

# Field and Work.

VOL. V.

SOUTH FRAMINGHAM, MASS., MAY, 1892.

No. 5

*A monthly periodical relating to the work of  
God in the world.*

tidings of general interest thankfully received by  
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All business communications should be addressed  
C. CRAIN, Publisher,  
SOUTH FRAMINGHAM, MASS.  
Room 17, Tribune Building.

TERMS.—1 copy for one year, - - - \$ .50  
5 copies to one address, - - - 2.00  
GOODLY PORTIONS, 30c.; 4 copies to one address, \$1.00.

Entered at Post Office at South Framingham, Mass., as  
Second Class Matter.

## MISSION WORK IN CHINA.

The first Christian missionary to China was Dr. Robert Morrison, sent by the London Missionary Society in 1807. On his way out a friend remarked, "And so, Mr. M., you expect to convert the Chinese Empire!" "No, sir," he replied; "I expect God will."

Let us see something of what God *has* done for His own name there. Imagine the feelings of this brave missionary, living in a country worshipping idols innumerable, with a language that it seems almost impossible for an Englishman to learn, and with not a thought or feeling in common with other nations. But what is impossible with man is possible with God, and after seven years' toil (1814) Dr. M. baptized his first convert, published the New Testament in Chinese, and in 1818 the whole Bible.

This devoted man entered his rest in 1843. Only 10 converts had been made, and three other workers had come there. Think of 10 Christians among 400,000,000 heathen. But the seed had been sown, God gives the increase.

But Protestant missions in China have really only a history of 50 years; for it was by the opening of the treaty ports in 1842, whereby foreigners could freely enter, that they took their first firm stand there. There are now about 1000

missionaries (men and women) and about 40,000 native Christians there, which means one Christian in every 10,000 heathen.

Can we hear the sweet story of God's love day after day and not long to carry it to those who have never heard it? Surely we must desire to see those for whom Christ died brought out of their terrible darkness into the true light. But some say, "There are plenty of heathen at home, convert them." True indeed; but had the apostles stayed in Jerusalem till all were converted, what would we have known of the glorious Gospel? Ah no! the command is, "Go into *all the world*;" and now about 37 societies are carrying it out. The China Inland Mission was formed in 1865 by Mr. J. Hudson Taylor to spread the Gospel in the interior. It is supported entirely by voluntary contributions. The number of foreign workers in 1887 was 240; now 480, and 117 native helpers wholly given to the work. Over 70 stations have been opened with either foreign or native laborers, 16 opium refuges, 3 hospitals and 5 dispensaries. From July to September, 1891, the number of baptisms in six of the eleven provinces was 136. These provinces have only one missionary to several million people; as a whole, China has one missionary to half a million.

Another mission is to the blind. (Rev.) W. H. Murray, a colporteur of the Scottish National Bible Society, pitying their condition, reduced the numerous signs to 420 raised dots, and were made so simple that some learn to read in two months. It is such a wonder to the Chinese that crowds gather to listen, and we know that "the entrance of God's Word giveth light, it giveth understanding unto the simple" (Psa. cxix. 130). These blind missionaries can do a glorious work for Christ; is it not literally "the blind led by a way they know not"?

Perhaps some of us may be stirred to work for Christ in China. Well, we would remember that every foreign missionary was first a *home* missionary, and distance often lends enchant-

ment; so we will glance at a few of the difficulties, though surely we will find them outweighed by the encouragements.

First, the language; and almost with a feeling of despair one would sit down to master these strange hieroglyphics, which even if put in our own type it seems almost impossible to pronounce. But others have done it, and God can enable us too. Some can now repeat a Chinese text in three months. Then the discomforts of travelling, strange manners and customs, perhaps persecutions to endure, and, hardest of all, parting with dear friends. Could we do it? Can we say with Paul, "None of these things move me"? Let us think of what Christ has done for us, what glorious promises are ours, and compare our condition with theirs. Women in China have very dark, hopeless lives, little to live for in this world and no hope for the next. There are no schools for them except mission schools, so the majority cannot read. Among the upper classes they are kept so secluded that the missionaries cannot reach them. Then the cruel foot-binding and the torture they undergo makes them cripples for life. Nothing indeed but the Gospel of Jesus can brighten their lives. Surely to do this would be worth some trouble, and the smile of our blessed Master far outweigh every discomfort.

Well, one thing we can all do is to pray. More is wrought by prayer than man ever dreams of. And God, who "is able to do exceeding abundantly above all that we ask or think," will answer. But our prayer must cost us something. Let us, then, pray for China, and willingly offer even ourselves, saying, "Lord, here am I; send me."

Far, far away in heathen darkness dwelling,  
Millions of souls forever may be lost;  
Who, who will go salvation's story telling,  
Looking to Jesus, heeding not the cost?  
See o'er the world wide open door inviting;  
Soldiers of Christ, arise and enter in!  
Brethren, awake! our forces all uniting,  
Send forth the Gospel, break the chains of sin.

"Why will ye die?" the voice of God is calling;  
"Why will ye die?" re-echo in His name.  
Jesus hath died to save from death appalling.  
Life and salvation therefore go proclaim.

God speed the day when those of every nation  
"Glory to God" triumphantly shall sing;  
Ransomed, redeemed, rejoicing in salvation,  
Shout 'Hallelujah! for the Lord is King.'

A. T.

will should be *immediate* and *implicit*. Nothing will be so *irresistible* as the Church of God when her obedience to her Lord is *absolute*.

A. T. P.

*Three Epochs in History.* A. D. 51-55—Paul went into Europe, Cæsar opened Great Britain, the New Testament was given. 1492-1534—Columbus opened America and India followed, and Luther restored the Bible. 1779-1792—Carey was the first English missionary to India, Washington formed the United States.

Moravians have toiled 35 years in British Thibet. Pagell and Heyde, repulsed from Chinese Thibet, formed a mission station in Kyelang, 12,000 feet above the sea, in 1856. Not till 1865 were the first converts baptized; now there are but 41 souls won for Christ, though six workers have been added, and the third station in 1885. But this is not all. The native rajah testifies, "True they have not many converts, but the people love them as if they were father and mother."

The entire New Testament is published and numberless tracts, and *read* by the Lamas themselves. They have a hospital, and orphans are given them, and 110 pupils in three mission schools. Then many trials. In May, 1891, the chief missionary Redslob broke down; 16th, Dr. Marx took fever; 19th, Gertrude Redslob; 20th, Mrs. Marx; 22d, the servants; 23d, Mrs. Redslob. Mr. Shawe, the youngest missionary, was the only one left fit for work; June 11th he succumbed. May 29th, Dr. Marx, after but 4 1-2 years' service, was called hence; June 7th, Redslob also. In August a mournful company, two widows and an orphan, returned home, leaving but three married couples and Mr. Shawe in three stations, and they greatly desired a medical missionary for the hospital. Dr. Jones and his wife of Birmingham have offered to go. Let us interpret these solemn events as laying the work anew as a sacred trust on all our hearts. Pray for this mission 12,000 feet above the sea.

HENRY MARTYN. Christ crucified was his ruling passion; his influence lives on like ointment in the hand of him that bewrayeth it (Prov. xxvii. 16); his excellence was renunciation of self and a compassionate love for others. Born in 1781, converted in 1801, going to India in 1805, he wrote, "I see no business in life but the work of Christ, neither do I desire aught to all eternity but His service." On the voyage of nine months, allowed to preach but once on a

Sunday, he read daily to them between decks. Reaching Calcutta he wrote, "Oh, let me have come hither to some purpose." Carey and others were forced to live at Serampore. "The clergy," he writes, "denied all the leading doctrines of the Gospel, as well as abused the new missionary." Meeting opposition from a Brahmin he wrote, "I learned that the power of gentleness is irresistible." The immense need overwhelmed him, the intensity of his soul consuming its earthly tenement. *Miss. Review.*

## UNITED STATES.

CONCORD, N. H.—May we be knit together in love, which is the bond of unity and holiness. There is faithfulness and some love with many, but awakening and zeal in good works is commonly needed among us, and in our written ministry in general, if we are not to die out. Jehoshaphat proclaimed a fast, then definite petition, then praise, then victory, and then enjoyment of the spoil. The latter without what precedes can only injure, as it has done, and lead to carnal ease. One will have just as many open doors as one is ready to use for Him. All things serve His might. Moses' rod swallowed up the others, but to us belongs the outward weakness and reproach of the cross. May we be strong in His grace. The sorrows of the way make the heart more tender and broken, and so with more fertility in fruit to God, if less luxury and self-indulgence. When the Lord was rejected by His own He turned and died for all; and when Paul was wounded by some he turned with tears to others, and said, "My dearly beloved;" it intensified his shepherd care. May we watch and be sober.

Here they are at least at rest and quiet compared with the disturbed and discouraged condition of two years ago, but awakening needed and love and fellowship in the Gospel. "Behold, all the earth sitteth still and is at rest" (Zech. i. 11).

