

the hands of the church for the accomplishment of good. Like the Sunday school it is within, and not without, the church. Like it it has its officers, and as in the school certain classes are assigned to different teachers, so in the society there is a distribution of labors, various committees devoting themselves to specific lines of work. The Sunday school teaches the Holy Scriptures to the rising generation. The church uses it for this purpose, and the wisdom of its course has been demonstrated. But to have all knowledge is not sufficient. Knowledge is power only when employed. The Endeavor Society trains the young to work, and in the coming years there will be no lack of consecrated young people to fill the places left vacant, as God, one by one, calls his servants home. Having voluntarily pledged themselves to strive to do the will of Christ, to read the Bible and to pray daily, to support the church as God gives them power, they will be men and women who love the Kingdom of God. In the hands of such Christians the interests of the Church of Christ will be safe.

When Ruth came in from her day's toil her mother-in-law said to her, "Where hast thou gleaned to-day. The large quantity of gleanings seems to have excited Naomi's surprise, and convinced her Ruth had found a particularly rich place in which to work, and also that she had not spent her time idly. Did you ever ask yourself the same question when the day had closed and you sat gazing into a cheerful fire? If not do so to-night. It will be time well spent. Perhaps you have passed the day in drowsy indolence. Does not the meagreness of your gleanings rebuke you? It may be that this has been one of your most successful days. With what keen pleasure you can contemplate its accumulated blessings. Have you gathered more love, more patience, more meekness? Have you increased in faith, in hope, in prayerfulness? Have you grown in grace and in the knowledge of Jesus Christ? Are you stronger to resist temptation, braver to stand up for the truth, better able to bear up under sorrow? Are the features of the Redeemer's character becoming more distinct in yours? Then your gleaning has not been in vain. He who goes forth seeking righteousness shall not come back empty. He who commences the day with strong desires to do good, and who seizes upon the opportunities as they pass, will not have to say at its close, "My gleanings to-day have been few." Every one has a field in which to work—but how many fields are neglected. Where have you gleaned to-day?

Every one who is within the church will not be saved. We will venture to say, also, that every one without will not be lost. Does it therefore follow that it is immaterial whether we belong to the church or not? We have no right to draw general conclusions from particular premises. We have no authority for making exceptions the foundations of rules. They who are in name and in fact members of Christ's Church are those who have specific promises of eternal life and joy. It is certain that the majority of those without are living without God and without hope. Paul states our duty to this preponderating class when he says, "Walk in wisdom towards them that are without." If we fail here can we say that we are pure from the blood of all men? Our walk must be a godly walk—a consistent walk. It must be such that the world looking at us, and judging Christ and Christianity—as unfortunately they will—by us, will be drawn to Christ and then see Him in His beauty. One reason why it is so hard to induce those without to enter the fold is that they can not see any advantage to be gained by the change. Measuring the whole body of believers by

a few worldings, who though with them are not of them, it is no matter for amazement that they put the standard of the church so low and feel as safe without as they could within. Eloquent preaching will never save the world, but eloquent actions will be a mighty factor in drawing it to Christ. All our talking will amount to nothing if, as Emerson says, "What we are speaks so loudly that what we say cannot be heard."

Satan and Jesus each offers you pleasure, and each is able to keep his promise. There is this difference, however: The Adversary in holding out present enjoyment never fails to hide the sorrows that crowd the future. If his cunning failed him in this he would soon find his following largely decreased. The Redeemer, on the other hand, candidly tells His disciples that it is through bearing the cross that they shall secure the crown. This frankness of Christianity is one of its distinguishing characteristics. Lyman Abbott shows with great clearness the contrast between Satan's ways and those of Christ. "The former," he says "invites you to pleasure through self-indulgence; he invites you to success through self-indulgence; he invites you to liberty through independence. But Christ invites you to blessedness through self-sacrifice; and to success through service; and to liberty through obedience." So it has been, so it is, and so it will continue to be. The upward path may be hard to travel, but it leads towards the sun, and the longer it is pursued the less attraction the earth has for the climber, and the smaller it grows. He loves not the world nor the things of the world. A downward course is run without any exertion, but it is away further and further from brightness and joy, until light gives place to outer darkness, and happiness to the gnashing of teeth. Is there so little difference in the roads that time is needed to make a choice?

