Messenger and Visitor.

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—SUBSCRIBERS IN ARREARS—Will not the many sufferers to whom circulars have been sent, remit something to us, before the end of this month? We can scarcely be reconciled to the thought of losing them as subscribers, or of their families suffering the loss of the paper at the end of this month. Will not some more of them write us all about it?

—A STRANGE LAW CASE.—There has been recently a breach of promise case in London The reason for breaking the engagement was a strange one. The gentleman received a treatise on Baptism. He supposed it to be sent by his affianced, and that she believed in immersion. So he wrote her an insulting letter ending, with the declaration. "I shall never marry a woman who believes in immersion; and certainly I will never marry a total abstainer." The lady was awarded $700. She doubtless made a happy escape.

—A PARABLE.—A speaker at the annual meeting of the Baptist Union of New South Wales, Australia, who are a weak body, gave the following parable to encourage his brethren to trust in God and hope for great things from him who possesses the strength of the hills:

"Where's the brook?" said the willows to the bridge one day. "*Where*, indeed!" replied the bridge, looking down contemptuously on the thread-like stream beneath its massive arch. "Why, it's quite dried up!" said the willows. "Yes," said the bridge, "the poor, contemptible thing! I am really ashamed of standing over it. Anyone might step across it. I ought to occupy a position where my value would be felt." Presently the rain fell, and the hills sent down their streams into the little brook and swelled it to a torrent. "Where's the *bridge*? asked the willows. "Ah!" replied the brook, as it rushed foaming by them. "I have carried it away in ruins. I thought the other day, when he and you despised me, that, poor as I was in your eyes when my own simple worth was concerned, you ought to have remembered what I might become when I was helped from the hills."

—WEEKLY OFFERINGS FOR MISSIONS.—Dr. Gordon has the following on the topic in an article in the last *Missionary Magazine*. It is worthy of earnest consideration:

Most strongly of all would we urge the duty and habit of weekly offerings for missions. To "make an effort" on behalf of missions once a year in a church, and so crowd your enthusiasm for this work into a single Sunday and into a single collection, is the most fatal policy which can be adopted. It may be fairly described as an artifice for shelving the missionary cause for the year, after having paid our annual respects to it. As certain as contributions are to increase the donations of the churches, not less surely will they augment and sustain the church's interest in missionary work. It is the same principle which we have urged respecting praying carried out into our giving. "Where your treasure is, there will your heart be also." If we would put some heart into the missionary work every week, we should put some missionary money into the box every Lord's Day. Divide our contributions as we will between the various fields, church, home, and foreign; but let each be mentioned in our Sabbath offerings. The image and superscription on our coin presented each Lord's Day is the most emphatic way of repeating our confession, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise."

Here we touch upon a subject which makes our heart burn as we think of it,—the untold possibilities that are within our reach, if only we would give according to our ability, week by week, as the Scripture enjoins. It is not the thought of impossibilities which staggers us, but of possibilities which are clearly before us, but which our avarice or our indolence prevents us from realizing. God forbid that we should assert the omnipotence of money; but God forbid, on the other hand, that when men are offering themselves for the foreign field in numbers, and with an enthusiasm almost unprecedented, they should be compelled to stay at home because so many disciples of Christ are enthralled with the worship of the "almighty dollar."

—PAPERS SENT LATE.—Last week the press broke down, just as the issue was being run off, and part of the papers were a day after the usual time in leaving the St. John office. We are sorry the mishap occurred, but it could not be helped.

—CHURCH ATTENDANCE IN LONDON.—An English journal published recently a census of church attendance in London. On a certain Sunday there were found to be present 379,731 in the morning, and 496,561 in the evening. The Baptists rank third among the denominations, with an attendance of 49,188 morning, and 59,014 evening. Since Spurgeon has thrown his great influence into the Baptist cause in London there has been rapid advance.

—OF INTEREST.—Graad Rabbi Khain thinks that Judaism is on the wane, and that, sooner or later, the Jews will merge with the peoples among whom they dwell. It is said that 1,500 Jews become Christians each year. This prophecy of the Rabbi will have special interest for those who believe in the return of the Jews, as a nation, to Palestine.

—THE MORMONS.—Great efforts are being made to evangelize Utah. Christian schools have been established, costing about $500,000, and supported at an annual outlay of $150,000. Thirty-four churches have been organized, with a membership of 1,945, and 4,790 children attend Sabbath schools. Many of the Mormons are being won from their false faith, in these various ways. Probably, more is being done in the long run, by these Christian influences, to put down Mormonism than by all the rigor of the Edmunds Bill.

