

Washington Letter.

BY MORGAN MARTIN RENNER, ARCHITECT.

On the first Sunday in December, Brother G. W. Muckley, Cor. Sec. of the Board of Church Extension Fund of the General Christian Missionary, filled the pulpit of Vermont Avenue Christian Church. In the morning during the meeting, \$1,035.00 was raised by subscriptions. His address is 62 Water Works building, Kansas City, Mo.

The State Evangelist of Maryland, Delaware and D. C. reports 38 additions to the Jerusalem Church, Harford Co. The new Rockville Maryland house of worship is going up rapidly.

Mrs. Eugene Byrnes is to be the organist at Garfield Chapel this ensuing year. Miss Alice Stier, daughter of Elder Stier, occupied that chair last year. This happy transformation happened in the auditorium of the Vermont Avenue Church, Fredk. D. Power, pastor of that church, officiating. Thursday, November 17th, 1892, after retiring from the Sunday School Hall of that church we had the pleasure of witnessing this event after struggling through an immense crowd who were alighting from a myriad of carriages and coupes. It was almost impossible to get in the church, the galleries, aisles and porches were so crowded, and the lawns and walks strewn with people out to the broad side walk on the avenue.

There have been twelve received at Vermont Avenue by immersion and by letter; one immersed last Sunday evening who received the right hand of fellowship last Thursday evening; this is since the convention month. Since the convention ten new members have been added to the Ninth Street Christian Church, Washington, cor. 9th and D streets, N. E.; this is a new church, but the house, although a new one, is entirely inadequate to the demands of the congregation. No special announcements dare be made, and social meetings have to be indulged in on the quiet, for they have had to turn people away for over a year. There is no trouble for the Disciples to get a hearing in Washington. Bro. E. B. Bagby could fill two church houses at Ninth street if he had them. Their plans will soon have to be laid for a large building; they need \$50,000.00 at once for this purpose. The Disciples have come to Washington City to stay; these are not wealthy people in this church, but of the highly respectable order, and of refined character. Mrs. Caroline Larmann, 1405 S. St., N. W., a teacher in the Capital High School, is a Disciple from Detroit, Mich. The C. E. meetings seem to be growing in numbers and in power. Eighty have been added to the Vermont Avenue Church during the year ending in October, four have died and nineteen have been dismissed by letter, leaving a membership of 580. Over \$6,000 has been raised for all purposes during the past year. Professor J. Fraise Richard of No. 111 D St., N. W., Washington, of the highest order of discipleship and modern education, is to take charge of the principal Bible class in the adult department of the Sunday school. W. H. Shell is superintendent of the adult department. They make this department a speciality for Bible study, and are thereby greatly increasing their standard of education and scholarship, and maturity as disciples of Christ.

Ample arrangements were made at the recent convention for the entertainment of two hundred delegates and visitors at the church. The tables were well supplied and served, and the people of Vermont Avenue and Ninth Street Churches have decided that if their

people grow in the grace of hospitality as they have done in the past few years, they can safely invite the General Convention to Washington. It is likely they could take care of it even now, and we hope to see it come to Washington in 1895.

The October report of Vermont Avenue Christian Sunday school gave the enrollment at 300; average attendance 161, and 15 conversions. The Band of Hope reported 333 on the pledge roll, and the Christian Endeavor Society reports a membership of 64. At the last business meeting, resolutions were passed extending to the pastor, Fredk. D. Power, a call for three years from January 1st, 1893. Missionaries Mr. and Mrs. Garst of Japan, and Miss Mary Graybiel of India, formerly of Buffalo, N. Y., were visitors at the Maryland, Delaware and D. C. convention.

The Fifteenth Annual Convention of the Christian Missionary Society of Maryland, Delaware and D. C., which was held in Vermont Avenue Church, reports 480 accessions of the various churches, which is no small success. Their present membership is 2885; the amount raised for missions—foreign, state, home and local—is \$3,714; the sum raised for all purposes aggregates about \$23,000. The leading churches with their present membership are: Avondale, 61; Baltimore, First, 547; Baltimore, Second (colored), 145; Baltimore, Third, 218; Beaver Creek, 200; Boonsboro, 16; Chestnut Grove, (colored), 45; Downsville, 78; Hagerstown, First, 234; Hagerstown, S. cond (colored), 22; Haytstown, 34; Jerusalem, 116; Millsville, Delaware, 46; Newark, Del. and New London P. A., no report; Vermont Avenue, Washington, D. C., 573; Bethel, Har. Co., not given; 9th Street, Wash., 343; Olivet, Md., 112; Redland, 31; Rockville, 60. Total number of churches, 21, amount raised, \$20,141.78; Women's societies reported within 10 churches, 17 societies; eight C. W. B. M., with 540 members; Ladies' Aids, 4, with 190 members; Mission Bands, 2, with 50 members; Temperance Unions, 1, with 70 members; \$1,403.53 raised for all purposes; 55 copies of *Things* are taken.

