaff will be able to escape. "The ungodly are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Psa. i. 4, 5.

Temperance.

A TAMIL pamphlet, "Bacchus Exposed," published by brother Muttusawmy, has been doing good to many. A Government official, who is a native, was advised by both his pastor and doctor to take brandy daily to sustain his health. He told our preacher that he was afraid to take any liquor after reading his tract, entitled "Bacchus Exposed." May the Lord bless this pamphlet to the Native Christians of Bangalore and Madras, &c.; for many of them are addicted to the evil and sinful habit of drinking intoxicating beverages. This tract was issued by public contributions. He needs some 10 rupees more to clear his expenditure.

Forgiveness.

"HE that cannot forgive others breaks down the bridge which he must pass himself; for everyone has need to be forgiven. As when the sea-worm makes a hole in the shell of the mussel, the hole is filled up with a pearl; so when the heart is pierced by an injury, forgiveness is like a pearl, healing and filling up the wound."

Saint Thomas's Mount.

(From a Recent Report.)

EVANGELISTIC WORK.—The preaching of the Gospel has been carried on as usual in the streets, bazaars and adjoining villages of the Cantonment of St. Thomas's Mount. Also in the Cantonment and village of Palaveram, about two and a half miles from St. Thomas's Mount. Large numbers of the Hindu classes, heathen, and Romanists, and Mahomedans, have heard the preached word, and gladly received our tracts. Salvation of poor sinners, through the blood and righteousness of Christ Jesus alone, has been the subject of all the discourses.

THE CHURCH.—The little Zion here is doing well. The means of grace, such as Sabbath-services, prayer-meetings, and the breaking of bread have been well attended by the members of the church.

DAY SCHOOLS.—These schools have greatly improved. We have nearly 130 children, (boys and girls,) in three schools, (Caste and Non-Caste Schools.) They are also making good progress in their lessons.

SUNDAY SCHOOLS.—Some fifty children are attending these schools. They are taught to sing Christian lyrics, and the old, old story of Jesus and His love.

ZENANA WORK.—This branch of work is getting on nicely. Our Bible-woman has visited several women of the Caste, Non-Caste and Mahomedan houses, and read and explained Bible stories.

STRICT BAPTIST MISSION.

The Thirty-Second Anniversary

WILL BE HELD (D.V.) ON

TUESDAY, OCTOBER 24th, 1893,

AT

KEPPEL STREET CHAPEL,

KEPPEL STREET, RUSSELL SQUARE.

At the Afternoon Conference, at 3 o'clock,

JOHN UNDERWOOD, ESQ.,

Mayor of Leicester, will preside.

MR. JOHN HUNT LYNN will read a Paper, and MR. PANDIAN, a Native Missionary from the Society's Station at Pursawalkam, will give an Address.

Tea will be provided at 5 o'clock. 6d. each.

In the Evening, at Six o'clock,

THE PUBLIC MEETING

Will be held.

The President, **Mr. JOHN BOX**, in the Chair;

Supported by the following Ministers:

Messrs. Bland, Colls, Gray, Hazelton, Holden, Mitchell, Pandian, Reynolds, Sears, Sampson and Squirrell.

COLLECTIONS.

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Vol. VIII., No. 100. **NOVEMBER, 1893.** One Halfpenny.

Strict Baptist Mission.

THE THIRTY-SECOND ANNIVERSARY

Was held at Keppel-street Chapel, London, on Tuesday, October 24th.

THE AFTERNOON CONFERENCE

(which was well attended,) was presided over by John Underwood, Esq., J. P., Mayor of Leicester, who was gracefully introduced by Mr. John Box, the President of the Mission.

The hymn, "Head of the church and Lord of all," having been sung,

Brother R. E. Sears, (Vice-President,) read the Scriptures,—1 Thess. i.

Brother John Harris engaged in prayer.

"Thou whose almighty word" was then sung, and

Brother Stannard engaged in prayer.

The Chairman having expressed his deep sense of appreciation of the work of the Strict Baptist Mission, and his desire that we may all more fully realize its great importance, made kindly reference to Brother Pandian. He rejoiced in that he had been called from heathen darkness and death in sin, to confess and to preach the Lord Jesus; and he earnestly hoped that the cause he is representing before the British Public would prosper, and that increased interest would be taken in this noble work. He urged that all the friends should strive to push the Pariah question undenominationally, and that great wisdom and judgment should be exercised in hearty co-operation, adding, "We have in him an honest, simple-minded brother, on whom we may rely, and in whom we may confide as to the future of his work in our Mission." . . . "His work in Leicester was well received and blessed, and it is hoped he will go there again. Mr. Hazlerigg received him very warmly."

Referring to the work of the Mission, the Chairman said, "Last night I was in a chapel, where Carey preached, and was reminded of the glorious work done in the past by Strict Baptists; and I have the highest hopes in regard to our work, that it may grow, though now comparatively small, to a great and mighty movement.

Brother J. H. Lynn was called upon to read his paper on

Our Mission,—The Fruit of Strict Baptist Principles,

of which the following is the skeleton:—

I.—*These Principles defined* in our Doctrinal Basis.

Under this head he indicated our distinction, *firstly*, from those who hold the doctrine of General Redemption; *secondly*, from all other sections, whether Calvinistic or Arminian; *thirdly*, and our Ritual distinction as Strict Baptists.

II.—*The nature* of our principles, *firstly*, in regard to the will of God, and, *secondly*, the will of man.

III.—*Fruit* as the resultant of the vital co-action of essential relationships, qualities, and conditions.

IV.—*The effects of our principles when vitally in exercise. Firstly*, as to the Divine call; *secondly*, the resulting willl; *thirdly*, associated action; and *fourthly*, the attendant Divine increase.