—AN idea may be had of the immensity of London by the fact that it consumes about 250,000 tons of coal weekly.

—NEWSPAPERS IN AMERICA.—There are now published in the United States 14,160 newspapers and periodicals of all classes. The net gain of the year has been 666. The daily newspapers number 1,216, a gain of 33. Canada has 679 periodicals. There are 1,200 periodicals of all sorts, which, according to the rating and estimates of the editor of the Directory, enjoy a circulation of more than 5,000 copies each.—*The Printing Press.*

Although many of the papers have a very small circulation and display very little ability, yet the brain power expended through the combined press of this continent, is of the highest kind and of the widest range, and their power to shape and lead the views of the people, is immense. Seven hundred of these papers are religious and denominational.

—RENEWING SUBSCRIPTIONS.—The subscribers who renew this month get the advantage of the reduced rate of $1.50 per year. Our thanks are due to many who are sending in their subscriptions promptly. One brother writes that he sends his renewal before the first paper of the new year is published, in order that he may have the satisfaction of knowing it is his own, when it reaches him. Every newspaper in the country will commend the example of this brother. Let everyone follow it as nearly as he can.

—VERY PERTINENT.—Rev. Mr. Fotheringham, having published in the *Presbyterian Witness*, a lengthy article on Infant Baptism, repeating the well-worn argument (?) of the identity of the covenants, a reader of the *Witness* propounds the following pertinent questions:

The Rev. Mr. Fotheringham in his able and interesting article on Infant Baptism in your last issue, puts the case very forcibly, and if his premises are correct, his conclusions inevitably follow. One point, however, is not entirely clear, and I will be gratified if he will remove the obscurity which hangs over it. Is it certain that the children of Christians bear exactly the same relation to their parents as that borne to the Jews by their children? I know that had I been a Jew, my children, would by their birthright have inherited a share in the rights and privileges promised to Israel, and that my failure to perform my part of the covenant would have cut them off from my share in that inheritance; but is the converse true? Because I am a Christian, do my children inherit by right of birth a share in the blessings promised to believers? and do I deprive them of their claim by neglecting to bring them to the font? I am not clear on that point; and confess also that I do not know to what Mr. Fotheringham refers when he speaks of a "covenant which embraces the children of believers." Will he kindly enlighten me? He speaks of the children of believers as being members of the Kingdom of God, and later on argues that this affords additional ground of hope for their subsequent regeneration, but will he kindly explain how they can be members of the Kingdom of God without having been already "born from above."

Many will be disappointed, however; for the editor declares he "cannot afford space to a lengthy reply to these arguments." We think this decision a little strange. Surely the questions are pertinent, and, unless satisfactorily answered, effectually cut the ground from under Mr. Fotheringham's argument. As this is the argument upon which Presbyterians lay the most stress, these questions must be answered if they can be, or doubt must be cast upon their practice. We are free to remark, however, that we have never seen them disposed of in any way consistent with the theory of infant baptism.

—ENGLISH BAPTISTS.—The British Baptist Hand Book for 1887 has just been issued. The showing is not so good as some years. There has been considerable activity in chapel building. The churches report 73 built during the last year. The membership has grown from 315,939 to 316,316. There has been an increase of 7,000 in scholars attending the Sabbath schools. More of the brethren are engaging in the work of local preaching, the increase for the year of this class being 175. The contributions to Foreign Missions have been $332,820, or $6,620 less than last year. The contributions to Home Missions show an increase of $3,000.

—NEW YEAR'S DEBAUCHERY.—A reporter of the *Voice* visited the police courts of New York the Monday after New Year's. He found them each with a large number of cases on hand. Almost all were for drunkenness, or for offences committed when under the influence of liquor. There were many young men up for first offences in drunkenness. These gave as their excuse, New Year's calls. Those of lower social grade had also been celebrating New Year's by drinking to excess. When will those who hail to be high bred cease from putting the seal of their example upon this pernicious practice of beginning the new year in the imbibing of strong drink, and in tempting the young and the unwary to their first debauch?

—DONATIONS.—A brother writes taking very strong exception to the practice of giving donations to ministers with comfortable salaries, while there are sick and aged brethren who can scarcely keep the wolf from the door. At first glance, his exception seems to be a just one; but, when examined, it may not hold, and for this reason. The very brethren and sisters who treat their own pastors most kindly, are ever most ready to assist aged and infirm brethren; while the able churches that never give the pastor anything but the salary, are not usually noted for large donations to needy ministers who are out of pastoral work. We understand that the very churches whose donations to their pastors called forth the strictures of the brother referred to, are planning to assist some others on whose behalf he writes. It is a shame, however, how some of our aged and infirm brethren are left, after years of self-sacrificing toil. Neither is this due so much to a want of kindliness on the part of their brethren; it is chiefly owing to the fact that their case does not come before the brethren who would gladly lend a helping hand.

