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 C. GOODSPEED, St. John, N. B.

Messenger and Visitor
 WEDNESDAY, FEBRUARY 5, 1890.

GIVING THE TENTH.

We return to this subject because of its importance. In urging this privilege, first of all, upon our pastors, we wish to emphasize its importance, especially in their case, because of the fact which came out so clearly in the testimonies we published two weeks ago—that it is such a great aid in helping pastors lead their people up to higher ground in the matter of giving to the Lord.

How much is depending upon the increase of giving to the Lord, by our people. Our work, at present, in all its departments, is crippled because there are not sufficient funds, to carry it on efficiently. Begin with our much loved institutions of learning, and we find them in a chronic state of need, the managers bring the most of their time at their wits' end—often beyond it—to keep the machinery running. It is impossible to do half what might be done, to keep our institutions abreast of the age and ahead in the generous but keen competition of the time. One who, with intelligent eye, sees the possibilities which must be left unrealized, cannot but be saddened. In connection with our home missions, it is the same, while on the foreign field, there are countless millions open to a gospel which cannot be sent because we have not the money to send it. There are also many churches that could support pastors, if the members but would give with any degree of liberality, where now the work is going to wreck and ruin. With people spending many times more for liquor and tobacco, than do church members, in support of that work for which Christ gave Himself, it cannot be said our people are unable to do better.

But this matter of giving to the Lord has another side of equal importance. The great sin of the age is selfishness and worldliness. It is this which is sweeping through our churches like a pestilence. The idea that all the life is Christ's and is to be devoted to Him does not seem to be grasped by the most. The great conscious aim is to become secure and then have as happy a time as possible. Except when called to attend a religious service, or take some part in a social meeting, it seems to be the prevalent thought that nothing further is expected than to observe the rules of morality. It thus happens that the worldly employment is altogether separated from service, in the minds of the most. How would regular and systematic giving overturn this idea and bring the toll of hand and brain into line with the highest Christian exercise. What an untold stimulus this itself would be to the inner life of our churches! How it would help deliver them from selfishness and raise a barrier against the worldliness which is the bane of the age!

But it would have a still further effect. The giving regularly to the Lord's work would arouse a deeper interest in it. This would make people think and pray more over it. The whole nature would be lifted up, the whole life be set to a key in harmony with the life of Christ and the purposes of God. We confess we have little hope for much growth in grace, of any kind, which will be worth much, as long as our people are giving but little to the Lord. The canker of worldliness, selfishness and carelessness will eat their spiritual life away, as long as their business life is not sanctified by the regular devotion of its fruitage to the Lord. No spurts of religious feeling, no spasms of personal activity in Christian work can avail to hold the life up to a high level of devotion and spirituality, while the thought of the whole business life is not redeemed by the business being made a service.

But how are our people to be led up, generally, out of this slough? Now we know that our pastors cannot do everything. They may try and see but small results. At the same time no people will go up to higher ground unless their pastors lead them. For this reason, it is that we urge our pastors to put themselves, by giving in this Scriptural way themselves, in the way of acting as leaders to their people, most effectively. There is no pastor, if he but give liberally himself, but can help his people to do likewise. We do believe, if all our pastors should but adopt the giving of the tenth, and urge the same privilege upon their people, it would not be long before a marked change would be seen. We are aware that adopting this rule would mean much to some of our poorly paid pastors; but brethren, we can ever expect to do right, even if we have to sacrifice. At the same time, how grand might be the privilege! May our pastors give this

question their most earnest consideration, and act in the fear of God. We are glad to add that we are still getting word from other brethren almost every day, who have adopted this rule of giving, and who speak of the joy and blessing it has been to them.

THE WEEK.

The new Extradition Treaty between Great Britain and the United States, and now before the United States senate for ratification, differs materially from the one negotiated during Cleveland's presidency. Political offenses are excluded from the operation of the proposed agreement, and it is to have no *ex post facto* operation. This change is made, no doubt, to please the foreign population, especially the Irish.

The leader of the Republicans, as well as the Minister of Foreign Affairs, of Spain, have refused to sympathize with Portugal in any hostility toward England. Other powers are said to be urging Salisbury to consent to arbitration. Goschen has made a defence of Salisbury's action, which seems very conclusive. It is now said the Portuguese are quietly buying up as much land in the disputed territory as possible, so as to create a claim.