V.—*Our Mission necessarily the fruit of our principles in operation.*

VI.—In the vantage Grace has given *we should be the most earnest evangelists on earth.*

VII. *Refutation of charge* that Free Grace principles destroy the Mission spirit.

Before his last head he made reference and gave hearty greetings to Brethren PANDIAN and GRAY as follows:—

"To day we are favoured by our Heavenly Father to greet and to hear our Brother beloved, who has been translated out of the power of darkness into the kingdom of God's dear Son, and whose royal descent from the rulers of the Pandian kingdom in the Deccan is superseded by regal relations with the Divine Throne. My Brother, with our whole heart we greet you in our glorious Redeemer's name. We count it a precious privilege to be your kinsfolk in Christ, and your colleagues under His yoke. We are doubly glad that our Great Shepherd has joined you with us in the work of seeking His lost ones, and folding them in anticipation of the coming day when, as our Chief Shepherd, He shall appear. We rejoice in your indefatigable labours for the weal of the unhappy Pariahs. We fervently pray that the God of Heaven may fulfil all your desire for them, and we praise Him for consecrating your present labours in this country to such service. Still more do we rejoice in the anticipation that, when your present mission amongst us shall be concluded, on your return to your own land, we shall be favoured to hold up your hands in our Mission; and that in the coming years, relieved from the onus and strain now so honourably employing your energies, your more abundant labours in the chief work of God on earth will yield, as we know your own soul intensely longs, far more abundant results than the most sanguine thoughts of your heart have imagined. To the illimitable possibilities of the grace and power of our great God and Saviour, we commend you, beloved brother.

"We are also privileged to-day to bid God-speed to our dear Commissioner, Brother SAMUEL GRAY. Long have we sought tokens of the will of God touching the desire we have to know through one of His servants all that can be known about our Mission. I will not enlarge on this. Our esteemed Brother will himself do so, and I will not trespass against him. We are assured that our prayers are heard; that our Commissioner has been called of God to this work; that he is peculiarly qualified to undertake it; and that it will be thoroughly well done. We praise the Lord. We thank the church at Brighton for lending their beloved pastor. We claim your fullest aid in our responsible undertaking in sending him out, and such true expressions of affection as befit the circumstances, and his, so to say, carrying his life in his hand for our Mission. My brother, we thank you most cordially for your willing response to our request, and earnestly pray not only that our Mission may be very greatly advantaged by your labours and report, but also that you may have such rich experience of the companionship of your Lord and ours, and benefit from the various scenes in His fields, that your own soul shall be ever wealthier, your body healthier, and your ministry, and your church subsequently, permanently endued with peculiar, continuous, and always more abundant blessing."

Brother BLAND spoke appreciatively of the paper read, and remarked, "how happy we are to come here to-day. This is the birth-place of the Mission." In looking over the

Gospel Herald for December, 1861, he noted the announcement that the Keppel-street church had decided to institute a church mission to the heathen. The same number contained a paper of his own, which he wrote in ignorance of the movement at Keppel Street, and in which he urged the churches to go forward in the same work. He added, "We rejoice to-day that there have been not a few witnesses to the living force of the plain words of God's truth spoken from the heart. We will take courage. We have been at fault in the past, but now I believe that the help sent abroad is relatively as great with us as with others. Go forward. Our present work is only a beginning. We will go on in His name." He then feelingly referred to Brother Pandian, and said, "God bless Brother Pandian here. I rejoice in the extra work he is doing here, and feel sure that it will make his work more successful there."

Brother MITCHELL was glad that the exposition of our principles in the paper was clear. He declared that many of our churches need wakening, and wished we really felt willingness to give up all for Christ. Many of us have doubts and fears, the roots of which are in our sloth, and they continue "because we are so dreadfully lazy." God never was and never will be under debt to His people. The more we seek the honour of His name the more shall we realize of blessing in our hearts. To-day we meet and talk; may we *do* afterwards.

Brother COLLS was grateful for the paper. He said, we have been taking root downwards, the fruit, at last, is appearing. We have a great Reform Bill before us in regard to our Mission, and we shall look back on this year as a year of crisis. He was sure that if we truly represent the doctrines God has given us we shall be the means of great blessing. Abraham was *chosen* that through him all nations should be blessed. The doctrine of Election is a great benefit to the world. "May we go from this meeting, not to talk, but to work."

Brother HOLDEN said, we are engaged in a good work and a great work, in which we are entirely dependent on the power of the Lord for success. We need faith in God, entire dependence and holy confidence in Him and His Word, and to be unswervingly faithful to Him. God give us all more faith. We profess to believe in the principles and practices with which we are identified, and if we believe in them we love them, and so shall seek, as far as we are able, to promote them.

Brother C. WILSON said:—"I thank God I have lived to see this day. If you wish to enjoy communion, try to spread abroad the salvation of God to others. John Stevens said: '*The best government would be an absolute monarchy; but there must be a perfect king.*' We have a perfect King. We are charged with bigotry and egotism because we obey our King." He was glad, though it was for the first time, that we have a mayor in the chair. He concluded a hearty and happy speech by wishing the Mission "every success, and a thorough good collection."

Brother WAKELIN welcomed the Chairman on behalf of the young people of our schools. The Keppel-street School had from the beginning and continually subscribed. Before our own Mission was instituted they had helped the Baptist Missionary Society, and afterwards devoted themselves to the present beloved cause. He suggested that some one should write an A B C exposition, to be printed in the *Olive Branch*, for the use of our young people, that they may understand what they are helping.

Brother BOX described the paper as a masterpiece, concisely shewing the present-day phase of Strict Baptists. He reminded the meeting that Brother Wilson called us to fellowship in our King, the absolute Monarch. He was God's Servant first on earth, and He has by His redemption, bound us body, soul, and spirit, to His service. When a very young preacher he preached from the passage read by BROTHER SEARS: "From you sounded out the word of God," and he rejoiced in its present application; for Keppel-street, Mead's-court, and Soho, were the trio of churches that laboured together at the first. We are now 90 churches. He desired that we might carry with us the fact that we

are called to the fellowship of the Son of God. He urged, that every agent we employ must take only the word of God and preach the truth; and in seeing that such was the case, and in supporting such agents with prayer and constant gifts, our usefulness would be increased a thousand-fold. He thought that we ought not to separate without ordering Brother Lynn's paper to be printed in large number.

Brother ABBOTT emphasized a passage in the paper, declaring that we have been "doctrinally vocal, but preceptively dumb," and by an apt reference to an occasion in which he was preceptively vocal, he had been able better to voice the doctrine of Divine love.