But the Lord was sore displeased with those that were at ease. I attended a meeting of ministers Monday morning. Little or no prayer—putting on the ephod to enquire of God. The Lord arouse from lukewarmness in mercy, and give help. May the love of Christ keep us from settling down, and keep us ready to depart and be with Him or to welcome His coming, unattached to anything here, loving one another, and so truly able to serve one another, and loving all men near and far in the spirit of Christ, and thus having fellowship with missions at home and abroad. My love and salutation to all who may come together at the missionary meeting. The Lord give rich blessing and enlargement of heart, and open the way, if it be His will, for a larger meeting to unite Christians in the work. May our hearts be before God in harmony with and as becomes the Gospel of Christ.

Glad to hear of our Bro. Priest's purpose to join you in the tent work. May the Lord's blessing be with it and with your own soul, and with our brother in going with you. *E. S. Lyman.*

E. S. L. is here, and we are enjoying his visit much; wish you were here too. A few new ones come out to hear him and show some interest in asking questions, and I hope the Lord may lead them out to be lights in the world.

*J. S. Ingalls.*

NEW HILL, N. C.—March 9th—We left the hospitable home of dear Bro. Booth. Reaching Statesville we soon gathered a crowd and preached the Word. Bro. H. and I being good singers, our voices soon drew the people; we had much liberty in presenting Christ, and all listened earnestly. Street preaching is a marked feature of our work, both delighting much in it. At these centres we have opportunity to send out the Gospel on the printed page

in every direction, often giving to one on some "off road" enough to supply all his neighborhood. The Presbyterian orphanage is located here, and we left "John iii. 16" and "Faithful Words" for all, and others for matron and assistant. Drove four miles and camped in woods.

10th—Weather changed, cold and rainy, yet we pressed on. We find a desert as to spiritual things; tobacco chewing and snuff dipping benumb all the faculties (a crying evil in the whole State, yet some sections worse than others). Passed Cleveland; no chance to preach. Camped in woods within four miles of Salisbury (a city of 10,000); pleasant in the afternoon.

11th—Reached Salisbury early; got permission to preach on street; took our stand near the corners of main streets, and began singing; it was a sight to see them come from every direction. I usually speak first, leaving Bro. H. to clinch the nail. We had unusual liberty in preaching, and the crowd eagerly took the Gospel papers. When it was possible for the crowd, two ministers pressed toward us and greeted us most cordially, thanking us for "the word" we gave out. I was indeed touched by their real fellowship, as this is the first time one of the clergy gave us the hand of fellowship. They told me there were six ministers listening to us. Drove 13 miles and camped in woods; nights cool, but days pleasant and warm.

12th—Came to Holloway Church (Baptist), found that the man Bro. Booth directed us to would be here, so tarried and listened to the "sermon;" not one word of Gospel, and indeed the whole was sickening to one with any knowledge of the Word. Drove to Silver Hill and arranged for meetings for Lord's Day and Monday evenings.

13th—We both shouldered our tract satchels and visited the neighborhood;

found many places with from one to five to listen to the story of the cross, and had real joy in giving out the Word; came back tired, but happy in Him. Had fair house this evening, but not much liberty; there seemed an iceberg there.

14th—Learning of a murder trial at Lexington (nine miles away), we thought it would be a grand opportunity to preach Christ. Bro. H. saddled Dick, and I got a chance to ride; we arrived in good time, had good opportunities in a quiet way while waiting for court to adjourn. Then on a high point we began to sing, and a circle was formed 10 or 12 feet across, but the crowd pressed until we scarce had standing room, and with much liberty we both preached Christ. The Gospel papers were grasped with eagerness until our stock was out. At another point, mounting a box and singing, both gave forth the Gospel to a crowd; took the addresses of many desiring Gospel papers, which we sent. Starting back, I walking much of the way, reached Silver Hill in time to get supper, and then a mile to meeting house, where Bro. H. preached with power on "The Three Rests," I following—a solemn meeting, and we believe fruit will appear to Him. The day's work proved too much for Bro. H.; after preaching he was taken sick, and though kind hands ministered to him it was near midnight before he got easy enough to lie down. Though very weary myself, I lay down happy in Him who had used us to reach many people with the good news of salvation. Here numbers take the place of Christians, but are exceedingly tenacious of "their church;" it is sad to see them thus worshipping idols. "Little children, keep yourselves from idols," is a needed word still.

15th—Drove about nine miles over rough roads, camped in woods, glad again to go from house to house speaking of Christ

and sowing much "precious seed" (Psa. cxxvi. 5, 6).

16th—Drove two miles off our road—over an awful road, had to hold wagon up to keep from upsetting—to Hoover Hill, Gold Mine Settlement; left precious seed to preach Christ long after we had gone on our way. I met superintendent of mines—a nice Christian, yet poorly taught in the Word. I trust to send needed things that will send him to God's precious Word. Many along the way can be helped thus. We get their addresses, and if any have a heart for it will furnish them. A cold rain, freezing as it fell, yet we kept on our way till within eight miles of Ashboro', and camped in woods.

17th—A cold rain all day, freezing badly, making very bad travelling, yet we kept on, and amid the sleet preached in Ashboro', the people taking shelter in halls and doorways. Drove five miles beyond and camped in thick cedar woods.

18th—Rained much in night and froze, everything covered with ice; woods looked beautiful, but it was rough travelling, yet we went on our way; camped within four miles of Siler City on the warm side of a deserted house, putting Dick into an out-building out of the wind.

19th—Wind cold, yet sun shining; preached in Siler City as we passed through, the people taking shelter on the sunny side of buildings. Bro. Booth caught up with us with his pony and light road cart; he had followed our path for 125 miles; gave us much encouragement of the work done, finding in Salisbury an open door (which he had long desired) through the street preaching there. A Christian invited him to come and preach and make his house his home as long as he remained. We were much cheered by the tidings he brought. Drove till nearly dark, camped in pine woods, Bro. B. building a regular camp fire, which we

had not dared to do, but found it comfortable to sit by; and as we sang a hymn two colored men came, who said they never heard the Gospel made so plain before. We three slept in the wagon—close quarters, but being good-natured got along nicely.

20th—For the first time we drove on Lord's Day, desiring to arrange for meetings at New Hill (where Bro. B.'s father lived); yet we were about our Master's business, all the way preaching and giving out Gospel papers.

21st—Received our mail, glad to hear of our loved ones far away (we can only get mail at certain points along the way); found tokens of His love and care, for which we bowed our heads and gave thanks. Good weather, and meeting in school house well attended. I spoke of two kinds of peace (Rom. v. 1 and Phil. iv. 6, 7); Bro. H. followed with a clear Gospel.

22d—Cloudy all day; meeting this evening. I spoke from Luke xv., Bro. H. on "Repentance and Conversion." Visited among the people, seeking to minister the Word as we go.

23d—Cloudy; Bro. H. began a course of lectures; first, "The Four Judgments."

24th—Rainy, yet a fair attendance; Bro. H. on "The Four Resurrections." All listened with deep attention.

25th—Rainy, fair attendance at meeting; Bro. H. on "The One Body." Never have I listened to anything so searching as this. The hot shot—"the word which liveth and abideth forever"—fell thick and fast. Many said he gave them the Scriptures, and they could not gainsay it. May it bear fruit for Him.

26th—Rain, fair attendance at meeting. Bro. B. spoke on the supper in Luke xiv. Bro. H. on "The Four Suppers"—searching for saint and sinner.

27th—At 2 p. m. Bro. H. gave "Minis-

try inside and outside the Church." Last meeting at school house at 3 p. m. I spoke from Matt. xxv. 1-13, II. Thess. i. 7-9, Titus ii. 13, 14. Bro. H. followed on "The New Song" (Rev. iv., v.). At New Hill in the evening had a nice company; I had much liberty on Ex. xii.

28th—Bro. H. spoke from Gen. xl., "The Butler and Baker."

29th—Bro. H. lectured on "The Resurrection."

30th—"The Falls."

31st—"The First Judgment" by Bro. B., "The Second and Third Judgments" by Bro. H.

April 1st—"The Fourth Judgment" by myself, and Bro. H. on "The Pearl."

2d—Meeting at 3 p. m. to set forth the principles of gathering by Bro. B.; in the evening Bro. H. on "Treasure Hid."

3d—I spoke on the two suppers of Luke xiv. and Rev. xix.; 3 p. m. Bro. H. on "The Spider's Web;" evening Bro. T. S. Booth spoke a little, I following, Bro. J. H. B. and Bro. H. closing.

All meetings have been good in attendance and interest, and the word was given out in power. At Sloan's House, E. D. (you will remember him) has taken his place outside; all the family are exercised, and will doubtless follow. Many are exercised at New Hill, the people saying they never had such preaching before. All the stores were closed every night, so that none should miss the meetings. The Lord will not let the word fall to the ground. Each night we were asked to go with Christians, and we talked with them over the Word often till after 11 o'clock; and in the daytime among the stores people got out their Bibles and asked us questions, and so it was almost a constant service; and when Lord's Day night came we were well tired out. Yet spite of this we got things in readiness early Monday morning (4th) and started on our way,

Bro. B. going with us to Raleigh, which we reached at 5.30 p. m.; in the evening we preached on the street, and gave out hundreds of tracts, then all three went about the streets and in stores giving out tracts until near 10 o'clock.

