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The Olive Branch

1894

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. IX., No. 102. **JANUARY, 1894.** One Halfpenny.

Letter from Mr. Gray.

OUR brother having been wisely and mercifully directed by God's good providence to commence his journey "*overland*," was preserved from the "perils of the deep" which occasioned so much terrible suffering and loss of life, and which greatly retarded the progress even of the magnificent steam-ship *The Thames*, in which he afterwards embarked.

The letter was written from

Brindisi, Lord's-day, November 26, 1893.

To Mr. John Box,

President of the Strict Baptist Mission.

Beloved Brother,—Carried in the bosom of my God, I reached this port late last evening. No sooner had I arrived than I was informed that, owing to the tempestuous weather, my steam-ship *The Thames* was three days behind her time, and that she will not call at Brindisi at all. Arrangements have been made that the many who are disappointed in like manner with myself shall be conveyed across the Mediterranean in the *Hydaspes* to Port Said, there to take our berths in the *Thames*. You will see, dear brother, how much I have escaped through travelling overland.

In prospect of crossing "the great sea towards the going down of the sun," my thoughts naturally revert to that unmatched missionary, the Apostle Paul. The morning is fair, and the prospects of an easy voyage are not wanting. I shall presently cross the sea where he was driven hither and thither, and where no small tempest lay upon the vessel in which the Lord's prisoner was embarked. "Adria" promises to be quieter, and will be quieter, I hope, than when *the* missionary of missionaries and labourer of labourers was driven up and down there. On Friday I was at Puteoli (now Pozzuoli,) and viewed the very spot where our Lord's honoured witness, that corn of wheat with which the chaff-like men on board the *Castor and Pollux*, and the cargo of grain from Alexandria, which was to be discharged at the "little Rome," near Neapolis, would bear no comparison. It was not possible for me to tarry at Puteoli as many hours as Paul stayed days. One could covet to spend a week in such company as the Italian brethren of Puteoli found themselves for that period, at their earnest solicitations, and by the courtesy of Julius, the Roman centurion. The pier which rested upon the massive masonry at which I gazed the other day, was alive with a multitude who

watched the progress of the *Castor and Pollux* with different eyes. There were Jews *and* Jews on that pier. Paul was welcome to those who were circumcised in heart, and I am gratified to believe I shall be welcome to Hindoos whose hearts are the home of my Lord. Leaving the Vesuvius-watched port, Luke, and Aristarchus, and Paul, these three (the greatest being the last named) "went towards Rome," as I go towards Bangalore. Rome needed Paul then, as Rome needs Paul's gospel to-day. There are those in Rome to-day, "beloved of God, called to be saints," with whom I worshipped last Lord's-day. Signor Wall was ill, and an Evangelist conducted the service, bits of which I comprehended, and found my heart cheered and refreshed by my Lord and his. Next day I went about a league along the Appian Way, and recalled how the Christians of Rome went thrice that distance, to meet and to greet that great man, who had, years before, written to them that great Epistle, which is the heritage of God's elect. King Agrippa knew not what manner of man he remitted to Cæsar, and little did he dream why that man went there. In Cæsar's palace (the ruins of which I wandered in the midst of) Paul must needs have fruit. His bonds were manifest in all the palace. He must needs "materialize," as the Americans say, at Rome, in order that being present in the flesh, he might "save some," as an instrument in the hands of Christ, who has necessarily reserved to Himself the power of making Christians. These warm-hearted zeals to his ministry sent greetings to their brethren at Philippi, in such a way that the Apostle, in conveying the general salutations, made this note of distinction—"chiefly they of Cæsar's household."

I visited St. Peter's of course, and as a matter of course I saw many kiss the bronze image of Peter, which stands near the "high altar." Do the heathen of the Tinnevelly more need the gospel than the poor deluded creatures who could so debase themselves as to kiss the image? This kissing is all of a piece with the crawling performed at St. John Lateran. Up Scala Sancta poor superstition-driven Papists make their way on "penitent" knee! I was there when a hoary-headed man was about to make the ascent. My heart ached for him; and I called upon the name of the Lord, saying, "O Lord, I beseech Thee, deliver his soul." Many a heart-ache have I experienced during my progress *en route* for Brindisi.

I have visited "the home of art," Florence; but my deliberate and deeply-rooted conviction is, that behind art lurks artfulness. The art is man's, the artfulness is the devil's. Oh Art, how profane art thou! Oh Art, how vile thou canst be! What the "pure-minded" (*sic*) critic would call "beauty," I call beastliness. I have traversed the streets of Pompeii, and have observed the relics of "art" still found there, and I have seen the Collection of those works in the Neapolitan Museum, and I am bold to say, that the meeting-houses and galleries of the Papacy, and those repulsive Pompeiian palaces and temples, are the counterparts of each other. God save the poor heathen of Italy! Amen and amen. The Lord God of my Brother Box and his brethren in the Mission say so too.

Malta will lie away to the right of the course we shall presently steer. I shall not see the place where Paul was shipwrecked. How unlike this lovely morning is to the day of his distress! The sky is cloudless. Flowers bloom all around.

The savour of the brotherliness of the brethren at Victoria, last Monday fortnight, abides with me, and shall do so. The honour done

by my esteemed brethren to the Lord's unworthy servant, is a bright record on the page of my life-history. How different our parting was from that of Paul and the Ephesian brethren, who came down to the sea-shore of Melitus, to meet him at his request. They sorrowed that they should see his face no more, (at least there was no hope of their doing so.) We expect, in due season, to see each other face to face, that our joy may be full. With pen and ink I address you, as Paul afterwards addressed the church of God at Ephesus; but Paul's Epistle was Paul's! There was a needs be that Paul should visit Rome, as it was important from a Divine standpoint that Bunyan should be in Bedford jail. Bunyan's prison labour and Paul's prison literature are treasures indeed. Bunyan's riches are from Paul's treasury, or from the treasuries of such as wrote by the inspiration of the Holy Ghost. My belief is that my presence is needed in India by the self-same Lord that called Paul to Rome.

I have been for a day or two in company with a good brother who with his wife are bound for India. They go to a mission station lying to the north of ours. I have enjoyed sweet intercourse and communion with this Christian brother. As I told him of Brother Pandian's efforts on behalf of the Pariahs, he listened with interest, and then with much warmth remarked, "I haven't heard anything for a twelvemonth which has given me such pleasure." The speaker has laboured as a missionary in India for five years.

I think I am seeing my way. You will understand me. While Eliezer was "speaking in his heart," Rebekah appeared, and so his way was prospered. The Lord *liveth.* Samuel will be Eliezer a few to-morrow's hence.

Now, brother, my heart's desire and prayer is, that all that be in London, and specially all that be in Brighton, beloved of God, beloved of my soul, may find heaven in the way to it to-day. May such a morning as this, "a morning without clouds," be theirs at eventide, as well as this side noontide.

Give my cordialest love to our Committee. There are no men like the Strict and Particular Baptists, in my eyes; and in some respects there are no men like them in the eyes of the Lord. He who walketh among the Golden Candlesticks sees in our midst what he sees nowhere else. Hosannah!

Now, brother, farewell. Yours most affectionately and heartily, for Christ's sake,

S. GRAY.

NOTE.—Just before we go to press, a second letter from Mr. Gray has arrived, dated December 2nd, "On board the *Thames*, sailing down the Red Sea." He is an appreciative traveller. "The trip along the Canal," he remarks, "and the sail down the Gulf of Suez, has been a joy altogether. The weather is perfection. My health is perfect—God be devoutly praised.....I never enjoyed my dear Lord's presence so MUCH on a journey before."

Mr. Doll also, writing from Bangalore, Nov. 22nd, says—"I am delighted to know that he is on his way, having left on the 16th inst. by the S. S. *Thames.* Much prayer is being offered here for him, his beloved wife and family. I shall arrange for friends to meet Brother Gray at Bombay on the 11th proximo, to give him the necessary assistance as to his further journey to Bangalore, where I expect he will arrive (D.V.) on the 13th idem.

"I have received a letter from Brother Gray himself. I shall send him an answer, awaiting his arrival at Bombay."



Growing.

GROWTH is a mystery which none but God can understand. It is generally slow—*too slow* for some young persons. We remember a little fellow who was so anxious to become a man that he dug a hole in the garden, and placed his two tiny feet in it, and covered them over with earth, thinking that he was like a plant. He was impatient, like the little girl in our picture, whose grandfather is measuring her height. She is standing fair, however, not tiptoeing or stretching her neck, to make the most of herself. We may smile at the child as she stands against the wall; but who has not been like her? We can call to mind how we used to get someone to measure us, and mark the place, so that we might know how much we had grown. Not many years since, we went into a vacant house, and there on the nursery-door were pencil-marks, with the names of the children whose measurements had been taken.

The desire to grow is perfectly natural in youth. But how wonderful it is that on reaching a certain height, fixed by God Himself, we cease to grow taller, however much we may desire to do so. The Lord Jesus, in His Sermon on the Mount, referred to this when He said—"Which of you, by taking thought, can add one cubit to his stature?" God's sovereignty is shewn in this, as in everything else. Our bodily stature, however, is of little importance, compared with our growth in wisdom. It is written of Jesus, when a little boy, that He "increased in wisdom and stature, and in favour with God and men." Witness His conversation with the learned doctors of the law, when He was but twelve years old. In the present day it is easy to grow in *knowledge;* our children possess advantages which they should be careful to improve, for youth is the time for learning: but to grow in *wisdom* is another thing. "The fear of the Lord is the beginning of wisdom." In commencing a new year may our prayer be that of the Psalmist—"So teach us to number our days, that we may apply our hearts unto wisdom." And let us also apply to ourselves the rule of God's word, that we may see how much we have grown. There is no limit here but "the measure of the stature of the fulness of Christ."

The exhortation of the Apostle Peter to "grow in grace" is much needed in the present day; for so many things tend to hinder this. The world is at variance with the Saviour. Sin and grace are opposites. Christ and Satan can never agree. Which do we love? Whom are we following? "Let us search and try our ways, and turn again to the Lord."

In conclusion, just a word about the Mission; for *that* also is growing. In glancing over a copy of the Report for 1883, and comparing it with the Report just issued, we were struck with the contrast. Only ten years ago, the annual contributions received from 34 churches and Sunday-schools amounted to £370. Last year the income was £1106, contributed by nearly a hundred churches. Ten years ago, the work in the Tinnevelly District had only just been commenced. Now we have *in that district alone*, 22 stations and 24 sub-stations, with 29 workers, 604 church-members; 22 schools, with 566 scholars. Altogether, there are 33 stations, 63 workers, 691 church-members, 34 day-schools, with 985 scholars, and 34 Sunday-schools, with 836 scholars.

Yet while we rejoice in the growth of our Mission, and in the measure of success which God has graciously granted, we cannot be unmindful of the solemn fact that millions

up on millions are still, in a spiritual sense, "sitting in darkness and in the shadow of death;" and that at every tick of the clock an immortal soul is passing into eternity, two-thirds of whom have never even heard the name of JESUS.

Now though we said at the commencement that growth is a mystery, yet we know that without food we should no longer grow, nor even live. So with our Mission; although without God's blessing we cannot expect success, yet it is God's blessing on *our efforts* that we seek. Let us, then, give as *unto the Lord*, and while we attempt great things *for* Him, let us expect great things *from* Him.

THE EDITOR.



THE IDOL PULLIAR.

A Heathen Festival in Ceylon.

THE great annual heathen festival of the temple here (Manepy), lasting twelve days, began the 1st of April. This temple, which is now one of the most celebrated in Jaffna, was forty years ago only a little hut at the base of a large tree, and was supposed to be inhabited by the god Pulliar. Superstitious and ignorant people vowed in times of sickness to make offerings to this god if he would cure them. Gifts began to pour in; the story of imagined cures spread; and thus in forty years a large and richly endowed temple has grown up, to which thousands of devotees flock yearly from all the surrounding country.

The daily exercises of the twelve days' feast are as follows: At six o'clock every morning, the bell is rung, and people gather at the temple. The stone idol of Pulliar (see engraving) is in the innermost court; it represents the god as having an elephant's head, four arms, and two dwarf legs, on which he sits Turkish-fashion. The idol, bathed carefully with milk and perfumes, is then clothed and decorated with jewels, and his forehead marked with the sacred ashes and the third eye of Siva. The veil is then opened, and fruits, rice, &c., brought by the worshippers, are offered before him. Incense is burned; prayers unintelligible to the people are uttered by the priests; and songs to his praises, instrumental music, &c., complete the ceremony.

Some sacred ashes and pounded sandal-wood offered to the god are passed to the worshippers, who mark themselves on forehead, neck, arms, breast and back with the stripes of Siva. As these things are offered first to the highest caste, and thence downwards, many quarrels arise as to which families are the highest in rank. The priest gives each one a flower, which is placed behind the ear or in the coil of hair. The same process is next gone through to a flagstaff standing in the middle of the courtyard; and thirdly to a small brass image of Pulliar. Every morning or evening some of the more devout, wishing to atone for sin or to perform a work of merit, roll on their almost naked bodies around the temple, over the earth and stones; the women bowing



THE GRAND CAR-DRAWING.

and touching their hands on the ground, wipe their faces in the dust, rise and place their feet where their head touched before, fall forward again, and so measure their length around the temple.

During the festival the ceremonies are repeated at noon, and the brass idol is taken out for a ride around the court of the temple. He is carefully fastened on the back of a large painted wooden rat, or peacock, or some other animal—each day a different one—which is borne on the shoulders of men. At night—beginning at midnight and lasting till two o'clock in the morning—with torchlight and music, the god is given his ride around the outside of the temple. For twelve nights our rest has been entirely broken by the deafening horns, drums, and cymbals, mingled with the shouts of the people and the explosion of various kinds of fireworks. All through these midnight festivals a troop of dancing-girls of the most abandoned character dance before the idol and the populace.

The twelfth and last day of the feast was the great car-drawing day. By eight o'clock in the morning, people on foot or in ox or

horse-bandies began pouring in from all sides, until the lanes, roads, and broad rice-fields on two sides of the temple swarmed with more than ten thousand people. The air grew blue with the smoke of hundreds of fires, where on every hand food was being cooked in the open air for the idol. Only the steam or odour is acceptable to the god, so the cooked rice is carried home, or given to the priests or mendicants, which is considered a work of merit. The low-caste people cannot be allowed even to enter the court of the temple and make their own offerings; some high-caste person must carry the food in and present it for them, bringing it back afterwards to the donor. To the large temple-tank hundreds of people go, to drink the muddy, stagnant holy waters; wash away their sins by bathing their bodies; and wash their clothes preparatory to making their offerings. In the same tank the heated oxen stand, cooling their bodies and being washed by their owners.

After a time the cavadies began to arrive. These are fantastic wooden frames, decked with flowers, peacock-feathers and tinsel, carried on the head and shoulders of the individual from his house to the temple, in performance of a vow in time of sickness. The bearer prepares for the ceremony by some days of fasting. He is accompanied by a band of music, and comes whirling and dancing as if possessed with a spirit. The people suppose him to be filled with the spirit of the god, and so to be specially holy; but alas for the holiness of which this is a type!

The huge old car on cumbrous wheels had been decorated with flowers and flags and cloth; the small brass idol was placed within, and many Brahmans attended, to burn incense before it. Eighty men or more seized hold of the two thick ropes, and thus it was drawn around the temple, followed by rolling devotees. When half-way round it paused before a pile of a thousand cocoa-nuts, which one man had vowed to break with his right hand before the idol by throwing them one after another on a stone. This finished, the car returned to its place, and the people began to disperse.—*From "Seven Years in Ceylon."*

The Boxes of Useful Articles

REFERRED to in our last Number, contain slates, copy-books, drawing, writing and blotting paper, envelopes, pens, pencils, india-rubber, compasses, rulers, ink, penknives, scissors, cottons, needles, pins, thimbles, a number of ready-made garments, calico, chintz, prints, patchwork, pincushions, aprons, a quantity of toys, books, tracts, magazines, picture cards, almanacks, &c. &c. &c.

We most heartily thank the kind donors at "Ebenezer," Brighton, "Zion," New Cross, Keppel-street, Miss Spratt and Class, Bethnal Green, Miss Sills, Berkhamsted, Bury St. Edmunds, Mrs. Barwood, Suffolk, Miss Burrows and Mr. S. K. Bland, Ipswich, Baptist Tract Society, Mrs. McDonald, J. Briscoe, and Derby-road, Croydon, per Mr. Copeland. Also for subscriptions from Mr. J. Harris, Mr. Wright, Miss Longstaff, Miss Mills, a Friend, & I. R. W.

We know that God's blessing is with our friends, for "God loveth a cheerful giver." We unite in earnest prayer for the safe arrival of the boxes, and our beloved Brother Gray who takes care of the same.

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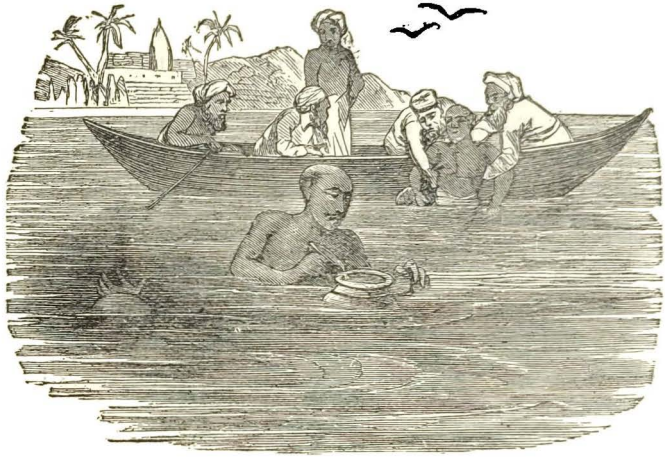
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Sad Hindoo Superstition.

THE following act of superstition is recorded by a missionary in the East Indies. Some years since, several Hindoos having resolved to devote themselves as offerings to the sacred river Ganges, assembled on its banks with a number of Brahmins and other natives. Each of the victims had a large earthen pitcher attached to one of his arms, while in the other hand he held a small cup. They put off in a boat, and at a given signal were lowered into the water—the empty pitchers serving to keep them afloat for a time. Then they commenced with their cups to fill the pitchers with water, till the pitchers gradually sank, and with them the poor deluded idolators, who had thus secured their own destruction.

As they were disappearing, one after another, one man's heart failed him, and he implored help from those on shore. This the Brahmins refused; but the Government police hastened to his rescue, and he was saved.

Though we shudder at such terrible super-

stition, and rejoice to think that human sacrifices are no longer allowed by our Government in India, yet is not something very similar going on all around us, day by day, even in England? Men are filling up the measure of their iniquity, just as these poor deluded devotees filled their pitchers, although they know for a certainty that "the end of these things is death." The drunkard takes another and another glass, well knowing that it will be his ruin. The swearer keeps adding oath to oath, until he is so addicted to profanity, that he has seared his conscience and meetened himself for hell. The Sabbath-breaker, who began with an occasional excursion on the Lord's-day, continues to add sin to sin, until he regards that precious gift of Heaven as "a weariness," instead of "a delight," and sinks into a Sabbathless eternity. The liar, who at first prevaricated with trembling lips and blanched cheek, grows bolder and bolder, until by filling up his measure, he sinks into the lake that "burns with fire and brimstone, which is the second death."

Now while we pity the heathen, and cannot hold them guiltless, because they sin against the light of nature, yet do not the heathen shame us as to the sacrifices they make—albeit they are blind and deluded? And are not the characters we have referred to a hundredfold more guilty; for they sin against natural and intellectual light and knowledge, against God's law and against His gospel.

May the Lord have mercy upon the heathen both at home and abroad, open their blind eyes, and turn them from darkness to light; that by His grace they may consecrate themselves and all they possess, to Him whose "yoke is easy, and whose burden is light:" for as a saviour was at hand who rescued the poor drowning man, so "whosoever shall call upon the name of the Lord shall be saved."

Letters from Mr. Gray.

Bombay, December 13th, 1893.

To Mr. John Box,
President of the Strict Baptist Mission.

MY Beloved Brother,—After a most favourable voyage, I reached this splendid city on Monday morning, at 6.30. I am cherishing the persuasion that I shall be similarly favoured right on. It was my purpose to leave for Bangalore last night; but finding that by staying till 2 p.m. to-day, I should arrive sooner than if I started at 9 p.m. last night, here I am.

I visited the Elephanta Caves on Monday afternoon.* These caves were wrought into a temple out of the solid rock 1400 years ago. Here I saw Hindu symbols and gods to perfection. The temple is "sacred" to the worship of Shiva. Having respect to the genius of Shiva worship, and to its unutterably loathsome symbolism, one need not hesitate to apply the language of inspired Paul to the whole of it! Verily Shiva worship is "*abominable idolatry*." Like the beastly confessional of Rome it cannot be spoken of, it cannot be written of. And against this system,—this worship of sensuality,—our holy weapons of warfare have scored success. O holy Jesus! bless Thy grace-indwelt servants, who labour with the desire of turning poor besotted Hindus from darkness to light, and of lifting them up from a religion of filth and folly to that holiness and godliness without which no man can see the Lord.

Yesterday I directed my way towards the bungalow of pastor Barrell Byculla. Brother Doll had asked him to meet me, but illness prevented him. He, however, wrote me a

*An account of these caves is given in the *Olive-Branch* for August, 1891.

very kind letter, designing to save me beyond what, as the event proved, he did. *En route* for his abode, I passed through a large section of the native town. All was novel; all was intensely interesting. The tasteful arrayal of many moved me to desire that they might become enamoured of the beauties of holiness. Are these my fellow-subjects? I asked. Would that they were my fellow-subjects in the kingdom of Christ the Lord.

English was spoken so freely, that I was at once persuaded that *in this city* there is plenty of room for English-speaking preachers, who, though unacquainted with the vernacular, would be in the strictest sense of the word, missionaries indeed. Pastor Barrell confirmed me in this conviction.

Brother Doll not only put himself in communication with Mr. B., but he likewise sent me a "deferred telegram," the words of which were "*Hearty Welcome.*" And I believe, brother beloved, that our great Lord's attitude is reflected in these words too. I am upon the King's business. "O King, live for ever!" When we were transhipped from the *Hydaspes* to the *Thames*, at Port Said, a Hindu maid, catching sight of her mistress, who had travelled across the continent, rushed up to her, and seizing her hand, kissed it warmly. I kiss my great Master's hand, He knows my heart.

In the early hours of yester-morn, before sun-up, I betook myself to a place where Parsees worship, and witnessed their devotions. They stood facing the sun, reading or reciting, the Zendavester, covering their faces, or bowing their heads, or reaching forth their hands in suppliant form. Women were in evidence, as well as men. Could I do other than desire and pray for them that they might through sovereign, special grace, face the Sun of Righteousness, and pay Divine homage to Him? In the afternoon of yesterday I paid a visit to the Parsee's Towers, "Silaner," on Malabar Hill. Here they bring their dead, place them by the hands of certain men who are devoted to this work, upon a grating behind the walls, and leave them for the vultures to consume. Vultures in large numbers were perched upon the lower walls. I held free converse with a Parsee gentleman, who assured me that Parsees do *not* worship fire, but God. This, however, was sophistical. They resemble Romanists and Ritualists and Hindoos, who respectively allege that they do not worship their images. But what saith the Scripture?

I have had several good opportunities of gathering knowledge from men engaged in the mission-field; and am yet hopefully uplifting my eyes to the Fount of Wisdom, who says, "ask." Now, brother, the new year will have dawned upon you just before you receive this letter. I wish you a year crowded with mercies, crowded with loving-kindness, and by help from on high, fruitful in every good word and work.

My love in Christ to the whole Committee.

Yours very affectionately, S. GRAY.

MR. GRAY'S ARRIVAL AND RECEPTION.

Monday, December 8th, 1893.

MR. J. BOX: BELOVED CHRISTIAN BROTHER,—I reached Bangalore on Friday morning last, and was received in a most cordial manner by Brother Doll. He is greatly pleased that your Commissioner is on the ground, and anticipates the happiest results. The Lord command them. Amen.

In the evening, a Welcome Meeting was held in the English Meeting-house, which was well filled, about 120 being present. Four prayers were offered; two in English, one in Telugu, and one in Tamil. "Kindred in

Christ" was sung at the commencement of the engagement; Deacon Samuel spoke in Telugu to the Lord; evidently he is well acquainted with his mother tongue, and with his Father—God. Brother Muttusawmy prayed in Tamil, fervently and fluently. He decorated me in a purely Oriental fashion, casting about my neck a mahla, (a floral necklace,) and placing in my hand a Chendu, (a nosegay,) and then proceeded to sprinkle me with rose-water. Thus kindly the natives betokened their esteem. He read an address to me in English, and read it thoroughly well. I addressed the meeting from Acts xv. 36. "Christ first with me; I come seeking His glory. The ministers of Christ are in my judgment the most important of all men. I am glad to see brother Doll again in the flesh. The people of God are dearer than all beside to me; I come to see *how you do*. With the Christian all is well; he is changed, having received life from Christ, and having Christ within him: he is secure, being bound up in the bundle of life, whose knots never slip, and being placed by the hand of sovereign grace upon the nail, which is fastened in a sure place. I noticed in the house of a beloved friend of yours the sentence, "Abide with us." You do well if that is the language of the heart. Are you happy in Christ? Are you growing confident in Him? One of my aged members said to me recently, 'My God is a fast friend.' You do well if peace abounds and abides in your midst; you do well if you have endeavoured to inform your relatives of Christ, as Andrew spake with his brother Peter. Are you increasing in numbers? This is well." A happy meeting was closed with the doxology and benediction."

Spoke with Muttusawmy on Saturday. He is a nimble-minded, energetic man, a man of fibre. Took photos of several members of the church. Examined three young candidates for baptism, and found their replies altogether satisfactory. Young as they are, they could not be denied what they sought. Yesterday was a memorable Lord's-day. At early morn, and before the evening service, I visited the Sunday-schools, and addressed them after morning school. In a river, by Bangalore city, I baptized the three young candidates. Previous to the baptism, an outdoor service was held, about fifty, (rather more than less,) listened to my address, (interpreted by brother Muttusawmy,) and witnessed the ordinance. As soon as it was over, a Mahomedan and brother Samuel had a lengthy argument, a number standing by, listening. Deacon Samuel insisted upon the impossibility of any sinner keeping God's law, that he can stand with acceptance before Divine righteousness. He declared that Jesus was sinless, and that His death was sacrificial. The Mahomedan urged that, while Jesus was a Prophet, He would have to stand before God as a Judge, and give an account. Deacon Samuel replied, "In court of law it is only the guilty that stand before the judge, and are condemned. Those against whom the law lays no charge, sit by the judge and look on. Jesus Christ was born without sin, and lived without sin. He appears before God, but it is as an Advocate to plead for believing sinners, His own life and death, by which alone, through the pure grace and mercy of God, sinners are saved. Lord's-day found me at the meeting house at the Tamil-Telugu service, (deferred from the morning.) Deacon Samuel preached a sermonette from Luke xviii. 31 to 34. Brother Muttusawmy preached from John xvii. 13. The right hand of fellowship was given by brother Doll to the baptized trio, and I broke bread. The church affirmed their belief in our doctrinal articles and principles;

several Romanists were present. Bangalore is a hunting ground for Papists. Hindoos gathered about the door, and listened. At 6.15 I conducted a service, preaching from the words, "He is a chosen vessel unto Me." My heart was lively, and the Lord was palpably in our midst. Between 30 and 40 were present. This morning, by 8 o'clock, I was about, that I might witness brother Ronchett and his wife at their work. They soon gathered about them an interesting and interested group of Mahomedans. Mrs. Ronchett read a portion of Scripture in Telugu, and spoke fluently to a Mahomedan, who very respectfully conversed with her, in the hearing of all. Several tracts were given away. I reminded them that the Koran declares the Gospel to be an excellent Light and Guide. If they do not read the Gospel, therefore, they trample the Koran underfoot. Furthermore, the Koran declares Christ to be a great Prophet, and yet many say that He spake falsely when He said, "I and My Father are one." How can He be a great Prophet, and yet speak falsely? I was very favourably impressed with this gathering.

This afternoon I have witnessed brother Muttusawmy at work in the Bazaar. He had only just began reading the Scriptures in Tamil, when quite a number gathered about him, and he spoke to them very freely. There is a great field in Bangalore. May great things be wrought here by the good hand of our God.

To-night brother Doll and I start for Madras. As yet the interpreter is not in evidence. But surely he is coming.

Cordial love to the brethren. Salvation to the poor heathen!

Yours very affectionately, S. GRAY.

Koilpati, Dec. 25th, 1893.

MR BOX: BELOVED BROTHER,—Leaving Bangalore last Monday evening, in company with brother Doll, I travelled all-night to Madras. Here I visited the Pursawalkam and Black Town stations, as well as sallied forth to Poonamallee and St. Thomas's Mount. There was much to fill me with joy. To *a grain* of grief there was *a nugget* of gladness.

I was most kindly entertained by friends of brother Doll, a Mr. Cripps and his excellent sisters. Cheerfully, for the Lord's sake, they extended hospitality to this stranger. "I was a stranger, and ye took me in."

Leaving Madras on Saturday morning, we travelled all day and all night, and reached Koilpati on Lord's-day morning. *All our agents* had been called together. . . . .

