

of history was not a helpful ally. But a church was organized, in 1890 a chapel, or Sunday-school room was built. In 1897 the main building was erected, but hard times lay heavy upon the people, small in numbers and not rich in pocket; and the building is not yet ready for worshippers. It is now however being hastened to completion, and the congregation will get into it early in the new year. It is hoped that then with wider opportunities and better facilities, together with redoubled efforts on the part of the membership, a new era of great and lasting prosperity will begin.

The preacher here, H. C. Bowen, is a splendid man out of the pulpit and just as good a man in. He has shown me every kindness. It is because of him that I am so pleasantly situated here. I have heard him preach twice. What a pleasure it is, at times, to go to church to sit in the pews rather than to stand on the platform; to hear a sermon rather than to deliver one. His sermons were good. They were bright, earnest, practical, and scriptural, and were listened to, not by large, but by attentive congregations. On the last two Sunday mornings, Prof. J. M. Atwater, who is here for his health, preached for Bro. Bowen, but he did not preach as a sick man should. He spoke with vigor and enthusiasm. His subjects may have been responsible for this. The first sermon was on "The Wonderful Growth of the Disciples of Christ in the United States." Such an inspiring theme is enough to make an aged man young and a sick man well for an hour at least. He showed the growth to be absolutely unparalleled. In his second sermon he gave the explanation of this startling growth. His explanation made the growth appears most natural. With such a plea and such a purpose as the Disciples of Christ have, a small increase would be unnatural. Bro. Atwater is announced to preach on next Sunday morning. Bro. Bowen occupies the pulpit in the evening, though in the goodness of his heart he offered to let me do so. I am, however, remembering the purpose of my southern trip.

Perhaps I ought to devote a paragraph to myself—quite an uninteresting subject however for me to write about. Some of the readers of THE CHRISTIAN probably think I am quite sick. Indeed some, I hear, think that the final illness has come. Well, if the ability to eat three hearty meals a day, with evident enjoyment, to walk four or five miles for exercise, day after day, and to sleep ten hours each night, with not even a troubled conscience to break my repose, are signs of a severe or final illness, then I shall have to acknowledge as true what some surmise. Of course I am not as well as I was a few years ago. If I was I would be at my post. But then, when any one attempts to carry a load that is beyond his strength, he may expect to find himself weary and worn, and anxious to rest. I am in the South land to recuperate, and hope, by the blessing of God, to get back to my work in June with health and vigor, and a will to work. HENRY W. STEWART.

Winston, N. C., Dec. 24, 1898.

#### DEER ISLAND LETTER.

By the time my readers get this, the old year will have gone and the new year will have come. Some who started in the year 1898 with us, have gone hence. How many of us will see the end of 1899?

The Rev. W. Boyd Carpenter, bishop of Ripon, recently delivered an address before the Church Congress in Bradford, England, on the "Religion of the Future." He is credited with saying the following:

"The future of the world does not belong to sectarianism. . . . The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas of the churches which have separated communion from communion, will fall off as autumn leaves before the fresh winds of God. Men will not grieve to see the old things go, for a larger faith will be theirs: the church of God will renew its youth. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican. It will be satisfied with simpler thought and purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The above has called forth a great deal of comment in English papers. One would almost think Bishop Carpenter was a Disciple of Christ.

The leaven is working. Let me give you another extract, this time from the *Christian Standard*, and written by A. Martin of Muncie, Indiana:

"I do not believe in preaching the gospel in a pugilistic manner, or going out of the way to criticize other people; but I do not believe the whole gospel can be even lovingly preached without giving offence to sectarians. Take, for example, the subject of baptism. You cannot preach believer's baptism only without giving a death blow to infant baptism; and when you show that immersion is the only apostolic baptism, you at the same time disprove sprinkling and pouring; and in either of the above you will offend Pedobaptists. And then when we sustain our position against human creeds and party names, and successfully plead for Christian union upon Christian principles, the fabric of sectarianism must fall; and nobody can like the man that pulls the house down over his head. Therefore let me repeat that where we have peace with other churches we have conquered the field or been conquered. You cannot get between these two conditions with our plea. To bring us and sectarians together, we must yield our position or they must give up their sectarianism."

The article of which the above is an extract, is worth reading from beginning to end.

The people on the island were disappointed at not seeing Miss Rioch. Still our efforts to extend the Master's kingdom are not to be relaxed: personal acquaintance with our workers in the foreign field would be stimulating, but we must work while it is day.

W. H. HARDING.

Lord's Cove, N. B.

#### EVANGELIST TOUR.

When last I reported to the CHRISTIAN I had begun a meeting in Letete, N. B. We had just one week to spend with the church, and I preached twice each day. The weather was very unfavorable. In the evenings the attendance was fairly good. Many of the men were away from home. A subscription was started for the purpose of securing a preacher among them; they willingly did what they could, and enough was subscribed to support a man part of his time. The church in Letete has some very good material in it for work; there are faithful men and women not a few. I might mention the Wentworths, the Mathews, the Catharines, the McNichols, and others whose names I can not now recall; they are anxious to see the cause of Christ prosper. While in Letete I made my home with "Uncle" Sam Dick, as he is familiarly called in the community; I never was better entertained anywhere; he is a great talker, well posted in the Scriptures, decidedly original and of an analytical turn of mind, and capable of playing havoc with a sermon that is either illogical or unscriptural. "Uncle" Sam is a keen observer of men and puts his measuring rod on every minister who visits his home, and his impressions are sometimes fairly correct. May he live long to honor God and extend his hospitality to his many friends. He is one of the pioneer Disciples in that region of country.

I also visited Mascarene, where I preached five discourses. One confessed Christ and was baptized by Bro. Stevens. The brethren are few but faithful; they have a neat house of worship. Here lives Capt. Dick and family. I made my home with Capt. Cameron and wife. These brethren are all comfortably situated. "They go down to the sea in ships and do business in great waters. These see the works of the Lord and His wonders in the deep." Capt. Dick was away from home while I was in Mascarene, but I was informed that he was the leading hand in building the meeting house. There are others in Mascarene worthy of honorable mention, but these names I cannot now recall. Money was also subscribed at Mascarene to help secure the services of a preacher. The three churches, Back Bay, Letete, and Mascarene, are working together, and have secured the services of Brother R. E. Stevens, who entered upon his work the first of December. They all like him and were pleased with the prospects of having him remain with them. He writes me most encouragingly of the work since I left. We shall most surely hear of a good and great work being done in that field.

I am, at this writing, with the church at Fiverton, N. S. The attendance is fairly good. The interest is not as encouraging as I should like it to be. I can not say what may be developed in the next few days. We sow and water, but God gives the increase. One young business man made the good con-