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October 25, 1899.

Editorial Notes

—Newspaper articles to be useful must be condensed. This is true of all articles for the press. It is especially true of the religious press. Of late some communications have been sent to this paper with a request for publication, which are too long for a newspaper article. We have published them. We do not want to offend. We desire to please. We study to do that. But with a smile on our face we say that these long articles are a weariness to the editorial flesh, and he has not enough to spare for that purpose. Brethren will you take the kindly hint. The editor is under his post of duty and so we write the more freely. We expect that he will thank us upon his return for this paragraph, if for no other.

—Those who were not present at the recent Convention in Fredericton may not be aware that a resolution was passed at one of the sessions of that body endorsing the work of the Manitoba and Northwest Baptists, and encouraging the Superintendent, Rev. A. J. Vining, to make a canvass of the churches in these Provinces by the sea, in the interest of the work under his supervision. Mr. Vining has arrived and has entered upon his work with his accustomed energy. He has mapped out for himself an extensive programme, a part of which will be found in another column. A change has been made of which the pastors will take note. Mr. Vining will also put himself in communication with the pastors. We hope his visit will do good by arousing a deeper interest in our work both at home and abroad.

—The Independent says: "The Christian and Missionary Alliance has held its convention and gathered in its pledges, according to the reports, to the amount of about \$64,000. There are the usual reports of great interest and claims of hearty support. Among the pledges was one reported for \$100,000. This Mr. Simpson declined to include in his assets, as he said that he had reason to believe it was not altogether sincere. This convention closes, we believe, the series, and it should be possible for the Alliance to "foot" up its entire assets, and let the public know what it has to depend upon for the coming year. We have waited in vain to see the promised statement of the expenses of the past year. The report presented last spring, it was announced, was simply preparatory; the complete has not been received. We trust that before long it will appear and be satisfactory. There are some readers of the MESSENGER AND VISITOR who will be pleased to see such a full and complete statement as shall satisfy the most critical. For a body of Christians that appeal to the public to help the work of mission through this particular agency, to withhold a statement of its receipts and expenditures is, to say the least, somewhat strange.

—In uniting with a church the question is seldom asked, "Why do you wish to unite with this church?" In too many instances the answer would not bear the light of close scrutiny. We fear that the reason is not always the best. Here are two churches side by side, the one strong in men and money. Large congregations attend its services. Everything is done by the members to catch the crowd, and they catch them. Yonder is a church weak in men of wealth and social standing. It has to struggle to maintain its services. It offers no attractions to those seeking for positions and social standing. The gospel is faithfully preached by an earnest, faithful minister of the Word, and opportunities for usefulness, second to none, are afforded to all who desire them. Which of these churches shall a man join? In too many cases it will be the former without question. One reason for this condition of things is the wrong ideas that men have of the church and her mission to men. And this leads many, especially among the young, to "join" a man or a "coterie" in the church instead of the church. How few persons take a broad and comprehensive view of things and say, "Other things being equal I must go where the need is greatest and where I can be of most help to the cause for which the church stands." Pastors change, friends die or move away, but the church remains always to be the active power in the community in proportion to the piety, zeal and devotion of its individual members.

—The greatest curse of the church today is morbidity and indifference. The tendency to self-

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examination, good, if not carried to extremé, is baneful when it is allowed to be too large a factor in our Christian experience. To dwell upon one's faults and foibles is not a mark of a well balanced mind. It tends to pessimism of the worst sort. A robust, vigorous life looks out of, and beyond itself and sees the mark set up and strives to reach it. Take the average church and how few of its members are engaged in its work and service. How few attend its prayer meetings, are interested in its Sunday School, give of their means for the extension of the kingdom of their Lord, and are found on the list of the committees of the church. The indifference to the welfare of the spiritual Zion is an alarming tendency of the times. There are fraternal organizations which present their claims. Some of them are most excellent in aim and spirit, but none of them have "the right to be" of the Christian church. And yet what pastor's heart has not been saddened by seeing many of his own spiritual children turn their backs upon the church and give their time and strength and means to societies which would never have been if the church of Jesus Christ had not made their existence possible. Indifference to the work of the church and the needs of men is an awful sin.

Bobbili Notes

The many friends at home who have been making special prayer on my behalf, that health might be restored, will be pleased to know that their prayers have been answered. About six weeks ago we returned from Coonoor, a hill station some thousand miles from Bobbili. It was farthest from our desire to leave the field for so long a period, just as our tongues were getting loosened so that we could make known a little of the great gospel message in the Telugu tongue. But in the opinion of the district surgeon, it was necessary for me either to spend the hot season on the hills, or to leave the country entirely. A prolonged change was imperative in order to get the malaria out of my system.

For the first two or three weeks after our return, I was in constant fear lest I should again fall a victim to that much dreaded foe, malaria. Almost daily I had all its symptoms, now too well known to be misjudged.

But already a month and a half of the most trying weather has passed, and thus far I have escaped its cruel grasp. True, the utmost caution has been exercised, but I firmly believe that God, in answer to earnest prayers, has interposed his protecting power and stayed the ravages of this, my merciless enemy.

During our absence Miss Harrison stood at the helm of affairs at the station, and exercised a wise and masterly oversight of all the work of the field. It was a great satisfaction to us when we returned to Bobbili, to know that the work had not suffered because of our absence. This certainly would not have been true had Miss Harrison been unwilling to assume the responsibilities and burdens, which no person but the missionary in charge know anything about. She was alone and had some rather trying experiences, but the Lord sustained her, gave the victory again and again and got honor and glory unto himself. One event well worthy of note, and I think will interest the "rope-holders" at home. It relates to the beating of Bro. C. David, one of the preachers.