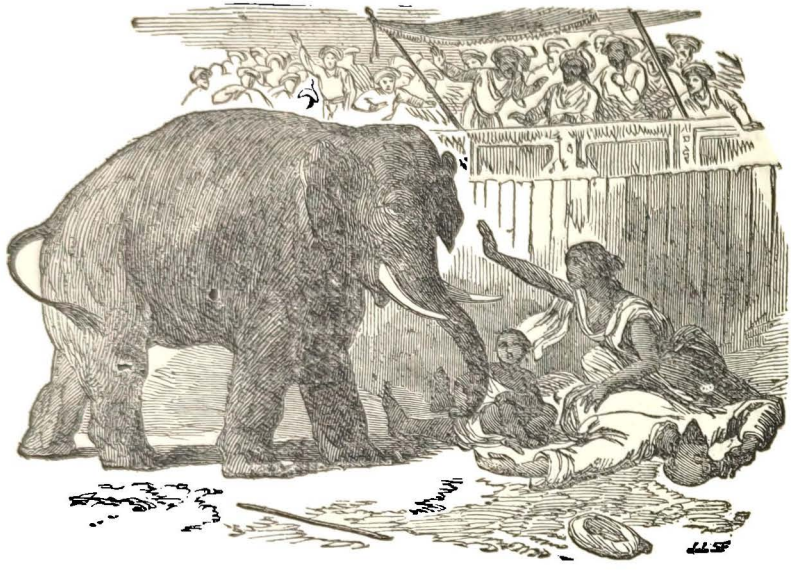
"*I have an excellent interpreter—a Tamil Jaffnase.* I start to-day for the round of a section of our stations.

Brother,—OUR WORK IS A GLORIOUS WORK. It is VERY REAL. This rejoices me.

Yours fraternally, S. GRAY.

A Little Girl Silencing a Priest.

A LITTLE girl was reading the Bible, when a priest entered the room, and wanted to know what she was reading. When he knew it was the Bible, he said, "I am sorrp you are in an English school." "Why?" said the girl. "Because they are leading you to perdition," he replied. "The Bible is God's own word," the child said, "and I love it dearly. It tells me all about the love of Jesus, and all He has suffered for me. He loves me too much to send me to perdition for reading His word. Would you send your son to prison because he listens to what you say to him?" The priest could not reply.



An Elephant's Revenge and Remorse.

HOW sad it is when men delight in torturing the noble animals created by our Heavenly Father for the service of mankind! We hope that all our readers will practise *kindness* to animals, and never be guilty of cruelty.

The following fact, extracted from a publication of the Church Missionary Society, shows not only the result of cruelty to an elephant, but also furnishes a striking illustration of the affection and docility of that noble animal, from which even human beings may learn a practical lesson.

The sad scene represented in the engraving, was witnessed by numerous spectators, who had assembled in the kingdom of Oude, in Central India, to see two elephants cruelly urged to engage in battle with each other. A favourite elephant, a remarkably fine animal, whose name was Malleer, had to contend with a most formidable opponent of his own species, in a spacious arena, around which the king and thousands of his people, were so arranged as to have a view of all the movements of the animals. In a moment of extreme excitement, when goaded to fury, Malleer suddenly rushed upon his mahout or keeper—and at a single stroke of his trunk, killed him.

"Our alarm and horror," says one who witnessed it, "were increased at seeing a woman rushing directly towards the elephant. She had an infant in her arms, and she ran as fast as her burden would permit.

"Her piercing cry thrilled through the hearts of some few, at least of those who stood by.

"Frantic with grief, she exclaimed, 'Oh! Malleer! Malleer! savage beast! see what you have done! Here, finish our house at once. You have taken off the roof—now break down the walls: you have killed my husband, whom you loved so well—now kill me and his son.'

"To those unaccustomed to India, this language may appear ridiculous. It is precisely the sense of what she said: every word of it, almost, was long impressed upon my mind. The mahouts and their families live with the elephants they attend, and talk to them as to reasonable beings, in reproof, in praise, in entreaty, in anger. A *strong affection* seems to subsist between them.

"We expected to see the fierce animal turn from the mangled remains of the husband, to tear the wife and child asunder. We were agreeably disappointed.

"Malleer's rage was satiated; and he now felt remorse for what he had done. You could see it in his drooping ears and downcast head. He took his foot off the shapeless carcase. The wife threw herself upon it, and the elephant stood by, respecting her grief. It was a touching spectacle. The woman lamented loudly, turning now and then to the elephant, to reproach him; whilst he stood as if conscious of his fault, looking sadly at her. Once or twice the unconscious infant caught at his trunk and played with it. He had doubtless played with it often before, for it is no uncommon thing to see the mahout's child playing between the legs of the elephant. It is no uncommon thing to see the elephant waving his trunk over it, allowing it to go to a little distance, and then carefully bringing it back again, as tenderly as a mother would.

"'Let the woman call him off,' shouted the king: 'he will attend to *her*.'

"She did so, and Malleer came back just as a spaniel would do at the call of his master!

"'Let the woman mount with her child, and take him away,' was the king's order. It was communicated to her. The elephant knelt at her command. She mounted: Malleer gave her, first the mutilated carcase of her husband, and then her infant son. She sat upon his neck, in her husband's place, and led him quietly away. From that day she was his keeper, his mahout: *he would have no other*. When most excited, when most wild, she had but to command, and he obeyed. The touch of her hand on his trunk was enough to calm his most violent outbursts of temper. She could leave him without fear or danger."

St. Thomas's Mount.

Evangelistic Work.—The glorious Gospel has been preached in different places as usual. such as Palaveram, Palaventhangal, and several other places. The subjects discoursed upon were the love of Jesus; Christ, and Him crucified; the incarnation of Jesus Christ; His righteousness and justification of the sinner thereby. Congregations, generally large, and on the whole attentive. The women from the Hindu class form the larger portion of our hearers. The leaven is at work, for the religion which we preach is generally the topic of conversation at the social gatherings of the Hindus, as well as among nominal Christians. We have no doubt that in due time the Lord will accomplish His own work and purpose.

The Church.—The members of the little church attend the means of grace regularly. Two members have removed to Madras, and one to Poonamallee. They will in all probability have to be transferred before long to the churches in those localities. Four candidates will (D.V.) be baptized shortly.

Sunday-schools.—The Sunday-schools are doing encouragingly. The children attend regularly, and are attentive to their lessons Besides non-caste boys and girls, we have caste boys and girls, and a few Mahomedan boys also attending our Sunday-schools. The

non-caste boys assist in singing Christian lyrics at our Sabbath services.

Day Schools.—These schools are getting on very satisfactorily. In the non-caste or Pariah school there are 45 children receiving good secular instruction. Of this number six are girls. The Hindoo Boys' School has 45 children. The Government Inspector visited this school. The Hindu Caste Girls' School has 30 children. Besides these daily lessons they are taught needle-work. All these schools are taught the Scriptures and Christian lyrics.

Zenana Work.—Our Bible-woman has visited thirteen houses. It is interesting to know that many of the women confess their belief in the religion of Jesus. "Once we were ignorant," they confess; "but now we feel ashamed to go and fall down before stones." These women need our special prayers, that the Holy Spirit may lead them on to an open and public confession of Jesus Christ as their Saviour.

A Marriage Ceremony.

ONE of our church-members, brother Daniel, a young man and teacher of Kollappen-chairy schools, was married to a young convert, who will be soon baptized. The marriage service was commenced with a prayer, followed by the singing of a hymn. The usual questions, and answers, and exhortations, and reading of Scriptures were gone through, and the parties were married with a *tali* from the bridegroom, according to ancient oriental custom, instead of the ring. The married couple were pronounced man and wife, in the name of the Triune Jehovah. A prayer was offered, and Israel's blessing pronounced on the married ones, namely, "The Lord bless thee and keep thee," and so forth. The benediction pronounced, and a Christian lyric sung, while the parties signed the marriage register, brought the service to a close. The mission-house was crowded; and the service, though joyous, was solemn and impressive, and the first of the kind performed by the Strict Baptist Mission at Poonamallee. After this I held a special meeting of the church, when brother David, the head schoolmaster, was ordained deacon of the church. The service was solemn, and the Lord's presence was doubtless felt by all.

Pursawalkam, Madras City.

Divine Worship and Prayer Meetings.—Divine Services on Lord's-days, prayer-meetings on Wednesdays, and cottage prayer-meetings on Fridays, have been carefully conducted and well attended by the members of the church, and outsiders. The Lord's-supper has been administered by the Superintendent. Mr. Jacob John, from St. Thomas's Mount, preached one Sabbath evening. The other services and prayer-meetings have been conducted by Solomon, by whom also the houses of our church-members and others are regularly visited.

Evangelistic Work.—Open-air preaching has been regularly conducted almost every day. Large and small gatherings of people have attentively listened to the word of God, as preached with all faithfulness. At the close of the preaching services, handbills have been given away to willing recipients.

Day School.—The day-school is getting on very nicely. The strength of the school is 38. Application has been sent up for the examination of this school under the Municipal Result Grant system.

Zenana Work.—Our Bible-woman has attended to the female inmates of nine houses. Besides these Hindu females, she visits the houses of scavengers, and reads and speaks to these poor benighted people. The Bible-woman also devotes a portion of the day to the junior classes of the day school.

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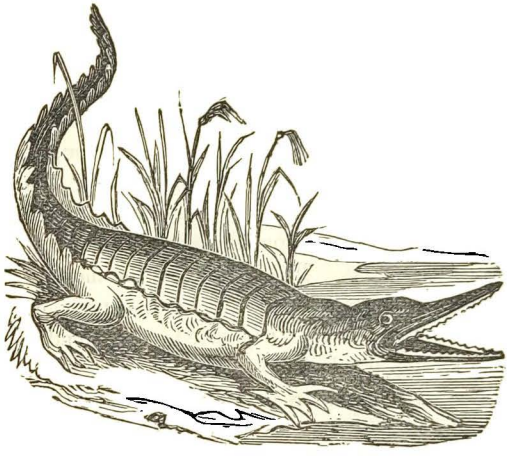
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The Olive Branch

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

VOL. IX., No. 103. **MARCH, 1894.** ONE HALFPENNY.



Sacred Alligators.

OUR readers would no doubt find great difficulty in attributing any sacred characteristics to the ungainly and ferocious-looking creature depicted in our illustration. But the existence of collections of sacred alligators at various places in India is one of the mysterious superstitions of that country. At the border town of Kurrachee, there is an extensive preserve of the character referred to. Of it Lieutenant Careless, R.N., has written a description, which is printed in the work by G. Geary, entitled, "Through Asiatic Turkey." From the lieutenant's account we glean the following particulars. Our traveller, on arriving at the spring, observed what he took at first sight to be a shapeless mass of mud, but he was warned by the attendant not to go near it, as it was an alligator. He was informed that it was sent by the patron saint of the shrine, and that at the temple he would see hundreds more. The monster, which was about twelve feet long, was lying asleep on the grass, and when one of the soldiers roused him with a piece of rock, he sprang up in a rage, opened wide his huge jaws, and then sank down again to sleep. The lieutenant was surprised to see women and children passing and re-passing within a few strides of the repulsive-looking brute without showing any signs of fear. The visitor has first to pass a small swamp enclosed by a belt of lofty trees. In this swamp (formed by the superfluous waters of the spring flowing into a hollow in the ground) are numerous small islands with narrow intersecting channels. These channels, and also the islets and banks, literally swarm with large alligators. In the confined space occupied by the swamp, the lieutenant counted two hundred large alligators, from eight to fifteen feet long, and innumerable small ones. Within four or five

yards of the travellers' horses were several reclining on the bank, but they took no notice of the visitors, and would not move until roused with a stick. In a small pool, apart from the swamp, there was a very large one, called by the people, "The Chief," because he lived by himself, and would not allow any of the common herd to intrude upon his favourite haunt. Although the large alligators frequently come into contact with the buffaloes standing in the water by the bank, the former manifest no resentment, and the natives assert that they will never touch a buffalo. "The appearance of the place altogether," says our author, "with its green slimy, stagnant water, and a mass of these uncouth monsters moving about, is disgusting in the extreme, and will long be remembered by me as the most loathsome spot I ever beheld."

The lieutenant and his friends next proceeded to the temple, where the priests had spread carpets for the party under the shade of some trees. They said it was a very curious sight to see the alligators feed, and accordingly, at the expense of the visitors, a goat was procured and killed. In the course of a few minutes, and long before the body was all cut up, upwards of 150 collected in a mass on the dry bank, waiting with their distended jaws until their anticipated feast was ready. The visitors stood within three yards of them, and if one more daring than the rest showed any desire to approach nearer, he was beaten back by the children with sticks. They seemed so sluggish and tame, that the lieutenant, seeing a tail protruding from the mass, ventured to catch hold of it, although it belonged to a huge creature, twelve feet in length. When the meat was thrown amongst them, it proved to be the signal for a general battle. Several seized hold of a piece at the same time, and bit and struggled and rolled over each other, until almost exhausted with the desperate efforts they made to carry it off. At last all was devoured, and they retired to the water. The visitors felt it was indeed curious to stand by and see such a mass of these unwieldy monsters, almost at their feet, fighting and tearing each other for their food. The number of alligators in this collection is estimated at one thousand, and taking the young ones into account, this is probably not exaggerated.

The mosque is a neat building, of a square form, surrounded by a broad white terrace, with a cupola and slender minarets at the corners, erected on the summit of a rocky crag of limestone, and it is said to be 2000 years old. It is dedicated to an ancient saint, so reverenced by Hindus and Mahomedans, that numbers of bodies are yearly brought from a great distance to be buried near this shrine. The valley is covered with burial-grounds, and full of tombs elaborately carved and ornamented. The interior of the mosque contains a tomb, surmounted by a canopy of carved wood-work, supported on slender pillars, the whole being neatly ornamented. On the side of the rock looking towards the alligators' pool, the perpendicular face of the cliff is covered with a coating of smooth chunam, and from the lower part the principal spring gushes forth, through a small fissure. The water is received into stone reservoirs, and then escapes through several outlets to the swamp below. In one of the reservoirs are about a dozen young alligators, with their unwieldy parent, which the inhabitants have named "The Peacock," and consider it the progenitor of the whole race. The water of this spring is perfectly fresh and warm, but at another a few yards from it, it is quite cold.



Temple of the Sun, Orissa.

TO ships or steamers making their way up the Bay of Bengal to the City of Palaces at the mouth of the Ganges, the ruined temple commonly known as the Black Pagoda is an important landmark. It is situated in the Puri district of Orissa province, by the sea-shore, about nineteen miles from Puri, a town celebrated by its connection with the orgies attendant upon the procession of the Car of Jagannath.

The ruined temple of which we speak and which is represented in the accompanying picture, is one of the most exquisite memorials of sun-worship in India. We do not mean

the sun-worship of the Parsees, but one of the forms of religion that sprang up as Buddhism in India fell to pieces. According to the records of Orissa, this temple was built between 1237 and 1282 A.D., (just after Henry III. had rebuilt the Abbey at Westminster.) It is now a picturesque ruin, looking down upon the sea. There are no traces of the outer wall left, the Mahratta officers having carried away the stones to Puri, as building materials, and of the temple itself only a single chamber, the Hall of Audience, remains out of the four chambers of which in a complete state it would have consisted. Masses of stone and festoons of creepers block up the great doorway which faces the east, whilst in front a huge mound of jungle-covered rubbish shows where the outer hall of offerings once stood. The exterior walls are covered with sculptures in high relief, which bear witness to an age when Hindu artists used to work from nature. "The nymphs are beautifully-shaped women; the elephants move along at the true elephant trot, and kneel down in the stone exactly as they did in life. Clubmen, griffins, warriors on prancing horses, colossal figures of grotesque and varied shapes stand about in silent groups. Each of the four doorways (facing the four cardinal points of the compass,) has two lintels of chlorite—a bluish slate-like stone, very hard and beautifully polished. Massive beams of iron, supporting the wall above, rest on these lintels.

Until a few years ago the eastern entrance as in most other temples of Orissa, was surmounted by a chlorite slab, upon which the emblems of the seven days of the week, &c., are carved. The beauty of this elaborate piece of work proved a more fatal enemy to it than time itself, as it tempted some English to try and effect its removal to the Museum of Calcutta. A grant of public money was obtained for the purpose, but it was all spent in getting the block down, and moving it to where it now lies, quite apart from the temple and as far as ever from the seashore.

In the portion of the temple still standing, (as shown in our illustration) a pyramid-shaped roof rises by terraces of exquisitely-carved granite, divided into three tiers, to a lotus-crowned pinnacle; the whole covered with sculptures of elephants, horses, cavalry and foot soldiers in endless procession. Innumerable busts of nymphs stand out from the sea of carving; images of the four-headed Brahma gaze across the sea. From the ungrudging labour thus lavished on an outer portion of the temple we may judge what was the magnificence of the towered sanctuary of which jungle-grown heaps of ruins are now the only remains. But the inner edifice seems never to have been completed, as the foundation of the interior column on which the heavy dome rested gave way before the outer halls were finished.

The enormous pyramidal roof of the still existing portion rests upon walls sixty feet high, and rises to a height of sixty-four feet above them. It is, as we have said, an important landmark on the coast, and vessels have been frequently lost on the Orissa shore from inaccuracy in their bearings, or from neglecting to use their lead. The villagers accounted for these accidents by asserting that there was on the top of the Black Pagoda a huge loadstone which, like the rock of Sinbad the sailor, drew vessels on to the sands to their destruction. They also tell a story of a Mussulman crew that at length scaled the temple and carried off the fatal magnet. They say that after that, the priests abandoned their desecrated shrine, and migrated with their god to Puri.

Orissa is a land of temples. Not far from the monument we have been describing stood Bhuvaneswar, the temple city of the god Siva. This was long a sacred place of pilgrimage, and for six centuries it was the capital of the Siva-worshipping kings of the Lion Dynasty of Orissa. Numerous and splendid were the temples these monarchs reared. There were once no less than seven thousand shrines clustering round the sacred lake of Bhuvaneswar. Only about six hundred now remain, and these are nearly all deserted and in ruins. They exhibit every stage of Orissa art, from the rough conceptions of the sixth century, through the exquisite designs and ungrudging toil of the twelfth century, to the hurriedly-executed stucco imitation of Hindu architecture produced in modern times.

Letter from Mr. Gray.

Jaffna, Lord's-day, January 14th, 1894.

DEAR J. BOX: MY DEAR BROTHER,—I left Koilpati for Jaffna on Thursday week, 4th inst. On reaching Colombo, I found myself compelled to tarry a few days. Took ship on Wednesday, and arrived here on Friday, when I learned that brother Noble had received yours.

Am returning to morrow, (D.V.,) and shall be journeying daily to reach Koilpati, up to Friday next. I cannot return the way I came, as I should lose several days, and cannot afford the loss. Much remains to be done in Tinnevelly yet.

Brother Noble and his wife do *honest* work. Mrs. Noble is by far the best at *Tamil*. They have carefully indoctrinated our agents in our principles. It is gratifying to find the agents speaking the *sound words* of our declaration of faith.

I addressed a large meeting of Jaffnese on Friday evening,—that is, large as congregations are this way, 120 at least being present. They were all English-speaking, and many were Roman Catholics. Jaffna is leprous with Popery.

Last night at Nunaville upwards of 100 *heathen* were gathered in our school, to listen to your Commissioner. At the conclusion of my address an altogether singular thing occurred. A heathen rose and asked permission to speak, and then spoke in the highest terms of brother Noble and his wife; how that they had visited the houses of the people, *advised* and *cared* for them, and were much valued. Their example and their kindness had induced the people to place their children under their guidance. And he concluded by expressing the hope that the Missionary and his wife would long serve them so. The *genuineness* of this testimony is beyond doubt.

We must have a footing in *Colombo*. *Nunaville* is a THOROUGHLY Missionary station. I have arranged to spend a couple of days with *all* our agents in the Tinnevelly, with a view of going over our articles with them, and giving them some counsel and instruction, relating to preaching. I am looking to the Great Head of the Church, for grace to turn to good account this opportunity as *affecting* our whole staff, and of sowing seed, the fruit of which shall glorify the dear Redeemer. A *European* is needed at Colombo, and at Koilpati, and at Madras.....

The harvest invites a reaper. Look for the man. Surely we shall not look in vain.....

Brother Noble is a source of strength to the agents who preach, since he accompanies them oftentimes, and his presence heartens them. He is able to *speak* in *Tamil*, but not to deliver a set sermon. He *speaks* regularly, and has moulded his workers, knowing enough

to tell whether they speak in the right. And now farewell,—mercy and truth be with you, brother, and with the brethren.

Yours cordially, S. Gray.

Resignation of Mr. T. B. Pandian.

OUR brother, who has been in this country nearly eight months, still finds that he has much work to do, in connection with the cause he has espoused. He has therefore deemed it his duty to place his resignation in the hands of the Committee. In doing this, after expressing his gratitude for all the kindnest he has received, he remarks :—

"The special work to which I am called, demands my full time and energy, as the question is a giant one, and it is neither manly nor Christian-like to leave it half-done."

It is gratifying to hear that the Indian Government have recently conceded the right of the Pariahs to hold land. This is one step in the right direction, and perhaps their other disabilities may be removed sooner than our brother has anticipated.

The unanimous feeling of the Committee, however, that they can do no other than accept his resignation at the present time, is expressed in the following letter by the Corresponding Secretary, dated February 9th :—

Mr. T. B. Pandian : My dear Brother,—Your letter of resignation was read at the Committee Meeting held on the 2nd inst., and it was unamimously resolved that an affectionate reply be sent to you.

It was felt by all that as your action was the result of deliberate conviction of duty, as to the sphere to which you feel that the Lord has called you, that we can do no other than accept your decision.

The work to which you have set your hand, will doubtless require your earnest devotion, and although intimately connected with the evangelization of the heathen, must necessarily divert your attention from the true work of a Missionary.

At the commencement of the Christian era, it was necessary that a John the Baptist should "prepare the way of the Lord," and it was afterwards the exultant determination of the great Apostle of the Gentiles to know nothing among men but "Christ, and Him crucified." Feeling as you do that the *former* sphere is yours—not however to the exclusion of the *latter*—we yield to your decision to devote yourself at present to the social elevation of the race to which you belong, trusting that your labours as a pioneer may be followed by the standard-bearers of the Cross, and that the Gospel of Christ, and all the collateral blessings of Christianity may speedily transform the social and moral degradation against which you are waging war.

The Lord bless you and make you a blessing in every place whither His providence and grace shall direct you. I remain, yours fraternally, (on behalf of the Committee,)

Josiah Briscoe, *Hon. Cor. Sec.*

In the Train with a Hindoo.

RETURNING from Ceylon, the home of Buddhism, I was on the iron way from Tuticorin for Koilpati. A gifted Hindoo was in the carriage with me. The following conversation took place :—

"Pardon me ; but I am prepared to answer any question you may ask me about my religion. May I ask you if you agree with the Zemindar of K——, that Christianity is a good religion? This is what the Zemindar said to me, when I visited him in his palace."

"Yes, I do. Christianity seeks to benefit men, and I think it a good religion."

"But I cannot understand how one who holds views so contrary to those of a Christian, can speak so. I think no religion good, but that of which Christ is the author and sum."

"The way I view it is that we all mean the same thing. We all believe in one God, and that we must obey Him. Hindoos, Mahomedans, and Christians believe this alike."

"Surely it is otherwise with you, since you have three supreme gods, Brahma, Siva, and Vishnu."

"But there is only one. The one god bears three names. As Siva, he punishes sin, and as Vishnu he is the source of goodness and happiness."

"Others have spoken very differently to me. Besides, you have temples to Vishnu, and temples to Siva. Why have you not temples to Brahma?"

"Most Hindoos are ignorant, and they speak of Brahma, Vishnu, and Siva, as different gods; but intelligent Hindoos do not."

"Do you worship Brahma, then?"

"Yes! Brahma is everything or nothing."

"But everything cannot be nothing; neither can nothing be everything. Did nothing make everything?"

"No! God made everything."

"Then God who made everything differs from everything which He made. *Everything* is not *God;* but everything was made by Him. He made *you*, and He made *me*. This is the *true* and *living* God, whom I worship and serve. You say that you have to do with the one God. As a Christian I cannot but doubt it. You cannot have dealings with Him without Christ. There is one Mediator between God and man—Christ Jesus. He Himself says, 'No man cometh unto the Father but by Me. I am the Way.'"

"But Christ was not God, He was only the Son of God."

"Nay, Christ is God. 'He was with God, and was God,' before He became a man. I hope in a few weeks to visit the place of His birth, and the place of His death. He was born in Bethlehem, and He died on Calvary, to save sinners. He said, 'I and My Father are one.' He was very God and very man: the Son of God. And without Christ you can never know peace with God in your conscience. You said that the one God *punishes sin*. Then, without Christ, you can never be at peace with God; because you can never be delivered from sin without Him. The Gospel declares that Christ bare the sins of many. He suffered in the stead of others. God, in love, laid their sins upon Him. Christ in love, took their sins upon Himself. God visited upon Christ the punishment due to those sins. Thus God, who is holy and just, is at peace with those who trust Christ's name. There is nothing like reconciliation to God in Hinduism. Listen! A legal practitioner, a Hindoo, now a Christian, said to me, '*Reconciliation to God by Christ won my heart.*' Listen further! You cannot be rid of your sins any other way than in God's way. You said that you believe *God punishes sin*. But how can you bear the punishment you deserve, and so be free from punishment?"

"Well, it is like this. If a man be a bad man, he will be born next time a dog, and so will suffer for his sin. After he has suffered for a time, he may be born something higher.

"What! born a dog? But your *soul* is yourself. If you were born a dog, would you have the same soul?"

"Yes."

What! *A man's soul in a dog's body!!* Never! You are only dreaming, my friend. God's Holy Word speaks no such thing. You can never cease to be yourself. You are a *man*; you can never be a *dog*, nor anything

else. You can never be delivered from sin by suffering as a dog. No! nor by suffering in any other way. Suppose that you should begin to suffer *now*, and suffer till you die, you could never suffer away the sins of the past. Your sins are *many*. You cannot expiate *one* sin. But suppose you could suffer past sins away, yet, all the while you were *suffering*, you would not be *serving*. You said that we are bound to obey God, remember. Do you not see that after you had suffered, you would have to begin suffering again, because of the *service* you had not rendered? And something more is true, friend. You are sinful, and all the while you suffered you would be *sinning;* so you would have to suffer for that, too. For God punishes sin, you know. Friend, you can only be delivered from sin by Christ. He bare the sins of many—not everybody's sin—but the sins of His 'sheep.' But now, friend, may I ask you what is the main, the great, the last thing, which you seek for yourself? What is it that you aspire to?"

"To be nothing! To be taken up into Brahma!"

"That is a pretty way to think of escaping from your sin. You will never escape that way. You can never be *nothing*. You must ever be *yourself*. Your soul must live for ever."

"A man must become quite holy, and then be absorbed into Brahma."

"But you, a sinner, can never become holy here."

"No! I am not sure that I can be quite holy."

"No, friend, you will never be holy in the way you talk of, nor will you ever cease to be yourself. You must be yourself for ever. So must I. You say that *you hope to be nothing*. I don't. I hope to be something. I hope to dwell in the presence of God and of Christ for ever, and to find bliss in communion with the Divine Being. Jesus says, 'He that believeth shall be saved,'—that is, he that trusts and prizes Him. 'But He that believeth not shall be damned.' There is nothing else for him; his *sins* are His *ruin*."

S. GRAY.

A Few Words with a Kandian.

HE was by birth and upbringing a Buddhist, but by choice a Roman Catholic. I met him in Kandy. I said:—

Buddhists believe that woman is (not sinful only, but) *sin* itself. Romanists say that Mary was *sinless*. The one is as big a lie, and as pernicious as the other. How much better are you for being a Papist?

Buddhists worship an endless number of Divine beings. Romanists pay worship to a whole host of saints and angels. Might not you as well be a Buddhist as a Papist?

Buddhists glory in crying, "Our Lord Buddha!" Romanists glory in crying, "Our Lady Mary!" Is a Romanist better than a Buddhist? The one magnifies a man; the other magnifies a woman.

My friend, you have renounced Buddhist priests. Do not let Papist priests lead you astray. Jesus Christ is the only Saviour. If you find and feel your sin a burden, appeal to Him, confess to Him, confide in Him. In vain will you look elsewhere for salvation. He died to save sinners. There is salvation in none other name. S. GRAY.

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VOL. IX., No. 105. **APRIL, 1894.** ONE HALFPENNY.



How Missionaries Preach.

WRITING in the *Juvenile Missionary Magazine*, a missionary thus describes the manner in which the gospel is presented to the heathen.

"Suppose that the plate-glass windows were all taken out of the shops of an English street, so that the goods the whole way along were exposed as in a fishmonger's shop. Suppose, also, that each tradesman sat cross-legged in the midst of his goods, so that he could reach them all without rising, and so that the people passing along the street could talk to him and make their purchases without entering the door. You will then have a fair idea of what a Hindu "bazaar," or street of shops is like. There is no need of a door at all, nor of a counter, nor any other furniture. The customers make their purchases while walking along the street.

"Some of the most attractive shops are those

of the braziers and the sweetmeat sellers. The brazier has piles on piles of brass vessels gleaming and flashing like gold in the bright sunlight. The sweetmeat seller makes a nice show by arranging his cakes in pyramids or arches, and other fanciful designs, and at night lights up a whole row of lamps, which make quite an illumination.

"When the shopkeeper closes business for the day, he stows away all his goods in a tiny room, or large cupboard, at the back of his shop-front, locks this up from the outside, and goes home. When the shops are shut, therefore, there is a whole row of vacant stalls open to the street, like a continuous verandah, and on these people are at liberty to lounge and talk. Those who sell such articles as clothes do not take out their goods day by day, but leave them arranged on the shelves of this little room. In this case there is quite a spacious verandah in front for people to sit and converse all day long, whether business is going on or not.