—CHURCH PAPER.—Rev. W. B. Hinson, the pastor of the Moncton Baptist church, has begun the publication of a monthly sheet, devoted to the home interest of the church. We hope *The Sunbeam* may be very useful.

Notes From Minnesota.

THE FIRST BAPTIST CHURCH EDIFICE OF MINNEAPOLIS.

One of the handsomest church structures in the West was dedicated last Sunday. For some time, persons living in Minneapolis, and visitors to that city, have viewed the steady progress with which the First Baptist church has been reared, with pleasure and pride. It has been a matter of special interest, of course, to Baptists. This stately edifice occupies the corner of Tenth Street and Hanover Place. The conclusion of the description of the building in a city paper, says:

The total cost of the property was about $150,000, of which the building and furniture represents about $125,000, the ground $18,000, and the organ $8,000. All the bills are paid and the church out of debt.

The last sentence of this description of the beautiful temple must strike every Baptist, east and west, as peculiarly gratifying, "All the bills are paid and the church is free of debt." What a blessing it would be if all the churches throughout this land were out of debt! How many pastors are hampered in their work, and are worked to death, almost, by church debts! How careful pastors and church officers ought to be about incurring debts!

The dedication service of this new and beautiful church building, was very impressive. The platform was occupied by Rev. W. T. Chase, D. D., the pastor, Rev. H. C. Wood, D. D., a former pastor, Rev. Lyman Palmer, a good father in Israel, one of the pioneer ministers of the State, and Rev. P. S. Henson, D. D., of Chicago. The latter brother preached the dedicatory sermon.

In the afternoon a meeting for fraternal greetings and platform addresses was held. Ministers of all denominations were present. In the evening a similar meeting was held, in which several of the Baptist pastors of offspring churches, took part. The First Baptist church of Minneapolis has set an example which it would be well if more of our city churches would imitate Instead of concentrating and building up a strong church in our centre, she spread out and started missions wherever they could be sustained, and fostered and nourished them, until now there are seven churches, with a total membership of 1,745, most of which are quite strong, and besides several missions. Five have handsome and commodious church structures, to meet the wants of their different fields; and a sixth have their building under way. When the mother church got all her offspring well provided for, she turns round and builds for herself a costly and imposing structure, and they all rejoice together at its completion free of the incumbrance of debt. How many churches transpose this method in all its details, and build their own costly temple first, involve themselves in debt, while weak, so that they are powerless to lend a helping hand when it is needed, and new fields which they might, and ought to occupy, are passed over to more enterprising and far-sighted denominations.

The new home of the first church is an earnest of the faithful, devoted, Christian brethren and sisters of the "sawdust" city, and we know that the brethren east and west will rejoice with them in the occupation of their church home under such favorable auspices. C. S. S.

St. Paul, Minn., Dec. 27, 1886.

"Take Hold."

BY LADY HOPE.

"A boy in the well! A boy in the well! A boy in the well!" This was the cry that rang through the solitary street of a roadside village one clear summer evening. The day's work was done. The sun had set in amber and gold. The busy laborers were resting after their toil in the fields.

Some one asked "whose boy" it was. Others inquired "how he had fallen in." Another wished to know "why the slab had been removed from the mouth of the well, or who could have left the well uncovered." But a young man, hastily stepping forward and stripping himself of his jacket, called a crowd of helpers around him with the words "Never mind who did the mischief. Let us see who can undo it. That is the question now."

"He is right!" said a dozen voices; and the bucket was lowered, the windlass turned, and many eager faces bent toward the darkness. One voice after another shouted to the child. Some advised him to get into the bucket; some asked if he were frightened; but to all the advice and questions came no audible reply. Not a sound could be heard. "It has been a dry season, and there is little or no water in the well," somebody said.

"Dear me!" said the boy's mother, "and it was only yesterday that I was grumbling about the water being scarce."

"Give me a lantern!" shouted the first man. A lantern was lighted and brought; but just at this moment the father of the little boy was seen elbowing his way to the front through the crowd. Immediately the neighbors made way for him to pass. He had been away on some business at an adjoining farmer's, and as he returned through the gloaming to his cottage, what had been his surprise to see his own home deserted, the village street emptied, and a crowd gathered at the well.

As he heard the story and saw his poor wife ringing her hands, he became very pale. But calming himself as best he could, he said to the men who stood around him, "Step back mates! step back, will ye? Leave the child to."