5th—At 6.15 a. m. attended a prayer meeting by request, which as usual was led by a man. Before noon had horse and wagon in readiness, and at 12 m. preached to a crowd again, giving out quantities of Gospel papers. Then Bro. B. led us on our way out of the city, where we knelt down and commended each other to the Lord. Taking our farewell of Bro. B., we began our homeward journey. We have found him a dear servant of the Lord, as you know, and we parted with him with sorrow. Camped near Wake Forest, the great Baptist college of North Carolina.

6th—Bro. H. called on Dr. Taylor, having some conversation with him, then preached on street. We both preached at Franklin Co. For the first time I had a cold and hoarseness so as to prohibit my singing or preaching; it was quite a trial. We camped in woods near Kittrell.

7th—Passed through Henderson, quite a place. Bro. H. spoke; I tried to, but was so hoarse could only speak a few moments. Here I met a Jew. As I gave him a "Glad Tidings" he pointed to the scripture on it (John iii. 16), saying, "Give this to some one else. God has no Son." I stepped in front of him and said, "Are you a Hebrew?" "I am," he said. I then referred to the Old Testament on the condition of his people now scattered and peeled, and what was yet to come, their glory on earth, but before it "the time of Jacob's trouble," and said, "In that hour you will own Jesus as God's Son." He invited me to his store, and seemed quite moved.

8th—Passed through Warrenton, Bro.

H. preaching to a crowd. I had to keep quiet, but could give out the Gospel on the printed page.

9th—Passed through Littleton, Bro. H. preaching. Were asked for a private interview with a fine-looking man, who then desired us to tarry over Lord's Day; but finding it was to be occupied in extolling one man (a memorial service) felt it would not be His mind. This man said the Raleigh papers spoke of us harshly, so much so he would not tell us what they said; but where he heard Christ preached he wanted to have fellowship in it, and said, "If you come this way again, stay at my house as long as you wish." His fellowship was real. We reached Weldon 5.30 p. m.; Bro. H. preached to a crowd, my hoarseness passing away.

Since leaving New Hill the country is more thickly settled, and our tracts are going out more rapidly than before. We count upon Him whose service it is to continue to supply all our need in this as in all.

Bro. H. was saying that no money could hire him to any man or set of men to do such a service as this. It is indeed a labor few would care to take up, and live as we do, and yet done for Him makes it joyful.

Tomorrow (D. V.) we expect to lodge in Virginia, going due north. Our next point will be Dinwiddie Court House.

The Lord's horse Dick is invaluable for this service, true and faithful always.

I send this in accordance with your request. My heart is filled with this privilege of sowing much seed. Who can tell the result? We may not know, but He will, and it is for Him alone. Through His mercy I keep well; Bro. H. suffers much at times, yet keeps about his Master's business.

*A. F. Cowles.*

DUNDAS, MINN.—Often our blessed Lord has to remind us of I. Pet. v. 7, "Casting all your care upon Him, for He

careth for you." We have much to thank Him for day by day. We have had a good deal of sickness; seven of our children had scarlet fever, but thanks be to His name were all spared. It is blessed that we can say, "The Lord is my Shepherd, I shall not want." He supplies all our need, spiritual and temporal.

The assembly is getting along very quietly; there are 15 at the Lord's table. Our hearts were refreshed by our Eddie and Lizzie professing Christ and taking their place with us at His table. Our Sunday School is doing nicely; we have an attendance of from 40 to 60, in five classes. We feel our weakness for this work, but our prayer is that His strength may be made perfect in weakness. May He own and bless the work among the children. New Year's night we gave them a supper; had over 100 out, some of the parents. Bro. McLaren and Little were here, and after a free supper we gave them a free Gospel. We have three meetings each Lord's Day—11 a. m., Sunday School 3 p. m., Gospel 7.30 p. m.

The assembly at Waterford is doing very nicely; they, as well as ourselves, would like to see you; we all long for more teaching. I was at Cottage Grove about 10 days ago, met Bro. Little there holding meetings; met him also in Minneapolis last Monday on his way to Duluth. The Macedonian cry comes from every side. We get FIELD AND WORK and like it very much.

*J. P. Hummel.*

NETHERS, VA.—This seems a hard spot; four or five have taken their place outside the camp, two others are looking forward to baptism. Some "hold the truth in unrighteousness" because they don't glorify God in their walk and conversation. The Lord break to pieces all pride and selfishness. May the handful of corn sown upon the mountain by our dear Bro. Boynton shake like Lebanon.

There is much need of another laborer here. Bro. B. found much opposition, but there seems a more effectual door open now than before, and a wide field of labor. People generally are kind, noted for hospitality. I believe it to be the mind of the Lord for some brethren in Canada to take up this work. *Chas. R. Jenkins.*

*John Markes.*

## BAHAMAS.

NASSAU, N. P.—We are getting along as usual, with little jolts and jars at times, just to keep us aware of I. Pet. v. 8. Bro. Slomans and Pearson are enjoying our salubrious climate and doing the Lord's work nobly well. Abaco, Andros, and now Eleuthera is getting the benefit of their ministry. Pray the Lord of the harvest for white fields.

We are quite numerous, now mustering 20 or 25 at times. Bro. Grant's answer to the bishop's papers are now in circulation. The Lord bless them much to poor enslaved souls, as the prelate's papers are dangerously misleading and harmful. What a contradiction of the blessed Word, and how does Isa. viii. 20 confound him and his church! Love to all saints.

*H. C. Christie.*

## CANADA.

ST. CROIX, N. S.—Remembering the word in II. Cor. x. 9-11, I am sometimes kept from writing, not being able to say it, yet can praise God for His longsuffering and patience toward us. L. Sanford has been with us in our meetings, which has been refreshing to him and us. We enjoyed the company of our brethren from Halifax and were helped, I trust. Mrs. McDonald, Ellershous, has died; she was quite happy when I saw her last. Many sick around and many deaths, but how few

rejoice in the Lord or have assurance. A son of a sister here professes to have found peace from reading John iii. 16; he was awakened the winter Brn. Haskell and Greenman preached here. L. Sanford intends moving to Newport, and we are glad.

*Loran Smith.*

HORTON, N. S.—The interest seems still to hold in the meetings, but not much expression of blessing; some say they have got real help. I have had the meetings all to myself, and with good attendance and attention. *J. R. Stewart.*

SHERBROOKE, QUE.—Bro. Brown and family have gone to Peterboro'; there are very few of us left, but, thank God, He is with the two or three. We miss our dear Bro. Ross very much, but know he is far better. There is very little interest here at present; no Gospel meetings since Bro. Pennington was here last spring. May the Lord send someone to give out the good news. How much failure is in us, how little I hold up Christ; but thank the Lord for the grace that shows it.

*Alex. Cumming.*

[It is good and encouraging to remember that He who made the seasons has promised that they shall *not* fail, and so in His ways of grace. The winter of His ice and cold only precedes the spring of His word and wind when the waters flow (Psa. cxlvii. 15-20). *Ed.*]

BLACK CAPE, QUE.—Bro. Enefer has been laboring about here some time with blessing, some saved. Oh that the burden of souls may be upon our hearts. Lord, save them. Oh that we may be awakened up. May Hag. i. 5, 7 be imprinted on us. May we pray as II. Thess. iii. 1, laying aside regularly and giving honestly for the Lord's work; by so doing we can be laborers in His harvest. In New Richmond some are getting interested and the Lord is working; one opened his house for meetings; they were very much opposed before. Bro. Cran having open-

air meetings there aroused some. In the Concessions also they are glad to hear the Gospel. Bro. E. returned from Paspebiac March 23d. Bro. McCandless was up a few days. I was at Grand Cascapedia some time. Hugh Campbell and I had meetings in one place, we trust with blessing. In Maria not many out, but all was quiet.

*J. Jos. Campbell.*

GUELPH, ONT.—We are going on quietly and happily, with two recently added to us and more coming to our Lord's Day evening Gospel meetings. *R. Harvie.*

TORONTO, ONT.—Have been very busy since coming here five weeks ago and joining P. J. Loizeaux, visiting from early to late and then meetings mostly every evening some part of the city. One thing has cheered me much—my own brother has confessed the Lord, whom I have prayed for over 14 years; so how our God encourages us to press on. A number have come in with us the last few years and our work has been a good deal among them. The west of Ontario has suffered of late for want of a few brethren in the work.

*A. E. Booth.*

47 Stafford St.

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## CURRENT TEACHING.