"I have described these shops because they are the scene of a great deal of our village preaching. In a heathen village there are, of course, no churches; and therefore the missionary must preach wherever he can collect an audience—in the street, before the gate, under a tree, in the courtyard of a house or temple, or—in a shop. When he reaches a village at seven o'clock in the morning, few shops are open, and very frequently he is invited to sit down in one of the vacant stalls and preach. The fact that he is a foreigner, is alone sufficient to attract many people; others coming on hear the singing of a Christian lyric, or are brought by personal invitation; and they flock round to listen. The shop is soon as full as it can be with men squatting on their haunches; and beyond them will be a large crowd standing in the street and in adjoining shops. There are sometimes rude, vulgar people in Indian as there are in English cities. If these get the front places, they will perhaps misbehave themselves, and interfere with the preaching, as well as keep better hearers away. Before taking my seat, therefore, I pick out the most elderly or respectable and serious-looking persons in the crowd, and politely invite them to sit near and around me. When there is a householder of good caste, or a village official sitting in front, all will be respectful and quiet, and will leave it to him to be chief speaker on their behalf; and he, on his part, feels that the responsibility rests upon him of keeping order, and seeing that the politeness due to a stranger is not infringed. If one of this class should come late, a passage is generally made for him to the front. The patriarchal simplicity of their manners on these occasions used to interest me extremely; for what we see every day is an exact picture of Job going to his village Court three thousand years ago, as described in Job xxix. 7—11, 21—23.

"How do we preach? We take no text from the Bible; for the people do not believe in the Bible, know nothing about it, and perhaps have never seen a copy of one. As they have seldom or never heard the name of Jesus before, it is as useless to introduce that name at the beginning, as it would be to begin an address in England by alluding to some Indian god of strange name,—such as Vighneswara or Venkata Ramana. A missionary discourse is more like a Sunday-school address than a sermon. We begin with something the people can understand—a story such as Nathan told David, or a parable such as Jesus was wont to use; and we stop every now and then to ask and answer questions. In telling the parable of the Prodigal Son, it

is usual to describe at some length the comfort and happiness of the father's home; the wise advice which the father gave his son; the grief with which he sees him set out for the far country; the way the son spent his money there, falling little by little into greater poverty; the coming on of the famine, with its scenes—which the people know from their own terrible experience—the begging from door to door for a handful of rice; and then the thoughts which pass through his mind while feeding the swine, and which lead him to return home, and so forth. I have sometimes seen the people, particularly the women, shed tears at the tale when graphically told by a native Christian preacher. They think, perhaps, that they are only listening to a touching story; until, at the end, when their hearts have been reached, the preacher tells them that *they* are the prodigal sons of the far country, and that God is the Father waiting to welcome returning sinners home; and then (but not before) he tells the old, old story of Jesus and His love."

Mr. Pandian's Return.

To the Editor of "The Olive-Branch."

Dear Sir,—I shall feel greatly obliged if you will give publicity to the following in your monthly periodical, as most of your readers are interested in me and the subject which brought me to your country.

During my stay in England, I have travelled hundreds of miles, and addressed thousands of people, on the sad condition of my fallen countrymen, who have suffered for upwards of 2,000 years. This effort of mine has not been in vain, but it has resulted in arousing the sympathy of a large number of persons, among whom are journalists, philanthropists, Members of Parliament, officials of the India Office, and others.

In my unabated struggle against the social evils which sprung and flourished in the Indian Empire, I was driven often to take shelter under the wings of the Heavenly Dove, who was the only source of my strength and wisdom, direction and help. There were seasons of sorrow and disappointment when I felt that I was left alone in this great crisis. The world which did not receive the light which came from above, and rejected the messengers of peace and the advocates of the cause of humanity in all ages, also showed its disapproval of my enterprise when I commenced the work; but now, to my joy and surprise, I see that it is forced, by the overruling power of God, to recognise my humble efforts in the cause of my suffering countrymen. I may safely say in the words of the poet:

> "I neither riches nor honour sought;
> For others, not myself, I fought."

It cannot be denied that the Lord has used used me as a mouth-piece for the dumb millions of India. All that I have said or written on their behalf has not fallen as showers of rain in the desert; but the thinking public in general, and the leading organs in particular, are giving ventilation to the whole matter; and the Indian Government itself has recently issued a proclamation, enabling the outcast people to obtain waste land in some districts.

A copy of the *Madras Mail* was put into my hands a few days since, in which a well-written article reviewing the matter appeared, entitled "The Pariah People and the British Press." Among other things the editor remarked, "That the zeal of Mr. Pandian is in every way commendable, and, with others, we wish him success in the work he has in

hand." Now, Sir, I am looking forward to returning to my native country at an early date, to resume my evangelistic work, which lies nearest my heart.

In the midst of toil and turmoil, in the midst of cares and difficulties, and in the midst of loss and gain, it is a matter for great rejoicing for me to be set apart for nobler aims by spreading the glad tidings of salvation. Millions of precious souls are passing away to the countless ages of eternity, and millions are still sitting in darkness in this country of palm trees without ever having heard of the Saviour of mankind.

Anyone who has zeal and love in the cause of Christ, together with earnestness of purpose in winning souls for the Master, should not hesitate for a moment to go and labour in His vineyard. We know our reward is with the Lord. It is not by the power of man, nor the glittering coins that inspire one for this noble work, but it is the unseen power of Him who said, "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in Heaven."

If any friends wish to see me prior to my departure to India, I shall be happy to visit their churches, as in all probability we may not have the opportunity of seeing one another in the flesh again. I am, yours in Christ,

T. B. PANDIAN.

54, *The Grove, Ealing, W.*
March 9th, 1894.

Christmas Treats.

POONAMALLEE.

ON February 2nd, at 10 a.m., a goodly number of friends, church members, and the children of our schools at Island Parchairry and Kuppum, with their teachers, were assembled in the Mission House, Poonamallee. By request of the Superintendent, Mr. Harman, a Christian brother, took the chair. A Tamil lyric was sung by the children, and prayer offered by preacher Michael. Another lyric was sung by the children, which was followed by short addresses by Pastors Abel Michael and Jacob John (of St. Thomas' Mount). They spoke regarding the work of the Mission, and of the love of our friends in England, who are constrained by the love of Jesus to acts of Christian benevolence. Another lyric was sung, when the chairman and the Superintendent of the Mission were garlanded, and the friends presented with flowers. The Superintendent then addressed the meeting in English, which was interpreted by Pastor Michael. He thanked the friends (several of them being Europeans) for their presence, and then spoke to the children, teachers, agents, and church members, of the love and kindness of the friends and children in England, in sending them Christmas gifts; and as a token of their appreciation and regard asked them to give three cheers for the committee, friends, and children at home. This was heartily reponded to. Then followed a short and earnest speech by the chairman, on the love of God. A lyric was sung, and prayer offered and the benediction pronounced. Then came the distribution of sweetmeats and fruits, &c., &c.; and also of articles from the Mission-box, such as garments, dolls, toys, slates, books, pencils, &c. All retired to their respective homes thankful and joyful.

PURSAWALKAM.

On Feb. 5th, at 4 p.m., the children of our school, and our church members, and some members of the congregation, met in the Mission Hall at Pursawalkam, which was prettily decorated. The Superin-

tendent of the Mission took the chair. A Tamil lyric was sung by the children, and prayer offered by preacher D. K. Solomon. Another lyric was sung by the children, and an address given by the Superintendent, which was interpreted by Solomon. He told them of the love of Christ to His people, and also of the Christian love of the friends and and children of our Mission in England in sending Christmas gifts to them. Three hearty cheers were given by the children and members for the committee and friends and children in England, in token of their love and gratitude. Another lyric was sung, and prayer offered; after which the children and church members were served with fruits, sweets, &c., and also with garments, dolls, slates, toys, &c., &c., from the Mission-box, which was very kindly sent from home; members of the congregation also partook of the treat. It was a happy season to all.

BLACK TOWN.

The same evening at 6.30, the small Sunday School, with the members of the Telugu Church, at Black Town, and a few friends, met at Dr. Narrainsawmy's house. The Superintendent took the chair, and prayer was offered by preacher Paul Williams. The Superintendent delivered a short address, illustrating the love of Christ by a little anecdote, and explained the kindness and love of the dear Christian friends and children of our Mission in England. Another prayer was offered, and the benediction pronounced. Then came the giving away of dolls, garments, and other articles from the Mission-box to the children and agents, which was followed with a treat of fruits, sweetmeats, tea, &c., to all present, which was thoroughly enjoyed. The hearty thanks of all are tendered to the committee and friends and children in England for their kindness.

ST. THOMAS'S MOUNT.

On February 6th, about 10 a.m., all the children of the Hindoo Caste Boys and Caste Girls' Schools, and the children of the Non-Caste School, were present in the school-room; their faces looked bright and happy. The chair was taken by the Superintendent of the Mission, and a few friends were present. A lyric was sung by the children, and prayer offered by pastor John. Another lyric was sung, and the chairman addressed (interpreted by pastor John) the children about Jesus and His love; and also of the love and kindness of the friends and children in England having sent them such nice gifts, and providing means for a Christmas treat. Another lyric was sung, and the children gave three hearty cheers as a token of their regard and thanks to the kind friends and children in England. Fruits, sweets, &c., were distributed, together with garments, dolls, toys, slates, &c., &c.

BANGALORE.

On February 22nd, the anniversary of the Telugu-Tamil Church was held. Dr. McLaurin, of the American Baptist Union, presided. Addresses were delivered by Messrs. Muttusawmy Pillay, deacon Samuel, preacher Veerasawmy (of the American Baptist Union), myself, and Dr. McLaurin, with the singing of lyrics and offering of prayers intervening the addresses. At the close of the meeting there was a good treat of tea and refreshments. It was a happy time.

Mr. Gray's Visit to India

Is now completed, and we are anxiously awaiting his report. But as he is combining pleasure with business, and is now journeying in the Holy Land, it will be some time yet before we know the full results of his labours.

Mr. Catchpole and Mr. John Harris have joined the excursion party, and are no doubt, to use Mr. C.'s own words, "enjoying the trip immensely." May the Lord bless them, and return them in peace and safety.



Our Indian Sisters.

AMONG the Hindoos, girls are looked down upon and despised. When a father is told that a baby girl is born, he is ready to curse the day of her birth. The poor mother, too, is sad, for she knows what her husband's feelings will be.

Many of these poor baby girls used to be put to death as soon as they were born; but when Missionaries, travelling about in the country, came to know of the cruel things which were done, they reported them to the British Government at Calcutta, and wrote books exposing "Female Infanticide," and at last it was forbidden by law. Still many poor little girls are allowed to die, or are slowly put to death, but so that their parents may not be found out and punished. I saw a little infant being thus slowly killed by opium, and when the father was remonstrated with, he said, "Oh! it is a girl, let it die."

Now *you* see baby girls welcomed in your homes as well as boys, and you naturally ask, "Why do Hindu fathers and mothers not like to have girls?" I will tell you some of the

reasons. They are obliged by their social customs, to get their daughters married before they reach the age of ten. I think I hear you laugh at the idea of being married before you are ten! Well, the father of a girl has to give a great deal of money to the father of a boy of his own caste, along with his daughter. That is one reason. Another is, that a son makes prayers, and pays money to priests, to take his father out of the sort of purgatory they think they go to when they die, as well as to perform all the funeral rites which their Shasters (sacred books) command. A third reason is, a Hindu thinks his gods are pleased with him if they send him sons, and angry when they send daughters.

So, as the Hindus, like most people who do not possess "the true riches," love money and do not like to part with it, and as they are very superstitious, and believe all that their Shasters and priests tell them, it is no wonder they wish to have sons, and are grieved when a poor little girl comes to their house.

The girls of the higher castes in India, or, as you would say, of the upper classes, have no liberty to play about; and specially after their betrothal, or marriage, as they call it, they are strictly secluded, seeing only the house they live in, and getting out only into a small court or garden, shut in all round by the house walls, so that they can see nothing of the outer world. You can imagine how tired they are of looking always at the same place, and of doing nothing; for they do not go to school, or learn lessons at home as you do. Their chief amusement and occupation is talking about their dresses and jewels, and decorating their heads with flowers on festival days. They go sometimes to marriages, and it is a great treat to get out for a few hours from their prison-like homes. They do not see much, however, by the way, for they are taken and brought back in close carriages. I have often seen the little girls, loaded with ornaments, peeping through the venetians of their carriages, and wishing very much, I daresay, to look out of the windows.

But what is worse than all the unhappiness they have in this life, these poor little girls and grown-up women know nothing of the blessed Saviour, and of His work. They have few things to hope for in this life, and they have no hope in the hour of death.

Have you ever noticed, in reading the history of Christ's life on earth, how much He honoured women, and how kind He was to them, and how much they loved Him in return? They followed Him even to the Cross, when His male disciples had forsaken Him. It has been well said, "Women were last at the Cross, and the first at the Sepulchre.

Jesus Christ is not on earth now, that we may minister to Him like the woman we read of in the Evangelists, but He points us to those who are in need, and He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." I write all these things, that your hearts may be filled with gratitude to God for all His goodness to you, and that you may say, "What shall I render to the Lord for all His benefits?" and that you may be filled with pity for your poor little Indian sisters, that you may pray for them, that according to your means you may give of your pocket-money to send Bibles and teachers to them; and, more than that, that by-and-by some of you may go to India, and teach these poor, caged birds of the zenana. Many ladies are now doing that, and find their little dark scholars are very bright and intelligent.

Some of those thus taught have become true

Christians, and are now instructing their own countrywomen. I heard of one poor woman who said when she was dying, "Why did not *your* women come and tell *our* women this good news long ago?"—*Slightly abridged from an Article by the late Mrs. M. F. Anderson.*

Mr. Gray's Visit to the Tinnevelly District.

[Just before going to press, an interesting letter has been received from Mr. Gray, from which we give the following extracts.—ED.]

WHEN I made my promised visits in Tinnevelly, I found that the good word of God had taken effect there. The Lord had visited the Tamils, and had taken out of them a people for His name.

My first halt was at Manditope. Here I saw the brethren whose homes were destroyed by their Kungankulam fellow-villagers. They are hopelessly exiled. I endeavoured to serve them, but the lapse of time made it impossible. They affirmed themselves to be still cleaving to Christ, and nestling under the wing of God.

At Soondarayasaparapuram, I found our friends sorely tried by Hindoos. I preached to a very considerable gathering. By my side stood a blind boy, holding in his hand a book for the blind. I used this boy as typical of the sinner's case by nature—blind.

At Paraputti, brother Isaac preached, as did also your Commissioner. We pitched our tent by the side of a miniature lake, in which I subsequently immersed brother Muthia, teacher of the school in the palace of the Zemindar of Ellivarasanenthal.

At Kelakota brother Arulanandam preached from the words, "The love of Christ presseth us forward." I listened with pleasure as my interpreter rendered the address intelligible to me in a subdued voice.

Having spoken with brethren from Tercumylodie, Kodiankolam, and Maruthamalvoo, I found myself at Koilpati again.

At Ellivarasananthal we found a large gathering. Brother Gurubatham is "one who sits at the feet of the great Teacher," as his name signifies.

Several of the deacons and church-members spoke of their experiences. Heart answered to heart, as face answer to face in water.

Passing Cithrampati, I made for Kursilpati, being brought on my way by many high caste Hindoo converts, residents of the former place. They told a sad tale about the persecution to which they were subjected. Brother Samidas, ("servant of God,") presented his handful of Kursilpati believers, by whom we were refreshed.

At Paniyadipatti loud complaints were made of spiteful Episcopalians. I wrote the Lord Bishop of Madras upon this and other matters.

Ambinagaram and Malaputhur are served by godly Suvesasumutho. The people gathered freely. At Malaputhur I found an opportunity for brother Samidas to speak, and with great discrimination and incisiveness he discoursed upon the four kinds of *ground* in the parable of the sower. Before his address, the school children quoted Scripture freely.

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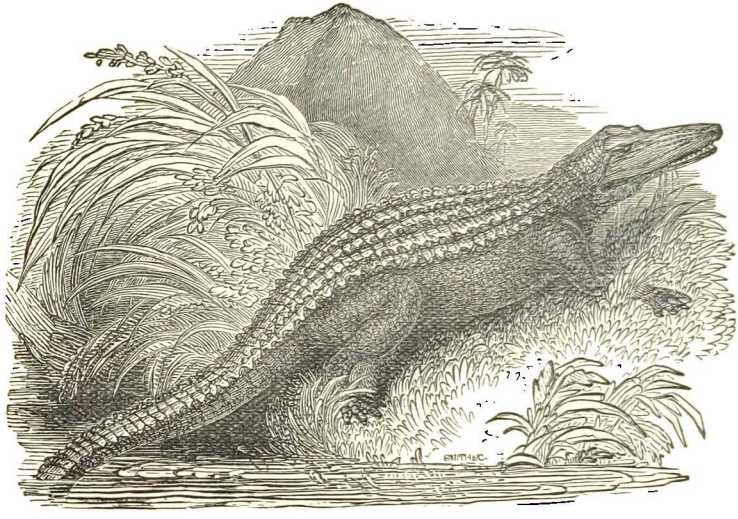
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VOL. IX., No. 106. **MAY, 1894.** ONE HALFPENNY.



An African Crocodile Story.

MR. JAMES RANKIN, in the *Free Church of Scotland Record*, relates the following incident that came under his personal observation, showing the love which these ignorant natives cherish for their children :—

The story which I am now to tell to the young readers of the *Record* is a real thing which happened under my own eyes six years ago when I visited our mission station at Blantyre. The scene of the occurrence is thirty miles distant from Blantyre, just at the point where we leave the river Shiré at the village of a chief called Katunga. In the month of September, 1880, while sitting talking with the chief, I observed men running excitedly with spears, bows, and guns, all in the same direction. Asking the chief what was the matter, he said a crocodile had carried off a boy. I proposed to go and see, when he got up at once and started with me. He stalked

along just in front of me—a tall, stout, commanding man. We had, perhaps, a quarter of a mile to go to the side of a tributary of the Shiré, called *Mwampanzi*. As we moved along in Indian file, through the tall, wild spear grass and following a native path, one of the chief's many wives came running after us, and, passing me, *knelt* before her husband when handing him two very long spears, which she had got some sign or order to bring. When we got to the bank of the stream, which might be from thirty to forty feet in width, but of very irregular depth, sometimes in dark still pools, and sometimes shallow and fordable, the chief stepped over at one of these latter places—the very place where the boy had been wading and playing when the crocodile had come on him by surprise from an adjacent pool. My method of crossing was neither so easy nor so graceful as that of the chief; he told off one of his men to take me over on his back, whereupon I clasped my arms round his neck in front, while he caught my legs behind. We were now on the scene of action, where a considerable crowd of villagers had collected before us, the women and children as onlookers, and the men engaged along the stream, hunting the crocodile.

A force of sixty or eighty men were thus engaged on both sides of the stream, and for a considerable length, as the crocodile was bolting from pool to pool, and from side to side, when hard pressed or wounded. Already, as we arrived, the monster had been forced by the hot pursuit to let go the body of the boy, and to this particularly Buchanan and I directed our attention, in great hope of recovering life. The boy could not be more than nine or ten years old, whose body, with his little loin-cloth on, was carried by four men and laid in front of us. The boy had marks of croco teeth in two places—shoulder-blade and haunch—not mangled, only seized, and leaving two rows of marks of red flesh on a black ground, the red pin-holes being an inch or two inches apart in the line like saw-teeth. His death (if dead he was) was evidently from drowning or fright, and not from violence, so we treated him as well as we could, simply as a case of drowning, trying to get the water out of his mouth and throat, and to help the heart by rubbing the breast, and, in fact, the whole body. We did our best, for half-an-hour at least, after which we reluctantly gave up the poor little fellow as dead.

While we were at work scores of women, in two groups, believing the boy to be dead, made a very sad but musical wail around us, and shed tears. The men were more actively employed—every now and then raising excited cries, when the brute, moving below, gurgled the water above, showing his changing retreat. The boy's father, frantic with grief and rage, rushed into the water with a spear to grapple with the monster at the bottom of a deep pool, but was torn back by half-a-dozen men. The boy's mother, no less frantic, strove to go in to fight the brute in his lair with her hands. She too was forcibly dragged by a group of women, who afterwards brought her over to where the boy's body was. By this time, when we had given up hope of restoration, an arrangement was made for four men to carry the little corpse by the wrists and ankles, home to his father's thatch-hut in the village. A simple, natural procession was formed, some preceding and some following the four bearers of the dead, the distracted mother last of all, partly upheld and partly restrained by a group of five or six women. The sore wailing of the whole line of mourners went on step by step as we marched—my place being almost immediately behind the body. When about half-way, the mother became impatient at her

distance from the body, burst from her group of keepers, and rushed past to take a place nearer her dead boy. When we reached the father's hut the four bearers laid down the body solemnly in the verandah outside, when the whole village population stood around, closely packed, and there took place a renewal and concentration of the wailing so extraordinary that you could not hear your own voice.

I had just left this sad scene and sound, and gone across to the chief's hut again, when in a quarter of an hour, word came that the crocodile was on the way to the village, captured and dead. Going back, I was in time to see it dragged along in a sort of triumph, tail-foremost, by fifteen or twenty men with four ropes, one attached to each foot.

It is not as an adventure or wild scrap of natural history that I have given this crocodile story to my young readers, but that it may show to them from a *bona fide* occurrence the true character and position of these African tribes, among whom our good little staff of missionaries are working. We are too apt to think and speak of them as savages as well as heathen. In all my twenty-four years' experience as a minister, here and in Greenock, I never saw stronger or truer affection, or deeper sorrow in bereavement, than in that African village, and by that African stream, Mwampanzi, in which I twice bathed, notwithstanding its crocodile dangers. This power of love and grief is a token of a vigorous race. They give like tokens of intellectual vigour, whether in the school at Blantyre, or, as I have seen, in my two black lads who attended the public school of Muthill, and had daily evening lessons from myself for a year and a half.

The Ideal Missionary.

THE Rev. Edward Webb, a Presbyterian minister, and for many years a missionary in India, was appointed to deliver the charge at the ordination of his son, who purposed also to be a foreign missionary. He said:

"The missionary's idea of his calling may be perfect. His preparation for the service may be elaborate and ample, as was King Solomon's. But the royal builder needed one thing more, so the charge which his father gave him has this advice: 'And thou, Solomon, my son, serve the Lord with a *perfect heart*, and with a willing mind; take heed, be strong, and of good courage.'

"In like manner I charge you, my son; go to this great life-work of yours, with a heart full of love and zeal. Be charged with a holy enthusiasm for it; with a vehemence that will tolerate no diversion, no delay, no cold calculations, no self-complacent theories, none of that so-called prudence which is first of all conservative of self; which runs no risks, and makes no ventures, for Christ and the world. Be always ready for any good work. If it is a work that somebody must do, be you the first to volunteer for it, however hard, unpromising, or unpopular it may be, even though it be the 'forlorn hope.' Choose to do it, *just because it is right*. Do it, though your precious life and health, though your reputation even for prudence and discretion, though all that your nature craves and prizes, have to be ignored and trampled on.

"Be not content, I pray you, to live a quiet, moderate, easy-going missionary life. Do not consent to be spurred on by conscience, and a sense of duty to your work, and to do it fairly well. But let the impulse come from the love and zeal and heroic resolution of your heart.

Aspire to be another Brainerd, a Martyn, a Judson, a Livingstone, a Xavier. Resolve to be in the line of the missionary heroes. Five years of such a life would be worth more for Christ and men, would diffuse more missionary inspiration through the whole Church, than fifty years of a tame, cold-blooded service; aye, than a score of such missionaries, though each should live for a score of years. Oh, may God give you, my son, a passion for souls. May He baptize you with a spirit of heroism, that takes no account of obstacles, or dangers, of physical suffering, or of mental anguish; that only asks, *Is it right?* and never, *what it costs*. My ideal of a missionary is this: One who, with no self-assertion, or thought of superiority over the least or the last of his fellow-labourers, renders a healthy, cheerful, humble service; with entire self-surrender and consecration of body, soul and spirit. One whom no subtle allurements, or depressing forces of this service among the heathen, in a tropical climate, not even the advice and languid, spiritless example of some of his associates in the work, suffice to cool, or weaken, or hinder, or divert. This style of heroism I venture to commend to you, and the more earnestly from a sad conviction of my own failure to set you an example of it."—*The Spirit of Missions.*

The Withered Tree.

AMID the winter's frost and snows
It reared its head,
And few that passed it would suppose
The tree was dead.

While nature all around was drear
And leafless too,
Its lifeless state did not appear
To public view.

But shortly when I passed the wood
With verdure clad,
Its tall and withered branches stood—
A contrast sad.

In vain the fertilizing rains
And cheering sun;
For there the stately tree remains
A lifeless one.

A useless cumb'rer of the land,
It waits the blow
Inflicted by the woodman's hand,
To lay it low.

Sad type (with sorrow we confess)
Of many now,
Who as the "trees of righteousness"
Appear to grow.

But when the resurrection morn
Shall greet our eyes,
And an eternal spring shall dawn
In paradise;—

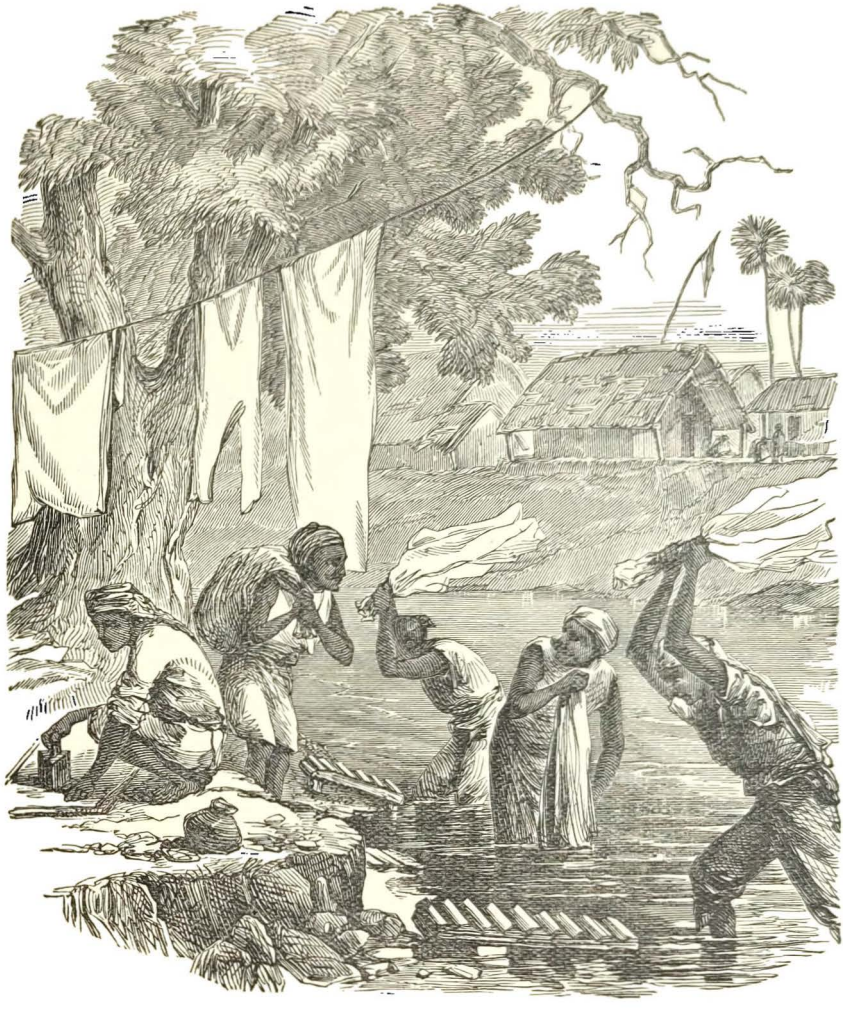
While saints shall "blossom as the rose,"
At God's right hand,
Eternal shame shall cover those
Who fruitless stand.

Search me, O God, nor let me be
Deceived at last;
Nor as a useless, withered tree,
From Thee be cast.

Throughout my life, let more or less
Of fruit appear,
To manifest that I possess
A heart sincere.

JOSIAH BRISCOE.

GENEROSITY.—One great reason why men practise generosity so little in the world is their finding so little there. Generosity is catching, and if so many escape it, it is in a small degree for the same reason that countrymen escape the small pox—because they meet with no one to give it to them.—*Greville.*



Washermen in India and Ceylon.

FOR *men* to be employed in washing clothes seems very strange to us, and not at all in accordance with English ideas. But the Authoress of "Seven Years in Ceylon" thus describes their operations, and the various castes which exist even among washermen.

"The system of caste runs through the whole fabric of society here. In each caste the descendants must follow the occupation of their parents. If a man is a carpenter, for example, his sons must all become carpenters, and his daughters must marry carpenters. The different castes have no opportunity to rise, but are doomed to remain in the con-

dition in which they are born. They do not intermarry, do not mingle together socially, do not eat together, but are essentially different communities of people.

There is the highest, or Brahmin caste, who are priests—thick, fat fellows, who never do any work; then the farmers, their servants, carpenters, blacksmiths, goldsmiths and their washers; and next the tree-climbers and their washermen; and lastly the weavers, drum-beaters and their washermen. Each keep to their own work, and each are heartily despised by the caste above them, and in the same way look down upon the caste below them. Even the drum-beaters' castes have a caste under them to do their washing.

They have some queer customs. Often poor tree-climbers own only a single cloth. In order to wash this they ask the washerman, and he does not refuse, to lend them the cloth of some other person which he has taken to wash, while he takes and washes theirs; thus it is not an uncommon thing for one to see his cloth, which he has sent to be washed, worn on the person of a stranger. The washerman stands knee-deep in water, and bleaches the garments by knocking them over the stones, swinging them over his head as a thresher does his flail; to dry them he spreads them by the road-side on the hot sand, and places a few stones on the corners to keep them from blowing away. He is rarely paid in money, but is generally given the leavings of table food, and a little rice and curry stuffs.

St. Thomas's Mount.

REPORT FOR THE MONTH OF FEBRUARY.

THE Gospel has been preached in the usual places, viz., Bengalee Bazaar, Mount Bazaar, Poodoopet Street, Thanarajah, Covil Street, Adampaukam village, &c., &c. The subjects preached upon were the incarnation of Christ, His righteousness, justification, and other kindred subjects. While some opposition has been experienced, there has been on the other hand, much enquiry after the truth. It is believed that steady perseverance and prayerfulness will surely be attended with the Lord's blessing.