Then examining carefully the windlass and rope, he drew up the empty bucket, filled it and weighted the rope with a couple of sacks rolled tightly together. Then he let it down again slowly till he felt sure he had touched the bottom. "Don't speak," he said, looking round. And laying himself down on the ground with his face to the well's mouth, he shouted loudly and clearly, "Johnny, take hold of the rope!" This time there was a slight quiver, which those holding it could plainly feel.

"Pull firmly," said the man. "Steady, mates, steady!"

And then once more putting his mouth to the well, he said, speaking into the darkness, "Hold on firm, my child?"

All this time the windlass went on turning. The well was deep, and the pull seemed a long one. At length one good, English, hearty cheer, rent the air.

"All safe!" shouted the crowd.

"Here he is, and thank you, mates," said the father as he lifted the child in his arms, carrying him down the street.

The little boy was saved! The fathers' voice had reached him. He had been taught to obey; and when the voice he knew told him to hold the rope, the child could understand, and he did it too. The command was a wise one—it proved the child's salvation.

Our Heavenly Father has sent His "only begotten Son" down into this dark world. He has provided a way of safety. "Believe on the Lord Jesus Christ, and thou shalt be saved." This is His command. If we obey it, we are saved.

"Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." O what a glorious promise, true and plain! Will you do as Johnny did down in the dark well? Will you "take hold of the rope" to-day?—*Friendly Visitor.*

God's Way.

A poor old man lay dying in a country village, of a lingering disease. Conscious that death was approaching, he was anxious to know how he could obtain that forgiveness which he felt his need of. A servant of the Lord, hearing of his case, went to see him, when something like the following conversation took place between them:

"How do you expect to be saved?"

"Well, sir, I keep on praying, and I hope God will have mercy on me."

"Because you pray?"

"Well, yes, sir; I cannot expect to be saved unless I do pray."

"Then prayer is to save you?"

"Why, as to that, I suppose it is Christ as must save me, but I must pray for forgiveness."

"That is, you must have a hand in it. But now, if I were to hold out five shillings in my hand, and ask you to accept it, would you [illegible] you, or would you [illegible]?

"Why, [illegible] the poor old man, smiling at the apparent absurdity of such a question.

"'Be it known unto you, therefore, . . . that through this Man [Christ Jesus] is preached unto you the forgiveness of sins, and by him all that believe are justified from all things. God himself offers you forgiveness. He holds it out to you, bidding you believe him, when he declares that 'the blood of Jesus Christ his Son cleanseth from all sin.' Instead of taking what he offers, and believing his blessed word, you keep on asking him to give you that which he has been offering to you ever since you were a child. He bids you look to Christ, you look to prayer. He declares to you forgiveness through the blood of Christ, you tell him in return you don't believe him, for if you did, you clearly would not ask him to give that which he is offering you."

The poor old man's eyes were opened; he was astonished at himself; his conscience was exercised; real conviction of sin against God followed; he believed, and was saved.

Dear reader, may you be led to Jesus, in God's own appointed way, and that is, by believing on the Lord Jesus Christ; then you can pray to God as your Father, through the Lord Jesus your Saviour.

"Nothing to *settle*?—all has been paid;
Nothing of *anger*?—peace has been made:
Jesus alone is the sinner's resource,
Peace he has made by the blood of his cross.

"*Nothing* to pay?—no, thanks be to God,
The matter is settled, the price was the blood,
The blood of the Victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine."

—*Selected.*

The Caravan of a Slave-Dealer.

TRANSLATED BY WALDEMAR MALMENE.

Africa still sighs under the curse of slavery, and the horror of traffic in human flesh does not belong to the past. An employe of a Scottish commercial house describes a slave train, which he met at Tanganyika Sea, as follows:

"In front were armed men, and, at the sound of the drums and fifes, they danced in a wild, fantastic style, throwing their guns into the air, as the Arabs are accustomed to do. Slowly and with dignified steps followed the great slave hunter himself, accompanied by his brother and a few chiefs, and at their side was led an ass by a costly bridle. A greater contrast could not be imagined than the imposing appearance of this Arab chief, in white bournos and gold embroidered turban, with his sword and daggers in silver sheaths, and this horde of naked, dirty human creatures who were carried from their desert home to enrich one man. The Arab was followed by his wives, all chatting and laughing, while the servants carried the tents and other requisites. Then followed the men with guns, spears and axes, escorting between them the poor, overburdened and chained slaves. The men, who might perhaps have had courage and strength to escape, were fastened two by two under the terrible slave yoke; others had round their necks iron bands, and were chained together. They were staggering under the burden they were forced to carry.