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Rev. R. E. Neighbor, in the January Baptist Quarterly Review, remarking on Ephesians ii. 14-18, puts forth the theory that Christ is the type of a new humanity which will be realized in the future of this world. Out of Jew and Gentile, notwithstanding their antagonisms, a new and distinct order of being is to be fashioned. This is to be the ultimate and grand result of the Gospel in its power and influence on human life.

Strange it is to read such a view in face of the explicit statements of the passage commented on. The "one new man" formed of the twain, Jew and Gentile, is

the realization of the present dispensation. The apostle does not speak of it as a thing to be effected in future ages, but as already existing. In verse 13 he says "now"—not in the future of the world—the far-off peoples, the Gentiles, are made nigh. Between believers from among the Jews and believers from among the Gentiles there is peace already—a peace which is not the result of the "fusion of all that is separately good and true in each," but of the abolishing of the enmity in the flesh of Christ. By the cross the enmity has been slain, and tidings of peace are now preached to both Jew and Gentile. In the previous dispensation a middle wall of partition was maintained between them. Now that wall has been broken down. God is not now keeping it up. Believing Jews and believing Gentiles both alike have access to God through the same Christ and by the same Spirit. The two are already one new man in Christ. In the future dispensation the distinction between Jew and Gentile will be again maintained. The grand achievements of the Gospel according to Mr. Neighbor's notion are false hopes—the result, probably, of his not seeing clearly the true character of the present dispensation. The one body formed of those who were once Jews and Gentiles exists now. Before its formation there were Jews and Gentiles; now there is the Jew, the Gentile, and the Church of God. Soon the Church will be removed from the earth, and there will be the Jew and the Gentile again. The race of the future dispensation will be thus divided instead of fused into one common type. How important it is to bear in mind the distinctive character of each of the different ages. It would save from many an error. Many scriptures often wrongly employed would then be seen in their proper applications. In the present case mistake is inexcusable.

*"To all who love our Lord Jesus Christ."*

HALIFAX, NOVA SCOTIA.

"Who can utter the mighty acts of the Lord? Who can show forth all His praise?" (Psa. cxi. 2).

**BELoved BRETHREN:** We invite you to join us in a meeting here to give praise to our God for all His goodness and mercy. "He has done great things for us, whereof we are glad;" and we desire to praise Him in return. Pray that His name may be magnified and the hearts of His people filled with thanksgiving, and let us believe that "the Lord *will* do great things" (Joel ii. 21, Eph. iii. 20, 21).

"It came to pass as the trumpeters and singers were as one, to make *one sound* to be heard in praising and thanking the Lord, and when they lifted up their voice . . . and praised the Lord, saying, *For He is good; for His mercy endureth forever*: that then the house was filled with a cloud . . . so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God" (II. Chron. v. 13, 14).

"Praise the Saviour, ye who know Him!  
Who can tell how much we owe Him?  
Gladly let us render to Him  
All we have and are."

The meeting will commence (D. V.) on Saturday, Aug. 27th, and continue as the Lord may guide. We hope to have a missionary meeting also.

Those coming will be warmly welcomed and provided for. Steamers from Boston direct or via St. John and Yarmouth, and Windsor & Annapolis and Intercolonial R. R.'s.

For full information, address Bible Truth Depot, 65 Granville St.

FROM "MISSIONARY HERALD." One of the leading men of the Stundists in Russia, when summoned before a tribunal, affirmed that they had no intention of forming a separate sect; that having asked the priests some questions which they could not answer they had studied the Scriptures for themselves. It is not to be wondered at that, finding no help from the priests or from the Church, they do not recognize any priesthood or sacraments; they are simply a brotherhood believing the Bible and seeking to know its teachings. They have doubtless many crude notions, but according to the confession of all parties are diligent, honest, sober, truth-

ful men and women; and notwithstanding the fierce persecutions and exile they are increasing in numbers and are unquestionably a power in Russia. . . . The Evangelical Alliance may well call upon Christians in all the earth to remember in prayer these oppressed believers.

In Wang Tu, North China, after ten baptisms it was a happy yet solemn company that gathered around our Lord's table to celebrate for the first time our Saviour's dying love. Very warm and hearty were the congratulations given to the new brothers and sisters by the few older church members who had come together to worship. The prayer, conference and experience meeting that evening could hardly be brought to a close so many had their mouths open to praise God for this newly planted church. Many were the exhortations to press forward and bear fruit.

In Japan there have been baptisms at Niwakuchi, at Sendai (seven soldiers here among others), at Fukuchiyama, at Kyoto and Okayama, and a gracious revival at an outstation in the province of Tango. Haze, in the province of Ise, is the one place the condition of which brings us almost unadulterated joy. There has been a great increase in contributions, as the result of quickened faith and zeal. This comes from people who are truly poor, who have little or nothing laid aside, but who keep themselves out of debt by dint of unremitting industry and economy. These Christians wear the same clothes year in and year out, and eat the poorest of food, that they may have wherewith to extend the work.

Dr. Hazen, preaching at Sholapur, India, on the street, and Ramji, a teacher of Hindus, was blessed. He in his travels was in turn blest to a robber in Watwod, where is now a church of over 200, partly from the country around. All this from one convert in the open air. Dr. H. says, "I think I never saw him after that first visit [when Ramji followed him home] until last Thursday, 20 years after. You can imagine the interest I have felt in visiting this region and the Christians here."

**VERILY GUILTY.** Many deem they have "done their duty" if out to meeting once a Sunday, when not inability but indifference keeps them in the rest of the day. It may be urged that it is to the Lord's table, and we agree that it has special claims, yet if it has its right place how surely meetings for the Word of God and prayer

and the Gospel will be valued and attended "as much as in us lies." Many treat with neglect or despise the ministry God has established in the Church, both in their non-attendance of its exercise and in not reading, as able, what is written for their benefit, often so helpful a substitute for verbal ministry. Many say, "We cannot read all;" but it is chiefly those who take few, if any. If, as we know, Christians spend 10 to 25 cents yearly for a Gospel paper and supplement it with a newspaper at \$1.00 to \$5.00, is this "denying ungodliness and worldly lusts"? Many "to prayer come in late" or "fail to come at all" who every working day of the year are at their work in due season, and can be up either early or late as occasion demands for their own interests, forgetting that "cursed be he that doeth the work of the Lord negligently," and that "God is not mocked; whatsoever a man soweth, that shall he also reap." Many never express fellowship with the Lord's servants, either in receiving or ministering to their wants, forgetting that He has said, "He that receiveth whomsoever I send receiveth me," thus "despising not men but God." Many never take part in the meetings, not even to saying "Amen" at another's prayer or giving of thanks, which in itself would be refreshing, and one would hope might grow unto more. One is led to think, Are they spiritually deaf mutes? These are sad ways, against which we feel called upon to protest as *sin against God*. Let it once be understood clearly by us that it is right in His sight for us to "continue stedfastly in the assembly of His saints," and even if burdened in spirit or otherwise indisposed we shall know that in thus venturing upon His grace comes the blessing desired, God is glorified and our brethren encouraged. To allow personal feelings against others or the fact that others are there in a wrong state to keep us from "gathering unto the Lord" is simply idolatry—self-worship; for if it is to *Him* we gather, is not His presence enough both to bless our faith and right our wrongs as well? Two scriptures to be remembered in coming together are, "There *am I* in the midst" and "Excel to the *edifying of the church*." How many, alas! are weaning from both because the world has gained a place, and though grieved over to some extent, yet power over it is not reached in that we do not "search and try our ways, and turn again unto the Lord." This is His remedy. May He show us all the emptiness of all here to satisfy, and restore from these unhal-  
lowed ways to Himself.

B. C. G.

**CENTRAL AMERICAN MISSION.** This includes Costa Rica, Nicaragua, Guatemala, Salvador and Honduras. It is evangelical, undenominational, and is supported by voluntary contributions. An English merchant writes to the secretary, (Rev.) C. I. Scofield, Dallas, Texas: "As regards Costa Rica and Guatemala, there is already *something* being done, but here [Nicaragua] and Salvador the neglect of God by the English and American residents appears to me to call for most earnest efforts to establish some missionary here who should be able to reach them and organize regular meetings. Then as regards the Spanish population, if an intelligent missionary could be sent, provided Government here would allow it, I think it would prove a great blessing among the people, who are in appalling spiritual darkness, and in quite as much need of our sympathy and help as the people of India or China. There are two large centres of Indian population in this republic, one named Masaya and the other Chinandega, and in both of these cities missionaries should be placed."

**MOTIVES TO MISSIONS.** God Himself is the foundation, His love to sinners. We are "the salt of the earth" to save it, the "light of the world" to enlighten it, as Abraham (Gen. xii.) blessed and made a blessing. Christ has sent us. Sharing a gift reveals its sweetness. "If you would learn a thing, teach it." "Freely ye have received, freely give."

**MISSIONARY FELLOWSHIP.** 1. With the *Heavenly*. God in Christ has identified Himself with the human race. We are "debtors to all men." 2. Of *suffering*, the test of missionary character. The only true definition of love is sacrifice. 3. Of *kinship*. Missionary life is separation, but has its hundred-fold compensation.