One evening, while Mr. Jacob John was preaching at the Bengalee bazaar, close by the Police Station, Mr. Smith, the Cantonment Magistrate, happened to pass by that way. He stopped his carriage, and listened till the discourse was ended. He then came up to our preacher, who thought that he would be prohibited in future from preaching on the public thoroughfare. But to his surprise, Mr. Smith, the Magistrate, said that he was glad to see him preaching to poor souls; but only advised him to do his preaching work some distance away from the main road, which is a great thoroughfare. The attendances have been good, and the message has been well listened to.

The good news of salvation has been carried on at Puleweram as well, to a large audience of Hindoo races; and the houses of veteran soldiers have been visited, conversations on topics of religion carried on, and handbills have been distributed.

The little church is doing fairly well. The larger number of members reside at a distance and their attendance on the means of grace is on the whole good. There are two persons who have applied for baptism.

The Sunday-school has been conducted regularly. There are some 60 children attending. They are from the Hindoo caste boys and girls, as well as from the non-caste. The word of God and a simple catechism are taught. Only the non-caste children attend

the Divine services, which are conducted after Sabbath-school.

The day-schools are doing well. There are 45 boys on the roll of the Hindu boys' school; daily attendance, 39.

The non-caste School has 40 children in daily attendance.

The Hindoo Caste Girls' School is doing fairly well. There is a daily attendance of 27 girls. They are taught the Scriptures, Christian lyrics, needle-work, and other subjects.

Our Bible-woman has visited some twenty houses of Hindoo caste, non-caste, and Mahomedans. The female inmates have listened very eagerly to the reading of portions of God's word, and expressed much pleasure when the love of God in the gift of His Son, and the love of Jesus in the offering up of Himself have been explained to them.

Poonamallee.

The word of God has been preached to all classes of the Hindoo races. Preacher Abel Michael has visited a number of distant villages, and proclaimed the good news of salvation to poor sinners, through a crucified but risen Saviour. The Gospel has been preached also in various places within the limits of the cantonment. The land at Kollappen Chairy has been obtained, and a temporary school-shed will be erected on it shortly.

The zenana work has been carried on regularly by our Bible-woman among Mahomedan and non-caste women. Seventeen women regularly learn the Holy Scriptures, and needle-work.

The day-schools are getting on as usual very satisfactorily. The Island-parchairy schools contain 50 boys and 20 girls. The Kuppam Mixed School, 35 children, and the Kollappen Chairy School 30 children.

The Sunday-school and Sabbath-services, &c., have been conducted as usual, and well attended.

Pursawalkam.

Open-air preaching has been conducted at Park Town, Poodoopet, Choolay, Perambore, New Market Road, &c., &c. The congregations composed of Hindoos, caste and non-caste, have been good and attentive. At the close of these preaching services hand-bills have been distributed.

The Wednesday prayer-meetings have been held in the church-hall at Poonamallee. These meetings have been attended by a few of our church-members, who reside near, a few outsiders, and some twenty children from our day-school.

The Friday cottage prayer-meetings have been regularly held at the houses of our church-members, and some of our congregation. They have been well attended, and stated to be profitable and refreshing seasons.

The Sabbath-services have been conducted regularly, and attended by our church-members, friends of other denominations, and the children of our day-school. Solomon generally conducts these services.

In the day-school there are 46 children, who are making good progress in their lessons, both scriptural and secular. In the Sunday-school 30 children are in attendance, who can answer questions well, and sing Christian lyrics very sweetly.

Our Bible-woman has visited some nine Hindoo houses, andread and explained portions of God's word, relating to the life of Jesus, and His love. They listen with great pleasure. She has also visited the houses of some of the scavengers in their village, and has told them brief stories of Jesus and His love to poor, needy, guilty sinners.

Black Town.

Open-air preaching has been conducted at Washerman-pettah* by Williams and his assistant, Dhurgiah, also at the Elephant Gate, Pudoopet, Wall-tax Road, and a few other places. Goodly numbers of the various Hindoo races have heard the preached word, and received handbills at the close of the discourse.

The Monegar Choultry, or Infirmary for the poor, has been regularly visited every week, and the poor and infirm spoken to and prayed with. These poor people are very attentive, and gladly welcome the preachers who visit them.

The small Sunday-school has been conducted regularly as usual. The children attend joyfully and readily, and cheerfully learn their Scripture lessons. They sing Christian lyrics very sweetly.

The Thursday prayer-meetings have been conducted as usual, with much spiritual profit.

The Lord's-day services have been carried on regularly, and conducted in the morning by brother Williams, and in the evening by brother Narrainswamy, the Pastor. There has been an addition of members to the church, by a few baptized believers having joined.

Bangalore.

Owing to Mr. Ronchett's illness, he and Mrs. Ronchett have not been able to go out frequently. Still they have been out occasionally, to the 4th Madras Pioneer Sepoy Lines, and other localities, speaking to some of the people on the way of salvation for poor, guilty sinners, through the incarnate Redeemer. They also distributed a number of tracts to their hearers, and others who passed by.

Muttusawmy Pillay has conducted regularly Sunday-services, cottage prayer-meetings, Sunday-school, out-door preaching, total abstinence meetings, and a special meeting for Native military people every Thursday. In conducting these services, although the difficulties are great, still there is much to encourage on the other hand. Recently, a young Hindoo Sepoy, after hearing the Thursday discourses, went over one day to see brother Muttusawmy, as an earnest enquirer about the blessed Saviour, and expressed a desire to join the little fold. He is now, however, being instructed more clearly in the way of salvation through Jesus Christ.

*This is a village where washermen reside. See the article and illustration on p. 37.—Ed.

Mr. Gray's Return.

MR. GRAY arrived safe on the 10th of April, and was met at the Victoria terminus by a number of friends, who were assembled to express their hearty congratulations. He is in perfect health; and the journey has evidently imparted fresh vigour to his robust constitution. Mr. Gray has faithfully carried out his commission, flinching at nothing. We quite expected to receive from him a contribution from his pen for the present number, and have waited until the 24th of the month. We presume that after so long an absence his hands are full; ourselves and our readers must therefore reluctantly wait for this until next month.—Ed.

☞ 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.

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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.;* MR. I. R. WAKELIN, 33, *Robert Street, Hampstead Road, London, N.W.; and* MR. F. J. CATCHPOLE, 11, *Jerningham Road, New Cross, S.E.*

VOL. IX., No. 107. **JUNE, 1894.** ONE HALFPENNY.

Important Changes.

THE visit of Mr. Gray to the various Stations of our Mission has been a work which required no ordinary qualifications. Though the voyage to India, and the journeys by rail from one province to another, with their accompaniments of civilization, may present attractions to the lover of travel, yet still the inconveniences and dangers of the jungle districts, the absence of home comforts, the strangeness of places, people and language —all these things needed a man not only of physical and mental vigour, but of strong faith in God, for the right discharge of the important task he had undertaken.

The object of the Committee was to ascertain fully and accurately, by the *personal observation* of their Commissioner, the state and condition of every station and of every worker. The Reports given from time to time, and also the visit of Mr. Doll in 1887, had, to a large extent, familiarised the Committee with the details of the work, but questions had sometimes arisen which they were unable to answer, and doubts had been expressed which it was desirable to remove. Hence Mr. Gray was instructed to "visit every station, to see every agent, and to take nothing for granted."

We are happy to state that he has fully and faithfully carried out these instructions: but in so doing he has given great offence to both Mr. Doll and his son—the chief alleged grievance being that Mr. Gray *employed an independent interpreter*. This has been misconstrued to imply a want of confidence in Messrs. Doll, *both of whom have resigned their connection with the Mission.*

But the work is not retarded, much less is it likely to cease. The glowing reports of the godly and consistent devotedness of the agents to their work—albeit many have laboured under great discouragements—are heart-cheering and refreshing; and there are also indications that the Lord is raising up brethren at home, who are full of love and zeal for the glorious work of preaching the Gospel to the heathen. *Yet the present is an anxious time for the Committee.* Various provisional arrangements have been, and are being made. Among these not the least important is the *transfer of our good brother Noble to the Tinnevelly district*, who, with his daughter, are now at the Mission Premises, Koilpati, lately vacated by Mr. Doll, Jun. Mr. Noble, it will be remembered, has had very considerable experience in India, and is well ac-

quainted with the native character. He seems to have entered on his work with surprising energy, and his Christian integrity needs no comment.

During Mr. Gray's visit some of the churches were re-organized, and we are glad to learn that, with a view of instructing the native teachers in "those things which are most surely believed among us," a Training Class has been established by Mr. Noble. The encouraging character of the work in this district will be best indicated by the following extract from one of Mr. Noble's recent letters:—

"Having constructed a baptistery here (Koilpati), I had the pleasure of baptizing this morning (April 30th) twenty-nine persons, (twenty-six males and three females) on a public profession of their faith in Christ, and a very solemn service it proved to be; as a considerable number of persons had congregated long before the time appointed, to witness the sacred rite. The baptistery is situated in front of our Mission bungalow and near to the well, and all on the Mission land. There are still large numbers of candidates, many of whom were prevented by various causes from attending on the occasion, and I expect a larger number next month. I intend (D.V.) having a baptizing monthly hereafter.

My health, and that of my daughter, who is here with me, has not been good of late; but by the blessing of our covenant God we have been enabled to hold on, and stand at the post of duty, while most other missionaries are wont to repair to the more bracing climes of the hill-country during the very trying season of the year, when the heat, *day and night* is intense.

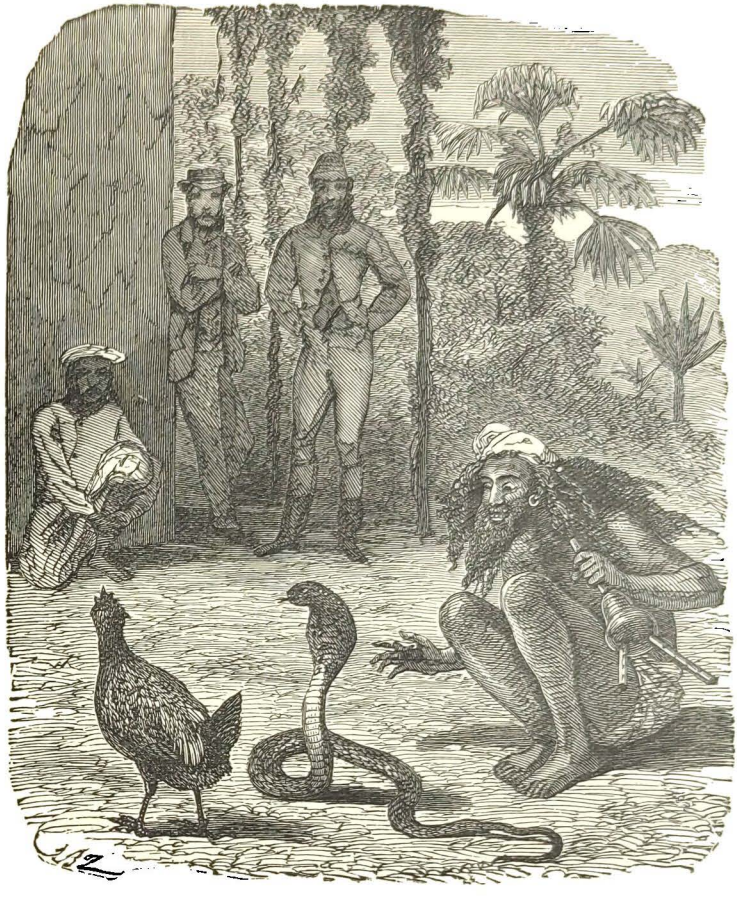
"I beg to solicit a continued interest in your prayers, and also those of the other dear brethren who compose the Committee."

The mission in Ceylon is, for the present, being superintended by Mrs. Noble, with competent assistance. The work is not new to her. She has long been a faithful and devoted helper, caring both for the bodies and souls of those around her; and when the Committee recently voted her a small monthly salary, she, in acknowledging the receipt of it, modestly says: "When the sum of money you kindly sent me arrived, my stock of medicines having been exhausted, I was enabled to purchase more, and thus resume my much-loved work of administering to the wants of the necessitous poor." She further adds: "Whenever I am called upon to render them bodily aid, I remind them of their never-dying souls, and of the only Saviour of poor lost and ruined sinners," &c.

We draw special attention to the announcement on p. 48, and trust that our brief remarks will conduce to a large gathering on the 18th June, to hear from our brother Gray an account of his visit.—ED.

Striking a Match.

A CHRISTIAN Indian at Aiyansh, in the North Pacific Mission, promised one of the missionaries that he would try and tell some of his heathen friends about the Saviour whom he had learnt to know and love. "We have not much knowledge," he said; "we may not be able to show a great light; but if we can only strike a match in the darkness, it may show the way of salvation to some others." Shall we not all try to "strike a match," to give light in this dark world?



An Hour with a Snake-Charmer.

"SEEING is believing;" so says the proverb, and if anyone is anxious to have doubts removed on any subject, no process will be found so effectual as that of ocular demonstration—more especially when that evidence is sceptically examined before its reception as truth. Such was my intention when, for the first time in my life, I was lately introduced to an Indian snake-charmer.

During a professional ride through the station in which I am quartered, I felt somewhat fatigued with the heat of the sun, which was just then excessive, and ventured to call on a friend for a short shelter, despite the full conviction that I should find him indulging in that mid-day "siesta," so common a luxury to the Europeans living in this climate, and yet so fearfully productive of liver congestion, plethora, and splenic disease.

I was not mistaken. "Never mind me; come in, old boy," was my friend's salutation, which I answered in person by entering his

bed-room, darkened and cooled by artificial means. Making my way to his bedside, I was surprised at seeing two peculiarly bright glistening objects in the corner of the room. I advanced towards them, but more quickly retired, on being assailed by a loud and unmistakable hiss. Involuntarily a scream in duet was performed by my friend and myself, and the native servants were somewhat startled by shrieks of "A snake, a snake! Get a gun!"

A consultation was held—of course *outside* the room, and, I need not say, some distance from the door. Various results were arrived at; some suggesting "shooting," others "smoking." One, more courageous apparently than the rest, proposed that the snake should be "caught," and then destroyed.

However, as the originator of this bright idea did not seem in haste to carry his suggestion into practice, and as none of us wished to deprive him of the honour, it was agreed to send to the native bazaar for an Indian snake-charmer. In the meantime we thought another look could do no harm. Carefully and slowly was that door opened. Nervously and tremblingly we peeped in—gradually advanced, looking everywhere—jumping at the least rustle or sound, presenting sorry spectacles of Her Majesty's British soldiers. But soldiers don't like snakes. Why should they?

"Why, he's gone." "Take care!" "Look in the bed, cupboard, drawers, nooks and corners." No snake!

Then, for the first time, we laughed.

"Hallo! what's this piece of stick near the wall?" "Why, it's his tail!" "Phew!" "Don't speak, we shall lose him!" "Here's the charmer."

He came, a tall muscular native, a strip of cloth round his waist, his hair long and matted except on the centre of his head, which was shaved close in a circle, a turban covering it. Over his shoulders were two baskets, and his musical instrument, made out of a gourd, with a single bamboo pipe coming from its upper end, and two similar ones from its lower, which, being pierced with holes, are played upon like a flute, whilst the breath is blown through the upper and single one.

Before he was allowed to enter the room he was searched, and his baskets and instrument taken from him. Nothing could have been concealed, for his clothing was reduced to its minimum, and he carried only a short iron rod.

He was shown the hole in which we supposed the snake to be, for now the reptile's tail had disappeared. He lay down on the floor, and placing his face close to the hole, exclaimed, "Burra sap, sahib, bahut burra." (Big snake, your honour, very big.) Without any more preparation he commenced digging round the hole, and removed some of the brick-work. In a few minutes he showed us the tail of the reptile, and with sundry incantations in Hindostanee, and curious contortions of his body, seized hold of the tail, and gradually drew forth the snake. It proved to be a fine specimen of the cobra—a black, shining, wriggling, hissing, deadly cobra, about five feet long, and at the thickest part eight inches round, with a hood measuring, when extended, five inches across. This reptile he handled freely, whilst it was hissing and darting its tongue out every second. Removing it into the yard or compound, he released it. The reptile wriggled towards him, and when within a foot or so reared itself up, spread out its enormous hood, and prepared itself to strike at its captor. But the charmer was not to be wounded. He seized his primitive musical instrument, and commenced very slowly to produce low and soft tones, very harmonious, but uncon-

nected. The snake seemed astonished; his hood gradually collapsed, his head and about a foot of his body that was raised from the ground, commenced to sway from side to side in perfect harmony with the music, slower or quicker as the time was decreased or increased. As the man played louder the snake became more excited, until its rapid and unusual movements had quite exhausted it.

Again the charmer seized it, and quick as lightning ran his hand up its body, holding it firmly by the throat. By pressing on its neck, the cobra's mouth opened, and he disclosed the fangs, poison bags, and apparatus complete; thus proving beyond a doubt that it was not a trained or tamed reptile that he had been treating like a plaything.

Doubts still arose in my mind, however, about the genuineness of the performance, for I could not bring myself to believe that a man would willingly place himself in such close proximity to death.

A fowl was now obtained and placed about a foot from the reptile, which was again set free. With the same movements it raised itself about a foot from the ground, spread out its hood, and with a loud hiss, apparently of satisfaction, darted upon and seized the fowl by the back of its neck. Hanging there for a few seconds it let go its hold, and the man at the same instant seized it, as he had formerly done, by the head. The fowl almost instantaneously became drowsy, its head falling forwards, and the beak striking with considerable force into the ground. This convulsive movement lasted ten seconds, and then the bird lay down as if completely comatose and powerless. In fifteen seconds it gave a sudden start, and fell back quite dead. This was the first time I witnessed death from a snake-bite, and it is unquestionably a sudden, quiet, and overpowering poison.

As no deception could have been practised in this instance, I was most anxious to see the reptile killed; but the charmer said he would not have it destroyed; that if it were injured, the power he had over the snakes would be interfered with, and the next one would no doubt bite and kill him. He accounted for his easy capture by saying that this was a great holiday for the snakes, and they had been enjoying themselves. "This one," said he, "is not living in this house. He has come from his own home visiting, and has lost his way. On this account he got down a wrong hole, and I was enabled to pull him out. Nasty neighbours and abominable visitors these cobras! I will take this snake home, and feed him and make him tame."

However, we insisted on seeing him made harmless, or comparatively so, and directed the man to remove his fangs. This he agreed to do, and performed it in this manner: a piece of wood was cut about an inch square, and held by the charmer to the head of the snake. The reptile seized it as he had done the fowl, and with a dexterous twist of his hand the most primitive performance of dentistry was accomplished. The four fangs sticking into the wood were extracted by the roots, and given to me. I have them now, and look upon them as more "suicidally" pleasant than a pint of prussic acid or a cask of white arsenic.

Another fowl was now brought, and attacked by the snake as before, but without any effect; it shook itself, rustled its feathers, and walked away consequentially. It is alive still, unless some enterprising culinary agent has converted it into "curry" or "devil."

So it was proved beyond any doubt that an Indian snake-charmer was not a "humbug and swindler," as many suppose, but a strong-minded, quick-eyed, active, courageous man.

The cool determination and heroism of the charmer in the present instance was rewarded by the sum of two rupees (4s.); and he left the compound with an extra snake in his basket, thankful to "his preservers and feeders of his children," as he styled us, and to whom, he said, he owed his life and his existence.

J. J. P.

A Month's Work.

Report of work done by the Superintendent during the month of March, 1894.

3rd.—Went to Madras.

4th.—Went to Poonamallee, and visited the Sunday-schools. Conducted Divine service and administered the ordinance of the Lord's Supper, assisted by pastor Abel Michael. Left for St. Thomas's Mount. From thence went on to Madras. In the evening attended Divine worship at the Pursawalkam Mission-hall. Pastor Abel Michael conducted Divine service. Attendance was good. The ordinance of the Lord's-supper was administered. At the close of this service I went to Black Town and took part in the service for the celebration of the Lord's-supper. Dr. Narrainswamy, the pastor, conducted the service, and I gave an address, which was interpreted in Telugu.

5th.—Myself, with Solomon, of Pursawalkam, and Paul Williams, of Black Town, went out this morning, and conducted open-air preaching at Shulay. A lyric was sung, and short addresses on the way of salvation by Jesus Christ were delivered by Solomon in Tamil, and Williams in Telugu. Tracts were distributed to the gathering of different classes of Hindoos, just before we left for our respective homes. In the forenoon visited the Pursawalkam station day-school. At noon went to St. Thomas's Mount, and visited the caste and non-caste day-schools. In the evening returned to Madras.

6th.—Went this morning to Poonamallee, where pastor Abel Michael, David and myself, with a few school boys, conducted open-air preaching. A lyric was sung, Abel Michael read, and addressed the congregation; another lyric was sung, handbills were distributed, and we left. Afterwards I inspected the Kuppam and the Island-parchairy day-schools. In the afternoon I left for Madras.

7th.—I left for Bangalore.

8th.—Salaries sent out to agents.

9th.—Attended and conducted prayer-meeting this evening in Muttusawmy's house, in Blackpully. Veersawamy and Muttusawmy prayed; the former in Telugu, the latter in Tamil. Then Samuel (in Telugu), Muttusawmy (in Tamil), and myself in English (interpreted) addressed the meeting, which was well attended by both Telugu and Tamil people.

11th.—Did not feel well, so did not go to the service of the Telugu-Tamil church. In the evening administered the ordinance of the Lord's-supper to the English Strict Baptist church.

15th.—Presided at the Native Total Abstinence Meeting. Attendance good. Meeting opened and closed with prayer. Addresses delivered in Tamil by Muttusawmy Pillay and another member of the society; in Telugu by deacon Samuel, and in English (interpreted) by myself. A few native soldiers from the 24th Native Infantry Regiment were in attendance.

16th.—Not well, did not attend cottage-prayer-meeting.

18th.—Attended Divine service of the Telugu-Tamil church. Muttusawmy preached in Tamil, and deacon Samuel in Telugu. I presided at the communion service and admin-

istered the ordinance of the Lord's-supper, after making a short address (in English and interpreted) on the words, "Thine eyes shall see the King in His beauty."

Not well past during the few days.

25th.—Attended Divine service of the Tamil-Telugu church.

Buddhistic Wisdom.

WHEN then considerest thy wants, when thou beholdest thy imperfections, acknowledge His goodness, O man! who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and pleasures of life, thou owest to the assistance of others. and couldst not enjoy but in the bands of society.

It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast; and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ears unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good; and he searcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

At a Zenana Mission.

"I WENT," writes Lady Dufferin, "to give prizes at a Zenana Mission. The little Hindu girls are most attractive. They do look such miniature women, with their coil of hair—or ribbon—the jewels on their heads, necklaces, bracelets, and anklets; and then their drapery of different coloured muslins, variously put on.

"It was most amusing to see them come up for their prizes; but I grieve to say that symptoms of European costume are to be seen amongst them. I had just dealt out a reward, or a bribe, to a real little Oriental picture, when a horrid calico frock of a purely English pattern appeared before me. And, alas! even some who began well ended in patent leather shoes, over which seven or eight silver anklets fell in the most incongruous manner. One child coming forward appeared so lame that I enquired about her, and found she was only suffering from new shoes! Is it not dreadful? Jewels, and green and gold ornaments wound round with crimson muslin, and then striped cotton stockings and shoes! And I was made a most unwilling accomplice, for I had to give out English cotton jackets, and dolls dressed in the 'height of the fashion,' and well calculated to spoil the taste of the rising generation. These atrocities are sent out by kind people at home. I wish they would get patterns of Indian garments, and make them both for the children and the dolls. I am never tired of seeing the curious little girls, with their strange garments, stranger life, and mysterious future, and find all that I can see and hear of them most interesting. There was a very striking child, whose costume really deserves to be described. She looked about twelve. Her hair was elaborately plaited at the back, and had worsted flowers stuck into it in the

form of a high comb. A broad band of gold covered her parting, and ended in an ornament falling over her forehead, with similar bands from each side, and similar ornaments covering the ears. She wore a jacket of blue and gold with short sleeves, and a thin black scarf, with green and red stripes and broad gold edges, came over each shoulder, was confined to the waist by a belt, and was arranged in such a way as to entirely drape her figure, covering her to the feet in graceful folds. On each brown arm were at least fifteen gold bracelets anklets on her feet, and a pearl drop in her nose. She had a very interesting face, and was dignified to the verge of being cross. None of the children really understand English; but they repeat, "I love little pussy," and "Mary had a little lamb," in monotonous and tragic tones."

How they Doctor People in India.

THE natives of India have numberless superstitions in regard to diseases. If they are suffering from rheumatism, they tie a peacock's feather around the leg to cure it. If they have fever, they brand the chest and stomach with a hot iron. Little children are often seen with wide, deep burns, six or eight inches long, which their parents have made to cure them of disease.

If a man's bullock is lame, he ties a red rag around its horn, and will declare most positively that it will cure the lameness, if only it is allowed to remain. When a horse is eating its grain, the keeper spreads a towel over its back, to make the grain digest properly, and will insist upon it that the horse will die if the towel be removed.

STRICT BAPTIST MISSION.

Special Meeting

TO BE ADDRESSED BY

Mr. SAMUEL GRAY.

The First of a Series of interesting Meetings will be held at

MOUNT ZION CHAPEL,

HILL STREET, DORSET SQUARE, N.W.

ON MONDAY, JUNE 18, 1894.

In the AFTERNOON, at Three,

A DEVOTIONAL SERVICE

Will be held, during which **Mr. Gray will give an account of his Visit to Madras, Bangalore, Ceylon, &c.**

TEA at Five o'clock, Sixpence each.

PUBLIC MEETING at 6.30,

WHEN

Mr. GRAY will give encouraging details of the Lord's Work in the Tinnevelly.

The President, Mr. JOHN BOX,

Will take the chair at both Meetings, and will be supported by **Messrs. W. K. Squirrell, R. E. Sears, E. Mitchell, P. Reynolds, J. Hunt Lynn, E. Beecher, R. Sampson, F. C. Holden, G. W. Thomas,** and other brethren.

A Collection at each Meeting.

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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.;* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.; and* Mr. F. J. Catchpole, 11, *Jerningham Road, New Cross, S.E.*

Vol. IX., No. 108. **JULY, 1894.** One Halfpenny.

The Special Meetings

TO HEAR

MR. GRAY'S REPORT OF HIS VISIT TO INDIA AND CEYLON,

WERE held, as announced last month, on Monday afternoon and evening, June 18th, at Mount Zion Chapel, Hill Street, Dorset Square, London. There was, however, one dear brother conspicuously absent, namely, the beloved pastor of the church, Mr. W. K. Squirrell, who had been called to his heavenly reward in the midst of his labours. The various special services which he had engaged to take, have had to be supplied by others; but while his bereaved widow and family, the church at Hill Street, the Mission, and the Denomination generally, mourn their loss, he has realized that "to die is gain."

This most unexpected event, and the surrounding habiliments of mourning, tended to cast a gloom over the proceedings. But the abrupt termination of a useful life seemed to emphasize the Saviour's example to work "while it is called day. The night cometh when no man can work."

AFTERNOON MEETING.

The audience in the afternoon was large and appreciative, and our brother, Mr. S. Gray, seemed happy in his work of detailing the Lord's goodness to him in his journeys in India and Ceylon.

The devotional part of the service was very helpful, and was introduced by the chairman, Mr. J. Box, striking a good note of thanksgiving in his appropriate speech. Prayer was offered by brethren Thomas, Abbott, Goodly, and J. Harris.

When the chairman called upon "our Commissioner," Mr. S. Gray, the meeting gave our brother a hearty reception. In his opening remarks, he alluded to the loss so recently sustained by the church at Hill Street, and spoke of their late pastor, Mr. W. K. Squirrell, in loving terms. He then took his audience from Victoria Station quickly across the continent and the seas to the streets of Bombay; thence to Bangalore; and then away to Madras, and its stations; after which he took us all to Ceylon, and brought us safely back to Hill Street again.

Mr. Gray bore unhesitating testimony to the godly sincerity of our native agents, and gave several interesting details of spiritual conversation with them. He had the pleasure of baptizing some heathen converts. From his

cheering report, we were assured that, though changes had taken place in the management in India, our Mission was *now* in a better position than ever it had been, and deserved the confidence of its friends everywhere. The Lord had marvellously helped the native agents amid untold difficulties and trials; and Mr. Gray said they were a fine class of men, and should be supported in every possible way.

He spoke very highly of Mr. and Mrs. Noble, who are truly godly, and whose character and influence tell.

Our brother Gray's address in the afternoon was stimulating and assuring, and whetted our appetites for the great feast he spread for us in the evening.

THE EVENING MEETING.

After an interval for tea, the evening meeting was commenced at six o'clock. After singing, and prayer by Mr. SEARS, JUN.,

Mr. JOHN BOX, the President, in a brief introductory address, said that on looking back it was impossible not to recognize the special providence which had guided the Committee in their choice of a Commissioner; while the fuller particulars which had been received, proved the wisdom of the step which had been taken. They had needed a man of sagacity, sincerity, and perseverance, and they had been happy in their selection. They had gained, through their Commissioner, much useful knowledge that would enable them to advance without hesitation, and to infuse fresh energy into the cause they had at heart. Mr. Gray had returned home, tired and weary; but a short rest had enabled him to recover his accustomed vivacity, and they could gladly see that he was suffering no harm through the arduous mission which he had so ably executed.

MR. BUSH referred to the sad and sudden bereavement which had befallen the church in the death of Mr. Squirrell; and though sorrow was in the hearts of many, yet they could look above and beyond, and "Rejoice with those that do rejoice." They could also rejoice in the providence of God over our dear brother Gray, and hoped that means would be forthcoming for carrying his various earnest suggestions into full effect.