Bismarck has had an overwhelming defeat in the Reichstag. His anti-socialist bill, the purpose of which was to continue indefinitely the severe measures against the Social Democrats, has been defeated two to one. It is said he foresaw defeat, and, to lessen his humiliation, abstained from appearing in the Reichstag and delivering his speech, after coming to Berlin for the purpose. The country is said to rejoice in the result.

Salisbury and Gladstone have both issued urgent requests to their followers to be in their places at the opening of Parliament, as important business may be expected to be introduced at an early date. Morley and Hicks-Beach have both spoken on the political issues of the hour. The latter commended Gladstone for his temperate and considerate words on the Portuguese question.

The United States Naval Committee have decided to recommend the expenditure of the immense sum of \$281,550,000 to construct 27 war ships, many of the largest class. So no expenditure of this kind will be most welcome to the protectionists, as it will find a use for the immense surplus created by the high protective policy, which is threatening to drain the country of its circulating medium, to store it away in the government vaults. If the Senate should adopt the recommendation of the committee, and the United States become a great naval power, her temptation to pursue a *bragadocio* course would be greater than ever at present.

The Provisional Government of Brazil has issued a notable decree proclaiming the separation of church and state, guaranteeing religious liberty and equality and continuing the life stipends granted under the monarchy. It is not a matter of much significance that when Roman Catholic communities achieve civil liberty, one of the first things they attend to is the securing of religious equality? The United States have formally recognized the new government. It is but fitting, for various reasons, that they should lead the way.

Dalton McCarthy has introduced his bill into the Dominion parliament to abolish the French as an official language in the North-west territories, and supported it in a lengthy address. On its second reading there will be lively times. A bill is being framed to regulate the banking business of the country. There is nothing more necessary than that our banks should be so regulated as to secure those who hold their paper against loss. The retaliatory labor bill, to make it penal for Americans to be brought into Canada, under contract to labor, can be justified only as a defensive measure. The estimates for this year's expenditure amount to the snug little sum of \$46,722,494.

The Ontario and Quebec legislatures are in session.
 The P. E. Island election resulted in the government being sustained by two of a majority.

Our Lord's Second Coming.

REPLIES TO THE EDITOR.

NO. III.

1. In the second editorial, at the foot of the first column, it is said that literal interpretation requires us to believe that God will cast aside Christianity and return to Judaism. Now there is no ground for this allegation. Christ's true people who "love His appearing," will, in the millennium, be glorified saints, living and reigning with Him, having been changed into His likeness. The Jews and Gentiles alike, those who, through unbelief, will not be among the glorious company taken up to meet the Lord when He comes (1 Thess. 4: 17); but who survive "the great tribulation,"—will all eventually own Him as King. Here is no abandonment of Christianity. As to Judaism, it exists now, as part of the divine plan, and will then exist in its perfection, as it might have been in the past if all Israel had seen the inner meaning of its symbols and ceremonies, as did the Davids and Isaiahs and Simons of old.

2. To say that Christ is to be "confined to this earth"—"exiled from His heavenly home," and that "the saints must be tied down to this world, and abandon the hope of a heavenly glory with the Lord and the freedom of the universe," is unworthy of the editor's good judgment and clear apprehension. Queen Victoria reigns in Scotland, but is not therefore exiled from her English home; nor is she confined to London because her throne is there. Was the Son of God thus "exiled" and "confined" when on earth before? After His resurrection, what material laws controlled Him? Are the angels "tied down to this world" because they here perform their ministries? Or have they no "freedom of the universe" because their chief abode is in heaven? And the saints will be "as the angels in heaven."

3. The last two paragraphs of the article (No. II.) require special attention. "Is the Jewish commonwealth to be restored," says the editor. Well, it was restored once, after the Babylonian captivity; and the Lord's word says it will be restored "a second time," when the people of Israel and Judah shall be gathered to their own land from all countries where they are scattered (Isa. 11: 11-16; Ezek. 37: 15-22).

4. "Our Lord and His apostles give us no hint that they held any such view... but declare that the exclusive privilege of the Jews are gone forever." So say our post-millennial brethren. What say the scriptures? The angel Gabriel foretold (Luke 1: 32-33) that Jesus should occupy "the throne of His father David," and should "reign over the house of Jacob forever, for the ages." Jesus, the son of David, who was anointed to be king of the Jews and was crucified under that title, is actually to reign over them in a more real sense than that in which God was their king in the times of the judges.