### ITEMS.

Some one writes that "two indispensable things to a missionary spirit are a Bible and a map of the world."

Dr. Baedeker, who visited the Stundists and Jews in Russia, labors with an interpreter, and finds great liberty in the prisons; indeed, more than elsewhere. He asks, "Should not the very *darkest places* have the *first claim* to the light of the Gospel?" He is relieving suffering Jews

and Christians, and expected to visit Rabinowitz.

In Paris there are over 80,000 Protestants having missionaries in Africa, Tahiti, etc.

The Deep Sea Mission has 11 mission and hospital vessels in the North Sea and other waters; over 8000 cases were surgically treated in 1891.

Pitiful scenes prevail in East London. Half-fed children crowd mission doors and poor men fight for a morsel of food.

Often if we do not despair and abandon our work it is carried on in a languid, despondent way—fatal to all success. Hope and confidence are essential to successful work.

The Bible circulation in Italy and Russia is increasing; the former in 1890 154,000 copies, the latter over half a million.

One cause of departure from the faith is the neglect of Bible study. One says, "The Bible is the most awfully unread book in our day."

The cup of God's preparation overflows, the open door of the ages is before us. The whole world invites and challenges occupation.

*A. T. Pierson.*

There are 7000 ordained missionaries in the foreign field and 127,000 ministers in the home field. The president of the American Missionary Union well says, "I would that one-half of our ministers would give themselves to evangelize the heathen. It would bring our churches an unparalleled prosperity."

Of old we read, "Unto the tribe of Levi God gave no inheritance, the Lord God of Israel was their inheritance," their maintenance being the offerings of God's people, the proportion specified as well as to share all their joys and good things (Deut. xxvi. 12). Of the Christian ministry we read, "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel." "Let him that is taught in the Word communicate unto him that teacheth in all good things." Our appetite for spiritual food would be largely stimulated if we made it our daily practice to pray for those set over us in the Lord.

*The Christian.*

A stirring appeal in the "Missionary Review," entitled "Some Hindrances to the Work of Foreign Missions," closes with these words: "May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom

of grace: that we save our life, not by seeking but by losing it; become rich, not by keeping but by giving; become great in moral power among men, not by self-assertion but by self-abnegation, by self-sacrifice from love to others; through our poverty we are to enrich the world, according to the way of Him 'who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich.'"

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## HOME NEWS.

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P. J. Loizeaux was in Toronto in March and April, and preaching three or four times a week to full houses. We trust that the word spoken may be fruitful both in revealing the Son of God to souls and in His people also. E. S. Lyman stopped at St. John and Harvey, N. B., and Auburn, Me., the few visited welcoming a visit and the word. At Auburn, Me., he made the acquaintance of some French Canadian converts from Romanism. He was in Concord, N. H., for some weeks, and is now in Boston, Mass. J. B. McCaffery was in Boston lecturing on a new chart on the Kingdom of Heaven; some interest. Extra meetings were held April 7th, the Puritan Fast Day. He left for Key West, Fla., the latter part of April. C. F. Boynton has had opportunities to give out the precious Gospel more than usual this spring. Has just returned from Suffolk Co., L. I., where the Lord gave encouragement and opening. At Trenton, N. J., two have been restored, long away from the Lord's table. The Lord be trusted and praised. F. J. Enefer left Black Cape, Que., after over three months' visit in those parts, for St. John, N. B., April 20th. Brethren in Nova Scotia hope (D. V.) to have a Gospel tent and Bible wagon to reach outlying places in the province, several offering themselves willingly for the work. The Lord speed it and bless His Word.

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## NOTICE OF MEETINGS.

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Meetings for fellowship in the Word are (D. V.) to be held at Elevator Bay, Minnesota, June 8th; Clinton, Ont., June 23d; Plainfield, N. J., July 6th; Halifax, N. S., Aug. 27th. Those likely to attend please notify John Bahe, Denmark, Minn.; John Tedford, Clinton, Ont.; P. J. Loizeaux, Brook Ave., Plainfield, N. J.; and Bible Truth Depot, 65 Granville St., Halifax, N. S.

# Field and Work.

VOL. V. SOUTH FRAMINGHAM, MASS., SEPTEMBER, 1892. No. 9

*A monthly periodical relating to the work of  
God in the world.*

Tidings of general interest thankfully received by  
B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

All business communications should be addressed  
C. CRAIN, Publisher,  
SOUTH FRAMINGHAM, MASS.  
Room 17, Tribune Building.

TERMS.—1 copy for one year, - - - \$ .50  
5 copies to one address, - - - 2.00  
Solely Postpaid, 80c.; 4 copies to one address, \$1.00.

Entered at Post Office at South Framingham, Mass., as  
Second Class Matter.

**WILLIAM CAREY.**

He was born near Towcester, 1761, baptized at 23, at 25 pastor of a small Baptist church at Moulton. He was able before going to India to read seven languages, published his "Enquiry on Missions," and preached at Nottingham from Isa. liv. 2, enforcing to *expect* great things from God and to *attempt* great things for Him." In October, 1792, the first missionary society at Kettering resolved on the bold step of sending two; when asked if he would go he said, "Brethren, if you send me among cannibals I will go." A Mr. Thomas was chosen also, and they were designated to the enterprise May, 1793. Arriving in Calcutta November, 1793, two events occurred highly discouraging—a native convert to Christianity had relapsed into idolatry, and a small investment taken as a means of support was sunk with the boat containing it in the Hooghly. Thus deprived, he proposed to avail himself of his skill in cultivating land, and went with his family, in an open boat, February, 1794, as Abraham, not knowing whither he went. After going 40 miles he reached Dehelta at night, where he was entertained some months. In 1799 four missionaries were sent to join him; two died soon after arrival, and the authorities refused to let the others join him. He was com-

pelled to remove at much pecuniary sacrifice, finally to Serampore. In 1801 his success in Indian languages gave him an honorable and lucrative position in the Government, which he held over 30 years; in 1805 he published his *Mahratta Grammar* and opened a mission chapel in Calcutta, when the Government ordered all missionary exertions to cease, which was later revoked.

In the use of his time he was very regular; while missionary work chiefly engaged it, botany and his garden of six acres gave him recreation. He writes, "I rose at quarter to six, read in the Hebrew Bible and prayed till seven, attended family prayer with the servants in Bengalee, read Persian with a Moonshi, and also before breakfast in Hindostanee. As soon as it was over, translated from Sanskrit till 10 o'clock, then spent at college till between 1 and 2 p. m. Returning home, examined a proof sheet of Bengalee translation of Jeremiah till dinner time. After it, translated Matt. viii. till 6 p. m., then sat to learn Telinga. At 7 collected a few thoughts and preached in English at 7.30; about 40 present, got subscription for mission of 500 rupees from a judge. At 9 sat down and translated Ezekiel xi. into Bengalee till nearly 11; and now I write to you. After it I read a chapter in the Greek Testament with prayer. I have never more time, though the exercises vary."

By such steady perseverance he published 10 grammars and dictionaries, helped translate the Scriptures in about 40 languages and dialects. The Serampore press was the honored instrument in about 30 years of making the Word of God accessible to 300,000,000 of men—about one-third of the world. For many years Dr. C., notwithstanding attacks of fever, was more vigorous than was usual among Europeans, through habits of early rising, exercise, simplicity in diet, with a cheerful flow of spirits. In 1833 a stroke of apoplexy prostrated him, and in 1834 he passed away in his 73d year. He gave direc-

tions that this inscription, "and nothing more," be placed on his tombstone:

William Carey. Born Aug. 17th, 1761; died ———.  
"A wretched, poor and helpless worm,  
On Thy kind arms I fall."

Some features that marked him were—

1. His *self-denying consecration* to God's service. He wrote in the "Enquiry," "A Christian minister is *not his own*, he is the *servant of God*, and therefore ought to be wholly devoted to Him. He virtually bids farewell to friends, pleasures and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. The commission is a sufficient call to venture all, and like primitive Christians go everywhere preaching the Gospel."

2. He walked by *faith*. He remarked, "If it be the duty of all men where the Gospel comes to believe unto salvation, then it is the duty of those who are entrusted with the Gospel to endeavor to make it known among all nations for the obedience of faith." "When I left England," he writes, "my hope of the conversion of the heathen was very strong, but it would utterly die away unless upheld by God. I had five months' imprisonment with worldly men on the ship, was five months learning the language, my colleague separated from me, long delays respecting my settlement, few opportunities for social worship, no woods to retire to for fear of tigers (20 men were carried away by them here this season), no earthly thing to depend on. Well, I have God, and His word is sure; and though heathen superstitions were a million times more deeply rooted and the examples of Europeans a million times worse than they are—if deserted by all and persecuted by all, yet my hope, fixed on that sure word, will rise superior to all obstructions and triumph over all trials—God's cause *will* triumph, and I shall come out of all trials as gold purified in the fire."