MR. REYNOLDS had great pleasure in again welcoming their Commissioner, whom they were glad to see after his successful journey. Having been on the Committee night after night, he could assure all that the Mission was never in a better condition. But there were needs at this present juncture, and the greatest, in his opinion, was that a trustworthy and godly minister should be found, who should go to India, if only for a few years, and take the management of the Mission, that so the young men, whom they believed God would raise up, might be prepared for and established in their districts, and the work go on to the Lord's glory. He prayed that God might whisper to the hearts of some, and enable them to respond "Lord, here am I, send me." And, if not divulging secrets, he could state there were already two candidates under consideration, and exhorted his hearers to pray that God might guide to a right issue.

The speaker referred to the widowed position of the church, and hoped that God would comfort the afflicted ones, and direct their minds to the present felicity of their now glorified brother.

A few verses having been sung, the chairman called upon

MR. GRAY, who expressed the pleasure he felt in addressing such a large and appreciative gathering. Taking a retrospect of the last few months, and considering how God had

prospered his journey, he believed that all hearts would respond, "Blessed be the name of the Lord."

He wished (1) to record some experiences of travel, then (2) to repeat several gracious utterances of our Mission brethren, and, last but not least, (3) to emphasize some suggestions which would give them the opportunity of expressing their loyalty to the Lord of Missions. He then resumed:—

On the 6th November, 1893, I bade farewell to a gathering of friends at Victoria, and as the train left the platform, they joined in singing that sweet hymn—

"God be with you till we meet again."

I then commenced the journey, which, leading through strange countries and sunlit seas, was to bring me to the work in which I felt such a deep interest. Mr. Doll, Superintendent, accompanied me to Koilpati. Before leaving Madras, I provided myself with a well-educated native to act as interpreter, and one whom I found to be worthy of trust. I spent my first Sunday in India at Koilpati, where I was welcomed by about a hundred brothers and sisters in the Lord, afterwards inspecting the mission station. There I visited the bungalow that Mr. Doll, junior, lived in (or, rather, should have lived in:) he was, however, then present, having arrived ten days before myself. I spent Sunday under the same roof with Mr. Doll and his son. On Sunday night, however, I heard something which I was very sorry to hear, and on Monday (Christmas-day) instead of eating plum-pudding, I was chewing "bitter aloes." Various complaints were made to me by native agents, and they were such as to necessitate a strict inquiry. Investigation proved the reports to be too true. *That evening I told Mr. Doll and Mr. Walter Doll that it would be necessary for me to go the round of the stations alone.* I felt the task to be great, but knew the required strength would be given.

I left Koilpati on Tuesday, arranging to be back by the next Saturday, but before Thursday night they had packed up and left the district. The next morning I received Mr. Walter Doll's resignation.

Mr. Noble is a man of sterling worth, and it is he who is now in charge of the Tinnevelly district; the agents and mission interests are in good hands. We hope, however, that the Lord will raise up a man to take over the charge, and so relieve Mr. Noble; but if not, we can still rely on the district being well cared for.

Three months after my visit to Koilpati, Mr. Doll, senior, resigned, and I regret to say he had good reasons for so doing.

Mr. Chatterton has since been requested to superintend, *pro tem.* the stations in the Madras district. He is just the man for the post, and right well do I believe he will carry on the work. My object was to visit every station; this I did, accompanied by Manicum (the interpreter) and Brother Swamathas.

The Tinnevelly district is a vast plain, except for a long range of black and dreary mountains. The roads were rough and uneven, and our "bandy" devoid of springs. The result can be imagined—weary limbs, and the loss of flesh. The scenery was varied. Sometimes we passed fields of rice and cotton, and then the scene would be varied by clumps of bamboo, groves of tamarind and palm trees, and buffaloes scattered over the plain. The villages consisted of mud-huts, with thatched roofs, very different from the bright and cheery villages of England.

On Sunday, the day of my arrival, I conducted the services, and afterwards spoke to the Hindoos in the bazaar, and then on Tuesday morning I left Koilpati, accompanied by Brother Swamathas.

At Kangankulam, some ten years ago, six households were persecuted by the heathen, and driven from the place. They had become Christians, and would no longer worship the images to which they had previously bowed. They now live at Manditope, and on asking one of them if they still served the Lord with their hearts, I received the reply, "We keep trusting Him." Do you believe God has a chosen people, whom Christ has redeemed, and the Holy Ghost regenerated? "Yes, we do believe." They asked for liberty to return to their native village. I consulted a lawyer, but am sorry to say could not render them any service. At another of the stations, of which Brother Isaac has charge, I spoke to the Christians and to the Hindoos. While addressing them I noticed a blind boy, who had a portion of the Scriptures with embossed letters. I called him and asked him if he had ever been able to see, and he said he had always been blind. Turning to my hearers, I showed how those heathens were still spiritually, as the poor boy was literally, blind. He could not see the beauties of nature, they could not see the beauties of Christ. I told them of Christ's love, impressing upon them that He alone could open their eyes.

On one occasion Brother Isaac was returning from a neighbouring village, when he was waylaid and assaulted. He recognized nine of his assailants, and complained to the authorities. I wrote the Collector of Tinnevelly, and the Superintendent of Police on his behalf. It is hoped he will eventually obtain redress.

Near the village of Paraputti was to be seen a pile of stones, rough and shapeless. One which had been painted with red ochre, was their god. Does not this excite our pity? I heard Brother Isaac preach, whose words were interpreted, and I was glad to hear the Gospel so sincerely explained in dark India.

The next morning, at eight o'clock, I held a short service at Minmulapati, and then made my way to Kelakotai, where I saw Brother Arulanandam. Here an address was presented by a deacon, who complained of the disrepair of the mud-hut where their meetings were being conducted, and asked that help might be given to enable them to build a brick chapel. They also stated their need of a bell to announce the hour of worship, as at present they have to guess the time, or unless the agent is able to visit or acquaint them of the approaching service. The wife of the agent is educated in Tamil, and well qualified to help her husband in his work.

I again came across images placed in obscure places. They were crude figures, and were held in such dread by the natives, that they feared to go near them.

I was told that fully eleven months had elapsed since the members last received the Lord's Supper, and they were sad at the neglect with which they had been treated.

At Ellivarasanenthal, thirty-one natives applied for baptism. It was, however, impossible for me to examine the different cases, but I have since heard that Mr. Noble has inquired into the various applications and that several of the applicants have been baptized.

I asked the palace children who it was that saved sinners, they replied, "Jesus only."

At Cithrampati I learnt that the Christians have been molested by the Hindoos, their crops destroyed, and a cow poisoned. We should pray for our unfortunate brethren, that brighter days may be in store for them, and that the malignity of their enemies may disappear under the influence of Christianity.

On arriving at Malapathur I heard brother Swamidas preach, who conducted the service

very ably and faithfully. Returning to Koilpati, I gathered the agents of all our stations, and went through the articles and doctrines of our faith for two days, each one having a written copy of the articles in his possession, which had been translated for them.

En route I saw several Juggernaut cars, and felt thankful that they can no longer be used for their old-time terrible purpose. As we resumed our journey from Christianpettah we came across an old fetish woman, sitting by the roadside. She was surrounded by natives, and using a form of incantation. On inquiry, I was told she was possessed with a devil. I alighted, questioned, and charged her with imposing on the superstitions of the natives. At last she admitted that her practices were but artful deceptions, but asked me what else she could do for a living.

At Siva-Kasi I found that the Siva worship influenced the ignorant natives. On one occasion, pointing to an equestrian idol, I asked what would happen if I were to shoot it. The reply was, "It would fall to pieces." A god, and fall to pieces! Yet this is one form of the degrading power that is so dominant in India.

At Puthoor I had the opportunity of addressing upwards of one hundred Hindoos.

Returning to Koilpati, I received from the assembled agents a copy of the Bible in Tamil. In the Tinnevelly district we have now seven Particular Baptist Churches, the agents and members of which have all accepted the doctrinal principles of the Mission. One of our Bible women told me of her conversion; of her sense of forgiveness by the aid of the Scriptures, and said, "Christ becomes more and more precious to my soul."

Mr. Gray also related his experiences at several other stations, his conversations with the agents and members, whom he had found to be sincere and devout Christians. He described the progress of the work to be satisfactory, and the cause one which should receive enthusiastic support.

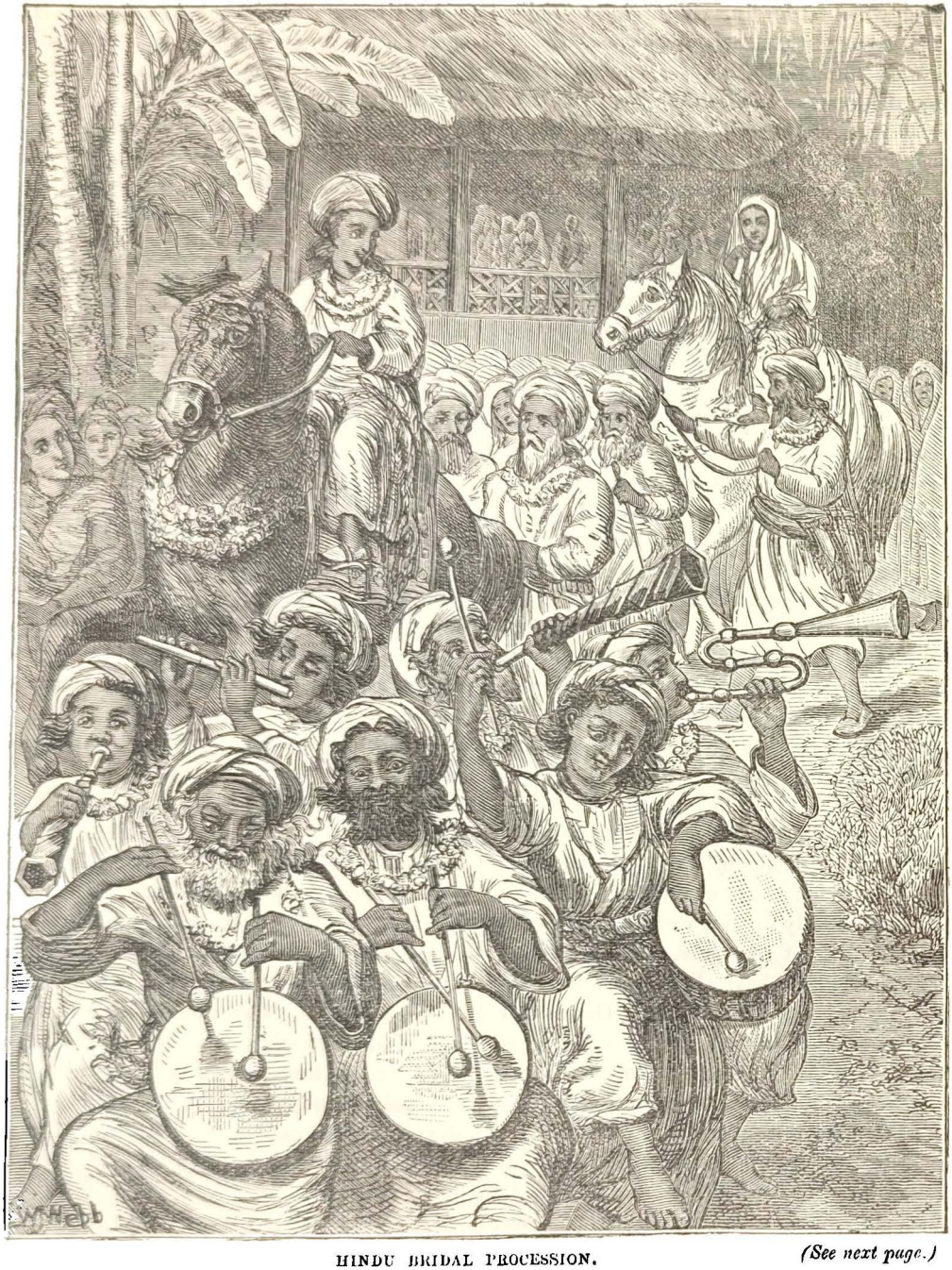
In conclusion, Mr. Gray stated that several chapels were needed to place the stations in an efficient state. Seven brick-and-tile buildings were necessary, costing £25 each, and fourteen smaller ones, with mud walls and thatched roofs, at a cost of £6 each. He appealed for promises to fulfil these requirements, and before the meeting closed generous donors had undertaken to provide all the necessary funds; Mr. Tankard, of Brighton, having kindly started the gifts with a cheque for £25.

Fire in the Tinnevelly.

AT two of our stations (Cithrampati and Kursilpati) fire has recently broken out, destroying a large number of houses or huts, thus causing great loss to the poor people, amongst whom are some of our church-members.

In an interesting report by Mr. Noble (which our limited space compels us to withhold till next month) he refers to a visit to Kursilpati, where he held a service in the house of one of the church-members, at which seventy persons were present. The school has also been held in the same good brother's house, since the destruction of the chapel by fire. Speedy relief will doubtless be forwarded.

We regret to learn that both Mr. Noble and his daughter have been so prostrated by the excessive heat, that they have had to seek medical aid and change of air for about ten days at the nearest seaport, Tuticorin. Though not fully recovered, their health is now improved.



HINDU BRIDAL PROCESSION.

(See next page.)

Little Chunda and her Idol.

CHUNDA was a little Indian girl who, according to the custom of that eastern country, was married whilst quite a child to a little boy whom she did not know. Her gay wedding-dress, the procession, and music were all very pleasing to the poor child; but when she was obliged to leave her own dear mother, she was very, very sad. Her new home, which was many miles away, was not a happy one. She had to be the little serving-maid of her mother-in-law, and was often beaten if she did not get her work done in a given time. Poor Chunda did not know of the true God, but was made to bow down to an idol. This idol had a very ugly face, which made the little girl fear it was always angry with her. She brought many offerings of rice and plantains, hoping to please it, but gods of wood and stone *cannot* be pleased, so all her efforts were in vain. Poor little Chunda lived a sad and hopeless life, and died without ever hearing the "good news" that "Christ Jesus came into the world to save sinners."

Oh, children, little children,
Who dwell where Christ is known,
Pity the little heathen
Who worship wood and stone!

Oh, pity heathen India,
Nor let your pity rest,
And die away all uselessly
Within your own weak breast;

But send it forth to heaven
In strong, believing prayer,
That the sweet Bible story
May find a welcome there.

And, little children, think again
Of the story you have heard
About poor Chunda and her god,
Until your hearts are stirred

To question whether you who know
The Gospel glad and true,
Believe it in your inmost hearts—
Did Jesus die for YOU?

And does it may you happier,
And less afraid to die,
To know you have a Saviour
To whom your souls may fly?

Have you ever gone to Jesus,
And said to Him, in prayer,
With all your heart, "Oh, take my sins,
Let me Thy pardon share?"

Have you asked the Holy Spirit
To lead you in His way,
To dwell with you, and teach you,
And help you day by day?

If *not*, I will not ask you
To pity this poor maid;
I will beseech your pity
For your own souls instead.

Oh, blessed grace of Jesus!
He gives to all who ask,
He lays no heavy burden,
He sets no weary task;

You only must be sorry
For sins you've done before,
You only must feel truly
A wish to sin no more;

And Jesus will receive you,
Will every sin forgive,
His blood was shed for this, for this,
That you in heaven might live.

Then, children, learn to pity
Your souls that cannot die;
Oh, leave them not to perish,
But never cease to cry

To Christ, the mighty Saviour:
Pray on, and never cease
Until you hear Him whisper
Forgiveness, joy, and peace.

And when you know the happiness
That pardoned sinners feel,
Think of the thousands perishing;
And often, pleading, kneel

For the little heathen children
Who bow with trembling fear
To fierce and cruel idols,
And know no Saviour dear.

And if my verse persuadeth
One child to kneel in prayer,
There will be joy in heaven;
For holy angels there

Are glad with great rejoicing
When sinners turn to God,
And sing the praise of Jesus,
Who bought them with His blood.

A MISSIONARY'S WIFE.

Jaffna, Ceylon.

THE correspondence from Jaffna is of a very encouraging character, showing that the work is being faithfully attended to by Mrs. Noble and the usual staff of earnest preachers and teachers. The following extracts will be read with interest, though we regret to learn that Mrs. Noble has been laid aside with fever — so common in that hot climate. May the Lord speedily restore her, and richly endue her by His Spirit for her present responsible and arduous position.

"By the help of our covenant God in Christ, I have been enabled to carry on the work here, since Mr. Noble's departure for Koilpati. I have visited the schools at the several stations, where the work is being conducted much as usual; though just now, owing to the prevalence of fever, &c., the attendance at our schools is not so large as at other times. In many cases, the fever proves fatal, speedily carrying away its victims, whose days are numbered, and are called to meet their God in an unprepared state.

"The usual services and schools on Sundays have also been conducted, as also a Thanksgiving Service, which, though somewhat encouraging, was nevertheless affected, to some extent, by the unfavourable state of public health. Still, there is reason to hope that these services, &c., have been attended with good results. This is also the time when the annual heathen and popish festivities are held, and our agents have been busily engaged in distributing tracts, &c., among the very large number of persons who pass and repass our stations, on their way to and from the various heathen and popish places of worship; and, as opportunities are afforded, the Gospel is preached to these blind votaries, who, in ignorance of the one true God, bow down to idols of wood, stone, &c., which their own hands have made, in the form of an elephant, horse, cow, &c., which they carry in procession, with great pomp, from temple to temple.

"The weather here, at present, is very trying indeed, and we are anxiously awaiting the return of the south-west monsoon, to relieve us from the intense heat.

"The grain crops here, and especially rice, have proved a sad failure this year, owing to very large numbers of insects of the caterpillar tribe, which appeared early in the season, destroying the young plants. And thus the poor people here, who depend annually on these crops to supply their wants, on this account have had to labour hard — men, women, and children—in manuring and preparing their fields. And when this fails them, dire want must stare them in the face."

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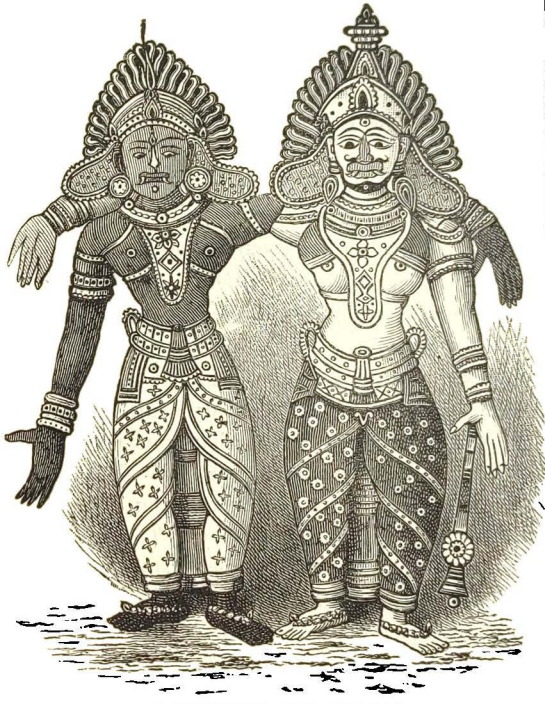
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VOL. IX., No. 109. AUGUST, 1894. ONE HALFPENNY.



KARUNKALI AND MALLAN.

Revolting Idolatry.

KALIGHAT, from which the name Calcutta is derived, is situated on the bank of an old bed of the Ganges, four miles south of the city. The legend is, that when the corpse of the goddess Kali, wife of Siva, was cut in pieces by order of the gods, one of her fingers fell here, and a temple was raised to her honour. The present temple was built three hundred years ago, and restored in 1809 ; its priests are called "Haldar," and amass great wealth from the daily offerings of pilgrims. There are many festivals, to which immense crowds resort, especially on the second day of the *Durja Puja*, the great Bengali religious festival, in honour of the goddess, held at the autumnal equinox. The street off which the temple lies is full of shops for the sale of idol pictures, images and charms. Sacrifices are offered in the midst of an excited crowd. In an area before the temple stands the priest, and beside him the executioner, sword in hand. The head of the kid or buffaloe is fastened in a wooden vice, its body is suspended by the hind legs, and the sacrificer strikes with his sword. If the head be severed with one stroke, the victim is considered acceptable to the goddess, and its blood is collected by the priest, carried into the shrine, and sprinkled upon her huge projecting tongue. If the head of the animal be not severed with the first stroke, it is considered unacceptable, and is cast aside. An eye-

witness of this degrading idolatry remarks The officiating Brahman, almost naked, with the sacred cord round his neck, was a fierce-looking, but very shrewd man. He could speak English. We found that he had been, when a boy, five years at the Bhowanipore Mission School, and that a near kinsman of his was a convert to Christianity and a missionary. When asked, "How can you carry on these revolting rites? You know that they are vain, and a pretence:" he replied, "Yes, I know it; but the people will have it, and I must get my living." The man evidently disbelieved in heathenism, and might become a professor of Christianity if he saw it would pay! It was strange and saddening to see these exciting and degrading rites amid a huge gathering of devotees, within a few miles of English civilization and fashion.

Good News from the Tinnevelly.

ANOTHER BAPTIZING.

MR. NOBLE, writing on June 15th, remarks:—

"This morning the candidates for baptism, (forty-one in number) with the pastors and others, arrived at Koilpati, according to previous arrangements. A service having been held, and our discriminating and distinctive doctrines and principles inculcated, the candidates were conducted to the baptistery, where they were arranged, in single file, around the watery grave. A lyric was then sung, and a brother engaged in prayer, &c. I then interrogated the candidates as to their faith in the Lord Jesus Christ, and their desire to be baptized in His name, &c.; and on receiving from each one, personally, a reply in the affirmative, I led the first candidate into the water, and immersed the 41 persons in succession—32 males and 9 females—in the presence of a somewhat large concourse of people, who had been attracted to the spot. A very solemn and impressive season it proved to be.

"There are still many persons under instruction and preparation for this solemn rite; and I earnestly pray that they may prove true followers of the meek and lowly Jesus."

Mr. Gray to his Sunday School.

[The following letter from our Commissioner, Mr. Gray, to his Sunday-scholars has been kindly sent us for publication. It is gratifying to find that Mr. G. is such a many-sided man, that even when on the mighty deep his thoughts were busy, and his pen also, on behalf of the young people of his charge. And now he is desirous that others should be benefited by the perusal of one of his letters, which we are sure our youthful readers will highly appreciate.—ED.]

On board the "Hydaspes," Mid-Mediterranean, November 29th, 1893.

To the Scholars of Ebenezer Chapel Sunday-School, Brighton.

DEAR YOUNG FRIENDS,—I am carrying you in my heart, as the steam-ship is carrying me. May we all dwell in the heart of Jesus, as those whom He has saved. My heart's desire and prayer for you is, *not* that you may be rich, or great, or strong, or wise; *but* that you may be saved. "Jesus, I want you, *I do*," was the cry of a poor dying boy. The boy or girl who can so address the dear Lord Jesus is a saved sinner. Oh, that you may be all taught to say:—

> "I could from all things parted be,
> But never, never, Lord from Thee."

This great sea, across which I have been steaming since midnight on Sunday, reminds me of the love of Christ. All this day there has been nothing but sea on every hand, and sky above; blue sea, blue sky. The sea re-

minds me of the measureless *love* of the best Friend; and the sky reminds me of the matchless *home* of that same Jesus. I have had at my heart the sweet feeling that the *love* of Christ is set on unworthy me, and that the *home* of Christ awaits me above.

Night before last, as rocked in the cradle of the deep, I laid me down to rest in sleep, oh how sweet the reflection was: as surely as my *head* is now towards the port we seek, so surely my *heart* lies towards the port of eternal glory!

We sailed past many islands up to Tuesday morning, and then for several hours yesterday we had the island of Crete by our side. The apostle Paul wrote an epistle to his son in the faith, Titus. Titus was in the island of Crete when he received it. Last night I read the Epistle through, from my waistcoat-pocket New Testament. The rocks and hills of the island are grim and sour-looking. It might have been said by the apostle Paul, "Like island, like islanders." There are bad eggs in every basket; but those old-time Cretians were a big basket of bad eggs. One of their own prophets, as Titus was reminded, said, "The Cretians are alway liars, evil beasts, slow bellies." And Paul added, "This witness is true." The apostle sought their elevation and betterment. He wrote sweet, sweet truths for the benefit of the Christian remnant, and addressed serious and holy commands to them.

The vessel in which Paul was bound for Rome, was furiously borne away from Crete by the Euroclydon, and was driven hither and thither across the mouth of the Adriatic sea. How different his case from mine! *He* heard the tempest howl—*I* hear the zephyr whisper. For him the sky was black, *so* black! For me the sky is blue, *so* blue! You know that he was afterwards shipwrecked off the island of Malta, and stayed in that island for some months. At length he was on board a corn ship from Alexandria. This corn ship bore its famous freight to Puteoli, (now Pozzuoli.) I was there last Friday, and stood by the very spot on which the great apostle leaped from the ship. Some days before that, I was in Rome, and went about a league along the Appii way; which way the Roman Christians pursued, that they might meet the apostle as he was approaching the city of the Cæsars. Cannot you imagine that they would be ready to hug the apostle, who had, some years before, written unto them the wonderful Epistle which stands next to the Acts of the Apostles?

Our journey from Brindisi to Port Said is 930 miles. The captain is trying to accomplish the distance in less than the usual time. The vessel *throbs* from stem to stern, from deck to keel. May we ever throb with earnestness to do the right, the noble, and the useful.

This steamer has the Indian mail-bags on board, which is quite *an unusual thing;* just as I am upon unusual business, quite unlooked for. You will be called upon, at times, to render services out of the regular course. Hold yourselves in readiness to do such service. The "Thames," on which I had expected to cross the Mediterranean, has been befogged and belaboured by a sore tempest, and so is making for Port Said, where I hope to take the berth which I booked for myself. The "Thames" is a larger steam-ship than that upon which I find myself. So God has made us of different capacities. Yet how welcome and how able the "Hydaspes" proves, albeit she is not the "Thames." Let us ever be willing to be just ourselves.

This great and wide sea speaks its Author's fame. I might well point to it, and then ask

any sceptical passenger, "Who put *that* there?" Just as an infidel was once asked in Brighton, by one who pointed to the moon, "*Who* put *that* there?" Some French infidels once pretended to prove that there was no God, and they did so to their own satisfaction; at least, they said so. They were on shipboard, and Napoleon Buonaparte was there. The great Emperor took the philosophers out on deck, and, pointing to the stars, he said, "Very good, monsieurs; but *who made them?*" Buonaparte was right enough then, wrong as he was (and grievously wrong) at other times.

I have recently heard of an American minister who was asked by a sceptical young fellow if he really believed the Bible. The young fellow said, "There is that story of the ass speaking, surely you do not believe that?" The old minister replied, very smartly, "Well, *I do not see so much difference between an ass speaking like a man, and a man speaking like an ass.*"

I made a mistake about an hour ago, and have smiled at myself. I was sitting in my deck-chair, and looking over the bow of the vessel. A canopy was above me. Suddenly I saw what I thought was a shooting star, a meteor; but I was mistaken. It was really the planet Venus, which was shining more lustrously than stars shine at home. The vessel was rocking a bit, and as the canvas covering moved upwards, it gave the star the appearance of *falling*. And so (as I say again) I was mistaken. And there are those who have made the great mistake of supposing that the truths of the Bible are only shooting stars; but those truths are, like Venus, ordained for ever! Christians have been mistaken, as well as Christian truths. They have been regarded with doubt by others. Of a Christian here and there it has been said, "He'll soon give that folly over." But grace ever *keeps hold* of them of whom it *takes hold*, and so they shall shine as the stars for ever. My heart-deep desire for you, dear young friends, is that you may shine evermore!

The helmsman steers us with a compass before him. He knows where to keep the vessel pointing. Should he err or fail, his superior officer will know it; for that officer has a compass before him, and he watches to see that the helmsman is steering aright. It is even so with the preacher, and the preacher's Master. It is even so with the school superintendent, and his Master. It is even so with the teacher, and his Master. Christ knows if the guidance is right. You need not be told how important it is that our ship should be kept on a right course, and it is all important that you, dear young friends, should be steered aright; the *right* way is the *safe* way.

Don't forget me. If you pray, ask the Lord to bless me. Melancthon once cheered himself and down-cast Luther with the cry, "We shall conquer; for the children are praying for us." I am not downcast; but pray for me.

God, for Christ's sake, bless you every one, evermore! And may His blessing rest upon the head of your beloved Superintendent, and upon the head of every teacher.

So prays, Yours very lovingly,

S. GRAY.

Death.

MRS. HARMON, a member of the English Baptist Church at Poonamallee (whom Mr. Gray baptized when he recently visited that station) was called to the better world on the 9th of June.



Elephants in India.

WITH view of varying the contents of the *Olive-Branch*, we present to our readers a few stories—ancient and modern—of that wonderful creature, the elephant, accompanied by an illustration of some fine specimens of their race, in gorgeous trappings.

State Elephants.

On grand occasions of state in India the elephant is a prominent figure. The handsome state carriages of Europe are quite unsuited to these displays; for the roads are so bad as to be totally unfit for delicate springs. The stately-marching, howdah-carrying elephant is, therefore, an essential feature of all state ceremonials in the East. The larger and taller the elephant, the more valuable he is for these occasions. No Rajah can bear to see his inferior mounted on an elephant taller than his own; hence various artifices are used for padding the saddle, &c., so as to heighten the appearance of the animal.

When the Viceroy is in camp, and holds a durbar of native chiefs, he has with him a few very large elephants, one of which is said to be the tallest in the country. Some of the Maharajah's elephants are draped in gorgeous cloths of gold and silver, with numerous precious stones worked into the surface of them.

At Lucknow, some ten years after the mutiny, there was a grand procession of more than a hundred gaily caparisoned elephants, with all the accompaniments of Eastern pomp. It had been arranged that on a certain day the rajahs and principal men of the late kingdom of Oude, should do homage to England's Queen in the person of the Viceroy, Lord Lawrence.

