

This is *your* task, to prove that young people can be trained as well in every respect in Christ's own institution, which requires only faith, repentance, confession and baptism, and whose pledge is obedience in all things, as in the Y. P. S. C. E., which has been "gotten up" since. Great revolutions have ever moved westward. This also must come from the east. Will you start it?

Yours in Christian endeavor,

AN ABSENT SISTER.

Milwaukee, Wis., April 6, '93.

### CHIPS.

"A brother when uniting with the church told the preacher that he felt there was great danger without and he wanted to come into the church to rest. My friend, said the preacher, you are joining the wrong church. There is a church around the corner called the church of the Heavenly Rest, that is the one you should have joined. This church you are joining is the church of Heavenly Work."

The noted Dr. Parkhurst says: "That the dominating thought in the bulk of our pulpit work is how we can fit men and women for heaven. There seems to be a kind of tacit confession that this world here must be given up as a bad job and the present life converted into a sort of scrub-race for the life to come. There is a want of grip and prowess in the mode of teaching that alienates from Christianity a good deal of the best sterling sense of our times. In this way the entire matter of religion comes before the mind costumed in the robes of a funeral. Many a child has shrunk from becoming a Christian for fear if he did it would be the death of him, thinking of goodness as a kind of a gallows drop upon which, if he inadvertently slipped, he would be instantly strangled into the presence of the angels. I doubt if there is any single influence that has done more to alienate the young mind from religion than this custom of planting the church in the middle of the graveyard. The common expression, 'too good to live,' tells the whole story. Goodness conceived of as something that is strictly relevant only to another life, that so far from adapting him to terrestrial conditions and service, it disqualifies him for the same and makes of him, if he is a good man, an uncomfortable inutility and terrestrial supernumerary. The great question is not how many men and women we can get out of this world into heaven, but how much heaven we can get into the men of this world."

Our actions belong to others as well as to ourselves. "No man liveth unto himself." We either help or discourage others. The influence is felt on others. When our actions have gone forth and our life work is done, we are not done with our deeds. The result of them is in us and will remain with us, and by them we produce so much character, whether noble or ignoble, and by them others are led to lives of misery or happiness. "Let your light so shine that others may see your good works and glorify your Father in heaven."

Professor Graham, of Lexington, once said: "That the person who did not contribute to the support of the gospel according to his means, his name should not be found in the list of church members, for that one fact proved he was not a true Christian, as covetousness was as great a sin as robbing, and in this case far greater, for he was robbing God."

"Paul's missionary creed is thus summed up by the Christian world:

1. I believe that whosoever shall call upon the name of the Lord shall be saved.
2. I believe that no heathen will call on Him in whom he has not believed.
3. I believe that in order for the heathen to believe the gospel they must hear the gospel.
4. I believe the heathen will never hear the gospel till a preacher preaches it to them.
5. I believe that in order for the preacher to preach it to them he must be sent.
6. I believe the preacher must have some one to help send him." Rom. x. 13-14.

Bro. Briney, in the *Christian Beacon*, October 13th, 1892, says: "For women to preach the gospel is violating the word of God, and they are doing harm instead of good."

This is the worst thing we ever saw. To say that the precious souls that are being brought to Christ by the preaching of women is an evil! What next? This is placing the Bible against the most glorious work that is being done on earth.

Let us not mistake the hand of fellowship for the hand of membership. We extend the hand of fellowship, not to constitute them members of the church, but because they are already members, and as a recognition of this fact. Better do away with the hand of fellowship than to convey the idea that it has any initiatory force whatever.

"We should use each day as a seed time for the future." We must reap as we sow. The harvest will be just what we make it in our sowing and cultivating. The prospect of the coming harvest brings us great joy if we are sowing the seeds of righteousness. But if not, we have nothing to which we can look forward.

"Just see that horse." He will not pull a pound unless he is put on the lead. Put him in the shafts and he is not one might of good. Well, a horse is a four-legged animal and what better can you expect? But when we see two-legged animals that will not pull unless they have the lead, then we are discouraged.

This reminds us of the fact that different animals have different peculiarities. There is the sheep, if it gets astray it will bleat around till it gets back into the fold again; but the hog when it gets astray and out of its place, it will turn around and try to root the pen down. H. M.

