

our means from missionary work. The plea that there are plenty of heathen at home is a most dishonorable one to make. We are free enough to grant the truth of the statement. But where does the fault lie? Is God to blame that men and women into whose faces we look and whose voices we hear day by day are yet sinners? Is it the fault of the Redeemer that wide tracts of country and whole sections of our cities are destitute of the gospel? No! No! What then? Where lies the blame? It lies with a worldly, listless, unspiritual church, that has neglected its duty and disregarded the command of its Master. And we but herald our own shame when we plead the condition of the home against the demands of the foreign fields.

There is every inducement to give and to give liberally, too, to this magnificent enterprise. The most liberal givers are a unit in declaring that giving but makes them richer. And in this they but verify the promises of God. It is casting bread upon the waters, to have it return after many days. It is bringing in the tithes and putting the Lord to the test, that He may open the windows of heaven and pour us out a blessing such as we have not room to receive. Christian brother, do you want an interest in this great work? Do you want to feel that it is your work and its interests your interests? You never can enjoy that blessing until you sacrifice something for it and invest something in it. During a missionary excitement in London a little boot-black gave two pennies to the mission cause. Next day he was seen, washed and dressed, going to the missionary meeting. When asked his reasons for going to the meeting, he said, "Why, you see I am a kind of partner in the concern, and I want to see how the business is prospering." You want to become a partner in this great work of saving the world. And remember you may be the partner not only of men but of God and Christ. Then, when the triumph is won and Jesus rules the world, you will have a share in the glory and in the reward.

#### OF DEER ISLAND.

In the October number of THE CHRISTIAN, under the head of "Church News," was noticed our leaving Deer Island, which was the place of our labors during the past three years.

Saying farewell to those on the Island, whom we love in the truth, was not such an easy matter as we, ourselves, had anticipated.

When we looked over the time past, made sacred to us by friendly association in scenes and seasons of sorrow and joy, the tear would again "unbidden flow," as, in memory, the seasons of sadness and bereavement came before us, in which stricken hearts were wrung by anguish unspeakable, almost verging on despair, as the loved ones, slowly but surely, passed beyond our reach, into the great unseen, to be with the larger number—those who have "gone over the river" to the "building of God—the house not made with hands."

It is difficult to give consolation in such times of trouble, and yet, when we think aright, the passing over is but one motion in the continued action of the ever-flowing stream, and we, also, are drifting on to the line over which we must go, in order to meet the now absent ones on the other shore. Death is given us as the portal to eternal life, and, through it, the greater portion of mankind must pass.

As I look over the past, view the present, and think of the future, I thank God for inspiration, and the volume given us by its light and influence. It leaves us not in darkness. It draws aside the veil. It gives us a glimpse beyond the darkness and narrow limits of the tomb. It removes all uncertainty and answers the questions which, for

so long a time, puzzled the minds of the "wise and prudent:" "If a man die, shall he live again?"

Now, since life and immortality have been brought to light through the Gospel, the only questions by which we may be troubled are these: In the state beyond, shall I live aright? Will my life be a happy one? Will it be a life of joy and gladness and everlasting blessedness? And then, the true answer to these questions can only come from the life which we are living now. If our life here is a life of faith on the Son of God—a life of conformity to the Master's will, then our life over there will be a life of companionship with the glorified Redeemer and all the good, true and lovely forever; but, if our life is contrary to the Divine will, then "like seeks like," "kindred spirits come together," and, "as a man sows so also will he reap."

Again, I thank God that, in the midst of sorrows, trials, partings and bereavements, by faith we can see the glad re-union of the purified where tears are not, because sin and sorrow are banished forever.

On Deer Island, we also had seasons of joy; persons who had grown somewhat cold and careless in spiritual matters, we've seen quickened into life, so that, with energy and earnestness, they've renewed the race which leads to glory and to God.

In such lives, afterward, how much regret there is over time lost—lost forever; opportunities gone forever, and, probably, souls neglected and left in sin, who might have been warned had they been ever faithful as they ought.

Again, we've seen many, in response to the invitation of the Gospel—the proclamation of mercy—come forward, and, conscious of their need, convinced of their danger, overwhelmed and won by the love of God as manifested in Christ and "the story of the Cross," confess before all the great truth that "Jesus is the Christ, the Son of God," and express their desire to stand forever among those who, being redeemed by His blood, are led by His Spirit, guided by His counsel, and, if faithful, will finally be received into glory.