Sunday schools report the following schools, enrollment and number of conversions, from scholars, respectively: Baltimore, First, 305 and 11 conversions; Baltimore, Second, 65, and 3 conversions; Baltimore, Third, 232 and 30 conversions; Beaver Creek, 78 and 4 conversions; Boonsboro, 60 and 10 conversions; Chestnut Grove, 64 and 10 conversions; Downsville, 156 and conversions not given; Hagerstown, 181 and 4 conversions; Haytstown, 40 and 4 conversions; Jerusalem, 89 and 1 conversion; Ninth Street Church, 302 and 56 conversions; Vermont Avenue Church, 300 and 32 conversions; Bethel, Md., 95, no conversions; S. W. Washington Mission, 214, no conversions as yet. The S. W. Washington Mission S. S. was only eighteen weeks old at the time of the convention. Miss Shock's infant class from the mission visited the convention.

The report of the Y. P. S. C. E. gives 551 active, 95 associate, and 18 honorary members, 661 members in all who have contributed \$3982 towards building a church in Salt Lake City, had \$44.42 left in their treasuries, have scattered blessings all around and have won twenty souls to Christ since they met a year ago.

A Christian Endeavor Union of the Christian churches of Maryland, Delaware and D. C. was organized with Frank W. Schofield, of Baltimore, as President; G. W. Pratt, 9th st., Washington, is Secretary; Percy S. Foster is President of the District of Columbia

Union of Christian Endeavor. His address is 976 F st., Washington, D. C.

The officers of the Vermont Avenue Christian Church can be reached by addressing their Corresponding Secretary, Mr. Fulton Harris, 1409 N. Y. Avenue, Washington, D. C., who is chairman of the good literature committee of the Y. P. S. C. E. as well. Vermont Avenue Church, through their Christian Endeavor Society, has also appointed him regular agent for the CANADIAN EVANGELIST, and this important address will hereafter appear in the list of agents printed in the EVANGELIST. Ninth Street Church has promised to appoint a similar agent for the CANADIAN EVANGELIST to work among their people, and will do so as soon as they can re-elect their Y. P. S. C. E. officers for the coming year. I propose to arrange for regular correspondents for the EVANGELIST here, and one of them to be general for Md. and D. C. Vermont Avenue has recently organized its good literature committee, and has organized a juvenile Y. P. S. C. E. since the convention. Mr. E. G. Siggers, 306 F street, Washington, D. C., is President. I trust that all the sisters and all the brothers reading this will pray for the people who are deprived of the truth, owing to the want of house-room at Ninth Street Church, N. W., Washington, D. C., for this proves to be a very serious matter.

The following is my letter from Bro. B. B. Tyler, pastor of the First Christian Church, New York City, introducing me to Bro. F. D. Power, pastor of Vermont Avenue Christian Church, Washington, D. C.

New York, June 24th, 1892.

MY DEAR BRO. POWER: This will introduce Bro. M. M. Renner, a Disciple of Christ, good and true. He is pure gold. Besides being a Disciple of our Lord, he is an architect of ability. He had charge of the great Plaza Hotel in this city, Fifth avenue and 59th street, during its re-erection. He is an ardent Christian Endeavorer also. Receive him as a brother beloved of the Lord. Yours in Christ. B. B. TYLER.

For Young or Old.

Children and adults are equally benefited by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price, 25 and 50c. at druggists.

Hard Knocks for the Liquor Traffic.

T. L. FOWLER.

A large congregation attended the services held in the Christian Church, corner of Dundas and Elizabeth streets, last evening, when the pastor, Rev. T. L. Fowler, preached on the subject of "Temperance." The reverend gentleman said: I make no apology for addressing you on the subject of temperance. It is a live question in which, I am glad to say, a large proportion of the people are more or less interested. It is a subject not extraneous to the gospel, necessitating a Christian marrying it to his religion. The true disciple of Christ is pledged to give his energies as far as he is able in earnest support of everything helpful to his fellows and honoring to God. The Word of God is for all men, all nations and for all ages, and is a living protest against intemperance and every other evil. By it "the man of God is perfect, thoroughly furnished unto every good work." The gospel is not a code of arbitrary enactments, but the embodiment of the loftest principles, which will overthrow every evil and eventuate