Pedda Penki is a large village about twelve miles from Bobbili. In April last, Bro. David took up his abode in this village to do work for the Master. At first he was well received. The people all seemed pleased to have a Christian teacher come among them. But it was not long thus. A young man of the Goldsmith caste, Chriahnamurti by name, became interested in Christ as his personal Saviour, studied the Scripture with David, and soon asked for baptism. This embittered and enraged the people of his caste. The young man was threatened and beaten. Then the preacher too was threatened with a beating, if he continued his Christian teaching. But he was not to be intimidated by their threats. None of these things moved him. He kept on fearlessly and faithfully doing his duty, though the people were becoming more angry each day. Finally, one morning as he was returning from a certain street where he had been preaching, the Goldsmiths met him, and for once in their life they were true to their word, for immediately they laid violent hands on the preacher. When they had finished their beating business David was quite badly bruised. The next day he made his way to Bobbili and talked the matter over with Miss Harrison. The magistrate said it was a clear case against the Goldsmiths, and promised to deal justly with the offenders if the case was put in his hands. After careful and prayerful consideration, Miss Harrison thinking it best that they be made to realize the heinousness of their offence, and that an example be made of them, placed the matter in the magistrate's charge. Again and again the Goldsmiths came to the mission

house *en masse* and by deputation, confessing their sin, pleading forgiveness, and making promises without number to conduct themselves more circumspectly in the future. But, until the day of the trial came, and judgment was about to be pronounced Miss Harrison remained as relentless as their greatest foe. Then, when their hope was almost gone, she offered to withdraw the charge on condition that they pay all the expenses, and sign in court a written statement, to the effect that they would never again molest a Christian. Most gladly and thankfully did they accept this offer. Since then they have treated David with all due respect, and have visited the missionaries frequently.

But what about Chriahnamurti? David was in to Bobbili a few days ago, and told us that the young man had been removed to a distant village in order to get him away from all Christian influence.

How mightily the devil uses these poor blind people in his efforts to frustrate the purpose of God. In very many instances I believe that the Hindu parent would rather see his son or daughter a corpse than a Christian. If their silver tongue of crafty persuasion fails to turn the seeker after truth away from Christ, they resort immediately to the limitless resources of their devilish deceit, and cruel, brutal, fiendish force. Happily for the poor native Christians, and for the missionaries, too, the people have a good wholesome fear of the authorities of the land. Were it otherwise, many who now refuse to be dissuaded from an acceptance of Christ, would have to meet a hundred-fold more of persecution than they suffer at the present time. Already in the history of our little mission, men of intellectual power who have persisted in becoming Christians, have been so poisoned with drugs given by their relatives, that they will never be anything but wrecks of what they were, both mentally and physically. If the Hindus dare do such things in spite of the law which opposes and punishes all such crime, what would they not do in the absence of all such law. We heartily thank God for the British government of India, and cannot but believe that the Allwise One, in a marvellous way, is using the sovereign power of Great Britain to accomplish his own good purposes for the heathen, and to hasten the coming of the Lord. Long live our gracious Queen, the Empress of India; and may the sceptre of the English throne ever be what hers has been, a sceptre of righteousness, an emblem of religious liberty, and an assurance of fair play to all her true and loyal subjects.

R. E. GULLISON.

In tent at Madepilli, 17 miles from Bobbili, Aug. 14th, 1899.

New Books.

George Müller of Bristol, by Arthur T. Pierson, D. D., London: James Nisbet and Co. pp. 462.

This book has a mission. He who reads it discerns why there has not been more of power and blessing in his own life hitherto, and just how a new and more honorable chapter may be opened. In these days of multiplied machinery, of strange methods for the furthering of religious work, of confidence in human patronage and human ingenuity, we do well to turn to such a record of Bible study, of prayer, of faith, as is here afforded in this biography of George Müller. What gigantic labors were his,—preaching, building orphanage after orphanage, managing the huge concerns of these institutions, circulating the Word of God in various parts, and going upon extended missionary tours to different portions of the world. And all the immense outlay of money, which kept growing from year to year, was met without calling for any assistance from any quarter, except the invoking of divine aid. We get in this remarkable history a confirmation of the words: "More things are wrought by prayer than this world dreams of." These pages tend to turn us back to apostolic simplicity, apostolic faith, and apostolic fruitfulness. It can be said of Müller, and with rare emphasis, that he cultivated faith. What marvellous deliverances he had in times of extremity. It was an oft-recurring thing to have but a handful of meal in the barrel, but just as often, in answer to the trustful cry, was there multiplication according to the necessity. The God upon whom George Müller called wrought upon the hearts of those who had means, so that there was always enough. The Orphan Houses at Ashley Down are a great monument to a prayer-hearing God. Is it wonderful, is it strange, that the Lord should hear prayer as he did in the case of this servant of his? So it seems to "blind unbelief" which is "sure to err." Though we are in different spheres, it can be with us as with this friend of orphan children. How often we forget that the work is God's. How anxious we get. But "where faith begins anxiety ends; where anxiety begins, faith ends."

The life story of this great benefactor is noteworthy and instructive from first to last, from the baseness and perversity of the period which preceded conversion, to the end of his very long, and very arduous and very glorious services for the cause of the Redeemer. It utters forth, in clarion tones, a message of hope, sweet hope, sure hope, for those yet under the dominion of sin; and it calls all lovers of God to that higher and holier, that more trustful and more joyous and more fruitful career which, in Jesus, is possible to us all. To read Dr. Pierson's "George Müller" is to be made more hopeful while made more humble, and after the pages have been once gone over, there is a desire to keep the volume nigh at hand, that fresh stimulus may be received therefrom in the direction of a life of faith. This book is adapted to produce a revival of pure religion in individual hearts, and therefore in the churches of Jesus Christ.

A. C. CURRY.