3. He was marked by *humility*. "There is nothing remarkable in what I have done," he said; "it only required patient perseverance."

4. He was *disinterested* and *generous*, devoting all the surplus of his income to the Lord's cause.

Dyer.

Fiji. In 1835 the Gospel came from the Friendly Isles there. In 1838 three missionaries and their wives from England came with a printing press, and the New Testament was completed in 1847. When the printer failed, and they were in great perplexity, the Lord showed that all resources are under His control by lay-

ing hold of a wrecked Frenchman, who was converted in Fiji and devoted himself to the work; in 1853 he published a new edition of the New Testament; in 1854 5000 copies came from the Bible House, and 5000 copies of Genesis, Exodus and Psalms were printed in Fiji. D. Hazlewood prepared dictionaries and a grammar, and in 1853 completed the Old Testament. In 1856 I arrived in England after 18 years, and helped issue 15,000 New Testaments; in 1860 went with five young missionaries to Fiji, returning in 1866; in 1884 another edition of the Bible was printed. The New Testament has been revised again, making 60,000 printed in England.

Without extraneous aid or protection, a very few true-hearted men have testified the Gospel, and God has prospered it. There are now over 3000 native preachers there, some of whom labor successfully among others, 33,000 in Christian fellowship, 42,000 in schools, 103,755 attendants, and great numbers saved now with the Lord. To God be all the praise.

Jas. Calvert.

THE SPIRIT OF COVETOUSNESS. Hugh Price Hughes says that as the result of 20 years of varied experience as a mission preacher it is his solemn conviction that language cannot be found strong enough to describe the havoc which the love of money has wrought in Christian families. The relentless logic of facts drives him to the conclusion that the love of money is a more disastrous curse than even the love of drink. The same spirit of covetousness is seen in our land. "The love of money is the root of all evil" now as it was in the days of the apostle. Covetousness is the only crime condemned in the Word of God which makes a man respectable in the Church. Although the Master said, "How hardly shall they that have riches enter the kingdom of heaven," the majority seem willing to take the risk.

This statement of Mr. Hughes is a most startling disclosure, and one that calls for great and unsparing heart-searching that the cause may be discovered and the sin or sins repented of, forsaken and utterly put away. It behooves every Christian to examine himself and to try his foundations, and see, by divine light, whether he is drifting on the tide of worldly conformity. True, this is a most unpleasant and distasteful duty to perform. It calls for great self-denial, self-accusation, self-condemnation, and must end inevitably in self-renunciation. Has the terri-

the canker-worm of covetousness, which the Bible says is idolatry, eaten into the core of our hearts and blinded our spiritual vision? Brethren, let us arise in the strength of the redeemed of the Lord and shake off the miserable besetments of this sin-polluted world, and strive for higher attainment in holiness, remembering that "without holiness no man shall see the Lord." Let our prayers be permeated with the spirit of the prayer of our dear Lord and Master in John xvii. 17—"Sanctify them through Thy truth; Thy word is truth." *Selected.*

## ITALY.

SAUREMO.—Jesus is a wonderful teacher in "knitting." He knits hearts together into oneness and unity with His own (Col. ii. 2). I received your letter and contribution, and it has been one of the usual agreeable surprises we get—but it is *just like Him*.

When your amount came we had been twelve days without money, and with ten to support and six missions beside. Satan suggested that he had separated us from God's love, and now we would *starve*. I faced him with "I am persuaded," etc. (Rom. viii. 38, 39). Such crushers come at times, but we need every trial that comes.

Two years ago in a cab we were going over a newly gravelled road very slowly when suddenly the horse backed, got very rebellious, and refused to go. It was frightened at an immense steam roller which was coming towards us puffing. As the horse was unmanageable, two men held his head till it passed, when, though it was somewhat uphill, we went at a great rate, because what so frightened the horse only *made the road easy* and quite smooth. And so our God and Father smooths our way.

Monte Carlo, in the republic of Monaco, has an immense casino, or gambling rooms; some 80 suicides happen there a year.

There I have a mission established with two men and one woman worker. I have just returned from two days of distributing Gospels and Testaments. Our call came from a man who had attended our meetings at Monte Carlo, but his coming to the light was through a Testament given him by a lady. He lived a while in Marseilles, then went to Africa. Before a room crammed with people in his own house he gave this testimony: He thanked God for bringing him to know Jesus, and for sparing him in many dangers. He once was crossing part of the African desert, walked 105 days, and took a fever in the hot sands, and though he could see a small town near he fell exhausted and laid six days helpless, no food nor water. He prayed with all his heart, and presently was surprised to see a dog running towards him with a piece of boiled beef in his mouth. When the dog came near he dropped the meat and ran away. The man took it, and in the reviving got to the town, where he was cared for. He knew it was God's wonderful promise, "I will never leave thee." *E. C. Newberry.*

To Missionary Circle, Halifax, N. S.

## CANADA.

BEDFORD, N. S.—Returning from the United States in July, I went in to Halifax to arrange for another season of tent meetings on the Common. The new mayor being a Catholic, we were cast upon Him who "is God in heaven above and on earth beneath;" and not in vain, for without a demur permission was granted to pitch our tent. The weather changing to rain, it looked forlorn as to having meetings as announced; but though dissuaded by some as to venturing, all turned out favorable, and with willing helpers was completed, and once more was it realized that "the clouds are the dust of

*His feet.*" From the start the attendance was good, and meetings after a few quiet and orderly, and the Lord gave strength and grace to sound out His message to many, some hearing only, alas! to turn away, as of old, saying, "We will hear thee again of this matter;" others going away in a rage because they *thought* other than the faithful Word; and some, through grace, "clave unto us." Soon being worse of wear through the long strain of previous meetings, it was a joy when Bro. Enefer returned; but he being down with the heat, the second Lord's Day "more grace" was given, fulfilling the precious promise, "As thy days so shall thy strength be," having four meetings for children and others afternoon and night. From the first some expressed anxiety of soul, whose trust seemed really in Christ, but lacking the liberty and assurance He loves to give, as the woman with the infirmity who could "in no wise *lift up herself*." Another source of exercise were the "testimonies" of some to *themselves* instead of Christ, which led to prayer that the Lord would "take charge," which in great mercy He did, and such ceased to come. Next, a spell of rainy weather tested faith; and then the circus, which loomed up as a great mountain needing removal. But the Lord turned it round for a testimony, giving us and our hearty helpers the privilege of giving out many tracts, speaking personally to others, increasing our attendance and advertising the meetings. The circus manager came to our Bro. Priest to make a compromise, wishing us to give way for him two nights, but was told, "No, we are out for the whole war, and cannot compromise with the enemy." The police also advised us to close *pro tem.*, as they could not promise protection; but the Lord did, and in His name we gave testimony first in our tent and then outside to a large and attentive number. Last

Lord's Day afternoon, weather being unpromising, fewer attended, but at night many were "rained in," and the storm increasing so were held until nearly 11 p. m., and several of us had some interesting converse with many, the hand of the Lord being manifestly in it. Bro. Enefer and Tully walked to Eastern Passage (12 miles), visiting a sick sister and having a meeting, getting thoroughly wet, thus sharing "the afflictions of the Gospel," which many know but little of and little recognize in those who do. What comfort to those who seek to serve Him thus that He says, "*I know thy works*;" and if not in man's day, in *His* at least, will each receive their reward at His hand. As with Job, the malice of the enemy, the ill counsel and suspicious reproaches of friends as miserable comforters, proves in His hands who turns all around to His own glory and His people's profit the purging away of the dross, that there may "come forth a vessel for the finer." Later the pitching of another Gospel tent, while we rejoiced in Christ being preached, took off some we were cherishing hope about. But "*all things serve His might*." On the eve of our general meeting how plainly this was seen. Being few in number and mostly poor, several houses and offices for meals and sleeping quarters were given us, with other gifts, means, labor, prayers and good will, assuring us that none *ever* trusted Him in vain. Counting on His grace, we trust that He who loves to gather His people around Himself may grant the needed ministry with the very souls to welcome it, and all else as seemeth best in His sight. In all our exercises and straits how sweet to realize "the living Father" as infinitely better than a bank credit or other large resources in a human way. Some we hoped for failing to come to us makes "looking up" more consciously imperative, that "a full blessing"

be given us, and that He who makes the gaps may fill them with Himself.