Brother PANDIAN said,—It gives me great pleasure to stand before this band of workers, deeply interested in the welfare of India. I never expected to have this privilege in my life. Providentially, the Lord of all nations directed my steps to your country. All who know me are well aware of the way in which I came to your country. I cannot occupy your platform long, as my journeys and and frequent addresses have overtaxed my strength." He then went on to say that the first missionary to India was "the doubting disciple Thomas, whose doubts were cleared by His gentle Master. He came to our country in the first century. This Mission commenced in the Madras Presidency, in ST. THOMAS'S MOUNT, where Thomas was buried. He first went to Malabar, thence to the Brahmin strongholds. The Brahmins at that time were mastering all the tribes by their priestcraft. Doubless he was a lamb among the wolves. When I ascend this mount I think of his burial there and that his blood was shed on Indian soil for Christ. St. Thom is a place where the Brahmins caught him." After describing some of the persecutions endured by Thomas, he added he had himself been in a cave where the apostle is said to have hidden from his pursuers. One of Thomas's disciples wrote a poem containing an account of Christianity, and on account of the deep and pure philosophy of this writing, it is still deemed to be the highest and best of all the productions of the wise. Not only was the Gospel carried to and rooted in India by Thomas, but later, Indian merchants traded with Alexandria, and thence "brought the Gospel to our country."

After referring to numerous others who, in different periods, were pioneers of the Cross, and to one who, as a minion of Rome, having discovered in India the fruits of former Christian teaching, took a horde of priests to India, and established the wickedness and oppression of the papacy, and suppressed the ancient Christian churches, he went on to show how divisions among professing Christians stumble the people. He said, that many educated Christians believe that Christ is the Saviour, but they despise his professed followers on this account. The teaching of baptism should be taken up by Oriental people, for they appreciate it. "Our Sanscrit word meaning to plunge, makes the educated man despise sprinkling. I have witnessed the thoughtful observation of the Hindu when we have baptized, and the teachings of death and resurrection of and in Christ have much impressed them." Referring to our Mission, he added, "We are just teaching the plain Gospel of Christ. I need not tell you much. *The Olive Branch* and other periodicals have informed you. Our worthy brother is going to inspect. Wait for his report, and do not be discouraged by any means with any part of it." . . . Our work is not a failure. I appeal for help. All subscribers should increase their amounts." . . . Missionaries—who are they? Not the college-trained. Who are the labourers? Not B.A.'s and M.A.s. I do not despise men of profound learning; but they do very little Gospel work. I have just come from Folkestone, where I have been talking with the fishermen. We want fishermen. The great Lord chose such men, and gave them the ability to preach the Gospel. The learned cannot handle, for the heathen at large, the plain Gospel. We do not want *manufactured* missionaries. Missionaries are men raised by God, taught by God, and sent by God. Wherever the Gospel went its success was the gently and slowly

raising the children of the soil, and they carry on the work. Herein is the great success. Wherever it has gone it has raised up men from the soil. It is the duty of the Church to send out missionaries and to give their mites and their larger gifts as well as their prayers. Some like to give heaven rather than a purse. I appeal to you for your fervent prayers and your liberal gifts."

Brother SQUIRRELL expressed gratitude to God for the character of the meeting and for the presence of the beloved brethren who are the centre of our interest. He thought we had not been sufficiently considerate to Brother PANDIAN. We are glad he looks so well, and also for the words he had uttered. He has been taught by the Divine Spirit, and he has been upheld in both branches of his work. The Pariah work will be a link for our Mission. He maintained that many of our churches have worked well, and believed they would continue and be increased.

Brother GRAY said that Brother Pandian and he were like the Siamese twins. The first Sunday he was in England they had spent together very happily indeed. He is a visible proof of our success. With our Christ there can be no disappointment. Who trusts God will find he has not made a mistake. Our God is a God of His word, and will not find it in His heart to disappoint us.

Brother BOX moved, that "Brother J. H. LYNN's paper be printed and largely circulated among our churches."

Brother BLAND seconded, and hoped it would be widely read.

This was carried unanimously.

Brother SAMPSON stated that he had had a very pleasing interview with Mr. A. H. BAYNES, the honoured Secretary of the Baptist Missionary Society, who sent through him a brotherly message to the meeting, of Christian sympathy, coupled with the cordial wish that our Mission may be blessed with all the greatest success.

The hymn, "Yes, mighty Jesus, Thou shalt reign," was then sung, and the benediction concluded a holy and happy meeting that will ever be memorable in our annals.

THE EVENING MEETING.

The hymn "Daughter of Zion from the dust," was sung.

Mr. JOHN BOX, the President, read Joel ii. 22—32.

Brother JULL, of Cambridge, prayed.

The Chairman expressed the pleasure and sincere gratitude he felt; for the day had been looked forward to with much earnest prayer and godly anxiety, and he desired that all should be done under the guidance of the Holy Spirit.

"We have with us (he said) a trophy from India, a dearly loved Indian brother, not long ago a stranger to godliness, who after prayerful thought chose us from all other denominations, because he discovered we were the nearest to the Word of God. He is here because he has a soul to pity the needy, and the Lord has found him helpers even among those who know not God. A noble heathen facilitated his advent. God grant that the light of salvation may enter the Rajah's mind! He has found that England has a deep sympathy for the down-trodden. We have rejoiced to have him in our homes, and we look forward to his going back to work well in our interest."

"The condition of our Mission in its many branches we have watched with prayerful interest, but also with great concern. We have the utmost confidence in our Brother Doll. We believe he is doing his very best to meet the demands of the Mission; but he is not an Englishman. We desire to know all about our Mission through English eyes." Referring to the circumstance under which he remembered an honoured man of God, emphasizing the promise, *In all thy ways acknowledge Him, and He shall direct thy paths*, he added,—"You may throw your weight on this. We have trusted this word, and to-night He has fulfilled it. Grasping the hand of Brother Gray, he desired that God would abundantly bless him in his work, and all that are near and dear to him during his absence. He felt that Brother Gray had the faculty that would render him of all men valuable as our Commissioner."