### N. S., N. B. AND P. E. I. BUILDING FUND

#### RECEIPTS.

James Wallace	\$1 00
Madame Ramsdal,	1 00
George Wallace,	1 00
	\$3 00

JAMES WALLACE, Treasurer.

W. J. MESSERVEY, Secretary,  
155 Agricola Street.  
Halifax, N. S.

Dear Christian brethren, it is with pleasure that I now find out that any good thing started for the advancement of the cause of Christ is so readily taking hold by all interested in these provinces. The only thing needed to advance the cause is for some one to start the machinery going, and you need not fear but the brethren will heap on the fuel and keep up steam. I have often thought how is it that so many of our good scribes, who can write, and don't, only when they see something that they think is not according to the word. Then we hear from several quarters at once. Now what I would like to see, that as many as can write would do so, and write often for THE CHRISTIAN, and suggest something for the advancement of the cause of Christ. My suggestions may not be taken as good by some. Therefore, it would be well for us to have many giving us their ideas on the work of the Master and the best plans for building up the cause. Brethren, my idea is that a great work can be done by a united effort; and that is, each member contributing to the fund that is now fairly started. Preachers who should be always in the fore-front of the battle encouraging others, let us hear from you. If you don't feel like writing, send in your dollar and that will acknowledge that you favor the plan, and encourage others. I have not much time at present to say more, but will in future stir your minds up by way of remembrance.

Yours in the work,

W. J. MESSERVEY.

### Correspondence.

#### SUMMERSIDE LETTER.

This has been a long, cold winter and it seems hardly over yet, for as I look out of my window to-day (April 17th) the ground is covered with snow and the sleighs are running as in mid-winter. Then when you look out the harbor you see nothing but ice. It has a depressing effect upon the spirits when it continues cold so long, especially when anyone is looking and longing for warm weather. "La grippe" has been among us this winter, keeping some of the church people at home. I hope it will soon leave. There seems to be a little stir among some of the people just now—religiously. I do not know how deep it may be. I have commenced preaching in a new station—Alberton—since I last wrote. Bro. Crawford preached here upwards of twenty years ago; several at that time were baptized, but those who lived in Alberton moved away. Lately one of these families came back and gave me a home, and I think it will prove a fruitful mission point if I can only attend to it. But I have a number of other points at which I preach that I cannot neglect. Several persons are waiting baptism just now—one, an old lady, seventy-eight years of age. We have put off attending to the ordinance for several reasons. I have not been to Tryon lately, but have heard that Bro. John Crawford, who was so badly injured during the winter, is improving. We are all glad of this, as we could not spare him from Tryon very well just now.

We are hoping and praying for a good work to go on in our midst this summer. When Christians are united and show to the world that they are disciples by their love to each other, then good results must follow. But on the other hand, if they back-bite and talk disrespectfully of each other, pass each other by without speaking, when they can only see the black side of a brother's action, when after hearing something about a brother or sister that is not just what it should be, they go and repeat it—adding to it. This is the kind of work that is going to pull down, and all the preaching in the world will not cause a church to grow where such work is carried on. No man or woman will ever enter heaven who does not love the brethren, *every one of them*. And this love must please God, not outwardly to please man. How much God must have loved us when we were enemies to Him! It is not much for us to love those who love us, but the world will see that Christ is really in us when we love those who disrespectfully use us or say all manner of evil against us.

"How sweet, how heavenly is the sight,  
When those that love the Lord  
In one another's peace delight,  
And so fulfil the word."

Matthew Henry, in his comment on I. John, iii. 18, says: "It includes a peculiar love to the Christian society, to the Catholic church, and that for the sake of her Head, as being His body, as being redeemed, justified and sanctified in and by Him; and this love particularly acts and operates towards those of the Catholic church that we are personally acquainted with or informed of. They are not so much loved for their own sakes, as for the sake of God and Christ, who have loved them. And it is God and Christ, or if you will, the love of God and grace of Christ that are beloved and valued in them and toward them."

Love is the greatest thing in the world. Praying that we all may be filled with all the fulness of God and know the love of Christ which passeth knowledge, so that His work may prosper in our midst, I close.

W. H. HARDING.

Summerside, P. E. I.