in the highest and purest life. "It is nowhere stated in the Bible," we are sometimes told, "that we should restrict the traffic in intoxicating liquors." The same might be said of polygamy and slavery, which were once as closely woven into the fabric of social and national affairs as is the liquor traffic to-day, yet they have been overthrown—not without a struggle, however; and where is the intelligent man in all the realm who has the temerity to say that the overthrow was not due to the gospel? And where is the man whose opinion is worth a straw that will not say, bless God for the overthrow. The same thing will also be said of the suppression of the traffic in intoxicating liquors. The opposition which we meet is natural. No great reform was ever effected without it. Many advocates in every great moral and social reform could say with Paul, "We have suffered the loss of all things" for our advocacy of what we believed to be right. Our neighboring nation furnishes us with an illustration in having to wade through a sea of blood in the suppression of a system less cruel, ungodly and demoralizing than is the liquor traffic. Yes, we say less demoralizing. While the one is the forcible subjection of the body in service to another, the other is the voluntary extinction of reason. The gospel is an aggressive system. It has thundered at the gates of despotism until it has dethroned a tyrant. It has declared the universal brotherhood of mankind until it has abolished slavery. It has been the successful champion of the rights of woman, who is man's equal in intellect and physical endurance and his superior in moral power. Its mission is one of love. The Messenger of the Covenant so declared. He came to relieve the oppressed, to lift up the fallen, "to seek and save the lost." Every battle which has been fought and every victory won has been in the highest and best interest of mankind. The battle against the liquor traffic is now raging. It is a battle of right against wrong, of righteousness against sin, of the people of God marshaled under the conquering Prince of Heaven against those who are fighting in the ranks of the conquered prince of this world. The victory will be ours, for God and right are upon our side. The cause is a just one. The evil against which we wage war is beyond the power of words to describe. The classics tell us of a lake called Avernus. This lake is located in the desolate crater of an extinct volcano. From its foul depths exudes a gas which, with infernal power, fills the atmosphere above and around the lake with poison so deadly that any bird, from the king eagle to the silver-throated nightingale, attempting to cross it, is stupefied and cast down to the dark waters of death. There is a lake of sensuality and folly, of sin and crime, lying near our habitations whose fatal vapors impregnate the atmosphere which our children breathe and poison all who come near its dangerous brink. No verdure clothes its borders, no sunshine lights its surface where all is "blackness and darkness and tempest." The young, the beautiful, the noble, the strong, are stupefied by its narcotic power. Not with the old, the impure, the foul, the stingy—not with these alone is it supplied, but among its helpless victims are numbered young men of intellect and culture, of large soul and generous nature—men whose untrammelled genius would add glory to the race, dignity to the nation and honor to posterity.

Our attitude towards such an evil should be decided—an evil whose roots strike down deep into the vital soil of the nation and whose bitter fruits hang

in profusion upon every bough. The particular feature of the temperance question before us at the present time is one of restriction. It is this. Shall we close the saloons and bars of this city at 7 o'clock every night in the week? How shall we answer this question? It is more difficult, I admit, for some to answer this affirmatively than it is for others. With many of us there is but one consideration, and that is, *Is it right? Is it in the interests of our homes?* With many others there is another consideration. It is one of private interests. This has a wonderful effect upon any question with the average person. It is difficult for some to rise above it. Christian people even have sadly failed just here. It was the consideration of private interests that justified slavery and gave us in the United States the Church North and the Church South, and that now weakens the hands and paralyzes the tongues of many otherwise good men. It is becoming of us, especially in things which affect the public welfare, to rise above personal interests and act from the highest motives. It is sometimes asked, "What would be the attitude of Christ to this traffic were He upon the earth?" Christ is in heaven, but He speaks in His Word and tells us that "He loves righteousness and hates iniquity." We know, then, that He hates this iniquitous traffic with a perfect hatred. We know the attitude of Him, who, when upon earth, was the friend of the poor and outcast and downtrodden, towards a traffic that pauperizes multitudes, ruins the homes and demoralizes the life. "If you," then, "know these things, happy are you if you do them." The converse of this is also true. The servant who knew and did not shall be beaten, and that is what will happen to every man who casts a negative vote on the early closing movement. He will certainly be beaten. Have the people a right to restrict the traffic in this way; is a question sometimes asked. If they have not, who have? The proper question is this: Have we the right to license anybody to engage in this traffic? We certainly have not. We have the power to do so, but we have the power to do many things that are wrong. The States had the power to hold millions of human beings in slavery and to dispose of them as common chattels, but the people decided it was not right and accordingly deprived them, not of their rights, but of the ungodly use they made of their power. The Government of our country have the power to license the sale of intoxicating drinks. This no one denies; but it is a prostitution of power for which we will have to answer before the tribunal of heaven. There is no power on earth nor under the earth can make this business right, for it is wholly wrong. To close the saloon is, then, to stop a wrong and secure the rights of many innocent wives and children.

The liquor dealers talk loudly about their rights. Let it be known that they have no rights as far as their traffic is concerned. It is licenses they have—Simply licenses to do wrong.—London Advertiser.

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