

was deemed advisable to frame a "catechism" which we give below without apology, as we have no doubt a majority of the readers of THE CHRISTIAN will be able to glean some information from it.

Progress has been slow and tedious, much stationery and postage spent in vain, and the results, incomplete as they are, represent more persistence and "bore tactics" than one would imagine, all of which has served to intensify the gratitude and thankfulness of the society to such of the brethren as have so kindly furnished them with information.

In the course of correspondence for statistics, many interesting historical incidents have been furnished by our correspondents, some of which we give elsewhere in this paper.

It will be noticed that there are many blanks in the tabulated form, printed elsewhere. It was thought that if it were published even in its incompleteness some kind hearted brothers or sisters would come to our assistance and furnish the necessary information to complete it.

The society would be very grateful indeed to any who would furnish such information and also any historical facts of interests in the annals of any of the congregations, address, Miss Mabel Boyne, St. John, N. B.

Altogether we think this society is to be commended for the good work it has done, in its financial support of home missions, as well as in its effort to promote a wider, and more general knowledge, of our church and its history in these provinces.

And now in conclusion an interrogatory suggestion or rather perhaps a suggestive interrogation. Can there not be established in every church a society of this sort, and thereby the financial problem of home missions, at least, be settled definitely.

#### CATECHISM.

1. Q. How old are you? A. Fourteen years old (organized May 14th, 1886).
2. Q. How many members have you? A. Sixty members.
3. Q. How many members had you at organization? A. Eight members.
4. Q. How much money have you raised from organization to end of 1899? A. \$456.73.
5. Q. For what purpose do you exist as a society? A. For the benefit of Home Missions.
6. Q. What are the geographical bounds of your work? A. New Brunswick and Nova Scotia.
7. Q. What is the name of the ecclesiastical body with which you are connected? A. Disciples of Christ.
8. Q. How many organized churches have we in the Maritime Provinces? A. Thirty-six churches, (nine in New Brunswick, eighteen in Nova Scotia and nine in Prince Edward Island).
- \*9. Q. Name them.
- \*10. Q. Give the number of members of each at present.
- \*11. Q. In what year was each organized?
- \*12. Q. Who was the officiating elder at organization of each?
- \*13. Q. Give the number of members of each at organization.
- \*14. Q. Name the places at which we have organized churches but no church building.
- \*15. Q. Name the organized churches which have no regular minister.
- \* For answers to these questions see schedule.
16. Q. At what places have we brethren or sympathizers not organized into a church, and how many are there in each place?

A. Amherst, N. S., 7; Bridgetown, N. S., 5; Bridgewater, N. S., 2; Fredericton, N. B., 3; Gagetown, N. B., 1; Kingston Village, N. B., 2; Nectaux Falls, N. S., 1; Oxford, N. S., 1; Rollingdam, N. B., 3; Woodstock, N. B., 1.

#### HISTORICAL INCIDENTS.

In answer to a number of the inquiries sent out regarding our Churches in New Brunswick and Nova Scotia, some very interesting information was received concerning them, which we think will be of general interest:

##### ST. JOHN.

The Duke Street Church in St. John was organized in June, 1834, and in the year 1840 comprised about sixty or seventy members. Owing to members leaving the city, and other causes, the numbers fluctuated somewhat during subsequent years, and finally a division occurred and the present church at Coburg street came out from the Duke street church in May, 1873. They met in Horton's Hall, corner of Charlotte and Union Streets, and services were conducted on each

##### SOUTHVILLE.

Elder Donald Crawford was the first preacher of the Christian Church to visit Southville, having visited there in the spring of 1852. After preaching for some weeks in this and other sections of the country, in July of the same year Stephen Steele and three others were baptized as the first fruits of his ministry in this place. In April of the following year, the number had increased to eleven and this little band was organized into a church, Bro. Stephen Steele being unanimously chosen as the Elder. Of the original members of the church six remain, among them Elder Steele, who, with an upright bearing lightly carries his four score and five years and ministers at the communion table every Lord's day as gracefully as ever.