The apostles were assured by our Lord that, in the time of "the regeneration," when He should sit on the throne of His glory, they also should sit upon thrones, judging (ruling) the twelve tribes of Israel (Mat. 19: 28; Luke 22: 30). Peter spoke of the same period as "the times of restoration of all things," *prevents* to which the Lord Jesus, he believed, would come again, for he said He was to be in Heaven until that time (Acts 3: 20, 21). When James and John desired to have the places of honor on either side of their Lord in His kingdom, he pointed out no error in their expectation, but said that such honor would be given to those for whom it was prepared. The twelve, long before they understood that Jesus was to suffer and die, went about preaching "the gospel of the kingdom." Afterward the preaching was "concerning the kingdom of God and the name of Jesus Christ" (Acts 8: 12; 28: 31). Jesus had taught them to pray "Thy kingdom come," not "May Thy kingdom advance," or "prosper," or "be extended." If He meant to express these ideas, as is so commonly supposed, why did He not use the right word? They were to pray for the time when the God of Heaven will "set up His kingdom." (Dan. 2: 44).

This kingdom they understood to be the restored and perfected kingdom of Israel, as foretold by all the prophets. For, after the forty days during which the risen Lord appeared to them and spoke "concerning the kingdom of God" (Acts 1: 3), having previously spent three years with them in preaching the good news of "the kingdom," they asked Him whether the time had now come for Him to "restore the kingdom to Israel." He did not chide them for clinging to an erroneous notion. He did not say, "Why are ye so slow of heart to comprehend that my kingdom is in the hearts of men?" No. He simply told them that times and seasons were ordered by the Father, and were not matters of legitimate inquiry for them. He also encouraged them with the assurance that, though the day of Israel's glory, and their exaltation might be far off, they should soon be endowed with power, which would fit them to be His witnesses in all nations.

In one of His last discourses (Luke 21: 24-31) Jesus informed the disciples that Jerusalem, after the terrible siege, would be "trodden down by the Gentiles until the times of the Gentiles should be fulfilled." This implied that at the period spoken of, the city would cease to be thus trodden down. He then spoke of the signs and terrors of the latter days, preceding His glorious appearing, and said they should rejoice when these things came to pass, because their "redemption" and "the kingdom of God" would then be at hand. Thus they were to look forward to the future for the establishment of the kingdom.

From these and other passages we learn what are the views and expectations of our Lord and His apostles. But the editor further says: "They explain all the prophecies of the exaltation of Christ they quote as already fulfilled or in process of fulfillment." And some of the readers of these articles have thought this a weighty argument. But what are the facts? In a list of the prophecies relating to Christ, quoted in the New Testament, I find only two which can be regarded as speaking of His exaltation. One of these, Ps. 45: 6-7, is a description of His glorious character rather than a

prediction of events. The other, Ps. 110: 1, which is quoted in several places, was certainly in process of fulfillment when the apostles spoke and wrote; but, taken in connection with Rev. 3: 21, it does not support our brother's view. When the Lord Jesus indited the letters to the seven churches, He was sitting on the right hand of the Father, upon the Father's throne, and so He is now; but in the future He will sit on His own throne, which His victorious saints will share with Him. Such is His own declaration. Those who consider Him as already reigning in His kingdom, are obliged to explain away this plain distinction. Of His "promised" (not present) kingdom, James (ch. 2: 5) describes the "rich in faith" as "heirs, not possessors, and they shall reign on the earth" (Rev. 5: 10; 2: 26, 27; 1 Cor. 6: 2). There are many passages of Scripture for which there is no place in the views of the future now generally considered "orthodox."

HERBERT C. CREED.

On the above we remark:

1. Certainly, as our brother shows, the New Testament does not give any room for the idea that Christianity will be displaced by Judaism. But this is what *Old Testament prophecy*, literally interpreted, does teach, and therefore one cannot accept this interpretation which makes prophecy contradict the New Testament. Let anyone read Isaiah 66: 21; Zach. 14: 16, 17; Jer. 33: 18; Ezekiel chap. 40, Jer. 3: 18; Isaiah 11: 12-13; Zach. 14: 9-16; Psalm 2; Is. 14: 1-2; 49: 23; 60: 12; and he will see that, literally interpreted, they teach the restoration of the Jewish priesthood, feasts, sacrifices, and worship at Jerusalem in a restored temple, the return of the Jews, in the two old distinct divisions of Judah and Israel, the subjection of all Gentiles under them by force, to become their slaves, and the slaughter of those who resist. Now if this would restore Judaism with a vengeance, we are very dull of comprehension.