The spot chosen for the ceremony was by the side of "the Residency," so famous in the story of heroism, when the Lucknow garrison suffered and triumphed so nobly. On a rising ground, not many yards from the spot where his dearly-loved brother Henry was killed, the younger brother, John, stood, surrounded by a brilliant staff of commanders, and all the chief civil governors and officers of the country. Past him filed the long line of maharajahs, nawabs, rajahs, and chiefs, on their elephants, with their officers of state and attendants, and in the name of Her Majesty they were formally reassured of forgiveness and friendship. The personal feelings of the Viceroy must have been very keen, as he thought of the associations of that place, hallowed at it ever will be by the remembrance of his noble Christian brother, whose tombstone close by records the life-long history of the man "who tried to do his duty."

A Faithful Elephant.

Ælian relates that a man of rank in India, having very carefully trained up a female elephant, used daily to ride upon her. She was exceedingly sagacious, and much attached to her master. The prince, having heard of the extraordinary gentleness and capacity of this animal, demanded her of her owner. But so attached was this person to his elephant, that he resolved to keep her at all hazards, and fled with her to the mountains. The prince, having heard of his retreat, ordered a party of soldiers to pursue and bring back the fugitive with his elephant. They overtook him at the top of a steep hill, where he defended himself by throwing stones down upon his pursuers, in which he was assisted by his faithful elephant, who threw stones with great dexterity. At length, however, the soldiers gained the summit of the hill, and were about to seize the fugitive, when the elephant rushed amongst them with the utmost fury, trampled some to death, dashed others to the ground with her trunk, and put the rest to flight. She then placed her master, who was wounded in the contest, upon her back, and conveyed him to a place of security.

Soldier and Elephant.

When Pyrrhus, King of Epire, attacked the

territory of Argos, one of his soldiers, who was mounted upon an elephant, received a dangerous wound, and fell to the ground. When the elephant discovered that he had lost his master in the tumult, he furiously rushed among the crowd, dispersing them in in every direction, till he found him. He then raised him from the ground with his trunk, and, placing him across his tusks, carried him back to the town.

KING PORUS'S ELEPHANT.

PORUS, a king of India, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers, supposing him to be dead, pushed forward, in order to despoil him of his rich clothing and accoutrements; but the faithful elephant, standing over the body of its master, boldly repelled everyone who dared to approach; and, while the enemy stood at bay, took the bleeding monarch up with his trunk, and placed him again on his back. By this time the troops of Porus came to his relief, and the king was saved; but the faithful elephant died of the wounds which he received in the heroic defence of his master.

Mr. Pandian.

BEFORE this meets the reader's eyes, we presume that our good brother, Mr. Pandian, will be on his homeward voyage to India. The errands on which he came having been at least partially accomplished, a Meeting was held on June 27th, in the Lower Room, Exeter Hall, to bid him a sympathetic farewell. On this occasion he received a very handsome illuminated address and a purse of money, accompanied by a very hearty expression of good-will from friends who had identified themselves with the movement.

Having recently offered his services again to the Committee of the Strict Baptist Mission, he was invited to confer with the executive. But the only terms upon which he would agree to be employed were, that he should be free from the control of any Superintendent.

Nothing but absolute freedom to go where he pleased, and to work as he pleased, would induce him to again become a missionary of the Strict Baptist Mission. These terms could not of course be accepted. Hence there appears at present no prospect of his services being available to the Mission. The Committee, who are more than ever convinced of the necessity for direct personal supervision, deeply regret the course our brother has taken, and trust that he may be led to see his error.

"Come Over and Help Us!"

DOES not that call mean that it will be easy work to preach in Macedonia? May not Paul calculate upon an absence of opposition in that quarter? Surely the man who appeared in the dream represented a community of people made willing to receive the Divine message. What joy it will be to preach to such eager listeners, who will throng in multitudes to the apostle's feet! If Paul entertained such thoughts when he set out, with his companions, for Europe, those ideas were rudely shattered after he had been but a few days in Philippi, the chief city of Macedonia. Turn your attention to the 22nd and 23rd verses of Acts xvi, in which we read: "And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely." Does this look

as though Macedonia needed the help which Paul brought?

Ah, you cannot measure the need of the people by the reception they accord to you. The place which needs the Gospel most may be the place where the bitterest persecution is encountered. The wilds of Africa and the interior of China, and almost inaccessible Thibet, need the Gospel much; but brave hearts are those who face the savage opposition of the inhabitants to the "new religion." Even civilized India, where our two young brethren are going, will raise a bitter opposition to the spread of the Gospel. Our brethren must not expect to have a smooth time of it out there. As the Gospel they preach triumphs over the evils of heathenism, and exposes the follies and frauds of pagan religion, the superstitious will not be so easily convinced as they will be *stirred*. Their vilest passions will break loose, and the interpretation they put upon the "call" will be severely tested. Shall we turn back, then? By no means! *We* know the need of India, while her idolatrous inhabitants do not. God has sent the cry back to us. It comes from East to West to-day. With that cry ringing in our ears, and waking echoes in our hearts, it is ours to thrust the Gospel into the midst of unwilling nations.—*From a Sermon by Pastor Reynolds, of Highbury. (See "Notes.")*

John Wesley and Missions.

WHEN John Wesley was about to go to Georgia as a missionary to the Indians, an unbeliever said to him, "What is this, sir? Are you one of the knights-errant? How, pray, got Quixotism into your head? You want nothing; you have a good provision for life, and in a way of preferment; and must you leave all to fight windmills—to convert savages in America?" He answered willingly and calmly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but, if it is of God, I am sober-minded; for He has declared, 'There is no man who hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.'"

Notes.

Two young men having offered themselves for the work of the Lord in India, the Committee have favourably received their applications. May wisdom from on high be granted, that God's purpose respecting them may be manifest.

"COME OVER AND HELP US!"—An excellent discourse from the above text, was recently delivered by Mr. P. Reynolds, at Highbury Place. We give an extract from it above. It is brim-full of missionary zeal, and calculated to arouse our churches to a sense of their obligations. It may be obtained from our Publishers, price one penny, or from our Printer, (4 copies post-free.)

A second Address by Mr. Gray, on his recent visit to India and Ceylon, will (D.V.) have been delivered on Friday, 27th July, at the Brighton Pavilion.

Mr. Gray will deliver another Address at Akeman Street Chapel, Tring, on Wednesday, August 8th. F. Butcher, Esq., will take the chair at 6.30.

MR. R. SAMPSON will preach Two Sermons on behalf of the Mission, at Mount Ephraim Chapel, Margate, on Lord's-day, August 12th.

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VOL. IX., No. 110. **SEPTEMBER, 1894.** ONE HALFPENNY.

More Baptisms in the Tinnevelly.

ON July 10th, Mr. Noble again had the privilege to administer the ordinance of baptism. Sixteen converts (twelve male and four female) thus professed their faith in Christ. The total number baptized by Mr. Noble since he has been at Koilpati is eighty-six. The Lord be praised! He expects to baptize again very shortly.

In our brother's report he adds :—

"There is, I firmly believe, a very large—increasingly large—work before us in the Tinnevelly district;.....but, that peace and order may be preserved, it is necessary that it should be conducted with great care and discretion, as well as with energy and zeal, because of the prevalence of caste distinctions and prejudices, from which our own churches are not free."

Mr. Noble continues:—"Notwithstanding these obstacles, there is before us a great and encouraging work. I have many appeals to extend our present pastorates, some of which are already too large for supervision (two contain eleven sub-stations each) and to open up new stations.

St. Thomas's Mount.

Interesting Report for the Month of June, 1894.

BY PASTOR JACOB JOHN.

BY the blessing of God our usual preaching work has been carried on systematically at the usual preaching places, such as Palaveram, which is about four miles from our station,—Palaventhangel village, about two and a half miles, Sydapet, about two and three-quarter miles,—Meanumpakum village, about two miles, and other adjacent villages, such as Adampaukum and Ecot-thangel. In all these places the blessed Gospel has been preached with the Holy Spirit's help, and it has been gladly heard by large crowds of people of all castes, Hindoos, Mahomedans, Roman Catholics, and others. This means of conveying the water of eternal life, will, it is hoped by the power of the Holy Ghost, water the hearts of weary, thirsty ones, and enable them to bring forth the desired fruit.

I have visited Palaveram five times during this month. I take a great pleasure to work in this station, especially on account of the poor English people who are not able to attend their own churches, owing to want of dress, and most of them being very old. I visit

them once a week in the Veteran Lines; in every house I hold a regular service. I carry a dozen Songs and Solos with me, sing, and read a chapter from the word of God, and speak a few words, or explain the chapter read, and pray with them. After finishing the work in the Veteran Lines, I preach to the heathen at the public bazaars and streets, and so on, and spend the whole day, and return by the evening train. I carry a lot of English tracts, and distribute amongst the people. In the last meeting two soldiers who happened to be present, were convinced by the power of the Holy Ghost. I spoke to them for two hours.

At Meanumpakum village I preached on three occasions. Here the people listened to the word of God very attentively; many of them desire to embrace the truths of Christianity. These people very often ask me to open a school for their children. There are about fifty children, or more. If we could open a school, we could use it as a place of worship. The people would gladly come and hear, and by God's blessing we could lead them in the right way.

At Palaventhangel village I had a very good attendance on four occasions this month in the Hindoo streets as well as in the non-caste streets. Here also the people often request me to open a school for their children. Here our old Sarah, a member of the church, resides. Whenever I hold the meetings at our Sarah's house, her friends, her grown up son and relatives, all attend and listen to the word of God. Her daughter-in-law, who is a widow with four children, wishes to join our church.

At Sydapet, I preached on three occasions in the Bazaar-street. Had some disturbance on account of a drunkard, but he was soon stopped and imprisoned by the police authorities. Here I get a very large gathering, for the most part of educated Hindoos, Muhomedans, and other castes.

In the adjacent villages I preach four times in the week, also in the public bazaars. Hundreds of the people listen to the word preached, especially in the Bengalee bazaar; here I preach in fact every evening.

Tract Distribution.—During the month more than 300 Tamil, Telugu, Hindustani and English tracts and handbills have been distributed. The Hindustani tracts, which are kindly sent by the Church Mission pastor, afford an opportunity to speak to the Mahomedans. About ten Mahomedans come to my house every Friday noon, and converse with me for hours. Sometimes they leave me very late. I find them very stubborn and hard-hearted, but yet the truth is explained, and sooner or later the Lord will complete His own work. "Not by might, nor by power; but by My Spirit, saith the Lord."

It is our earnest desire and prayer that these attentive listeners may become joyful doers of the word of God, by the quickening and life-giving power of the Holy Ghost.

Pastoral Work.—The Sunday morning services have been well attended, both by our church-members and others. Most of our church-members are domestic servants living at a considerable distance. I have seven members at Aygittance-road in Adiyar, with the exception of one or two, all of them attend. The service commences at nine o'clock, after the Sunday-school. Cottage prayer-meetings have been conducted at the members' houses. The nine converts who were baptized by Mr. S. Gray on his visit to our station are keeping steady and diligent in attending the means of grace. One of them, Mr. John, is very bad, suffering with asthma for two months. All the meetings have been found to be seasons of much spiritual refreshment.

I have two candidates on trial; both are employed in our Mission, and they attend our services and meetings.

Chapel.—We have a rented building where we conduct our services. It is very desirable, and it is the fervent prayer of the little church, that they should have a permanent building, though small, set apart as their chapel, just as others have their own chapels.

School Work.—There are thirty-five girls in this school. Their instruction is entirely in Tamil, comprising the Scriptures, reading, writing, arithmetic, goegraphy, poetry, with singing and needle-work. These schools have been daily visited by me. Dr. Narayanaswamy, from Madras, visited our station, and examined the schools on the 4th of July. These girls are working very hard, for the approaching examination is to be next month.

Hindoo Boys' School.—This school work is carried on with great difficulty, as there are two schools very near. One school is supported by rich Hindoos, and the other school by the Wesleyan Missionary Society. They have already opened a caste girls' school in the front of our school. Now they have opened a Hindoo boys' school. There are about forty boys in this school.

Non-Caste Boys' and Girls' School.—There are about forty-five boys and girls on the roll. There are two teachers for this school.

Zenana Work.—This branch of work has been carried on as usual. Thirteen houses are visited, when the word of God is read and explained. Mary Ann teaches about five young females in their houses. They learn needle-work, plain and fancy work. She also visits the Mahomedan ladies in their houses. About seven of them come to our house, and converse with Mary Ann. The Mahomedan ladies gladly and readily receive our zenana woman into their inner chambers for the purpose of having God's word read, and Divine truths respecting the love of God and His Christ explained. She takes a great pleasure in doing this work. The precious seed has been sown every day in the hearts of these females. Though the devil opposes, the Spirit of God will complete His powerful work in His own good time.

"Little Henry."

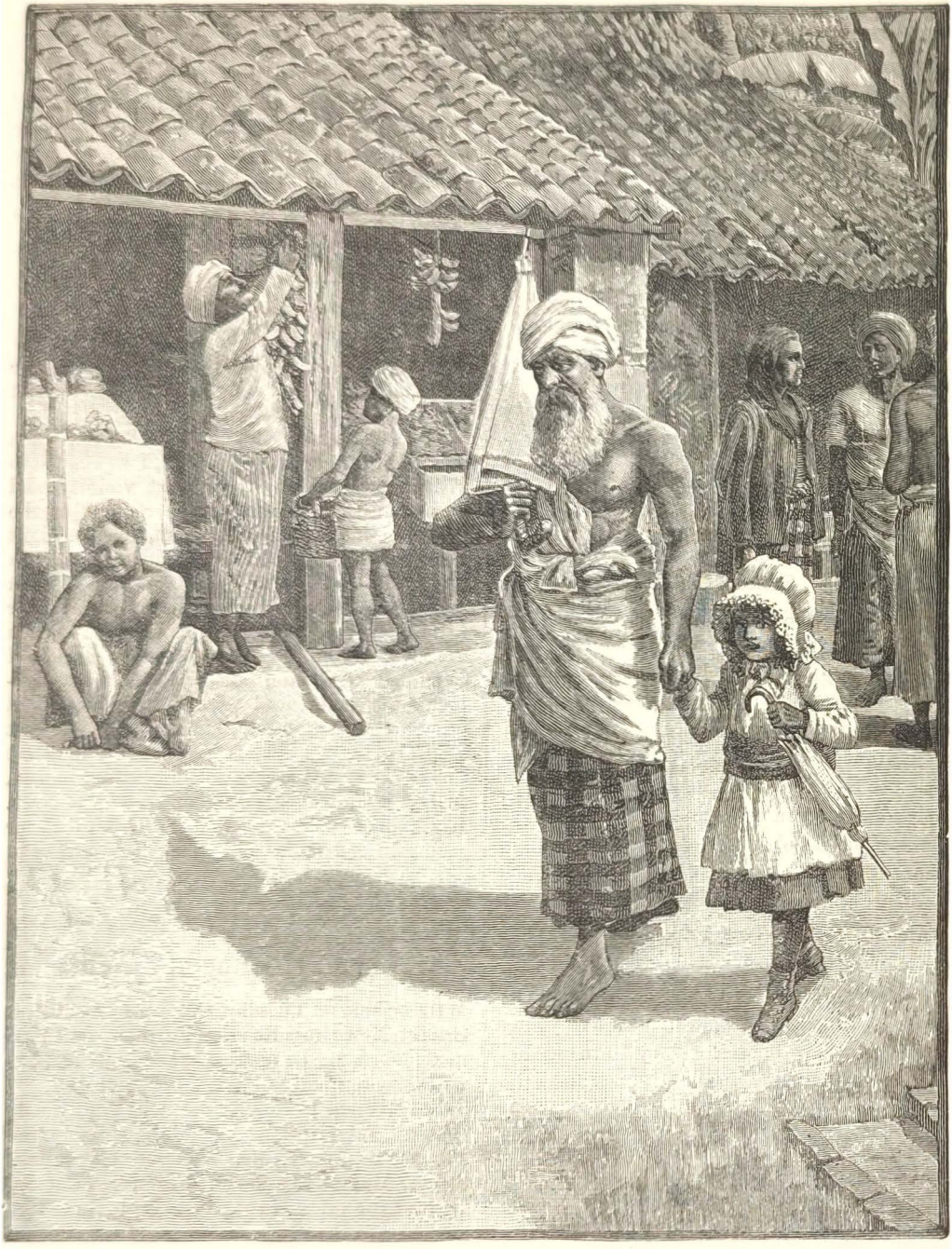
MRS. NOBLE thus writes concerning one of the scholars of the Mission School at Jaffna:—

"I had been staying at the Pettah, when one night, after retiring to rest, I was called to visit an afflicted family in that vicinity, and was told that it was at the request of the suffering one, a little boy about seven or eight years of age, known as "little Henry, a scholar in the Sunday and Day School. On arriving at the house, I asked the little sufferer if he knew me. His answer was, 'Yes, you are Mrs. Noble." At his earnest request I remained with him all night. About day-break he commenced to call upon the Lord Jesus to come and take him away. His last words were, "Jesus, it is enough; take me away!" &c. It was a solemn season indeed. A few minutes' struggle, and all was over. His happy spirit took its flight to fairer regions. All praise and glory be ascribed to our covenant God in Christ Jesus."

The Annual Meeting of the Mission

WILL be held on Tuesday, October 23rd, at Zion Chapel, New Cross Road. (Further particulars next month.) In making other arrangements will friends kindly choose a different date.

SUBSCRIBERS to the Mission will kindly note that all subscriptions should be sent to the Finance Secretary, Mr. Wakelin, 33, Robert Street, Hampstead Road, N.W., by October 16th at the latest, in order to be included in the balance sheet.



A WALK IN COLOMBO.

A Peep at Colombo.

THOUGH our readers were familiarised with Ceylon at the time when Mr. Noble came to England, in 1891, yet doubtless our young friends would like to take a walk through some of the busy streets of the capital (though only in imagination) like the little girl in the picture, while a traveller relates in simple language the result of his visit.

"You would think the people very funny, seeing them for the first time. The man in the picture before you, who is walking with the little English girl, is a Hindu, and probably you have often seen pictures like him, especially if you have any friends in India. Nearly all the servants and labourers in Colombo are Hindus from Madras, but the natives of the island are called Cingalese, and are very different in every way.

"The men wear their hair in a big knob at the back, like a woman, and on the top of that is fastened a comb, shaped like a half-circle, with the ends pointed to the face. The whole costume is a mixture of native and English fashions. The usual hat is a little round felt one, such as you may see any day on boys at home, and which you have, perhaps, yourself. The next garment is also what you might expect to see on a man, that is, a cloth coat, or rather shooting jacket; but after that comes a long flowing skirt, which you certainly would not see on any man or boy at home. The Cingalese men bestow a good deal of attention on this skirt. Poorer people have it made in white or blue calico, but others use very handsome Indian stuffs. We saw a few which were most gorgeously embroidered, and must have cost a lot of money.

"The heat in Colombo is very great, and the roads are very dusty. No wonder the people often feel hot and tired, and are very glad to lie down and take a little sleep when they can. They also cool themselves by standing in some pools near the town. The cattle do the same, and you can just see the heads of the buffaloes and of the men above the level of the water. They stand that way for an hour or two, perfectly still; but the little children who go in keep jumping about and splashing each other. In the middle of the town we saw men stooping under a pump, while others pumped the water over them.

"You may see in this picture the fruit shops in the native quarter of the town, and bunches of bananas or plantains hanging up. Other shops sell grain, which the people chiefly live upon. It is nothing unusual to see the grain merchant lying fast asleep on the top of his store of rice or other grain. Outside many houses stands a wooden bedstead, and the old people lie there asleep a great part of the day. The Cingalese are said to be very kind to old people, which is a very good trait in their character. I wish they were a little kinder to their animals, but they never seem to think that poor bullocks have any feeling at all. The carts in Colombo are drawn by bullocks, and they have a very hard time of it. The rope used as reins is passed through a hole bored through their nostrils, and a heavy beam of wood rests on their backs. Worse still, they are branded all over, not only with the owner's initials, but with all sorts of fanciful, ornamental figures; the cruel people who do this never caring what the unfortunate animals suffer while it is being done. The houses are often painted outside with animals and birds in the brightest colours; and some of these wall pictures are so absurd that strangers always stop to look and laugh at them. Tigers and snakes are the favourite subjects chosen. Sometimes the tiger is swallowing the snake, and sometimes it is the other way about.

"There are large tea plantations in Ceylon, and many Europeans live in the island for the purpose of growing tea. A great trade in precious stones is done in Colombo; rubies, moonstones, cat's-eyes, and other gems, may be bought here far cheaper than at home; but strangers should never buy anything of the kind except at the well-known and respectable shops. The people are very dishonest, and as soon as a steamer arrives rush on board with bits of coloured glass and all sorts of rubbish, which they pretend are real precious stones. They will tell any amount of falsehoods about them, and always begin by asking about five times as much money as they expect to get.

"Another very disagreeable feature in Colombo and most Eastern towns is the number of beggars who crowd round every stranger, and follow him about, clamouring for money. If anyone is so foolish as to give to one, he is soon very sorry for it, as hundreds of others swarm round him and refuse to stir unless they get something too. Often the guides and travellers have to beat off the beggars with sticks before they can get rid of them.

"Have you ever heard of Arabi Pasha, who was the cause of so much trouble in Egypt? If not, some elder person will tell you of him. Arabi Pasha lives in Colombo, where he has a fine house, but he is not allowed to leave the island, as he is the prisoner of the English. There are two large temples at Colombo. The Hindu temple is most gorgeously ornamented outside with gaudy idols, peacocks, etc., all gilded and sparkling with precious stones. No strangers are allowed inside of this building. The second temple is erected to Buddha, a god or prophet whom the Cingalese worship. The Buddhist priests always dress in yellow, and the prayers in the temple are said in a language called Sanscrit, which very few of the people can understand."

Buddhism is purer and better than the religion of the Hindoos; but the religion of Christ is the only true religion. "The blood of Jesus Christ, God's Son, cleanses us from all sin." And as Dr. Watts beautifully observes:—

"What if we trace creation round,
And search from Britain to Japan,
There shall be no religion found,
So just to God, so safe to man."

December 24th, 1893, in Koilpati.

By S. Gray.

AFTER addressing upwards of 100 agents, deacons, and members of our Mission, a few brethren from Soondarayasaparapuram waited upon me at the Mission bungalow, accompanied by three fellow-villagers who had renounced Hinduism. Brother Isaac introduced them. The three who more recently were turned from idols to the living God, had been sorely persecuted by the idolators whose society they had forsaken. The other five had suffered in a similar manner. It was a heavenly treat to speak to these eight men whose resolute sincerity was so palpable. The destruction of their little crops did not at all affect their faith in God.

One of the five was a high-caste Hindoo, a Naidoo. He was Munisif of a village adjoining that from which he came, and a deacon of the church to which brother Isaac ministered. He was a fine man. Geniality beamed in his countenance, while grace found a home in his heart. He bears the name Thavana Iyappa Naiciker.

T. "We have been longing for you to come. We are simple-hearted believers in the Lord Jesus Christ."

You have felt the burden of sin?

T. "We have."

Do you trust and love Jesus only?

T. "We love and trust; but are persecuted by our heathen neighbours; yet we continue to serve Him."

The church of Christ said long ago, "The Lord of hosts is with us, the God of Jacob is our refuge; and *you* will surely find it so."

T. "We do; that is our comfort."

As believers in Christ, He will preserve you. He says, "I give unto My sheep eternal life, and they shall never perish; neither shall any pluck them out of My hand."

T. "That is the comfort we want."

I expressed to these dear souls the deep joy which it yielded me to find in Tinnevelly (and to have the prospect of finding) so many who loved my Lord and Saviour. My eyes were water courses whilst I spoke with them, and so were theirs.

The deacon afterwards said to me, "Isaac first spoke to me about the love of Christ. It is directly through his instrumentality that I obtained the salvation of my soul."

Leaving the Mission bungalow I made for the bazaar. About 150 gathered round us. I addressed the company through my interpreter somewhat as follows:—

My friends, we are all sinners! The true God, my God, is holy and righteous. You must stand in His presence. But how? If a bramble and a fire were brought together, the fire would consume the bramble. *You* are the bramble, *God* is the fire!

Yet it is possible to stand in His presence unconsumed, sinners though we are. Christ came into the world. He was with God, and was God. Why came He? Because His delights were with the sons of men. From everlasting, God the Father loved and chose a people for Himself. Christ loved them equally well; and, because they were sinners, came to suffer and die for them. God, who is *holy*, hated their sins; God, who is *righteous*, would punish them. Jesus took the sins of many upon Him, and freely bore their punishment. God will never smite two for the same offence! Having smitten the Saviour, He will never smite the sinner for whom the Saviour suffered. It is the will of Christ the Saviour, that the Gospel should be preached. It is His will that we who preach should say, (what the angels sang on the birthday of Christ) "Glory to God in the highest! on earth, peace, goodwill towards men." Jesus still says, "No man can come unto Me, except it were given Him of My Father." But sinners, chosen by God, shall come to Christ. They shall neither *stay away* from Him, nor *go away*. God has a people in all lands, from the rising of the sun to the going down of the same. I wish you His blessing. I am as great a sinner as any of you. Yet God has had mercy upon me. Christ bore my sins in His own body upon the cross, on which he was wickedly crucified by men. I wish you His mercy. "There is none other name under heaven given among men, whereby we must be saved." Your offerings and your washings are vain; your gods are not God. You are in my presence now, and can easily go out of my presence, or act behind my back. But *God is here*, the only, true and living God; and you cannot go out of His presence, or act behind His back! *I have stood in His presence, and found salvation there*, through trust in the sufferings and death of Christ for sins! The bramble and the fire have come together, and the bramble is not consumed! Faith to trust Christ's sacrifice is God's gift. If His Holy Spirit show you your sinfulness, you will cry "What must I do to be saved?" and you will be told, "Believe on the Lord Jesus Christ, and thou shalt be saved." If you are born again you will deplore your sinfulness, and find salvation in Christ. May God give you this

now life; you will then listen with pleasure to the account of the coming, doing, and dying of Jesus Christ. To-morrow (commonly called Christmas Day among Christians) reminds us of His birth. He came into the world to save sinners. But He will come again. He is in glory now. From heaven He shall be revealed. If your sins are not pardoned, everlasting woe will be your portion. I wish you salvation from God, through Jesus Christ, by faith in Him. Amen.

Departure of Mr. Pandian.

OUR brother, Mr. Pandian, started for Madras, *via* Brindisi, on Tuesday, August 21st. Quite a large group of friends gathered at Victoria Station to bid him God-speed, while several who would have been present were out of town. As a result of our brother's labours in this country on behalf of the Pariahs, an undenominational society has been formed, entitled, "The British Society for the Elevation of the Pariahs," and Mr. Pandian goes back to Madras as the first evangelistic agent of this society. Our brother, Mr. Philip Reynolds, of Highbury, is the Secretary of this Society; and in the unavoidable absence of General Tulloch, the Chairman of the Committee, the Secretary read the following address, written on vellum, to Mr. Pandian in the First Class Waiting Room at Victoria, just before the departure of the 11 a.m. boat express to Dover.

"Respected and honoured Friend,—On the eve of your departure from England, this company of your well-wishers desire to express in a few words their appreciation of your zealous and abounding labours in this country, during the fifteen months of your stay, on behalf of the down-trodden Pariahs of Southern India. As a detailed reference has already been made to those labours in the illuminated address presented to you at Exeter Hall, it must suffice to-day to express our joy that God has enabled you to prosecute with such energy your work of addressing public meetings North, South, East and West of our beloved land, and that He has raised up so many to sympathize with, and help forward, your good work. You have had the joy of seeing, as the result of your labours among us, the commencement of the 'British Society for the Elevation of the Pariahs.' This society, with God's help, will sustain you as its *first* evangelistic agent in Southern India, and will use every endeavour for the social elevation of the Pariahs and kindred races. We take this opportunity of expressing our gratitude that, in all your speeches and writings on the burning question of Pariah oppression, you have refrained from attempting to create a mere sensation. Your tone has always been sober, and your facts well founded. To this has been due, in very large measure, the kind and sympathetic attention given to your scheme by Christian philanthropists of varied denominations, and also several Members of Parliament. Those of us who have had the pleasure of your company in their homes, will bear cheerful testimony to the reality of your Christian character, and also to your uniform gentlemanly courteousness. In bidding you farewell, we assure you of our unchanging regard for you personally, and also of our determination, in Divine strength, to labour with you in ameliorating the condition of the oppressed classes in Southern India. May Jehovah, in the hollow of whose loving hand the mighty waves do roll, watch over you night and day, and bring you to your beloved wife and little ones in safety. We commend you to God, who 'shall supply all your need, according to His riches in glory by Christ Jesus.'

"*Signed, on behalf of the Committee and Friends of the 'British Society for the Elevation of the Pariahs,'*

"PHILIP REYNOLDS, *Secretary.*"

May the Lord watch over our brother Pandian, bring him in safety to his home, and bless him abundantly in the work he has undertaken.

☞ 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.*; MR. I. R. WAKELIN, 33, *Robert Street, Hampstead Road, London, N.W.*; *and* MR. F. J. CATCHPOLE, 11, *Jerninghan Road, New Cross, S.E.*

VOL. IX., No. 111. **OCTOBER, 1894.** ONE HALFPENNY.



Grinding Corn in the East.

ALTHOUGH the Bible is adapted to the needs of mankind all over the world, yet it is peculiarly an *Eastern* book. And it is very remarkable that the manners and customs of the East remain to a large extent unchanged; so that the allusions of Scripture can be well understood by reference to every-day life in the East even to the present time. The manner of grinding corn is an illustration in point. Wind, water, and steam are used for this purpose with us; but in India the ancient hand-mills are still in use, like those of Palestine referred to so frequently in Holy Writ. Their construction was very simple. A small aperture was made in the upper stone into which the corn was put, and a handle was inserted by means of which the stone was turned round in grinding. An iron pivot was fixed in the lower stone, and passed through a hole in the upper, upon which the mill worked. The task of grinding was generally the lot of females, and was considered a very menial employment. We can thus understand how Samson's degradation was increased by his occupation of grinding in the prison. (Judges xvi. 21.) The women frequently sung when they ground, which was usually in the early morning, when they prepared sufficient flour for the day's consumption.