##### GULLIVER'S COVE.

The church building at this place was dedicated Oct. 2, 1892, Bro. H. E. Cooke preaching the dedicatory sermon. The membership at that time was only ten, six more were added at the time during a meeting held by Bro. H. A. Devoe. In February of the following year Bro. Devoe held another meeting at which three more were added and in

PLACE.	COUNTY.	Year Organized.	No. of Members at Organization.	No. of Members at Present.	Church Building?	Regular Minister?	NAMES OF ELDERS AT ORGANIZATION.
St. John.	St. John.	1873	51	355	Yes.	Yes.	J. T. Barnes, O. B. Emery (Re-organized)
do. North End.	do.	1896	30	55	Yes.	Yes.	R. W. Stevenson.
Silver Falls.	do.	1894	21	29	Yes.	No.	B. Hicks, Sr., T. Garnett.
Nauwigewauk.	do.	1893	17	17	Yes.	No.	Henry Hill.
Lord's Cove.	Charlotte	1850	22	250	Yes.	Yes.	Daniel Lambert.
Leonardville.	do.				Yes.	Yes.	
LeTete.	do.				Yes.	Yes.	
Mascearene.	do.	1897	11	22	Yes.	No.	Capt. S. Dick, B. McVicar.
Back Bay.	do.	1882			Yes.	Yes.	
Keswick.	York		30	32	No.	No.	Geo. Boone (Re-organized 1894).
Halifax.	Halifax.	1864		82	Yes.	Yes.	Dr. Knox.
Pictou.	Pictou.	1900	41		Yes.	Yes.	D. Fullerton, W. H. Allan.
River John.	do.	1815	4	21	Yes.	No.	James Murray.
Milton.	Queens.	1841	35	234	Yes.	Yes.	Zoeth Freeman, Wm. Bryden.
Summerville.	do.	1889	23	50	Yes.	No.	Nathaniel Hupman, Caleb Leslie.
Kempt.	do.				Yes.	No.	
West Gore.	Hants				Yes.	Yes.	
Newport.	do.				Yes.	No.	
Shubenacadie.	do.				Yes.	No.	
Elmsdale.	do.			12	No.	No.	
Upper Rawdon.	do.				Yes.	Yes.	
Nine Mile River.	do.				Yes.	Yes.	
Cornwallis.	Kings	1838	35	102	Yes.	Yes.	(Re-organized 1858. Members, 80).
Westport.	Digby	1859	13	75	Yes.	Yes.	John Peter, G. B. Potter.
Tiverton.	do.	1878	11	100	Yes.	Yes.	John Smith, J. T. Ossinger.
Southville.	do.	1853	11	101	Yes.	Yes.	Stephen Steele.
South Range.	do.	1891	17	51	Yes.	Yes.	P. Sabeau, B. Marshall. (Re-organized)
Gulliver's Cove.	do.	1892	15	27	Yes.	No.	do.

Lord's day by Elders J. T. Barnes and O. B. Emery. In September of the same year, the Church was organized with fifty-one members. Bros. Geo. Sweeney, Z. T. Sweeney and E. C. Ford preached on several occasions during the summer, and on December 14th, 1874, Bro. Hiram Wallace was engaged as pastor for one year. From that time until the present the Church has grown without any very notable incidents except the erection and occupation of the present Church building on Coburg Street.

##### MILTON.

In January, 1841, Elder Benjamin Howard arrived at Milton and began to preach, with the result that on January 12th of the same year, a Church of twelve members was organized. During the year the membership increased to thirty five, and on December 19, 1841, two Elders, Zoeth Freeman and William Bryden were ordained.

##### WESTPORT.

The Church at this place was organized by Elder Geo. Garrity on October 25th, 1859, with thirteen members, of whom Sisters Matilda Clifford and Eliza Pugh alone remain to this day.

Dec. 1896 Bro. H. Murray held a meeting, as a result of which, eight more were added to the little band.

##### RIVER JOHN.

We are indebted to Bro. Wm. McNabb for the interesting sketch of the Church at this place, and as it is the oldest church in the Provinces we give it in full: "James Murray, a native of Banffshire, Scotland, was baptized and received a member of a Scotch Baptist Church in the village of Foggyloan, in June, 1809. In 1811, he emigrated to Pictou with his wife and three children and his wife's sister, Isabella Sheppard, also a member of the same church. They lived in Pictou for two years, during which time Isabella Sheppard was married to Robert Allan, a countryman of her own, and then moved to River John. They knew of no person in the Province of their faith and on that account were lonely, but nevertheless determined to serve their God."

"With that purpose in their minds, on the 18th of June, 1815 (that memorable day in the world's history) James Murray baptized his own wife and Robert Allan, and the four joined in worship, in