2. Bro. Creed must not plough with our heifer. It is the pre-millennial view that there is no kingdom of Christ on earth until He comes and reigns in person. While he is here in person, with the body which his incarnation gave him, he cannot be in heaven in that body, whatever we may say of the omnipotence of God. So also of the people of God. These prophecies, literally interpreted, locate them on earth, and give no hint, of any but the physical existence.

3. Yes, if we assume the point to be proved, that Isaiah 11: 11-16, Ezekiel 37: 15-22 are to be fulfilled literally. But see Is. 11: 6-10, Ezek. 37: 24, parts of these same passages. Are lions to have new sets of teeth and digestive apparatus to eat straw and chew the cud? Is David to be everlasting king of this restored Israel? If this is not literal, why the rest?

4. Read what Paul says: 1 Cor. 7: 19, Gal. 5: 6, Rom. 10: 12, Gal. 3: 28, Gal. 3: 11, Rom. 2: 28, 29. In Christ neither circumcision nor uncircumcision avail anything; only the keeping of the law and faith will avail. Hence there is no difference between Jew and Greek—there is neither one nor the other. All are one in Christ. All the promises of special blessing to the Jews belong now to the one who is a Jew inwardly, by becoming a child of Abraham through sharing his faith. Does this not justify the statement that the exclusive privileges of the Jews are gone forever?

Our brother thinks Acts 3: 20, 21, "whom the heavens must receive until the times of the restoration of all things," means that our Lord must come "before" these times. The truth is, Peter here declares the exact opposite and urges the people to repent in order that this might bring in the restoration which must come before our Lord could come again (see Revised Version), as Hackett, Meyer, etc., explain.

Our brother's remarks about our Lord's prayer would not have been made had he noticed that the petition is "Thy kingdom come," etc., "on earth as it is in heaven." If our Lord has not yet set up His kingdom, then why did John urge men to repent because the kingdom of heaven was at hand? Did he mean by this that they were to repent because this kingdom would be set up an indefinite number of ages in the future? Read also Matt. 12: 28; Luke 9: 27; 11: 20; 16: 16; 17: 20.

5. We have space for only one remark on this point. It seems strange that our brother regards Ps. 45: 6, 7, as rather a description of our Lord's glorious character. But let him have his way, then His throne in Rev. 3: 21 will rather be a description of His glorious character also. One word about the interpretation of Israel—children of Abraham—in Old Testament prophecy referring to the gospel days. Romans 4: 11-14; Gal. 3: 6-18; Gal. 3: 28, 29 declare that the promises made to Abraham are inherited by those who have Abraham's faith—that although a man may be a descendant of Abraham after the flesh, he is not a descendant of Abraham according to the gospel sense, neither does he belong to the true Israel to whom the promises to Abraham's seed belong; only those who are Christ's bear this relation to Abraham, and are his heirs. In other words,

all that is said of Abraham's seed, so far as gospel promises are concerned, are for those who are Christ's, who is Abraham's true prophetic seed. All therefore that is spoken of Israel, so far as gospel promises are concerned, refers to all Christ's people, and not to Abraham's descendants, according to the flesh as such. They only have equal rights with other believers, when they become Christ's followers. If this were but borne in mind, it would give us the key to unlock much of prophecy, while it would save good people from the idea so utterly out of harmony with New Testament teaching, that the most of the grand prophecies in the Old Testament of gospel blessing are the exclusive inheritance of Abraham's fleshly seed. Were this but borne in mind Bro. Creed would not speak of the gospel kingdom as the restored Israel, meaning Jewish Israel, nor would he quote Luke 1: 32, 33 as though the rule here meant was over Jews.

Eastward Bound.

S. S. REWA, Dec. 16, 1889.

However much there might have been to see in London, however pleasant it would have been to linger there, the time very soon came when we must journey farther eastward. Nov. 21st, our date of sailing, was a typical November day. The air was crisp and bracing as we left our boarding house and made our way to the dock where the *Rewa* lay. With the usual number of episodes and mishaps we finally reached our steamer and before noon we were steaming down the Thames, leaving London with its smoke and noise in the distance.

It is now twenty-five days since leaving London, and we are getting quite accustomed to life on the sea. Thanks to our heavenly Father the voyage, which might have been almost intolerable, has been continuously delightful. For the last five days we have been tasting the qualities of sea and sky on the Indian Ocean. The former has been peaceful, and the latter bright, all the way. The blue above and the blue beneath seem to vie with each other in making life pleasant for the traveller. By day the genial sun and balmy air, by night the soft moonlight, glittering stars, and cool breeze, remind us pleasantly of early June in our own dear land. In two days more we expect to be at Colombo, in Ceylon. After a day's stop, and a sniff of Ceylon's "apicy breezes," we shall put to sea again, reaching Madras (D. V.) next Sunday morning.

