

of summer. Great are thy possibilities, and prosperity is over within thy gates.

Charlottetown, what can I say of thee? We are proud of thy existence. Thou hast come up through much tribulation. Thy crown will be secure. In thy weakness thou art strong; and soon will this whole brotherhood rejoice to see the spire of a Christian church point upward to the sky.

Summerside, where I first gave my life to Christ, progression is thy watchword, "Excelsior" is thy motto. This beautiful building which we see to-day with its arched coiling, stained glass windows, comfortable pews, spire, baptistry, dressing rooms, all so artistically designed and so skilfully manipulated, reflects great credit on the brotherhood in Summerside, and gives us another expression to the truth of the adage that says, "Where there's a will there's a way." Napoleon's soldiers said to him while on the march across the Alps, "It is impossible; the task can never be accomplished." Napoleon said, "There are no Alps." This beautiful church building which we see to-day is the best testimony of the fact, that to the good brethren in Summerside "there are no Alps."

The total membership on the Island in those eight churches is about seven hundred. Now with seven hundred true, faithful soldiers, and the best cause on earth to fight for, we ought to, with systematised effort and the spirit of unity, take this little Island for Christ, and make it indeed "the gem of the gulf."

We have eight churches, but only four actively engaged preachers. It is a very noticeable fact that the churches which have permanent preachers have been and are the most successful. More preachers are needed on the Island. With seven hundred members we ought to have at least six permanent, actively engaged preachers. Seven hundred members on an average ought to give six dollars per capita, which would be \$4,200.00, which sum would keep six preachers on the Island and give them on an average seven hundred dollars each. Someone says, "It can't be done." It can be done. "There are no Alps." More preachers for Prince Edward Island and more money for the cause of Christ should be the battle cry of this convention. Increase the forces.

But let me say a word about the second part of my subject. What about our resources on P. E. Island? In the first place I would say they are as great as in any other place of the same size and population in the world. Our soil is just as rich, our farms are just as productive, our people are just as intelligent, our plea is just as scriptural, as can possibly be found in any other section of the globe. With such resources why can't we be successful? Although I am Canadian born, and love my country, and would not exchange the Union Jack for the Stars and Stripes, yet I must say that my experience with the people of the United States fully convinces me that they have more vim, more snap, more business, more system in religious

affairs, and less conservatism and criticism than our Canadian people. The resources are here, but we don't use them. The means are here, but we don't employ them. There are many people in our brotherhood who are only giving dimes to the cause of Christianity when they should be giving dollars. We are still children, and still playing church. We are still drilling where we ought to be fighting. You remember the olden days—how on Saturday afternoons the men came together and drilled on the common. The command was given: March; right, left; right, left; right, left; halt; shoulder arms; ground arms; present arms; and it was drill, drill week after week, and year after year, and they never got into a good hot fight in their lives. So with our churches on the Island—go to church week in, week out, hear the songs sung, the scriptures read, and the illustrations in the sermon, and then the members go home; and this is repeated for fifty-two weeks in the year. What does it mean? It means right, left; right, left; right, left; shoulder arms; ground arms; present arms; halt. Brethren, the time is past for drilling, and the time has come for fighting. Many plans should be devised. More systematic work should be adopted. Greater union should be established.

Our conventions should not be so much a trial of preachers' skill, as they should be a time to devise ways and means to promote the best interests of the united brotherhood. I admire in the Methodist church the skill and management with which they handle their forces. Business in their conference meetings is the order of the day. Plans and plots and schemes, unity and co-operation, is the great secret of their success; and not only in the Methodist church, but the same is true of other churches. Now I am going to say something, and it may be a chip that will hit you on the nose, but I am going to fire it anyway, and here it goes: Judging from observation, I am led to believe that there is less system and less co-operative work employed in utilizing the resources and managing the forces in the Christian church than in any other body of people with whom I am acquainted. We lack system. We have the resources and we can increase our forces if we adopt system and method in their management.

Now let me offer a few suggestions and then I am done. We have all read of the Rat Portage meeting, and we are rejoiced to know that the cause of Christ is established there. In the report of that meeting I noticed that a very prominent thing mentioned was the literature used and disseminated among the people during the preaching, leaving us to infer that by this means, together with the preaching of the Word, conviction was carried to honest hearts. So I believe on this Island we want more literature. The people must be educated. How many have been brought into the fold by reading such tracts as "Sincerity Seeking the Way to Heaven." "What Must I Do to Be Saved?"

"Our Position," and others of a similar character. You can give a man a tract to read when you cannot preach to him the gospel. The merchant can wrap a tract with his goods; you can give them to your friends; you can leave them in the church pews, or in some convenient place near the door. You can reach peoples' hearts and consciences in this way when you cannot in any other.

Again, I suggest that the ministers and elders of the different churches get together more frequently and lay plans and schemes for the legitimate prosecution of the work. Plans for ministers to go to new fields on the Island where our plea is not known. "Many fields are white unto the harvest." There's Malpeque, New London, Clinton, Murray Harbor, and a great many other places that I could mention that have never heard, to understand, this glorious plea of which we boast.

Our resources are extensive, and economy in their use and skill in their using should be the keynote to our future success. Our plea is the only plea that meets the demands of the age. The Bible and the Bible alone, Christ the Son of the living God, his death, burial and resurrection, are facts that are breaking down the middle walls of partition. With such a plea and such evidences of its success in other lands, as it comes to us through the press and the pulpit, can we afford to dream away our time in slothfulness and neglect?

"Let us then be up and doing,  
With a heart for any fate.  
Still achieving, still pursuing,  
Learn to labor and to wait."

"Trust no future, how'er pleasant,  
Let the dead past bury its dead;  
Act, act in the living present,  
Heart within and God o'erhead."

## Correspondence.

### FROM THE SOUTH LAND.

I made a tour among the churches of Hickory, N. C., after my last letter was written. The preachers seemed to be set for the defence of their creeds. The Methodist preacher, who is a "holiness man" was defending complete sanctification and telling his hearers to get rid of their "miserable prejudice against a scriptural word." The Baptist preacher argued strongly in favor of final perseverance, or once in grace always in grace, and contended that the doctrine did not encourage presumption, because the Bible says, "Let him that thinketh he standeth take heed lest he fall." A few more passages might cause the doctrine to fall. The Episcopal preacher was maintaining that the apostolic form of church government was Episcopal, with bishops, priests and deacons ruling. We may accept his assertion in part; but instead of having one bishop over many churches, there were bishops or elders in every city where a church was established, or there would be if Paul's advice was followed.

Bishops were, comparatively, more numer-