"Similarly bound together went the women, carrying heavy loads of corn and ivory, and some of them their infants. The double burden seemed almost too much, wearily they dragged themselves along, knowing that in case of showing fatigue, their own children would be taken from them and thrown away by the roadside in order to carry the ivory better. I could not help noticing an old women. She carried a rather large boy, who had first walked at the side of his mother, but was unable to walk any longer. She was forced to strain the last strength which a loving mother can possibly strain, it was useless. A few hours later one of my huntsmen brought the child into the camp, which I recognized immediately as the one carried by the woman. The caravan had had but a three day's march, and yet death had already released several of the prisoners. We were glad of it, and yet a shudder came over us, as we heard in the night the howling of the hyenas along the road the caravan travelled, for we guessed but too well the cause of these sounds. However low these negroes may stand as regards morality, still their mothers' love and attachment to home is in no degree less than our own."

—It is said that Mr. S. H. Puleston, the millionaire member of Parliament who is about to purchase $2,000,000 worth of Pennsylvania coal lands, was twenty years ago a reporter on a small paper at Pittston, Pa. He is by birth an Englishman, and although for a time he took an active interest in American politics he was never naturalized.

A Good Charge to Any Church.

"Remember, that as Christ's church, not your minister's church, lie is but the servant. The youngest member who enters the door has as much of the responsibility for the spiritual success of the church as the minister. Your responsibilities on Sunday are as great in bad weather as in good weather. You don't study the barometer on Monday when business is to be done. I do not wonder that scoffers exist when men excuse themselves upon a paltry condition from attending church and neglect the spiritual Truths which we claim are of such great value. Be faithful and when at church be a good listener. Reinforce the sermon at home. Many a good sermon is destroyed by a flippant remark. If, when your minister comes round, your happiness has increased through his sermons, tell him about it. It is helpful and encouraging to him. If any of your relatives or neighbors need him tell him about it. If you are sick, send word to him. He will love to come—only let him know when you want him. Our flocks are flocks of pigeons indeed. So when you move let him know where you go. There should be confidential relations between pastor and people. Trust him. He can't always tell you why he does certain things. My people never come up in the pilot house to put their hands on the wheel. He has lives committed to his keeping by the Master and he is responsible for their safe delivery. By following these ideas you will grow and build up the church. You are the pickets and it is your duty to call on new people and invite them to hear your pastor and welcome them here. Let hospitality be on your door post and in your hand shake. You want to be strong in the doctrine, strong in faith, and God will surely bless your work. Don't let the spirit of caste get in here. Don't weigh wealth against manhood. Everything here is spick span new. But remember it all depends upon the start, and the next five years will show whether you have started right. May you ever be worthy of the sacred name you bear.—*Dr. Cuyler.*

This, That, and the Other.

—The Methodist Mission in Utah has received during the past year one hundred and sixty-eight members, sixty-one of whom had been Mormons.

—It is estimated that there are 3,000 converts from Judaism in the Church of England, and also more that 100 ordained clergymen of the seed of Abraham.

—No Baptist could have been more pleased than Mr. Evans could he but have foreseen the denominational statistics for the year which have just been issued. They show that there have been baptized in Wales (Monmouthshire) during the year 4,529. After deducting the 2,290 expulsions, and making other allowances, the total Welsh Baptist strength is 86 021. There is a net increase for the year of 1,575. The Sunday-school adherents number 94,992. The deaths in 1886 are figured at 1,447. There were received by letter 4,090; reinstated, 2,290. The ministers are placed at 491, and the unordained preachers at 343.—*Baptist.*

—As an illustration of the trivial causes which sometimes bring about a severance of the pastoral relation, the Presbyterian *Banner* tells of a pastor who had to resign his charge because the Sunday-school superintendent objected to his using a plum-colored silk handkerchief in the pulpit; the *Herald* and *Presbyter* mentions another good man to whom objection was made because of his wearing of an unbecoming moustache and the practice of rolling up his trousers in wet weather.—Oh!

—You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here, you have got work to do. When he found you, He said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O my Christian friends! how little you live as though you were the servants of Christ! How much idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and His people! This is not like a servant.—*McCheyne.*

—In the neighborhood of Cuddapah, South India, a notable spiritual movement has begun. In one village five of the leading men have professed faith in Christ, and their influence upon others is so great that the inquirers are numerous. Miss Isabel Angus (daughter of Dr. Angus, Principal of Regent's Park College) has volunteered to go and labour at Bhiwani, about one hundred miles from Delhi, though in all probability she will be the only European resident in the place.