Meeting some brethren from Boston Aug. 18, we were sorry to learn that our Bro. McCaffery was hindered from coming by a severe attack of cholera. Brn. Loizeaux and Booth also being hindered, it was only left us to plod on in the work with "our helpers" here. Lord's Day was unpromising, but He who greeted His own on the resurrection morn cheered our hearts both in remembering Him and serving Him. Quite a few gathered at the tent at 3 p. m. with the children, and we enjoyed Mark iv. 35-41—"Jesus' ship and the other little ships." A touching sight was that of three aged men, who came together early, one a paralytic and led and upheld by the others, whose faces were responsive to the message given. At 4 p. m. the tent was well filled and many listened eagerly to Bro. Enefer from John viii. and myself from Mark ii.—man's double disease, guilt and helplessness, and God's double remedy, forgiveness and power. In the evening the tent was again filled and ere the close many outside, and the two suppers for sinners and two for Christians were contrasted—the first a choice, salvation or judgment; the second, communion and glory (Luke xiv. 16-24 and Rev. xix. 6-9, I. Cor. xi. 23-25, Rev. xix. 17-21). After it we found many anxious and willing to be spoken to. Oh, that His delivering voice may say, "Loose them and let them go."

*B. C. Greenman.*

HORTON, N. S.—FIELD AND WORK and GOODLY PORTIONS came loaded with rich soul food from the Plainfield meeting. I spent Lord's Day afternoon reading with Bro. G., with profit to us both. There is still some interest here, those really interested getting stronger in the truth, those preferring tradition to truth somewhat reserved as the truth presses upon them.

Pray that their hearts may be opened. I am convinced it is useless to try and convert the *head*, and not the Lord's way; and not my *tongue*, but my heart, that must speak. We have been having much of the Church in our meetings, the lessons being in Acts. I feel bound in the spirit to point to Scripture, realizing my need of an humble, gracious spirit, that God may use His own Word, and be Himself the convincing power.

*John R. Stewart.*

THRESSALON, ONT.—How sweet the words,

"Surely Thy sweet and wondrous love

Shall measure all our days." (Hymn 277.)

Truly I can say He has measured mine with much grace, although I often think of a piece of iron in a blacksmith's hand; He softens it with the fire, then hammers it, and so over and over again till it comes to the desired shape and temper. I have been working most of the summer up near Hugh Davidson's; he keeps nice in spirit, but they do not remember the Lord's death, and it is such a loss. I did not preach very much. I seem to have more liberty in putting up Gospel texts. I suppose one reason for not preaching is circumstances, getting discouraged; so many will not pay one because they know you will not push them. My heart's desire is to get means for the Lord's cause, and He gives health to earn it, but I cannot get it in. This may be the Lord's way to trim me; if so, may I cheerfully bear it. It has been on my mind to go to Florida; perhaps I could collect my earnings better over there.

*John Lamont.*

[This dear brother, hard-working and desirous of serving the Lord, has long found it difficult to get along there, a "bad place for working on the credit system." The Lord alone lead him, that there be no strange god with him. If clear to go, there is much need in the South of some earnest *working* missionaries, to live among people and commend Christ to them by life and

testimony. The Lord lead him in a plain path, and let none writing him tint the view rose-colored, to cause in the end unhappy relations and dishonor to the Lord. *Ed.]*

WEST OSGOODE, ONT.—I came here from Toronto (spending a week there) and gave two meetings in Brockville and one in Prescott, where all seemed to enjoy the word and get refreshed. I then joined Bro. Little here, his old parish. We had a *large* Gospel meeting last evening and good attention, and expect to continue most of the week, perhaps go to Ottawa and Cumberland and give them a few meetings on our way to Montreal, as our faces are at present toward Halifax, but find so much to do on the way. The assemblies in the east here are in need of much loving, gracious ministry, with faithful stirring up minds, and this in places where there has been much ministry in the past. May yet more be raised up to seek and search out the sheep of His flock and minister to them. Ezek. xxxiv. is a searching word for today, is it not?

*A. E. Booth.*

## UNITED STATES.

CONCORD, N. H.—We expect to go to the Halifax meeting with the Boston party. Bro. Enefer preached three times on the street after you left to large and attentive crowds. One Christian said he was glad to see a man with courage to go on the street and preach. Lord's Day evening Bro. E. preached in the room from Lev. xiv.; there were but few in, but as he talked pretty loud a number gathered on the street, some of them Catholics. In the afternoon he and Bro. McLam went to Bow Mills, two miles out, and spoke in a school house; the heat was excessive, and he was almost exhausted when he came back. We enjoyed his visit very much. If a band of brethren as coura-

geous and persistent as the Salvation Army should come and labor, the Lord might work wonders in Concord.

*J. S. Ingalls.*

NEW YORK.—Plainfield, Iowa, was one of the first places where the Lord blessed my labor 25 years ago, and while I dropped in on them for a day or so some three years ago, I have not labored among them for many years. I deeply desire, therefore, to be with them at the coming meeting. The weather here has been so hot as to be dangerous, and it has been a struggle to keep up. It all is a pretty fair example of the "heat of the day" to them whose chief desire is to please God. But the end of that is coming too, thank God; and oh, what a relief it will be! Yet faith is at home only with God, whether it be in a furnace or on "the holy mount," and there it is it thrives. May we ever walk by *faith*.

*Paul J. Loizeaux.*

[Many of us earnestly hoping to enjoy our brother's fellowship and ministry in Halifax, only through grace were we able to say, "The will of the Lord be done," and yield him up to others, praying that they may realize Rom. xv. 29, 32, and we with them verse 33. We will, as next best for others, circulate "Daniel Mann," and for ourselves hope to share their portion at the Iowa meeting. *Ed.]*

BUFFALO, N. Y.—I leave at noon (D. V.) for St. Thomas, London, Canada. I have found much encouragement, especially in street work, since coming home. My eldest brother and wife were received into fellowship of late, and my mother expects to be next Lord's Day. Since first I met there four children younger than I have been brought to the Lord and three received into fellowship, and now these. One brother is yet unsaved. The Lord bring him to see his need.

*W. M. Horsey.*

SUSPENSION BRIDGE, N. Y.—Bro. Mason and I went out Lord's Day to give

tracts to the many hundreds of blacks from the South and Italians working on the Great Tunnel. We found the shanties hard places to go to; but while they are a hard lot, and there is much crime, none go to tell them of a Saviour. They took the tracts and read them, and last Lord's Day brought chairs out for us. My heart went out to God for them, and I sang and preached to them, and they came closer and gave the deepest attention, and I could see tears on many hard faces. They seemed glad to know I would come again. I may hold two meetings next Lord's Day. We need tracts; we are asked for German and Italian ones, and are nearly out of all. Thousands of strangers are here. One brother was added to us Lord's Day, standing alone for five years past.

*C. H. Turner.*

SOUTHERLAND, S. W., FLA.—We need some one to come this way. There is opening this side of Tampa up 300 miles or above, and from there south, from people acquainted there, I believe there is much to be done. I am looking to the Lord to send some one this way; there is opening to use a wagon here in travelling, and I am ready to go along with any one who will devote himself to the Lord for this purpose, the Lord being my helper, to be used or to use whatever He has bestowed upon me; or I should have said, to use His own to His glory. It has been five months since I laid the matter before the Lord, and I am still looking for some one here. We have 10 or 12 gathered to His name near Ozono, and they are free to help in publishing the tidings in whatever way they can, as poor people. Don't be afraid, brethren, of the mud. It is well to travel a day through it, sowing the seed, and then sleep under a tree, saying, "Father, I have given them Thy word" (John xvii. 4). It is well to know the path our Master trod. Don't be ashamed

to be called crazy for His name. Think of the King of glory and His sufferings, lest we be wearied and faint in our minds. It takes all this to burn up the dross. Let us cry, "Lord, purge us; let the fire come. Lord, hold it not back, prove Thy people; if it be by the stake, give grace. We are a people withdrawn from the world for Thy name, and we desire them to know it. First shine to the full in our hearts, and then men will have no need to ask if we are Christians. We are not come out to find an easy time in the world. If any are of that mind, Lord let the fire burn it up, or cause them to go back to their hiding-place. Let us not be ashamed to hold up the cross to those that were our creditors as well as our enemies." Brethren, we have cause to believe that the Lord is giving His last warning voice to profession; let us take the whole armor of God. The Lord increase our faith and keep us looking for His coming, to be more on fire with His love, that we may come more to the point of those at Pentecost, filled with burning zeal. So may we deliver the message, in whatever way we can, whether small or great the gift. Sometimes it takes the smallest stone to kill the largest bird if fired between the branches of a tree. There is lack among us; we need to see ourselves buried, and pray Lord lead us on in Psa. cxix. 105.

*E. H. Sawyer.*

BOYERTOWN, PA.—Calling at Media, Pa., and preaching from the Court House steps twice, led to an open door there, I trust. One old gentleman, near 70, who had built a good-sized chapel, said, "There is a house belonging to me. I will provide the lighting and advertising, attending to all the outside work. You may have it as long as you wish, free." He has worked and prayed much, but it seems the Lord has not crowned his work with blessing. I desire (D. V.) to take

the work in September, if not kept too long in other fields. Here a little interest keeps up. I learn from Bro. A. M. Scott that interest is manifest in Reading. He passed through there, intending to take up the tent work with Bro. G. H. McCandless at Pittsburg. Bro. J. B. Gottshall is at Reading now. His thought is to move on toward Canada. Bro. C. F. Boynton is at Trenton, N. J. May the Lord use him to reap fruit from seed already sown. My thought is to move into Delaware, and possibly lower Jersey. There is such need everywhere. Would that we could lay ourselves out to help in the fields now rapidly ripening for the harvest! Will it be the last ingathering? How sad the words, "The harvest is past, the summer is ended, and we are not saved"! There is to be a great break-away from all mere human systems very soon. Are we ready to scour the fields, and gather in and care for the lambs?