Correspondence.

SUMMERSIDE LETTER.

About the time I should have been writing my letter for last month I was down with "la grippe", and at my present writing have not fully recovered from its effects. Since I last wrote, death has visited our number again, and this time has taken from us Sister Jones, in the 69th year of her age. She was a faithful, earnest Christian, and departed in full faith of a better resurrection and life. She was a constant attendant at the house of the Lord, and loved his service. Her loved ones do not mourn for her as for one without hope. The consolations of the gospel are sweet to such under such trials.

I have two very pleasant events to write about this time that I know will please you well. The first happened at Tignish. At one of my regular appointments to preach on Sunday the brethren and sisters seemed very anxious to have me remain over Monday. There were some very suspicious circumstances connected with this urgent desire for me to stay, so of course I staid. I was especially requested, no matter where I went through the day, to be at Bro. Silas Rayner's in the evening. Of course I did just what they wanted me to do, and I found myself at Brother Rayner's just about the right time. I found that Brother A Haywood was waiting for me outside, to guide me into the right room, for it would not do for me to get into a certain room just then. Well, after a pleasant time spent in conversation and singing, I was introduced into this other room and saw the table loaded with good things of almost every description; and then there was a barrel of flour with a live turkey upon it. Bro. Jesse Baker came forward and in a neat little speech presented these things to the

writer of this letter as a token of their appreciation of his services. Of course I tried to respond, and thanked them for their kindness. We then sat down to a good tea, and a very pleasant evening was spent. "God be with you" was sung and Bro. Wm. Clarke offered prayer and we all separated hoping to meet under similar circumstances again.

The other pleasing event that I have to tell you about happened in Summerside, and I think Bro. Wm. Taunton and his wife were at the bottom of it; at any rate, one evening just about dark Bro. Riley came to my house and said he wanted me to go with him and as they had taken my wife away just before that, I thought I had better go too, so I went and we soon arrived at the beautiful residence of Bro. Taunton. Here we found a number of people gathered together, and others continued to come until their large house was full. It was a sharp night but the house being heated with hot air you were comfortable everywhere. A very pleasant evening was spent, everybody seemed happy, especially after they had partaken of a good tea. Soon there was a gathering toward the centre, somebody came and told me I was wanted, so I went with them and was politely conducted to a seat. Then Bro. Geoffrey, one of our deacons, came in and in a speech that almost brought the house down, referred to the happiness of those present; of the unity and good will existing in the church and some other things I would not like to tell you. He then spoke about why they had gathered together at this time. Here Bro. Riley came forward and handed me a purse containing about twenty dollars. Bro. Geoffrey concluded by saying that there was a table loaded with useful articles in the other room and they were for me. I tried to reply in the best possible manner. Of course I hoped they would live to have many such occasions. Bros. Taunton, Riley and Simpson also made speeches. A very pleasant evening was spent. Taking it altogether I think these things do a church a great deal of good as well as the minister. In most churches there are those who are a little cold and careless and when such get into a place where they mingle with the warm hearted, it does them good.

This letter has been devoted principally to temporal advancement. I hope to tell you of spiritual advancement in my next.

W. H. HARDING.

Summerside, P. E. Island.

Home Mission Notes.

Again we are disappointed in getting an evangelist to open the new house in Halifax. We asked the New England Board to send their evangelist (Bro. Bowell), who was willing to come. The secretary, Bro. Hunt of Springfield, also wanted to oblige us, but they needed him for a meeting in February, so we failed to secure him. The brethren in Halifax asked us to send Bro. Stewart of St. John to open the house; and if we can make the necessary arrangements, Bro. Stewart will visit them for a week and preach the opening sermon.

Bro. Devoe will soon hold a meeting for us at Gulliver's Cove. Remember they are still in need of funds to pay the debt on their house. A little help now will be thankfully received.

Kempt has asked for a preacher to hold a meeting there, and we hope soon to comply with their request.

LeTete and Back Bay also have requested us to send some one there. We are corresponding with one of our preachers now, and we trust he will be able to go there.

Many have promised to contribute to this fund, and we hope they will remember their promise. If we could get men we have plenty of places where they could do a good work, and from the way the brethren have given to this fund in the past, there will be no trouble about raising the money needed to support an evangelist. We are now corresponding with several young men of experience, in the United States,