This work entailed great expense, but he

believed that it would be the means of untold blessing to our Mission. He concluded by urging to still greater liberality, while expressing the thanks of the Committee for the confidence so grandly demonstrated by the balance sheet."

Brother J. Briscoe, Corresponding Secretary, then read a very brief extract from the Report.

Brother W. Abbott, Treasurer, then read the financial statement.

The receipts, including a balance of £325 18s. 10d. from previous year, amounted to £1,502 14s. 2d. The expenditure had been £1,046 17s. 6d., leaving a balance in hand of £455 16s. 8d.

Mr. Abbott then went on to describe details of necessary expenditure connected with our Commissioner's journey and work, and said that when his work was done it was felt that he should be able to step aside and take a holiday in Palestine and other lands, and urged that the meeting should first of all give "a first-class collection for the Mission, then afterwards give all you lovingly can. Two friends present give ten pounds between them for this personal expression of love, and a good minister gives another pound."

Brother Wakelin then read the amounts of subscriptions from the various churches and schools, and most heartily thanked the dear children and teachers of the 64 schools. He stated that any further gifts for the box that Brother Gray would take out, containing garments, toys, &c., must be sent in before Monday week, the 6th November.

Brother F. J. Catchpole read the list of names of Officers and Committee proposed for the ensuing year; and Brother C. Wilson moved, and Brother E. White, of Woolwich, seconded, that the election be made. This was carried unanimously.

Brother Colls, of Beccles, moved "the adoption of the Report, and that the best thanks of the meeting be given to the Secreretaries and Treasurer and to Brother Briscoe for the very estimable and valuable Report now in our hands." He emphasized some important points in the Report, and the claims they enforce. He heartily welcomed Brother Pandian, with whom he had held social Christian communion, and he believed that his visit would be the means of much indirect good to the Mission.

Referring to former labours and honoured labourers, he exclaimed, "Oh that we had the baptism of fire, and could catch the spirit of the Cross, and of the Psalmist when he exclaimed: 'Let the whole earth he filled with His glory.'" He then cited the expression of desire by Brother Doll, that God would help our Strict Baptist Churches to arise and occupy the regions which he has opened before us, and added, "I think we have wealth enough among us to do greater things." Emphasizing the benefits mutually realized, he pointed out that through this Mission we know more of each other and get into mutual touch; and he said, that if we would put the claims of the Mission before every church, God will stir us up; and not only so, men would be raised up in our churches for the foreign field. He said: "These men are wanted. I believe if we ask Him, He will make the men and send them." He pointed out, that in the Island of Ceylon, where Brother Noble is labouring alone under the greatest difficulties, there is a wide field, and great need of such men, and asked whether, as we have practically the whole of Southern India in our hands, we should not send men there.

Speaking denominationally, he said we should strive in every way to make ours the very best, and asked, "Why should we not next year raise £2,000?" adding, "I will guarantee to collect at least £10, how many more will do the same? The first word the risen Saviour uttered was, "Go ye into all the world, and preach the Gospel to every creature." He believed that Brother Gray's mission would do much good, and hoped that he and his church would have great blessing."

Brother Herring heartily seconded the motion and said, if 100 to-night would subscribe one pound he would make one. This would be a vote of confidence in Brother Gray and his commission. He rejoiced that all our funds go to the Mission and the

Missionaries and that secretarial service was entirely gratuitous, and said that "every Strict Baptist should support the Mission with all his heart and soul."

The resolution was carried unanimously.

The hymn, "Lord give us light to do Thy work," was sung, and

Brother SAMUEL GRAY delivered his weighty and most timely address. His discourse was arranged under three heads:—

I. *The Master;* II. *The Mission;* III. *The Man.*

I. *The Master.* Of Him the last word will never be said, and the best is to be said. He is a great Redeemer, a great Conqueror, and a great Benefactor.

Redemption is real; by blood. It is Godward and manward; atoning and redemptive; a substitution and a satisfaction. Preach without either, and the cross is made of none effect. Redemption is special, and particular. To none was deliverance sent but to the chosen of Abraham, Isaac, and Jacob. It is still particular.

Christ is a great Conqueror. On the gates of a mosque at Constantinople, once used for Christian worship, are the words in Greek, "Jesus Christ conquers." Let this be our watchword and on our banners.

He is also a great Benefactor. One has said, "His work was left unfinished, WHILE He blessed them, He was parted from them." His blessing has never ceased. "He has blessed us already, and He has blessings all ready for us in the near future.

II. *The Mission.* Consider its sphere. Who doubts the possibility of the conversion of the heathen? We have an illustration before us. Our sphere is heathendom. In India idolatry is rife. Some of us feel we could weep tears of blood for idolaters. He who overturned Romish superstition can overturn Indian superstition, and He will.

Not only is idolatry rampant, but caste binds men hand and foot. Nicodemus was tied with caste, and at last was loosed from the bonds. Grace can do the same for the Indian caste bonds. The one aim of our Mission is salvation. You and I are in sympathy with the great and good Carey, whose heart was set on saving men, and who exclaimed to his son after his appointment as an ambassador, "Oh Felix, have they shrivelled thee from a missionary to an ambassador?"

Our title. No other Society has so much music in its title as there is in ours. Others wonder why are we so stubborn! We ask, why they are. We do not wonder what baby-sprinklers do, but we do wonder why! Every saved sinner has a baptized Saviour, and shall sing the praises of a Baptist for ever and for ever. Many object to Baptist books, but every bit of the New Testament was written by Baptists. Let them call us narrow-minded bigots, if they like. We are in good company. I do not want to be half a Strict Baptist—half-in and half-out. I mention these things that you, who do not know me yet, may know what manner of man I am.

III.—THE MAN.—I go at my Lord's bidding. It is no trifling matter to tear myself from my dear wife and my dear family. Do not forget to pray for that dear woman. My position and that of my friends is accounted for by the fact that they believe with me. I love my church and people above all beside, and think there is none such in the denomination. I go with set purpose as the jealous servant of my Lord, and the impartial agent of the Mission. What I see and hear in relation to the presentation of the Gospel I shall report to you. I want to see what is done and how, and faithfully report.