THE REWA AND HER COMPANY.

It is needless to say that upon the companionable character of the passengers depends considerably the pleasure of the ocean voyage. We had not been long upon the *Rewa* before we saw that with the majority of her passengers we had little in common. We have therefore kept pretty much to ourselves and know the majority of the company very little better than when we started on the voyage. I have already referred to the worldly character of the men and women with whom our lot for the last few weeks have been cast. Their motto seems to be: "let us eat, drink, and be merry." The majority of them seem scarcely to have a serious thought of God and eternity. To these an ideal life is filled up with eating, sleeping, smoking, loafing, gossiping, dancing, drinking, and gambling. We were shocked at the line of black bottles which we saw upon the table at meal-time. At every meal, and frequently between meals, the clinking of glasses, the smell of liquor and the popping of corks, brought to our notice the alarming habit. Whisky, ale, and wine are ordered as freely and with as little appearance of shame as if it were water. Even the ladies frequently take their champagne. Soon after leaving London the passengers organized themselves into a club for the purpose of having games, dances, etc. Every afternoon and evening has been occupied with sports or entertainment of some sort. In some of these sports we felt we could engage with a clear conscience, but in most of them we could not; hence we avoided them all lest we might seem to give countenance to what we believed to be wrong.

One night a fancy-dress ball was to be held. At the regular 6.30 dinner many were present in fancy dress. At 8.30 dancing began; this lasting until 10.30, by which time the dancers were in a dripping perspiration, as the night was hot. Retiring to the saloon they partook of a hearty supper, and drank freely of champagne. From 11.30 until the "wee small hours of the night," dancing, drinking, and boisterous singing were continued. This is the disgusting exhibition which gentlemen (?) and ladies (?) of Christian England are repeatedly making before the eyes of the heathen. The fact that there are so many nominal Christians—men who possess the form of godliness, but deny the power thereof, who live a selfish, worldly life—is in itself extremely sad. But it is disgusting to see such worldliness cloaked beneath the garb of religion in order to court respectability. These same persons who live in self-indulgence—who drink, dance and gamble so freely—are religious. They attend the house of God—of course they do, otherwise they would not be respectable. They "go through" the form of worship, but I fear that, in the

case of many, their hearts are not right toward God. What a train of evil consequences result from the mingling of the things that belong to God and the things that belong to Caesar! An hour, or two spent in the performance of religious exercises will not atone for the sins of the week. God's command is: "Come ye out and be ye separate." But this mixing of worldliness and religion is the inevitable result of national churches, as history proves.

The number of people travelling to the far east is astonishing. Boats, of various lines, are leaving England every week with a load of passengers for India, Burma or Australia. Our steamer carries 104 this trip. Quite a number of these are tea-planters; a few are military officials; others are drummers who represent business houses in England, and are expecting to remain only for a short time in the east. It is said that about half a dozen of the lady passengers are going to India to be married. Seven of the company are missionaries, and two or three are children of missionaries. One of these missionaries is the foreign secretary of the Church Missionary Society at Madras. He has been in India 27 years, and is now returning from his fourth vacation. Every Sunday he has conducted Episcopal service on the boat. Another missionary is a Dane. He and his wife left Jutland a short time before joining us in London. Before leaving home they knew scarcely any English, but have made remarkable progress, so that they now talk in our language quite intelligently. If we can make as rapid progress in the acquisition of Telugu, we shall be exceedingly glad. The Danish church, which these two missionaries represent, has a small mission at Madras. In this town our Danish friends are to take up their work.