Most Sunday-scholars will remember that beautiful description of the human body contained in Eccles. xii. 3, where the teeth which

prepare the food for digestion, are compared to the eastern grinders, and which in old age, "cease, because they are few." They will not forget either the great lesson contained in verse 1: "*Remember now thy Creator in the days of thy youth.*"

In Mark ix. 42, reference is made to a punishment which was common in Syria, and was at one period inflicted in Rome. A criminal was led to a rock overhanging the sea, and after a millstone had been tied round his neck, he was pushed from the precipice into "the depths of the sea." Notice the love of Christ expressed in the passage to those who love Him,—even the "little ones." "Whosoever," saith the Saviour, "shall offend (or turn out of the way) one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

How dearly does Jesus love those who believe in Him! and my readers, however "little," are not too young to trust in the Saviour. Youth is the best time in which to serve the Lord. Let it be theirs to think much of the Saviour's tenderness, while their teachers and friends pray that the Holy Spirit may give them faith, and then at last they will live with Him in heaven.

The Gods of India.

DR. CROOKE in his "Popular Religion and Folk-lore of Northern India" says the great gods of Hindooism, the supreme triad, Brahma, Vishnu, and Siva, are the deities of the richer or higher classes. What the peasants worship are "godlings," those of nature—some pure, some impure—the sun, the moon, the eclipse, the earth, rivers, and streams, whether of good or ill-omen, water-gods (the special god of water being an Hindooised Mussulman saint,) water demons, flood demons, wells, waterfalls, lakes, tanks, mountains, hills, rocks, air-spirits, demons of the hail and whirlwind; then heroic and village godlings, the number of whom "is immense, and their functions and attributes so varied, that it is extremely difficult to classify them." With these Mr. Crooke classes the "mothers," of whom eight are usually counted as great, others being so numerous that about 140 have been reckoned in Gujarat alone, the class including the jungle mothers, the mother of births, the mother of hunger, and greatest of all for the Rajputs, the mother of the gods; then come the godlings of disease, the most familiar of whom is Sitalá ("she who loves the cool;") the small-pox goddess, eldest of a group of sisters presiding over pustular diseases, whose antagonist in Bengal is Shasthi, special guardian of the children; with the minor godlings of malaria, of fever, of the itch, etc. Harda, the great god of cholera, and several other cholera godlings; the cattle-plague godling, etc.; connected with these is the godling of the cremation-ground. Of minor saints the number is legion, and the worship of the saint shades off easily into that of his shrine or tomb. The malevolent dead, generally termed Bhut, pass up by rising malignity into Rakshasas, ogres, and into demons, "known as Deo, Dana, or Bir." Then comes the worship of trees, serpents, animals, or even their trappings, *e.g.*, the horse or its bridle, the ass, the lion, the tiger—which rises into a godling—the dog, the cow, the bull, the elephant, the alligator, to say nothing of certain obscene worships largely practised. And this vast jungle, so to speak, of cults must be viewed as in a state of perpetual flux of growth and decay; old worships withering, dying down, new ones rising up, spreading, encroaching.

A Visit to Ongole.

OUR earnest and excellent honorary missionary, Dr. Narayanaswamy Nayadu, of Black Town, Madras City, in a recent letter gives an account of a personal visit to Ongole, which, although it was not in connection with the Strict Baptist Mission, we are sure will be of interest to our readers, as illustrating not only his intellectuality and culture, but also his enthusiasm in the work of the Lord.

"As I had already informed you, I left Madras on the 21st, and reached Ongole on the 23rd ultimo, after a very trying journey. I began my work on Friday evening the 24th. My subject was that doctrine and fact on the veracity of which our faith stands unshaken, and on the falsity of which our faith must fall. It is the foundation and the chief corner-stone of the building of our faith, which is "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called—both Jews and Greeks—Christ the power of God and the wisdom of God." It is the most wonderful and mysterious, and undoubtedly miraculous provision of our loving Father in heaven, for the salvation of poor lost souls, *i.e.*, "Christ, and Him crucified." The doctrine of atonement was my subject. Three lectures were delivered on the subject to crowded gatherings of the college students, teachers and others. There were present not fewer than 400 at each gathering, including the American Baptist missionaries and missionary ladies. First lecture was on "The Doctrine of Sin." Second, "The Doctrine of Forgiveness." Third, "The Doctrine of Mediation and Propitiation." And the fourth on Heb. ii. 3. Each lecture lasted for two hours. To give you a slight idea of the nature of my discourses, I shall mention a few works I consulted on the subject:—Magee on the Atonement; another Magee on the same; Dale, also on the same subject; Sir George Stokes' Natural Theology; Liddon's Lectures; Joseph Cook's Lectures; Butler's Analogy; Cumming's Works; Monier Williams' Indian Wisdom, and Hindooism and Brahminism; Max Muller's Rig Veda, (original Sanscrit text;) Shastras and Puranas; Various Systems of Hindoo Philosophy; Official Reports of the late Parliament of Religions, Chicago, in two volumes; Drummond's Natural Law in the Spiritual World, &c., &c. I had to work up the subject with the help of the Spirit of God. Nothing, I know, can be brought to light without the help of the Father of lights. I am thankful to say, and it will be gratifying to know, that these discourses were purely the products of very many earnest prayers. As my audience was intellectually a powerful one, I had to adopt the above course not only to satisfy the cravings of a sin-stricken soul, but also those of the perverted and deluded intellect. The apt illustrations and texts quoted in original Sanscrit from the sacred books of the Hindoos have *almost*—oh! the unfortunate word almost—convinced them of the truth of our faith. It is only the Spirit of God that could convince them entirely. I earnestly pray God for this. The Hindoo portion of the audience, including the Hindoo teachers, of whom the Vernacular Munshi, who is deep in the Hindoo sacred lore, confessed that the exposition of the doctrine peculiar to the Christian faith was unassailable, and the doctrine was reasonable and understandable to a very great extent, though to crown the whole it requires the living and saving faith, which is the highest reason. But still I saw in them the natural pride of man with that delusive superiority of birth and knowledge—the cursed caste which is the strongest bias to this natural pride

—blinding their spiritual eye. Eyes have they, but see not. May God hasten the time when the eyes of the philosophic and pantheistic Hindoos shall be opened to see Jesus Christ as their only Redeemer, and to know that there is 'none other name under heaven given among men whereby they must be saved.'

"The Christian students, teachers, and members of the church there, expressed their satisfaction, inasmuch as they were highly edified, strengthened and confirmed in the faith, and requested me very much to reproduce them in print for the benefit of the Telugu Christian community at large. The lectures were extemporaneous expansions of my notes in Telugu—not in English. I am seriously thinking of complying with their request. May God help me to do His will. On 24th, 27th, 28th, and 29th, these lectures were delivered, and on the Sabbath morning, 26th, I preached at the Baptist Chapel, where nearly 800 Telugu Baptists assembled, on Gal. vi. 14. The missionaries that were present at the service, to my encouragement and gratification, told me that several of my native Christian brethren were strengthened and confirmed, and some nominal ones were pricked in their hearts, and saw the glory of the cross of Christ as they had never seen it before."

Bangalore.

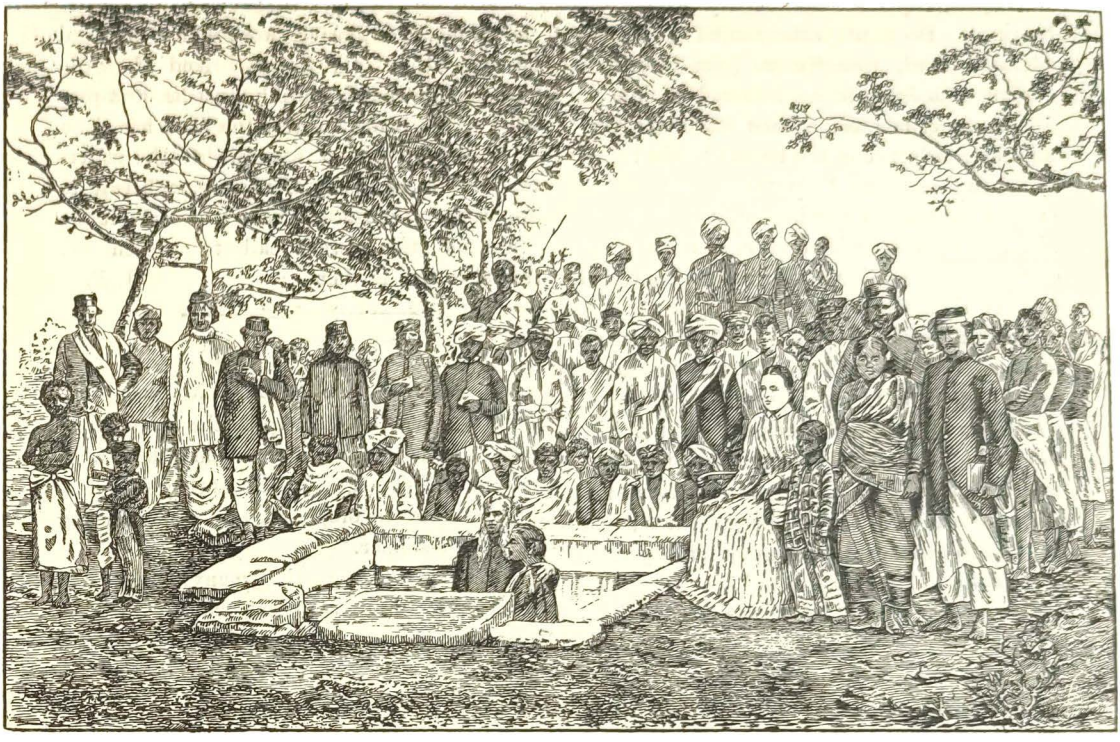
DEDICATION OF OUR MISSIONARY'S INFANT SON.

ARUTTUSAWMY PILLAI, our Missionary at this station, gives the following account in one of his recent reports :—

"I convened a special meeting in connection with the dedication of my infant son, who was given to me even as Seth was given to our first parents, after the death of Abel; for my late son fell asleep in the Lord on the third of May last. The service was held in the fore part of the building, which is a big hall, and serves the purpose of my school-room. The cause of convening this meeting was that the Christians of other denominations were anxious to know when my infant son would be baptized. I said on the 12th of August, being the thirtieth day after his birth. At six in the evening, Subadar Samuel, deacon of our church, who presided on the occasion, opened the meeting by prayer, after which a lyric was sung, and I was asked to address the audience. My address was brief, and the main point I dwelt upon on the occasion was Luke xviii. 16. "Suffer little children," &c., &c. After a few preliminary remarks, I made them understand the import of the verse: and by church history I pointed out that baptizing little children came into force about 400 years after Christ, and by various other examples convinced them that baptism must be observed only by those who, at the age of discretion, by the help of the Holy Spirit, feel the indispensability of the rite: also showed that baptism is the obedience of faith in the risen Lord, and that it does not infuse faith into those who observe it. After my address, a Church of England native evangelist stood up and gave utterance to his convictions. He said that baptism, as observed by the Baptist church, is the real baptism in its real sense. Many others were also struck by the truth of my teaching.

"The audience was composed of persons of diverse castes and creeds, and Christian folks of other denominations. The meeting was well attended in spite of the heavy rain.

"At the close of the meeting, as it is the custom among the Orientals to distribute pan, suppary, flowers and sandal, as a token of joy and success; so I too, sticking to that custom, distributed the same among the audience."



MR. NOBLE BAPTIZING AT KOILPATI.

Our Most Fruitful Mission-Field.

THE abundant success which the Lord is granting in the Tinnevelly district, should cause our hearts to overflow with gratitude. God has said, "There shall be showers of blessing:" and He is graciously fulfilling His own word. Month by month we have been favoured to report additional baptisms—not of two or three—although for such accessions we would be thankful; but of numbers so large as to cause us to exclaim, "What hath God wrought!"

In our June issue we reported that 29 converts had been baptized by Mr. Noble; in August we conveyed the pleasing intelligence that 41 more had thus made a public profession of their faith in Christ; in our September number we announced that 16 more had been graciously added to the church; and a few days after this was published we received another letter from Mr. Noble, giving an interesting account of the immersion, on the 10th of August, of 40 candidates, and on the 11th of August of 32 more; making the total number baptized by Mr. Noble since April last, 158.

Those baptized on the 11th of August, arrived too late for the baptism on the previous day, some of them having come from distances

of ten, fifteen, and even twenty miles to be baptized. Does not this remind us of our adorable Lord, who "came from Galilee to Jordan unto John, to be baptized of him?" What cannot be accomplished under the constraining influence of the love of Christ?

When these good brethren and sisters arrived too late for baptism on the first day, Mr. Noble accommodated them at the mission cottage, provided them with refreshment, and allowed them to stay all night.

But Mr. Noble remarks:—"This increase in numbers involves increased responsibility, as thereby many villages are opened up to us, where the Mission had previously no standing, and consequently these people need teaching, and this can only be met by an increase in the Mission staff of teachers and preachers; and in order to carry out this and other objects I have in view, I require funds."

This appeal, we are confident, will not be in vain. If the *men* can be found (and we think they can), we must not "turn a deaf ear" to these pressing claims for extension, But the difficulty is for one man to take the oversight of so large a territory. Our brother Noble urgently requires assistance. He is doing his utmost to place all the numerous stations under thoroughly efficient management. Finding that many of the teachers were not qualified according to the Government standard, and that the schools could not in consequence compete for the grant in aid, at Mr. Noble's suggestion, the Committee have resolved that every teacher shall be required to qualify within a specified time; so that this state of things will at once be improved. But we need a well-qualified English brother of mature age and ministerial experience, whose heart is aglow with love to Christ and for perishing souls—one who has not many social ties, and who is willing to sacrifice personal comfort, and share with Mr. Noble the arduous yet glorious work which the Lord has placed in our hands. And if "the husbandman that laboureth must be first partaker of the fruits," surely the Lord has given us in this district a foretaste of the superabundant blessings of His grace, sufficient to inspire the enthusiasm of one who has felt the power of the inward call to preach the Gospel to the heathen. J. B.

The Tinnevelly.

Tour Reports by Mr. Noble.

ON Sunday, the 8th April, the pastors and deacons of the several churches were present at Koilpati, in order that they should be initiated into the proper mode of administering the Lord's-supper.

Notwithstanding the many hindrances experienced, I have been enabled to visit personally the following places, accompanied by my daughter.

Thattankullam.

This is a village a few miles distant from Koilpati, and connected with that pastorate, at which there are two baptized persons residing. We took our stand in the centre of the village, and after singing a lyric, a portion of Scripture was read, and commented upon. The gathering was somewhat large, including many children capable of being instructed. At the close of the service, I was induced to enquire if they (the villagers) were desirous of having a school established in their midst, and whether, in that case, they would send their children to be taught, &c., to which they unanimously replied in the affirmative, and promised to aid in the erection of a school-shed.

Manditope.

This also is a village connected with the

Koilpati pastorate, where a school teacher is stationed with about ten scholars and a few church-members. We met, and spoke to about twenty persons, who complained of the want of a building for school and services. A piece of land was pointed out to me, as a site for the same, which might be purchased for about Rs. 25, and they promised to erect the building themselves, at their own cost. I could give them no definite reply at the time, but promised to consider the matter. The general complaint here is the want of buildings for school and other purposes. And without these and articles of furniture (table, chairs and blackboard) the Government refuses to take up such schools for examination. I am surprised that at lapse of about twelve years there should be such a lack of these necessary buildings, without which it is impossible to carry on the work systematically and satisfactorily.

ELLAVARASANENTHEL.

This is one of our chief stations, about seven miles distant from Koilpati, but there being no proper road thereto, it took us some hours to reach our destination. We arrived there at about sunset, and later on in the evening a meeting was held in the rude chapel, when about two hundred persons were present on the occasion, when brother Gurubatham and others addressed the meeting; and at the close of the same I spoke to them on the nature of a real Gospel church, &c. And at about midnight, our doctrines and principles having been explained to them, and they having given their assent thereto, I admitted to church-fellowship twenty-one persons, previously baptized, but who were absent when Mr. Gray visited this place. I accorded to each one the right hand of fellowship, and pronounced them members of the church. We remained there till the following morning, when we started for

CHITHERAMPATI.

This is a village about three miles distant from Ellavarasanenthel, and connected with that pastorate. On arriving at this place we met and spoke to about twenty-three persons. We have here a school and a school-teacher, with about fifteen children; but here, as elsewhere, there is no building; and though the people generally are poor, they have given as a donation to the Mission a portion of land sufficient for the erection of a building for school and services, but Rs. 20 are required for the building, which are necessary. At this village there are five baptized, and fifteen candidates for baptism, and in an adjacent village (Pilymapati) thirteen baptized, and ten awaiting baptism.

ETTIAPURAM.

This is a place about nine miles distant from Koilpati, where we have a school-teacher, and about fifteen scholars. There being no proper building, the school is held in a dwelling-house, or hut. There are at present but two church-members in this place, but there is hope of an increase of the same. I am desirous of placing a preacher at this place.

OOMUTHANPATI.

At this village, situated at about nine miles from Koilpati, there are two persons who are said to have been baptized about twenty years ago, by our Arulappen. After our arrival a service was held, when about forty-five persons were present; and at the close of the service I examined eight candidates for baptism. A man named Arulappen conducts a school at this place, consisting of about fifteen scholars, which he is desirous of making over to us, he himself being a candidate for baptism.

ELLIARAPUNNIE.

This is a place about nine miles from Koilpati, where M. Murryan is the pastor. The

chapel there has fallen into ruins, which is a great pity. I met the pastor and other agents there, and a service was held in the house of the former, when about fifty-five persons were present. I then admitted seven persons into the church in the usual manner, after explaining our peculiar and distinctive doctrines and principles, and obtaining their assent thereto. And after resting awhile from the mid-day heat, we started for Pannadipati, about three miles distant therefrom.

PANNIADIPATI.

On arriving at this place we held a short service in a private house, where the school is at present conducted; about fifty persons were present, and at the close of the same I admitted five persons to church fellowship. I also inspected a portion of land chosen as a site for a school-shed, &c., and for which I have since applied to Government. In the evening we left the place for

AUBINAYGERAM.

Arrived at this place about sunset, and put up at the little chapel for the night. Just about the time we arrived, a very old man, a church member expired, said to be over ninety years of age. A prayer-meeting was held, when about twenty persons were present. Early the following morning we started for

MALAPUTHUR.

On arriving at this place, and after inspecting the school, about 100 persons had gathered in the chapel; and after the usual service, I admitted sixteen persons to church fellowship, in the usual manner, by according to each the right hand, &c.

KARRISALPATI.

We arrived at this place in the fore-noon, and repaired to a grove of tamarind trees in the vicinity, where we were shaded from the piercing rays of the sun; and having taken breakfast in the open air, we went into the village, and held a service in the house of one of the church-members where the school has been held since the destruction of the chapel by fire. Though the heat was intense, there were about seventy persons present. We left this place at about noon, and arrived at Koilpati in the evening.

STRICT BAPTIST MISSION.

The Thirty-Third Anniversary

WILL BE HELD (D.V.)

On Tuesday, October 23rd, 1894,

AT

Zion Chapel, New Cross Road.

In the Afternoon, at 3.15,

THE ANNUAL SERMON will be preached by

Mr. J. JULL, of Cambridge.

TEA at Five o'clock. Sixpence each.

In the Evening, at Six o'clock,

THE PUBLIC MEETING

WILL BE HELD.

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

SUPPORTED BY

Messrs. Mitchell, Marsh, Jones, Sears, Gray, Reynolds and Jull.

COLLECTIONS WILL BE MADE.

☞ 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.

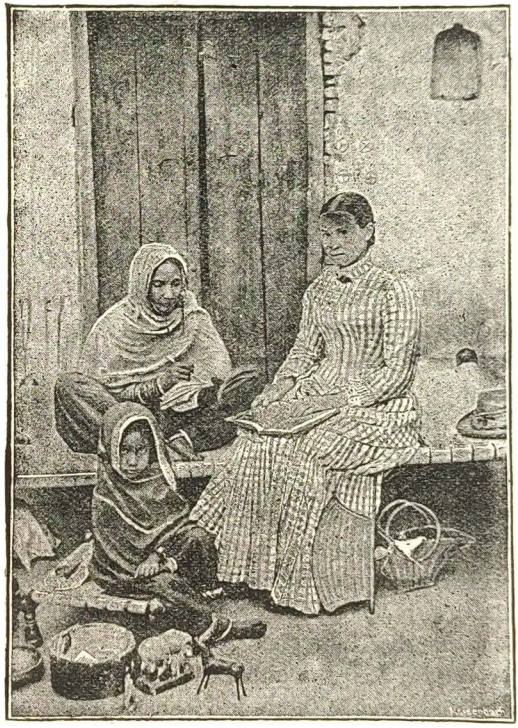
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The Olive Branch

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.;* Mr. I. R. Wakelin, 33, *Robert Street, Hampstead Road, London, N.W.; and* Mr. F. J. Catchpole, 11, *Jerningham Road, New Cross, S.E.*

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Zenana Missions.

THE term *zenana* means the harem, or that part of the house where the women and elder girls are kept. It is derived from two Mahomedan words, signifying, "the place of the women." Here they are imprisoned *for life*, according to immemorial custom, and only on very rare occasions do these inmates of the zenana venture forth.

To such the female missionary goes, carrying medicine, and seeking to impart instruction in useful womanly knowledge, and also religious teaching. Many missionaries' wives have engaged in this work to the extent of their time and ability; but, generally, it is carried on by single lady missionaries, sent out by various societies, to work solely amongst the females of those lands where the peculiar zenana system prevails. It is a work so manifestly needed, and which has been so signally successful, that it merits special notice.

In the beginning of the present century, various isolated efforts were made here and there for the amelioration of the darkness and bitterness of the lot of Indian women. Among the noble women who were pioneers in the work may be mentioned Mrs. Gogerly, Mrs. Pearce, Mrs. Mundy, Mrs. Mullens, and Miss Bird. The last named lady gained access to several zenanas in Calcutta about 1830, and sowed much good seed; but her

work had to be done very unostentatiously, and indeed secretly, or the jealousy of the Brahmins would have put a speedy end to it. Nevertheless, this work went on for years, and is still lovingly remembered by many.

In 1834, the Society for Promoting Female Education in the East was formed. Mr. Abeel, an American missionary, visited this country to plead for the formation of some mission, which should be competent to deal with the women of India. He represented the fact that it was simply *impossible* for male missionaries to attempt to teach women in Eastern countries, because of Oriental habits and ideas. Especially in India was it found that society was so conservative of old prejudices and opinions, that women must learn of women, or for ever lose respectability. As the result of this statement of the case, some lady missionaries were sent out. Several distinct zenana missions are now maintained in different parts of India by this Society. A great number of aristocratic zenanas are constantly visited, and many hundred lady pupils are regularly taught in them. In addition to this, numerous schools, containing thousands of scholars, are assisted by the Society.

It should be mentioned that the zenana mission work naturally divides itself into three parts—*spiritual* work, including the visits of missionaries and native Bible-women to the women at their own homes, *educational* and *medical* work. This latter branch was added as the pressing need was seen, while the Bible-women do an important work in the village homes of the poorer castes.

The leaven of womanly and Christian sympathy for Indian women has spread until almost every missionary society has started its zenana branch. Church of England, Baptist, Congregational, Wesleyan, and Presbyterian, —all in turn have roused themselves and their constituents to contemplate the terrible evil which existed, and to grapple with it.

Zenana missionaries are labouring, not only in India, but in all Eastern lands, in more or less strength; England, America, Scotland, Germany, and Switzerland, are all sending forth ladies to this noble work. And to their honour be it said that many of these lady-workers are labouring at their own expense, devoting life, and talents, and fortune to the great work of elevating their sisters. Yet it is estimated that, after deducting all those who are engaged in educational work, only one zenana missionary is engaged to about every million of Hindu women! And this proportion is not exceeded in other Eastern lands where lady missionaries are at work. Truly, *this* harvest is great, and the labourers are few.

Assurance of Victory.

(From an Address by Rev. H. Johnson, D.D.)

NOTES of imperial triumph are struck through all the Scriptures. In Abraham and in his Seed "shall all the families of the earth be blessed." "All the people of the earth shall remember and return unto the Lord." The waters in Ezekiel's vision, just trickling down from the temple door, grew as they ran, until they were waters to the knees, waters to the loins, waters to swim in,—a great river that could not be passed over; and the deserts bloomed into beauty at their touch, and the dead seas lost their deadness, and everything lived whither the river came. And then over in the New Testament we note that the mustard seed, the least of all seeds, grew into a great tree, and the birds came and lodged in it. And also the parable of the leaven. The leaven is put into the meal, and

the whole is leavened. And Christ, being asked by the Pharisees when the kingdom of God should come, replied, "The kingdom of God is in the midst of you." It was already there, put in the world, not as an evil and corrupt thing. Meal is not leavened by corrupting it. Then after all these successive presentations of the truth, in Abraham and in his Seed, in the waters of Ezekiel's vision, in the mustard seed, in the leaven, as if to close this long list of triumphant and exultant faith, with one full note of victory, our Lord drops the metaphor of parable and prophecy, and in the majesty of an infinite command and in the courage of an infinite confidence, He bids His disciples, "Go and disciple all nations." It is as if all the notes of foreseen victory and all the strains of coming triumph, that had burst out in song, and story, and prophecy, and parable, from Moses to Jesus, had gathered their jubilant tides, and poured them through the trumpet of this great commission: "Go and make disciples of all nations." And there was room, room for them all, in these deep wide words. See how they let them in. They make the thing *commanded unmistakable.* "Go and disciple." Discipling is the thing commanded. To disciple any one, in the Gospel sense, is to make him a disciple, a believer in Christ, a learner at His feet, obedient to His commands. It is change, conversion, slaves of Satan made sons of God. It is witness and the results of witness. It is preaching and the fruits of preaching.

"The Joy of Harvest."

THE cheering intelligence given in our last number respecting our "Most fruitful Mission-field," might well have satisfied our weak faith if we, like the husbandman literally, had had to wait another year for another harvest. But the wonders of God's grace far excel the laws of nature; for if He pleases He can bless us with a spiritual harvest all the year round. With such a man as Mr. Noble as our representative in the Tinnevelly, there is no reason to doubt the Christian sincerity of those whom he has baptized. Hence when we recently received yet another letter from him announcing the baptism of twenty-eight additional converts—making the total number baptized since April last, 182, our heart was enlarged, and as we turned to Isaiah xxxii. 15—20, we recognized the fulfilment of one of the glorious prophecies respecting the kingdom of the Messiah.

The Spirit from on high is poured,
Ye barren lands rejoice!
Ye wildernesses, praise the Lord,
And forests, raise your voice!

The glorious tidings of His grace
Are published far and wide;
The little hills by righteousness
Rejoice on every side.

The work of righteousness is peace,—
How blest its triumphs are!
And, through the Gospel, soon shall cease
The horrid din of war.

In peaceful dwellings—blessing, blest,
God's people shall abide,
In Christ, their Refuge and their Rest,
Completely satisfied.

Blessed are those who now begin
To sow the Sacred Word;
More blessed they who gather in
The harvest of the Lord.

Oct. 15, 1894. J. B.

Mr. T. B. Pandian's Safe Arrival.

OUR readers will be glad to learn that our friend, Mr. T. B. Pandian, has had a safe voyage to his native land; and that, as first evangelistic agent of the "British Society for the Elevation of the Pariahs," he has received a kindly welcome by Christian brethren in India. The *Bombay Guardian*, a Christian weekly newspaper, circulating throughout India and the East, gives in its issue of Saturday, September 22nd, a lengthy report of the arrival of Mr. Pandian, and the success of his efforts on behalf of the Pariahs to the present time. From that report we cull the following:

"The *Peninsular* last week brought back to India, after a fifteen months' sojourn in Britain, Rev. Thomas B. Pandian, of Madras. Mr. Pandian, as most of our readers know, went to England to advocate the cause of the Pariahs, encouraged and helped to do so by the Rajah of Ramnad, of whose race Mr. Pandian comes. When Mr. Pandian called at the *Bombay Guardian* office, on his way to England, he had scarcely any introductions, and but a vague plan in his mind as to how to proceed, only he believed that God was calling him to make the effort to tell the British people about the practical slavery in which the poor Pariah is held. Being convinced of the justice of the cause, and *the sincerity of its would-be apostle*, the Editor added a few letters of introduction to his slender store, and gave him a little advice that proved useful.....Mr. Pandian returns to India fully equipped to conduct a useful work among the Pariahs on *non-sectarian* lines, and in touch with several Members of Parliament, who are warm friends to India, and who will be ready at any time to listen to his representations when any good can be effected by legislative means.....In looking over the list of names, of those who are pledged to help Mr. Pandian, we see that he has succeeded in enlisting sympathy among many who were not before prominently known as friends of India; thus his mission breaks up new ground in more senses than one.....A heavy responsibility rests upon him, to show that a son of India can not only go to England, and enlist the sympathies of British Christians in the welfare of the oppressed and depressed classes of this country, but that he can successfully conduct a difficult mission in this country of India, on his return. It is not too much to say that he has now a splendid opportunity to vindicate the ability and consecration of Indian Christians before the world."

We would remind our friends that our brother, Pastor P. Reynolds, of 16, Ardilaun Road, Highbury Park, London, N., is the Secretary of the Society for which Mr. Pandian is evangelistic agent. It will cheer him to receive the practical sympathy of any of our readers.

A Good Example.

SOME months since, Mr. Noble sent by request miniature patterns of garments suitable for the children of our Mission-schools. A kind friend at Croydon, having borrowed these for a short time, has sent us the results of the labours of some of the Sunday-scholars in connection with the church of which Mr. Copeland is pastor. The parcel has been sent to Mr. Noble, and we are sure the recipients will be delighted with its contents.