I believe for the most part I shall find the agents what you believe and expect them to be. I go with a lofty hope. I am not indifferent either of the honour or utility of my position. I have strong hope that our agents and agencies may be multiplied. England gives seven shillings to missionary enterprise every tick of the clock, but eight guineas to strong drink. May the day come when these facts shall be reversed. May helpers be increased. I want tongues in India, as the fruit of my going there, to proclaim salvation, and many more hands to labour there. I try to contribute my mite to the prosperity of the Mission. Brethren do your utmost! Christ will do His.

Brother REALFF spoke a few encouraging

words during the taking up of the collection, which realized £21 4s. 1¾d. and that in the afternoon was £12 13s. 0¼d., making together £33 17s. 2d.

The President then gave cordial greeting to three representatives of the American Board, who arriving to-day had come into our meeting.

The hymn was sung, "Lord of the heavens, and earth, and seas."

Brother SQUIRRELL most suitably commended Brother Gray to God in prayer.

Brother PANDIAN opened his address with the promise "The desire of all nations shall come." When man fell, God promised His Son, and He was the desire. That desire, before the Bible reached the West, was written in the hearts of all the nations. In Burmah, from the remotest antiquity, they believed a Divine teacher would come and tell them the path to heaven. When the gospel preacher told them He has come, people flocked to hear, and great numbers were baptized in the name of the Lord. When Mahomed appeared, people thought it was He. When Buddha appeared they thought the same, and followed him. That Christ has come must be made known throughout the world, and it is your duty to send out the message. "This is a joyful day to me. Brother Gray is going, and he will bring you messages to encourage and stir up the churches. East and west churches are not sufficiently awake. They are settled down to rest because they are themselves saved." Have the churches slumbered? May God arouse them.

He further said, "I am moving in this country with men of advance, intellectually and politically, and one of the political gentlemen is drawing up an account for me, and I think the rulers will attend, and my cry be heard. I should have been glad to have welcomed Brother Gray in Madras, but I am here, and must not leave my work half-done. When I have done my work, all will know my difficulties and will see that the way is made more open by it for our Missionary enterprise in the East."

Brother SEARS, the Vice-President, said, "It was my great privilege to introduce Brother Pandian to his first English audience. He took my heart by storm, and my loving interest lasts. I hope to aid him in his special work later, when numerous engagements will be somewhat less. God bless our Brother PANDIAN. My heart is with him and his social work. It is Christ's work! In Brother GRAY our prayers are answered. We feel he is the man God has given us for His work. I feel humbled by God's answers to our prayers." Referring to the support of the churches, he said that no church gives us up, and their number increases. In my soul I believe we have missionaries here to-night who will go out for our Mission."..... Let us each take home the question, "Why have I found grace in Thine eyes? For what purpose? For rest and enjoyment, or for service?" We shall surround our Brother Pandian here with prayer, and follow our Brother Gray with supplication.

Brother JAMES C. DAWES, of the American Board, a native African, then gave a most interesting and pleasing account of his call by grace, his early hopes and aims, his life in the army, and his withdrawal from military life to be a missionary to his native land. His touching story magnified the grace of God. He avowed himself a strict Baptist, and added that his whole soul went out after the souls of men and especially those on the "Dark Continent." He said, "I have arrived here to-day on my way back to my fatherland, to reap the fulfilment of God's promises there.

The last hymn on the sheet was then sung, and this memorable meeting, attended by the children of God from Europe, Asia, Africa, and America, was concluded by the President with the benediction.

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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. VIII., No. 101. DECEMBER, 1893. ONE HALFPENNY.



THE HUNUMAN MONKEY.

Monkey Worship.

THE Hunuman Monkey (*Semnopithécus entellus*) or "Sacred Monkey," is held in special veneration in India, as being a visible incarnation of the god Vishnu, whose temples always abound with these monkeys. The thrice sacred city of Benâres, which is full of temples, literally swarms with the Hunuman monkeys, which are practically masters of the city. They do just as they like, no one daring to thwart them. They help themselves to the best fruits in the markets, they rob the sweetmeat dealers of their delicacies, and no one ventures to drive them off. Great numbers of them have been sent away to fertile spots, purchased and cultivated for them, but they prefer the fruit markets and sweetmeat stalls to the country.

A stronger example of the power of superstition can hardly be found. No man knows the value of property better than the Hindoo, who will haggle by the hour together for a single anna, and who clings to money as if it were his very life blood. Yet these men allow themselves to be robbed with impunity by the monkeys.

The Author of "Handy Natural History" (J. G. Wood) relates how several young officers nearly lost their lives from their ignorance of this superstition. Being annoyed by the Hunuman monkeys, and not knowing the reverence in which they were held, they naturally shot the offenders, and threw them into the road. The priests gave the alarm, and the whole population flew to arms against the murderers of so sacred an animal. Now the same men who would have torn the monkey-killers into pieces are suffering the continual loss of their property by the depredations of these monkeys, and would have been only too glad if the city could have been legitimately freed from these sacred pests.

Respecting this superstition Mr. Doll also remarks :—

"It is said that, with an army of monkeys, their great hero, Rama, conquered Lanka, or Ceylon ; and the achievements of this host of satyrs, under the command of the great monkey Hunuman, occupies the greater part of the Râmâyana, the most celebrated of their historical works. The worship of this leader extends over all the territory of India, and especially amongst the followers of Vishnu. His idol is everywhere seen in the temples, choultries, (rest-houses,) and other places frequented by the people; and it is also frequently found in the woods, and under thick trees in desert places. The sacrifices offered to it consist of the simplest productions of nature. In parts frequented by monkeys, devotees are often seen to make it their duty to give them part of their food; and they consider it a very meritorious act. Hunuman is the special guardian of many an Indian village."

The Tinnevelly.

Mr. W. A. Doll's Tour Report for the Month of September, 1893.

I VISITED several jungle village stations, (accompanied by Jesudas, my assistant, and other agents of the Mission.) Preached the glorious Gospel of Christ to many hundreds of perishing, hell-deserving souls. It was most interesting to watch the various groups of people that surrounded us, and to notice the respectful and reverential manner of some in the eager crowds that listened to the preached word, and who gladly received the tracts I offered them, with a word for Jesus. God, I am sure, will open the hearts of these hearers for the reception of His truth.