The *Rewa's* crew numbers 110. Of these about 95 are natives of India. They are the seamen, cooks, waiters, cabin-boys, etc. It has given us no little interest to watch these natives as they go about their work. The sailors, for the most part, go barefoot. Their clothing consists of blue pants, a long loose blue coat drawn to the body by a belt, sometimes a small straw or cloth skull cap is worn, but frequently the head is bare. The waiters are much neater in their dress, and in many respects give evidence of a higher state of civilization. They wear white canvas coats, pants, shoes and cap. The girls are in a striped blue and white rope wound about the waist. Their hats, which they wear while waiting upon the table, are about the size and shape of a soup plate, and are worn upon the back of the head. One of the amusing sights was the natives at their meals. They sat upon the deck in a group, with legs crossed and eat with their fingers. A few days ago it was announced that there would be a muster of the ship's company upon the saloon deck. It was with no little interest that we watched the crew gathering upon the deck, and listened to the roll call. The seamen appeared in white clothing and with perforated paper caps upon their heads. As they lined the deck upon both sides, 75 pairs of black feet "toed the line." After the sailors, stood about a score of waiters in their usual dress. Beyond them about half-a-dozen cooks were to be seen, headed by the chief steward (a white man). The latter was one of the most conspicuous personages upon the boat. He is very short, very stout, and waddles about puffing and blowing like a hippopotamus. At the head of the colored portion of the crew stood six quarter masters dressed in the ordinary English sailor-suit. The long procession of sailors, waiters, cooks, quarter-masters, etc., was headed by the captain, his four officers, the clerk and the doctor. The officers are always well dressed, seem to possess a good degree of refinement, and are exceedingly gentlemanly. The captain and crew spare no pains to make the passengers comfortable and happy. But I must say more about the natives as we are especially interested in them. They are chiefly Mohammedans, though there are a few Catholics. Hindustani is their native tongue, but they all speak English a little. One or two who are especially brilliant, have a considerable knowledge of English, and teach the others. Frequently we have seen these industrious fellows stand in the gangway reading an English primer ready to drop the book and run whenever called. I judge that the officers are disposed to frown upon this evidence of industry as a neglect of duty. The natives seem ashamed to be seen with their book, but frequently they get an opportunity to study when they suppose there are no passengers or officers watching them. We have seen them squat upon the floor of the saloon and write three or four would clean silverware, one with open book would teach the lesson. We admired their industry and perseverance so much that they felt like offering to help them, but knew that such would never be allowed. No effort is made whatever to teach or Christianize them, though many give evidence of considerable character. They faithfully discharge their duties, always paying much respect and reverence to those whom they serve, but they seem to acknowledge that they belong to an inferior order of beings, which most of the passengers consider them to be. But we have been led to think that in many cases the servant is superior to his master, for we have noticed much more manliness in some of these "inferior beings," than we could discover in the superior (?) beings who ordered them about.

W. V. HIGGINS.

Chicago Le... Well, this has been a far; spring-like days, thunder and lightning, blooming in the parks, ping people, the coal and the poor rejoicing that needs no fire. and yet what variety in nature! No room for objector, in a world of laws; as well expect to rain in answer to prayer; these laws are unchangeable when working alone, true that they are subject to variations when working with each other. If the case the seasons were the same; the wind would blow from the same quarter day, and the apple buds ways open on the same. "The fact is," says J. S. of nature has not been finitely various." Sir "Any one who presumes respecting the absolute order of nature is rebuffed; evidence of the change has already undergone of physical laws, there necessarily exclude all for material favors. Time and harvest, heat and winter, day and earth remaineth," but be continuous variety.

Mellet's world fam... on exhibition in this ing much attention. The owner carries it arm. It is only 21 by sold by the artist for \$1,000; the present owner paid it of \$110,000, or about inch.

THE CHICAGO subscription promises be a success. Three of the four made of Rockefeller, has been pledges, and Mr. Manning merchant of Chicago, has just donated valued at \$100,000, buildings. This gift additional on the security. As the matter now stands 000 promised by Mr. 000 in pledges, and state conditional on 000 more by next July and must be raised reason to praise God. Last week the owners city began the work buildings. The ground in lots for building fate than to have the hands of the Roman time it was feared it

Many of our minist... fering from the "G" was ill for several weeks it was feared the fatal. He has so far his pulpit last Sabbath churches are held but so far with no prevailing sickness the attendance of Moody is holding called "The Moody building for the tr lists was dedicated. The Centennial B dedicated with the Chapel." The cost all been paid. Mr Sunday-school, Mrs N. Blake of the Sec of the largest given Morgan Park, has

Church Pursuant to a brethren worshippi to meet in council into consideration gazing an indepe following brethren 21st ult, appointed churches, viz: L. W. L. Parker, Dea C. F. Armstrong, Richan, Bro. R. C. A. Cohoon; Lawr Eaton, Deas. A. D. Bridgetown—Rev. Chas. Withers; G. L. Reid, Dea. Jas. Purdy; Annapolis and Thomas Whit W. A. Morse. Fro was chosen as Young as clerk. After hearing of some of the brethren desired, on motion resolved that the brethren and sister organization of a Ferry. The church was gazed into the "stized church," by su of faith and pra Broc. James Reid