In such an hour, who can describe the mingled emotions of the preacher of the gospel of the grace of God, as over the obedient ones his soul is enraptured with a joy reaching as high as heaven, and, in anticipation, he sees the city of God and the redeemed of earth assembled there.

But, again, he looks over the congregation, and there stands the "almost persuaded,"—the young man or the young woman, who, for a long time has thought on these things, but still remains outside—still says, Go thy way for this time; a better time will come—a more convenient season. I will give myself to God, but not just yet. So, for the time being, they stand self "elected" to eternal death.

As I now write, how many faces of persons unsaved, though so often invited, rise up before my mind. O! how long, how long will they remain as they are—unsaved?

Christ has died, martyrs have bled, the Gospel has been proclaimed, the "door of mercy" and "arms of love" are open wide, but yet they are—unsaved.

Must the language of some of these throughout the eternal ages be the language of despair: "The harvest is past, the summer is ended, and I am not saved?"

My desire is, and also my prayer, that the goodness of God and the love of Christ may constrain them to fly for refuge, to lay hold on the hope set before them in the Gospel.

There, pardon, peace and hope may be found; and, there alone, the prospect of eternal joy.

O, that sinners might seek the way of salvation and saints "stand fast" until Jesus comes to gather the scattered and weary ones to rest; and then, the shout of victory—"harvest home," the joy of

the eternal state and the song of redeeming love.

O. B. EMERY.

Montague, P. E. I.,  
Oct. 22, 1885.

#### THE TABERNACLE DEDICATION.

Agreeably to appointment the services attendant upon the completion of this house of worship in Boston, took place upon the Lord's day, Sept. 20. For fifteen years we have looked forward with more or less hopefulness in regard to the establishment of a congregation of worshippers who should preach and practise apostolic Christianity in the city of Boston; and in some respects at least, these desires have been met in this event. We might relate much that pertains to this effort, extending through our acquaintance with the brethren who have, like ourselves, had it much at heart for many years past; but this is hardly the time or place for reminiscences. Only a few have stood by the work "through thick and thin," but there are many to rejoice with them, now that a large measure of success has blessed the undertaking.

The weather was very favorable, and the attendance of interested Christians was quite large; the average of the audiences at each of the three services being estimated at over five hundred. Bro. Moffett who represented the General Christian Missionary Convention, that has largely aided this mission, preached in the forenoon and evening, while Bro. Garrison, preacher and shepherd in charge, preached the customary "dedication sermon" in the afternoon. All these efforts were creditable, and, we trust, profitable to all.

The building, which has been put in thorough repair for the use of the Church for downright Christian work, is ample for the purpose. The main room is about seventy-five by eighty feet, and well fitted up with good seats for about six hundred people, with much spare room besides. It is very pleasant, being well lighted, and an easy place for a speaker, is neatly carpeted and comfortable generally. The basement consists of a very large lecture room containing a baptistry and furnished with seats; an ample infant class room, a ladies' parlor, carpeted and seated; a furnished kitchen, a library room and closets, etc., with large furnaces and ample gas lighting for the whole building. The facilities for social meetings and Sunday-school work are excellent, and we hope they may be used to the best advantage for the glory of the Lord.

The expense of repairing and furnishing the house amounts to about \$3,500; just about double the amount estimated, but little enough for what has been done. During the Lord's day services, about \$300 was taken up in offerings, and at the "tea-meeting" on the following Wednesday evening Bro. Garrison announced that \$500 was needed to liquidate the balance of the bills remaining unpaid; which amount was promptly subscribed by the brethren present, leaving the work in very good shape in that respect.

The privilege of meeting the many who came from a greater or less distance to join in the services was very enjoyable, and many heartfelt thanksgivings went up from those who set great store by this long-desired church home. The congregations in especial sympathy with this movement were well represented; brethren being present from Worcester, Haverhill, Swampscott, Gardiner, Providence, New York and elsewhere, so that the number of visiting friends was very considerable. Of the ministerial fraternity there were Bros. Garrison; Moffett, of Ohio; Belding and Lord, of N. Y.; Harney of Maine; Rogers and Clarke, of Mass.; and a day later Bro. B. B. Tyler of New York City came and preached on two evenings. One of the happiest incidents of the Sunday meeting was the unexpected but tenfold welcome presence of Bro. Hastings, of the Christian, who participated in the afternoon service in that spirit of unsectarian liberty of which he is the most conspicuous and consistent representative known to us; and we trust that his earnest prayer that the congregation who should find a home in that place should be apostolic and undenominational,