Schools Examined.

Several day-schools were examined by me. They are getting on very satisfactorily, and a growing interest in them is manifested by the villagers. The schools at Kelakotai and Parapatti in Kudumbur were examined by the Assistant Inspector of Schools of the Local Fund Board, and I am happy to state that these schools earned a grant of Rs. 25 each.

In this tour, I am glad to state, I have had the pleasure of baptizing twenty-three converts.

Five Candidates Baptized.

Sep. 1st to 10th.—Conducted Divine services, prayer-meetings, and examined schools in Koilputti. On the 4th a special prayer-meeting was held by the members of the church, when the applications of five candidates were considered, and it was unanimously agreed to receive them into the fellowship of the church, after baptism. We proceeded to a well [reservoir] near the Koilputti Spinning Mills, and after singing and prayer, and the usual profession by the converts, I immersed them in the name of the Father, the Son, and the Holy Ghost. After an interval of some three hours, all assembled again at the cottage ; a lyric was sung, prayer offered, and I exhorted the newly-baptized to steadfastness by constantly looking to Jesus for grace, guidance, and blessing ; and received them into the fellowship of the church, when the ordinance of the Lord's Supper was administered to the assembled church. I may here state that three of the five baptized believers came to Koilputti from a distance of twenty-five miles, to profess Christ as their Saviour, in His own appointed way. They had long lived as the Prodigal Son, but I trust through the grace of God and the power of Divine truth they are now born again, and are true be-

lievers in Jesus Christ. Also the other two persons I trust are in possession of the one thing needful. They had several times desired to be baptized, but I determined to keep them waiting for a long time, to test their sincerity, and to have proof of their new birth. So I had now decided to lay their cases before the church-meeting. All being fully satisfied with the evidences of their spiritual and consequent moral change and reformation, it was unanimously resolved to receive them into church fellowship, after baptism. Since they first professed to find mercy of the Lord, although they have experienced many temptations, and have been much persecuted by their friends and neighbours, they have kept firm: and I hope by the same grace they will endure to the end, and steadily grow in the confidence of the church, and by the Holy Spirit's teaching, become burning and shining lights, and bright examples to their friends and relatives. After witnessing the administration of the ordinance of baptism others came forward and asked to be baptized: but I do not wish to be in a hurry in so solemn and important a rite, which is to be performed once only in the believer's life.

Ellavarasananthel.

Sep. 11th.—Packed up and started with my native assistant and others for Ellavarasananthel. On the way preached the blessed and glorious Gospel to groups of villagers from villages along the route; and this I found to be very pleasant and encouraging work, notwithstanding that the journey was rough. On my arrival at our chapel in Ellavarasanenthel, our Christians gave me a hearty reception. I conducted a happy prayer-meeting, which was a refreshing season; after which a candidate for baptism was examined, and it was decided to receive him.

Baptism.

In the evening we assembled at a well, [reservoir,] situated about a mile distant. A lyric was sung, prayer offered, and the candidate, on a public profession of his faith in the Redeemer, was baptized in the name of the triune Jehovah. On our return later on, we congregated in the chapel, when the baptized believer was received into the fellowship of the church, the members of which commemorated the dying love of the Lord in the observance of the ordinance of the Lord's Supper.

Sep. 12th to 20th.—Examined the day-school, which is doing satisfactorily. I addressed the children with a Bible story, with which they were much interested. In the evening conducted prayer-meeting.

Difficult Travelling.

The following morning we packed up and started again. Preacher Gurubatham joined our party. Our journey of twenty-five miles was very tedious, rough and dangerous. We had to travel over jungle cart tracks, rocks, bridle paths, ruts, dry sandy streams, &c., which necessarily made our journey slow and protracted. This tedious method of travelling was rendered more disagreeable by the blowing of hot dry winds, accompanied with clouds of red and black dust, which was blinding and suffocating. Our bullocks were completely knocked up. Now and then we rested along the way, got into the nearest villages, and delivered the good news of salvation through Christ Jesus, our Lord. At last we arrived at the village of

Marthankoilputty,

where we have a day-school and an agent who was appointed recently. Here we remained two days with the brethren, and confirmed them in their faith. Open-air

preaching services were conducted, when groups of 70 to 100 persons formed our congregations, and attentively listened to the good news of salvation, through Jesus Christ, which was proclaimed to the people.

Baptism of Fourteen Converts and Formation of a Church.

Prayer-meetings were conducted and well attended. Fourteen candidates for baptism were examined, and unanimously accepted, when a special service was proceeded with at once. Lyrics were sung, the Divine presence and blessing sought, and the fourteen believers were led by me into the water, and on a profession of their repentance towards God, and faith in the Lord Jesus Christ as their own Saviour, were immersed in the name of the Sacred Three. A Christian church, after the New Testament order, was formed, and Samuel, our preacher and teacher, was appointed to have charge of it. The ordinance of the Lord's Supper was administered to the newly-formed church. This was a season of great rejoicing. Then followed another interesting and happy service, namely the

Laying of the Foundation Stone of the Chapel at Marthankoilputty.

The next day we took leave of the members of the church, and again went on our journey till we reached the village of Savalputty, where we spent the night. Although it is not a large village, there are several substantially-built houses, and the people appear to be well-to-do. In this village the glorious Gospel was preached to a large number of the inhabitants. The singing of Christian lyrics wherever we went was the means of drawing large crowds to us, and thus we were able to lay before our hearers the way of life, through Him who is the Way, the Truth, and the Life.

The next day we started again on our return journey, singing and preaching in a number of villages, until we arrived at Koilputti, where we assembled and offered our praises and thanksgiving to our Heavenly Father for preserving us in health and strength and protecting from harm and dangers on our journey; and, above all, for graciously permitting us to proclaim His light and life-giving message to many hundreds, several of whom had never before heard Christ and Him crucified preached. May the Divine blessing descend upon our humble efforts.

Sep. 21st to 24th.—We left again for the station of Soondarayasaparapooram and other villages, where we had happy times of it.

Baptism.