If any other friends are desirous of forming a working class, the Corresponding Secretary of the Mission will be happy to lend the patterns. The garments are very simple, and the material should be cotton. Address, Mr. J. Briscoe, 58, Grosvenor Road, Highbury New Park, London, N.



Indian Bricklayers.

OUR illustration shows some Indian bricklayers at work, on a bamboo scaffold. The length, strength, and lightness of the bamboo, peculiarly adapt it for purposes of scaffolding, which, however, is constructed with very little regard to safety. The ladders, which are made of the same wood, are also so rude in construction that it seems difficult to understand how they can be used without extreme peril. The trowel and hod are much the same as those in use with us, but the mortar is mixed by means of a hoe instead of

a shovel. The bricks are also rather different, being usually larger than ours, and generally sun-baked. Buildings exposed to the sun of India, become baked into a solid mass in the course of years, which is strikingly observable in the ruins of the old buildings about Rajmahl, and other towns on the banks of the Ganges, where the water has sapped the foundations of massive piers of landing-places, temples and palaces. The bricks used in their construction have become fused together by the great power of the sun, until they appear as solid as rocks. In this state they have existed for many centuries.

The native bricklayers build with great rapidity; though this assertion may appear difficult to believe. One holds an umbrella over his head, and handles his trowel with the other hand, as though it were mere pastime. Still, the immense numbers employed upon one building, compensate for the deficiencies of individuals, and houses rise up as if by magic. An apology may be offered for the manner in which the Indian bricklayer performs his labour—the great heat of the climate almost forbids the execution of work exposed to the sun. European bricklayers would be totally unable to stand it, and the native will only do it in his own way.

[The Committee hope to set a few of these men to work shortly, to build chapels and school-houses in the Tinnevelly and elsewhere.—Ed.]

St. Thomas's Mount.

Report for the month of August, 1894.

THE blessed work of preaching the good news to the poor Hindoos, who are still sunk, as it were, in the depths of heathenism and idolatry, is carried on regularly and vigorously at our several stations, in and out of St. Thomas's Mount. The following places have been visited: fairs, streets, adjacent villages, and the near towns, such as Palaveram, Sydapet, and Adujar, where our newly baptized church-members are living.

I hold open-air preaching services once a week at Palaveram for the poor pensioners of the Veteran Lines. A good many English people anxiously attend this service. After this work I generally stand at the Bazaar Street, and preach. We have often had large and interesting gatherings, that have always given attentive and friendly hearing. At other times our congregations have been small, and thus we have had fuller opportunities for lengthened conversations, and for pressing home the blessed word of God. The results of our preaching are known alone to Him whom we serve. A large number of handbills and tracts have been distributed to all in general, English, Tamil, Telugu, and Hindustani; these are eagerly received. It is our earnest desire and prayer that these attentive hearers may become joyful doers of the Word of God, by the quickening and life-giving power of the Holy Spirit.

At Palaveram I had nice work for two days. After preaching in the bazaar, I visited the village schools. There came about half-a-dozen men, and I spoke to them of the love of Jesus, as well as to the children in the school. The teacher said, "While at Tripasoor, I studied the Bible during the time of Rev. Mr. Phillips, of the London Mission. Since then I began to hate idolatry, and worship only the true God. Many people at my house and in my caste taunted me about this, but I heeded them not. Fear of relatives is the only thing which prevents me from publicly professing Christianity." I gave him suitable advice, and he desired me to come as often as I liked. Then I had nice

work at the railway station. Preached to the passengers, and distributed a lot of handbills in English, Tamil, Telugu, and Hindustani. I have regular services among the poor pensioners in the Veteran lines, which twenty to thirty persons attend. I give them a short address in English, and they are very happy to join with me in singing the songs and solos; and then two or three pray, one after another. I take great pleasure in this work, and I carry a lot of English tracts with me, and distribute to those who can read them.

At Palaventhangal village I visited thrice and preached in the caste and non-caste streets. The people on the whole listened to the Word of God very attentively, and they earnestly beg me to open a school for their children. There are about sixty children, and they are willing to share in the cost of the school building.

On the last occasion when I went it was a festival day for these villagers. After I had finished my work, I sat under a Palmyra tree to rest, when two men came to me and requested me to tell them if God would forgive their past sins, if they now embraced Christianity. In reply, I read and enlarged upon the parable of the Prodigal Son, at which they expressed satisfaction, and declared they would discontinue the worship of idols, and would pray to Jesus. With sincere heart they expressed these words. There were two females carefully listening to the words spoken. One of them was in deep sorrow for her sins, and shed tears. However, I requested her to come to my house, and she promised to do so.

At Meanumpakum village, I have preached thrice. There are about fifty houses in this village, inhabited by non-caste people. They are very attentive to the preaching of the Gospel, and they are anxious that their children should be educated. The times are very much changed; the villagers desire that their children should be educated, not only the boys but also the girls.

While I was preaching at Sydapet Bazaar, in the midst of a large gathering, a drunkard came in the assembly, and insulted me grossly. I handed him at once to the police, and the next day the case was investigated, and decided that he should pay a fine of two rupees. The next week I preached in the same place, all listening very attentively; and I heard some of them had been talking about the case in the Town Police-court, and were listening very attentively.

Another evening I addressed a large crowd at Sydapet, on the miracles of Christ. There were about 150 people assembled, most of them were educated Hindoos, who had just left the collector's office and Telugu Choultry. They listened to the word of God with much attention. After the preaching most of the educated Hindoos conversed with me for hours.

At Adampakum village, I preached thrice during the month. One evening while I was preaching before a large gathering, a heathen woman, who was listening very attentively, left her slippers, and went into the open air and prayed to this effect, "O Jesus, forgive my sins, and give me salvation." She then called her son, who was about sixteen years of age, and told him to do the same. He also did so. I saw her the second time, and I asked her to attend our church. But, according to the custom of this land, if any member in the family were to leave on account of religion, they would be put out of the house. So it is rather hard for them to join us.

Four times in the week I preach at the Bengalee Bazaar. Evening is the best time at this place. Sometimes my congregation exceeds one hundred. All castes of people, Hindoos, Mahomedans, and Roman Catholics, come together. I always stand close to the

police-station, not for fear of the people, but because the place is rather spacious for the people to stand and listen. I never have the least trouble at this place. People listen very attentively. As I live just close to the Bengalee Bazaar, these people come to my house and converse. I have distributed a large number of tracts and handbills; the females especially run after me for these tracts.

A set of Mahomedans, about eight or nine of them, come to my house and converse with me for hours, being all against the Messiah's kingdom. They bring several books to refute the arguments. But all arguments are nothing before our mighty God. "Not by might, nor by power; but by My Spirit, saith the Lord." I sometimes put them to shame,—they themselves feeling which is right, and which is wrong. Oh, the time is come! the Spirit of the Lord is working powerfully. Many will come and worship at the feet of Jesus, and call Him the Saviour, their Lord.

The Church Work.—Our little church is doing well. The members are regular in their attendance at the services held on Sundays, and at the week-day cottage prayer-meetings. Their growth in grace is pleasing. There are two candidates ready for baptism. I just want to test them a little more. They are waiting with sincere desire. If God spares our lives, their names will appear in the next month's report, and I have arranged to have them before the church shortly.

Sunday School.—This work has been conducted regularly by me and Mary Ann, when both the heathen children and the children of the Christian parents have been taught and catechised in the life of Christ, His love and death. About fifty or sixty children attend on Sundays. Great interest is being taken in the little ones, whom we are seeking to train for, and to lead to Jesus.

Day Schools.—The schools are in an encouraging condition. The total number of children in this school is about forty-five. The average daily attendance is about thirty-five or thirty-seven. The highest standard is the fourth. They are expecting the Government examination by next month.

The Hindoo Caste Boys' School is also getting or very well. There are about thirty-seven boys in this school; daily attendance not less than thirty-three or thirty-four. Instruction is being given up to the fourth standard. These boys are more intelligent than the non-caste.

Hindoo Caste Girls' School.—The number on the roll is thirty-three; the average daily attendance is thirty. This school is managed entirely by Mary Ann. The girls are well up in needle-work.

Zenana Work is conducted by our Missionary's wife as usual. She is courteously received, and while she tells of Jesus' love many are affected even to tears. Some profess their willingness to embrace Christianity, but fear of persecution from their relatives keeps them back.

The Anniversary of the Mission

IS being held just as we go to press. We hope to give a full report of this next month. It will, doubtless, be a joyous gathering.—ED.

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Vol. IX., No. 113. **DECEMBER, 1894.** One Halfpenny.

THE THIRTY-FOURTH ANNIVERSARY OF THE Strict Baptist Mission

WAS held at Zion Chapel, New Cross, on Tuesday, October 23rd, 1894.

THE ANNUAL SERMON

Was preached in the Afternoon by Mr. Jull, of Cambridge, of which the following is a brief outline.

"*And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.*" Mark xvi. 20.

It is instructive and interesting to know the time and place when our Lord spake these words. It was after His resurrection, in a mountain in Galilee. He had told them previously, after the institution of the Supper, "But after that I am risen, I will go before you into Galilee." (Mark xiv. 28.) There the angels at the sepulchre told Mary Magdalene, and Mary the mother of James, to tell His disciples, and Peter, that He goeth before you into Galilee: there shall ye see Him, as He said unto you." (See verse 7.)

Now we find the Saviour keeping His appointment with the disciples; for we learn that "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." (See Matt. xxviii. 16.)

Our Lord had now met them according to previous arrangement, with the purpose of giving them the authority and commission to go out and preach the Gospel.

See how He addresses them in a lofty and dignified manner. "All *power is given unto Me.*" Here is the authority to send, and now comes the commission: "Go ye into all the world, and preach the Gospel to every creature."

After their qualification at the day of Pentecost, these words of their Lord and Master must have been a great source of strength and encouragement to go forward and face all the difficulties and opposition they had to meet with.

Notice our subject in three divisions. I. *The subject matter of the Commission.* II. *Their obedience to it.* III. *The attendant success.*

1. *The subject matter of the Commission.* We read often-times of a commission of enquiry into certain matters, to find out the true nature of various reports that have been circulated. Paul was sent by the chief priests with a commission to put to death

those who were found followers of our Lord. But this commission, how different! Not of enquiry, for our Lord knew the state of things that sin had made in the world. Not to put to death the enemies of Jesus, but to preach the Gospel that would cause these enemies of the cross to be His friends.

1. *Who is the Author of the Gospel?* If we have the Gospel some one must have produced it. The Gospel is a record of facts that have taken place on the earth nearly 2,000 years ago. This Gospel was the work of one man, Christ Jesus, the Lord. He created the world by His power when seated on His throne in heaven; but He became incarnate, that by His obedient life and sacrificial death He might make the Gospel, as Paul afterwards says: "I declare unto you the Gospel, how that Christ died for our sins according to the Scriptures; that He was buried, and that He rose again on the third day, according to the Scriptures." (1 Cor. xv. 3, 4.)

Now as Christ made the world by the power of His word, He came into this same world, and made the Gospel by His own acts and deeds. He made and gave all the promises in the Gospel, all the invitations of the Gospel. He made the way to heaven that the Gospel reveals. He made the heaven of future glory that the Gospel unfolds and points to.

2. *How did we come by it?* If I take up a book with the title, "The Life of Luther," it was Luther who made the book: his life made that book, although we get the book from the hands of the printers. So Christ made the Gospel that we get from the pens of the four holy men who were inspired by the Holy Ghost to write it.

3. Notice the *title* of this Gospel. It is called "the Gospel of the grace of God," because it speaks of the power of grace in the sinner's soul. It is referred to as "the glorious Gospel of the blessed God," because it comes from God who blesses us, from whom we often receive a blessing; and a "glorious Gospel," because it shows the way to the home that is most glorious.

4. Notice the *power* of it. It has not only a great Author and a glorious title, but it has great power in it; and this is its great worth and value. A Gospel without power would be of little use to proclaim to dying sinners. Paul knew something of the power of Rome for destruction, the power of Athens in idolatry, the power of Greece in its learning. He also knew the power of sin to degrade, to ruin, and to bring to shame, and cast away. But there is no power in the world like the Gospel, because it is accompanied with salvation. Thus he said "I am not ashamed of it, for it is the power of God unto salvation. Thus, when the Gospel is proclaimed, the Holy Spirit accompanies it with His power. Hence,

> "The stoutest rebel must resign
> At Thy commanding word."

II. Notice *the obedience to the command.* The mandate, the command is, "Go ye into all the world, and preach the Gospel; and Matthew puts it, "Go ye, therefore, and teach all nations."

1. *They went forth.* Where the Master speaks, obedience follows. Jesus always speaks to be obeyed. If He speaks to the stormy winds, they obey, and then comes a calm. If He speaks to diseases, they obey, and then comes health in their place. If He said to the disciples, "Go ye," they went forth.

2. They *went forth from their homes.* We cannot preach the Gospel in our homes; we have to go forth. As the seedsman cannot sow his seed in his home, but goes forth into the fields to do so against wind and weather,

so the missionary and the minister of the Gospel have to go forth, amid all discomfort, and sow the seed of the kingdom.

3. They go forth relying upon the Lord, knowing it is His work and His cause, and that He has sent them. Thus they go, relying upon His promise, "Lo, I am with you alway, even unto the end of the world."

4. They went everywhere, wherever God in His providence did send them.

5. They preached at all times, in season and out of season.

III. *The success that followed.*

1. Who was with them, though they went forth? The Lord was working with them, not as a spectator, but as a Divine power and energy in the message they delivered.

It is not enough that we have good sentiments in our minds and pure motives in our hearts, and a praying spirit; but we want the power, the energy, and sanctifying influence of the Holy Spirit upon the word, to call sinners to whom we preach, and to edify the saints.

2. "*Confirming the word.*" To make good, to make secure, to make firm, as the word is uttered by the preacher.

The Lord the Spirit confirms it, makes it firm and fast, so that it shall be abiding and fruitful.

3. "*With signs following.*" Now signs are outward and visible. The outward and visible sign is, seeing the heathen give up their idols, and turn to the living God. The outward life is changed, and thus becomes apparent to all the power of the Gospel in turning men from darkness to light, from the power of sin and Satan unto God.

Tea was served in the School-room in a manner that did credit to the ladies.

In the Evening, at six o'clock,

THE PUBLIC MEETING

Was commenced. The President, Mr. JOHN BOX, occupied the chair.

Mr. BOOTH (a young man who has offered himself as a missionary,) earnestly besought the Lord's blessing.

Special hymns were sung at intervals throughout the Meeting.

The CHAIRMAN said: "A greater measure of gratitude and gladness marks the anniversary of our loved Mission to-day than we have ever known before.

With no bated breath do we say *gladness.* We are in the hands of the Lord, not only because we belong to Him, body, soul, and spirit, but as appointed and anointed by Him to go forward in the execution of our commission so forcibly set forth by the preacher this afternoon.

"God has a work for us to do as individuals and as families. He will do His own work in us and by us. He also works by communities, and glorifies Himself by His own appointed means.

"Because of His unspeakable mercy to us as a nation, and His boundless grace to us a denominational section of the church therein, we desire to send forth His truth far and wide. Could the wealth and learning with which our highly-favoured land is blessed be used to a better purpose than to spread the glory of the Cross?

"Our Mission keeps on the lines upon which it was started, and uses every opportunity to widen its sphere of usefulness. All unnecessary sary expenditure is avoided. Every shilling is used for the purpose for which it was given. The work of the Secretaries and Committee is a labour of love, and their abundant reward has been found in the awakened interest of the churches at home, and the evident blessing of the Lord on the work abroad.

"We are cheered by the help and sympathy of brethren in Wales; while from Australia and America, as the subscription list will show, there comes the "God-speed" to push forward the glorious work. At our last Anniversary, brother Gray, of Brighton, was appointed our Commissioner, to visit the scenes of labour, and report the results of his visit. The step proved to be a most needed one, and the faithful labour of our Commissioner has deepened the interest at home in the work abroad. Difficulties have been surmounted, hindrances removed, and fresh efforts put forth; and our eyes are up unto the Lord for great things in the year upon which we now enter.

"The anxiety of the Committee has been considerable, to furnish these fields of labour with brethren from home, and especially to find one to take the superintendence of the work, owing to the resignations of Mr. Doll and his son. We are hoping their places will ere long be filled by some earnest Christian young men. The Spirit of the Lord is already visibly operating in this direction; indeed, some are already to be found among us ready and anxious to go forth to the fields which are 'white unto harvest.'"

Mr. J. Briscoe, the Corresponding Secretary, then read the Annual Report:* "The past year has been one of the most eventful in the history of the Mission. Important changes have occurred, and various circumstances have occasioned great anxiety. Never were our duties more onerous, never have we felt so much the need of 'the wisdom that is from above,' and never have we received so many indications that 'the Lord of hosts is with us, that the God of Jacob is our refuge.' At our last Annual Meeting brother Gray was set apart to the important work of visiting the Mission stations in India and Ceylon, with instructions 'to visit every station, to see every agent, and to take nothing for granted.' This he has fully and faithfully carried out. During the past year we have received applications from two young men desirous of consecrating their talents to the work of the Lord in India. One application has been, however, withdrawn, the other has been entertained. Our urgent need is a well-qualified ministerial English brother, of good standing and mature Christian experience, to take the oversight of the Tinnevelly district, where the Lord has so abundantly blessed our labours." The Report gives a survey of the Mission-field, commencing with

INDIA.

St. Thomas's Mount.—Brother Jacob John is stationed here. Evangelistic work is also carried on at Palaveram, Meanumpakum, Palaventhangel, Adampakum, Sydapet, and other places around, in the bazaars and open streets. Earnest Gospel addresses are followed by a liberal supply of tracts and handbills in Tamil, English, Telugu, and Hindustani. Cottage prayer-meetings are held every week, and are well attended. Zenana work is carried on by Mrs. M. A. John. The Hindoo Boys' School has about forty-two on the roll, with an average attendance of thirty-five. The place of worship at this station is very unsuitable; better accommodation is urgently needed. Mr. Gray baptized nine here.

Poonamallee.—Excellent Mission premises. Abel Michael is the missionary. The church contains fourteen native members, and good work is being done. Nearly 2,000 souls have heard the Gospel here. The members of the church hold meetings for prayer in their own

*This can be had gratis, on application to Mr. J. Briscoe, 58, Grosvenor Road, Highbury New Park, N.

houses. Mrs. Hannah Michael is Bible-woman here, and she visits the houses of Mahomedans, Roman Catholics, and Hindoos, teaching the Scriptures, Christian lyrics, and needle-work.

Black Town, Madras City.—Dr. Narayanaswamy, missionary. He is a native physician of high standing, and neither receives nor requires any salary, but expresses to the Committee the pleasure it affords him to serve the Mission.

Durgiah, an assistant missionary, died on September 12th. He was a retired military officer, about seventy-five years of age. He leaves a widow and six children, who have received practical help from us.

Pursawalkam.—Church and school in a low state, but Dr. Narayanaswamy is using his efforts to raise the cause, visiting the station, and counselling Solomon, the native catechist in charge.

Bangalore.—Brother Muttuswamy in charge, one of whose daughters, with two others, brother Gray baptized on his visit. Services are conducted in Tamil and Telugu.

Out-door preaching, Thursday meeting for Sepoys, Sunday services, Anglo-vernacular school, cottage prayer-meetings, and Bangalore Native Total Abstinence Meetings regularly attended.

North Tinnevelly.—Deeply interesting reports come from this field, which is now under the superintendence of brother H. Noble. Koilpati, and ten sub-stations, are under the care of D. V. Samidas. Ellivarasanenthel, and fourteen sub-stations, are under the pastoral care of brother Gurubathen. Elliarapunnie, and ten sub-stations, are under the oversight of Pastor M. Murryan. Malaputhur, with five sub-stations, forms the pastorate of Suvisasumuthu. Urlpathur, with six sub-stations, and Kudumbur, with three sub-stations, are entrusted respectively to the supervision of brethren S. Samuel, and P. Daniel. Besides these, the report also gives detailed accounts of the missionary labours at Thattankullam, a few miles from Koilpati, and connected with that pastorate, Manditope, Chitherampati, Ettiapuram, Comuthanpati, Panniadipati, Aubinaygeram, Malaputhur, Karrisalpati, and others. 186 converts have been baptized by Mr. Noble since April last.

CEYLON.

There are meeting-places at all the stations, —viz., Nulloor, Tinnevelly, Nunaville,—and a hired hall at Pettah. The work at Jaffna is superintended by Mrs. Noble, who, though she has four young children of her own, has undertaken the charge of two orphans, whose maintenance is becoming a burden, and compelling her to ask for assistance. The self-denying labours of this godly woman, and the help rendered to her husband in missionary work, cannot be too highly spoken of. The monthly organ of this Society, the *Olive-Branch*, is regularly supplied with accounts from the Mission-field.

The Financial Statement was read by the Treasurer, Mr. W. ABBOTT, which showed the total income for the year to be £1,949 6s. 9¾d., with an expenditure of £1,362 12s. 8d., leaving a balance in hand of £586 14s. 1¾d., being an increase on the balance of last year of £130 17s. 5¾d.

The Finance Secretary, Mr. I. R. WAKELIN, read the List of Subscriptions and Donations; and the Minute Secretary, Mr. F. J. CATCHPOLE, read the names of Officers for the past year, who were unanimously re-elected, with several additions to the Committee.

Mr. MITCHELL, in moving the adoption of the Report, urged the subscribers to "read, mark, learn, and inwardly digest" it. While

we lamented over the spiritual darkness of heathen lands, was there not much to deplore at home? Witness the commotion and opposition aroused by the recent action of the licensing Committee of the L. C. C. in seeking to purify certain popular places of amusement. Still, we were not pessimists; although the prophet's description of the spiritual horizon was applicable to the present state of society, and mists of error prevailed, the day was "neither dark nor light: but at evening time it shall be light." As to our Mission, there was something to gladden, something to sadden. Some, who a year ago were our principal missionaries, were now seeking to establish a rival Misssion.

There had been good work done, and many signs of God's approval—although our Mission churches were not perfect, any more than our churches at home.

He wished to speak (I.) of Missions in general; (II.) of our own Mission in particular.

I. Of *Missions in general.* Some could be stirred up to excitement, but had not the proper principle in their hearts. There were many discouragements in the work; but we were sustained by our principles:—

(1) *Obedience* to God and *zeal* for His glory. We desire the spread of the Gospel in order that God may receive the glory due to His name. We should always fervently desire that sinners may be turned unto God; for "the chief end of man" (as forcibly expressed expressed in the Assembly's Catechism) is "to glorify God, and to enjoy Him for ever."

(2) *Loyalty to Christ.* We should seek the extension of His kingdom, and publish the Gospel which had saved our souls. (The speaker here related an anecdote respecting an afflicted man who was told of an unfailing remedy, on condition that he would make it known to others similarly afflicted.) Jesus had healed our souls, and we were bound to make known the remedy to others.

The gross darkness and degradation of uncivilized nations was illustrated by a thrilling allusion to an African chief who had his wives placed before a missionary, and asked him which he liked best. The missionary regarded it as a singular question; but, to gratify the chief, pointed to one who appeared rather more attractive than the rest. After he had dined with the chief, he was informed, to his horror, that he had been eating a portion of the wife whom he had said he liked best.

The Gospel was "the power of God unto salvation," not only to civilize, but to regenerate fallen humanity. In proclaiming it we must be actuated by love to our fellow-men.

II. In referring to his second point—*Why we should support our Mission*, the speaker briefly urged the following reasons:

(1) Because it teaches the truths we most heartily and firmly believe.

(2) Because the Strict Baptist Mission is an economical one. Not a single "pie"* is spent upon the management—every office at home being filled gratuitously, and native Christians being chiefly employed abroad.

(3) The speaker concluded by emphasizing our chief want at the present time, namely, a godly brother as a leader in this great work—a man of mature judgment and experience, to go out as our representative to India.

Mr. Sears (the Vice-President) briefly seconded the motion, and suggested that a day should be set apart for earnest and united prayer, that God would send us a suitable brother to take the oversight in the Tinnevelly.

The Report was unanimously adopted, and the suggestion as to a Day of Special Prayer (to be fixed by the Committee) having been

*Half-a-farthing in Indian currency.

briefly seconded by Mr. REYNOLDS, was carried by acclamation.*

Mr. MARSH was the next speaker. He said :—

"Our Mission has a twofold object—the *spread of the Gospel*, and *the defence of its glory*. In this the Strict Baptist Mission stands out in its distinctiveness. Only so far as it fulfils this is it needed. To "go into all the world, and preach the Gospel to every creature' is our souls' desire; and also to 'contend earnestly for the faith once delivered unto the saints,' and in this we are 'strict' and 'particular.'

"Our Chairman has observed that the Mission adheres 'to the old lines upon which it was started, but is ever seeking to widen its sphere of usefulness.' There are some who are ever ready to misconstrue this *widening o the sphere of usefulness* to what they call 'going into *broad waters*,' by which is meant, in a word, *departing from the truth*. God forbid! We revere the name of our departed brother Hazelton just mentioned by his worthy successor, Mr. Mitchell. The interest in the Mission to-day by men of a kindred spirit with him in the Gospel is no mean testimony to its adherence to those truths by which we, as a denomination, are distinguished from other bodies of Christians.

"We have been slow, far too slow, to recognize the fields of labour in the 'regions beyond.' Thank God, there is an arousing in Zion, and a waking up to her privileges in the spread of the Gospel. If asked for the motive that prompts us, we answer in a word, it is because *we cannot help it*. We have felt the power, the preciousness, and the worth of the Gospel ourselves, and must cry, 'Behold the Lamb!' We dare not allow His wonders of grace in our own souls to be untold. It would be criminal on our part. We have been healed ourselves, and *must* point others to the same 'Jehovah-Rophi.' His love in the heart moves us forward to tell the world at large the glory of the Cross. His grace within is as fire in our bones. It will burn its way out in testimony to others. What a privilege to break up the virgin soil of heathen lands! Oh, who will come and for His sake say, 'Here am I, send me?'

The Gospel we spread is God's truth; this *only* is 'glad tidings.' A full redemption—a free salvation through the finished and complete work of Christ. The defence of the glory of His truth is that for which the Mission was started. Error is abundant; and while there are broad lines of agreement with other bodies, we ignore *the agreement to differ* where *truth is at stake*. The Gospel we preach is that on which we live. Substitute anything for this, and you take away our very *bread*.

The Gospel has a glory worth defending—nothing else has. The *faith* once (for ever) delivered unto the saints, and the *order* of our Lord in His church, are no mere theories with us, but Divine revelation for our guidance in His cause. We shall adhere to them just in proportion as we know their worth, and love their Author. You have heard that we are greatly in need of missionaries, and one to act as Superintendent. Yes! the Lord is blessing us with the *means*, and will He not bless us with the *men?* Our great need is for one in whom the churches at home can confide; not a novice, but one tried and trusted in Zion. Our eyes are up unto God. We believe He will appear. We look unto Him to move the

*This Meeting was held on Nov. 19th, at Soho Chapel, Shaftesbury Avenue; the whole day, from 8 a.m. till 8 p.m., being devoted to Special Prayer. Upwards of seventy brethren prayed, and twelve short addresses were given. It was felt to be a hallowed season.

heart of someone toward us, and us to him, and when the leadings of God on either side are related (as in the case of a church choosing a pastor, *or should be,)* then shall we know the voice and see the hand of God, and our Committee will have a 'thus saith the Lord,' for the appointment. The Lord speedily direct us to His servant. What a correspondent wrote in one of our daily papers yesterday of the late Mr. Froude, from a literary and political point of view, should be said of all our missionaries, at home and abroad, yea, of every faithful servant of Christ.

"'He believed in such things as justice, righteousness, faith and truth, and did not think that one opinion on such subjects was as good as another. 'Modern toleration,' he said, 'was only another name for the confession of ignorance. We tolerated adverse creeds, because we were not really sure of our own.'*

"Brethren, we know whom we have believed, and why. Of the power and glory of that Gospel, for the defence of which we are set, we are *sure*. We have followed no cunningly-devised fable. "We speak that we do know." God Almighty bless the Mission, and each faithful labourer thrust therein by Him, for His name's sake."

Mr. Reynolds, who remarked that he was quite unprepared to give an address, said, "Just at this time our Mission was being so abundantly blessed of God, that if we rose to our privileges a grand future was before us. But we must be united in pushing ahead the work of the Lord. Some months since a brother had been accepted as a missionary to India, pending certain preliminaries. He urged that there should be no unnecessary delay. There was a good balance in hand, and we had been saving the amounts of two of our best salaries for months past. He hoped that when special prayer was made, that we should not dictate to the Lord, but seek to be guided by His counsel. There was a lot of work to be done. We should be true to our principles, yet at the same time in sympathy with every faithful worker in the kingdom of God."

Mr. Jones, the newly-elected minister of Zion Chapel, in a brief address emphasized Carey's motto, "Attempt great things for God—Expect great things from God." The Macedonian cry was being re-echoed in the present day—"Come over and help us!" and we, above all people, ought to be earnest in Mission work; for we are the true successors of the Apostles, and as far as he knew we deviated not one iota from their principles: He had implicit faith in the success of the work, because Christ's love, and grace, and power are unlimited, and He shall reign universally.

The Chairman announced that the collection amounted to £10.

Mr. Millwood moved a vote of thanks to the officers of the church at New Cross, and to the ladies who had superintended the arrangements for tea.

This was seconded by Mr. Jull, who made some very earnest remarks as to the spread of the Gospel, and the duty of our denomination in reference thereto.

Mr. Jones having briefly replied, the favourite hymn—

"O'er the gloomy hills of darkness,"

was heartily sung, and the Chairman pronounced the benediction.

*Vide *Standard*, October 22nd, 1894.

Received by Finance Secretary from
A Friend, Fleckney..... .. .. 0 5 0

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