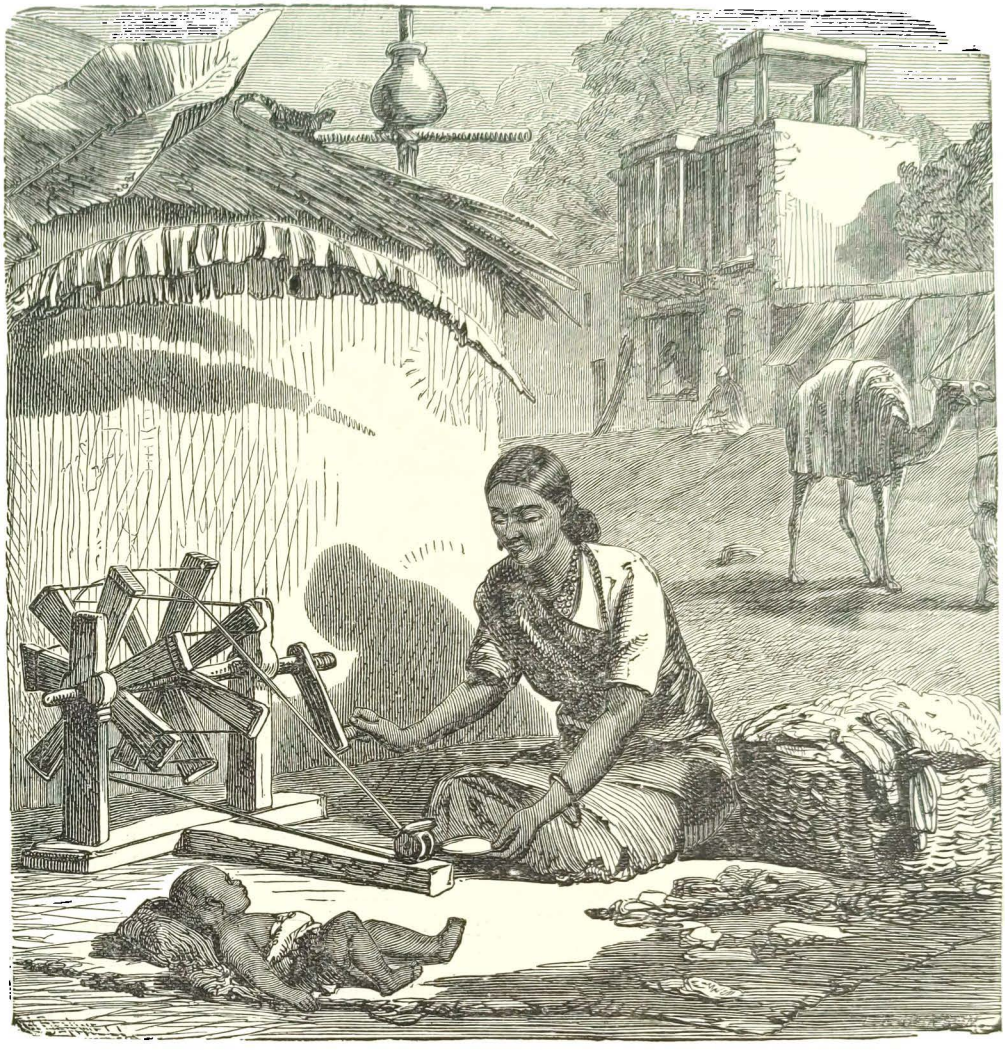
In the village of Kooroomullai we had a special time of it, and I baptized three converts in the name of the Father, the Son, and the Holy Ghost. Returned to Koilputti.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever, and let the whole earth be filled with His glory."

Five Villages on Fire,

IN THE TINNEVELLY DISTRICT.

"IN Marthankoilputty, our new station, writes Mr. W. A. Doll, "where I baptized fourteen converts, instead of fifty as I had hoped, my arrangements were very much put out, and all for the best—as five villages around our station were set on fire by enemies and robbers, the same night as I arrived in the village. The converts were busily engaged in putting out the fire, and saving their few goods and chattels, &c. It was a sad and pitiful sight to behold."



Hindoo Woman Reeling.

THE spindle was probably the most ancient form of the spinning apparatus. Thus we read in reference to the textures for the Tabernacle:—"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair." (Exod. xxv. 25, 26.) In India and other parts of the East the art of spinning is still of the most primitive kind. The Hindoo

n other, placing her infant on the ground, will sit by the hour, turning the simply-formed spinning machine with her hands.

In an improved condition, spinning was long an employment of women in our own country, hence the word *spinster*, as it was customary for unmarried females, even of the higher ranks, to find employment at the spinning wheel.

"At her wheel
Spinning amain, as if to overtake
The never-halting time, or, in her turn,
Teaching some novice in the lordly home
Her skill in this or other household work."

But time has brought improvements in our mode of manufacture, and the machine does the labour once performed by gentle hands. Yet does the lesson taught in the example of the "excellent woman" in the Proverbs, remain in undiminished force.

New Station.

A NEW village station has been opened at Koolappen-chairy, four miles from Poonamallee, and midway between Poonamallee and the Madras railway station, a very desirable locality. Application for a piece of land, whereon to build a shed for preaching and school purposes, (which will cost us about 100 rupees,) has been made to the Government authorities. At present a small house has been rented. One of our young Christian teachers is at work in this station. It is very desirable that we have an assistant preacher in this field, as the work of the native pastor is increasing; and he needs assistance in his outdoor work.

Happy Deaths.

THREE of our church-members in the Tinnevelly district have died in the faith, and their remains have been laid in their graves in sure and certain hope of a joyous and glorious resurrection, for they sleep in Him.

Deacon J. Michael, of Koilputti, was born in 1844. He was employed in the Police Department until 1882, when he retired. He and his family were frequently visited by our missionary Mr. W. A. Doll, and Jesudas. They were spoken to concerning their soul's salvation, serious impressions were produced, and the man, (with two of his sons) was baptized by our missionary in December, 1892. In March last he was prostrated with fever for eight days, when he became worse. He called for his wife and children, and advised them firmly to trust in God, and then, while repeating the words, "The Lord is my Shepherd," he quietly passed away. His widow and children, (eight in number,) are left destitute and penniless. They need our prayers and sympathy. One of the sons has been recently appointed to the station of Salvarputti.

S. Michael, preacher of Muthenary. He was born in 1850; was a nominal Christian, but was brought to know the Lord Jesus by saving faith in 1889 by our missionary, who also baptized him. He suffered from dysentery, and on May 25th, 1893, he complained of severe pain in the stomach, and within five minutes his spirit suddenly but quietly took its flight into the regions of rest and blessedness. He was a diligent worker. Our loss is his eternal gain. Another has been appointed, on probation, in his place.

Since brother Michael's death, his wife, who during the past two years, ailed more or less with hemorrhage, was taken sick and became worse till the 4th of June, when she also fell asleep peacefully in her Redeemer. During her illness her remedy was tried, but without

avail. She was also advised to go to the Local Fund Board Hospital at Srivelliputtur, our missionary promising to give her a letter of recommendation to the medical man in charge, but to no purpose, for she cared not to be separated from her children, whom she fondly loved. She was a good woman, and a noble example of a Christian wife and mother. Surrounded by her children and relatives, and our Christians, several sweet lyrics were sung at her request; and when choice portions were being read from the book of God, her spirit, without a struggle, took its flight to the blissful mansions above, with the words on her lips, "Jesus loves me and has redeemed me with His most precious blood: though I am a sinner, I have been saved by grace through faith in Him." To her it was glorious gain, but to her fatherless children who stood by her death bed, it was a crushing blow, and to a us great loss. The Lord will be their succour as He has promised. They need our prayers and sympathy.

The Lamp of Life.

TWO HINDOOS DYING: A CONTRAST.

THIS wonderful lamp was lighted on purpose that it might shine on the darkness of the grave. When it *does* shine, there is comfort in the prospect of death; when it does not shine there is none. Here is a striking illustration of this. Two Hindoos are dying. One of them is still a heathen; he is without this lamp. The other is a Christian; he has it. Now mark the difference between them. The heathen Hindoo feels that death is approaching fast. He sends for the Brahmin, his priest, and asks him, with great eagerness, "What will become of me when I die?" "At your death," said the Brahmin, "your spirit will enter the body of some reptile, and live there a long period of time." "And when that is over, what will become of me?" asked the dying man again. "Then," said the Brahmin, "you will pass into the body of some animal for another long period." "And what then?" asked the poor man. The Brahmin led him through a long series of changes, reaching over some thousands of years. At every step in the progress he was met by the earnest inquiry of the dying man, "And what then?" He felt that thousands of years were as nothing to eternity. The Brahmin got to the end of all his changes, and still the cry met him, "*What then?*" But he could not answer it. He had nothing more to say; and the poor dying heathen, without hope or comfort, was compelled to take a leap in the dark, and find out the answer to his question in his own sad experience. God's wonderful lamp had never shone on him, to give him comfort in the prospect of death, and therefore he could find none.

But another Hindoo is about to die. He is a young man connected with a mission school. There he has learned to read the Bible, and it has taught him the way of salvation. He feels that his last hour has come. He calls one of his friends to his bedside, and, with a countenance beaming with peace and joy, he exclaims, "Sing, brother, sing!" "What shall I sing?" asks his companion. "Sing of salvation through the blood of Jesus. Sing "Thanks be to God who giveth us the victory, through our Lord Jesus Christ;" and then he sank back upon his couch and died. He *had* this wonderful lamp. It had been shining in upon his soul; and its clear shining gave him comfort in the prospect of death.—*Dr. Newton.*

[Add to this, the happy testimonies which precede this article.—ED.]

A Plea for the Mission.

LIFE, if it is worth the living,
Must be filled with loving deeds;
Little acts of self denial
To supply another's needs.
Heathen nations sit in darkness,
Sunk in superstition's night;
But 'tis ours who love the Gospel,
To diffuse abroad its light.

Life to some seems filled with comfort,
Fraught with luxury and ease;
Let them think, as God's own stewards,
Of their brethren o'er the seas.
Caring for the souls of others,
Their memorial would be bright,
In those dark and distant regions,
Where they sent the Gospel light.

Life is but an uphill journey,
Rough and thorny is the road;
Only once we're called to travel
Through this wilderness, to God.
Then in labours whatsoever,
Let us work with all our might,
And employ the fleeting moments,
Using well our waning light.

Life is but a fleeting shadow,
Soon will set the labourer's sun;
Then we'll hear the Master's welcome—
"Servant of the Lord, well done!"
Some from every tribe and nation
Shall complete the harvest bright.
Oh may we, with all the ransomed,
Shine as stars in realms of light.

E. R.

The Box of Useful Articles

IS now on its way to India. It will, we hope, arrive in good time for the Christmas treats at the various schools. We can well imagine the delight it will occasion. We heartily thank our friends, both adult and juvenile, for their acceptable gifts. We wish them a happy Christmas, made all the happier by the reflection that they have helped to increase the happiness of those who, though less favoured than themselves, are no longer ignorant of the Gospel, nor of Him who has said, "It is more blessed to give than to receive."

Departure of Mr. Gray,

ON HIS VISIT TO THE MISSION STATIONS.

ON Monday, Nov. 6th, Mr. Gray left London, per L. C. & D. Railway for Dover, intending to spend a little time on the Continent, and join the S. S. "Thames" at Brindisi. A large number of friends assembled at Victoria Railway Station, to bid him farewell, and wish him God-speed. He is expected to arrive at Bombay on Dec. 11th.

Referring to his prospective visit, Mr. Doll says:—

"I am indeed delighted to learn that brother Gray, of Brighton, is set apart for the work of visiting our stations in India. The Lord watch over and bring him to us in safety. I am writing to friends in Bombay, asking them to meet dear brother Gray, and put him up, and show him a little of Bombay on his way to Bangalore, (i.e., direct by railway from Bombay to Bangalore.) We shall give him a truly warm and hearty welcome. I trust his visit will prove a very great blessing to our Mission, and be the means of stimulating our churches at home, and helping to forward the progress of the Mission in India."

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