*S. A. White.*

**WILLIAMSPORT, PA.**—The deep interest manifested by many in the Lord's work in Virginia and North Carolina is cause for real thankfulness to our God. More than a dozen have from 25 to 100 addresses to whom they are "sending portions," and how much earnest, fervent prayer is going up continually for this seed-sowing service only He knows; but enough do we know to cheer our hearts. But all is of Him and for Him, and He is worthy.

By reference to letter from Lignum, Va., you will see the Macedonian cry is coming strong, "Come over and help us." I am quite convinced that if a tent could be set up there the Lord would give much blessing. Knowing these dear people, my heart goes out much to our God in their behalf. I have many interesting letters from various parts of the South, which would fill up several numbers of **FIELD AND WORK**.

I look forward to going out with the

Gospel wagon with real joy. Any Gospel papers, tracts or books to be used in the work can be sent to my address at Williamsport, Pa. We meet at times intelligent Christians, I mean naturally, who are ignorant of the Word, but who would quickly apprehend what was put before them; and so any books sent can be used, guided by the Holy Spirit, but the Gospel is specially what is needed. Very few papers on the Lord's coming have been circulated there. Any desiring a knowledge of what is needed, if they will write me, I shall be glad to give a list. I pray the Lord of the harvest to raise up numbers of young men who will deny themselves and "lay down their lives for the brethren."

The prayers of the saints are desired that this service may be under the power of the Holy Spirit. Well we know that without God's blessing all will come to nought. May He bless all who have had fellowship in this work.

*A. F. Cowles.*

Learning that a report of indebtedness in connection with the Virginia Gospel wagon was spread at the Clinton meeting, I write to state that from the time it was delivered to me at Culpeper, Va., Dec. 17th, 1891, until reaching Plainfield, N. J., July, 1892, there was none to my knowledge. While there is a reputed spirit of hospitality in Virginia, mostly everything we received was paid for by us, save where we had a series of meetings we were not allowed to do so. As before men the responsibility was mine; thank God not really so, it was His, and He was faithful in the smallest matter.

*W. M. Horsey.*

**LIGNUM, VA.**—I have been right sick this summer, also my family, but thank the kind Father He has seen good to raise us all again. I can count over two dozen families that want you and Bro. Horsey to

come back. Some of them will pay your way here by train and send you back; they want the truth. I feel the Lord will send you back, thank His name. I read those little books you sent, found them help me. Bro. Boate could not come to us this summer, hope to see him this fall. If you come, try to get a tent. The Baptists and Methodists expect to hold about two weeks' meetings, and I wish some of you would come after they close. Bro. Thomas had his house burnt, with all he had in it; but thank the Lord, He has made a way to get another. I hope to see you soon; try to come this fall. *Lucie H. Myers.*

To A. F. Cowles.

ROANOKE, VA.—I have recently offered my resignation as secretary of Y. M. C. A., feeling that God has another work for me to undertake—of preaching the Gospel as one of His ministers. I wanted you to know it because I have learned to love you very sincerely, and believe you will be interested in the fact. Many of the precious truths which I learned at your feet still abide with me and will ever linger. I pray that our Heavenly Father may continue to bless and give you many souls. The doctrine of our Lord's pre-millennial coming grows with me in sweetness each day. Even so, come quickly, Lord Jesus. \*\*\*

[That this dear young man may "wholly follow the Lord" and be both "a good minister" and "a good soldier of Jesus Christ" is our prayer, in which may others join us. Ed.]

WASHINGTON, D. C.—Just returned from Virginia, was there about 20 days, meetings at different places. James Williams and John Carroll confessed that they were saved, and are very happy.

Went to Dumfries to have a meeting in the open air, but Mr. Jones invited us into his large house. The Lord enabled me to picture the possessor and the professor from the butler and baker. After the

meeting Mr. J. said, "Come any time and preach, for it is the word of God, and my door is open at any time." Next Lord's Day he came to W. Kincheloe's and said he wanted more of the truth, that he knew he was saved, and to tell any one who came along that his house was open for them. There is an open door also at Gossum's school house. Mr. Arrington wanted me to have meetings there, but my time was short, and I told him the Lord might send some one soon. If any have little papers, send him some; he sits out in the field and reads them. (A. M. Arrington, Woodbridge, Prince William Co., Va.)

The dear brethren at Cherry Hill are getting along nicely. T. Kincheloe carries his Bible and reads it to people. It is a great joy to hear them speak of eternal life. They all send love to you and would be glad to see you. They will soon have their meeting house ready. Mr. — says if he could only keep me away from there he would be all right. But I care not for it, for I know the Word of God is a sword, and bless His holy name He has greatly used it in that place, and is still using it. Mrs. L. says our doctrine is good enough for her.

I am waiting on the Lord about a flat boat, trusting He will make the way plain. I believe much good can be done going from creek to creek in the name of the Lord.

What joy it is to know we shall soon see that blessed face! but oh, how sad to think of the unsaved!

Charles H. Maddox, five years old, was playing with his sister, eight years of age. His father overheard him say, "Ada, do you believe what Bro. Skinner says?" Ada replied, "Yes." He then said, "That is right; it is the truth, it is God's word;" adding, "Do you believe there is a Saviour?" Ada made no answer, so he an-

answered, "Yes, there is a good Saviour who saves all *little children like you and me.*"

*A. Skinner.*

To B. A. White.

### OBITUARY.

Our brother T. Driscoll, of Cambridgeport, Mass., departed to the Lord on Thursday, Aug. 4th. He had been poorly for a number of years, but was able to do more or less work until some few months ago, when he was taken worse and gradually failed until his departure. His death was a triumph of faith and a clear example of the power of God. The prospect of going home was bright, and he welcomed it happily. He leaves a widow and several children dependent on the Lord, to whom the promise to the widow and the fatherless will be fully performed. The funeral was held on Lord's Day afternoon, Aug. 7th, after which the body was removed to its resting-place until the sounding of the trumpet when the dead in Christ will be raised.

### HOME NEWS.

A. E. Booth left Toronto for Brockville, Ont., on his way to Halifax, N. S., about Aug. 2d.

Our brethren in Montreal have been encouraged lately by a converted Jew taking his place with them.

J. B. McCaffery has had a sharp attack of cholera at Newport, R. I., and was unable to come to Halifax as looked for Aug. 18th.

E. H. Vanloon and wife left Toronto Aug. 4th for Stayner and Craigleith on their way to the Manitoulin Island, from whence we hope to hear of "the few sheep in the wilderness."

D. Little and A. E. Booth had a meeting in Ottawa, Ont., and were two days in Montreal visiting some and having a meeting; reached Fitchburg, Mass., Aug. 18th, expecting to stay till the Halifax meeting.

Bros. Loizeaux hope to bring out again soon (D. V.) a list of gatherings in the United States, the old one being almost useless. Let all help who can to make it correct. If we would know *how* our brethren do we must know *where* they are.

G. O. Atkinson was in Lachute Aug. 18th on

his way to Melbourne, Que., for Lord's Day. They have been encouraged in the Gospel at East Settlement. W. Harpur of Montreal will (D. V.) keep it up in W. Banford's absence at the Halifax meeting.

Mrs. Rebecca A. Hensley, of Swift Run, Va., acknowledges the receipt of papers, book and tracts, which were very thankfully received and from which profit was derived. She also desires prayers not only for herself, but for her family, her husband being in a backslidden state.

A. F. Cowles looks forward to going out with the Virginia wagon again, and any Gospel papers, etc., to be used in the work can be sent to Williamsport, Pa. He writes, "Bro. Loizeaux said that he would be glad of 20 Gospel wagons going forth, all carrying Bibles, Testaments and books, selling if they could; if not, giving away. We had repeated calls for Bibles, and purpose taking a supply. I hope to get my temporal affairs so arranged that I shall be able to go out truly free."

Bro. W. T. Goodhue, of Minneapolis, Minn., writes, "We are holding open-air meetings in two places on Lord's Day, having large meetings and much blessing attending the work. Our assembly has moved from the old room on Hennepin Ave. to Room 7, Syndicate Block, where it is quiet and pleasant. If any of the brethren wish to address the assembly they may do so by writing to Bros. John Milton, H. L. Gilkeason, E. C. Wilkins, H. W. Mills, Thomas Good, S. M. Freeman, Frank Hoel, or the writer."

### ITEMS.

We gratefully acknowledge the receipt of \$15 from sisters in the Lord for the benefit of the Gospel wagon (N. S.), with this added: "We feel it a happy privilege to be able to minister to such blessed work. The Lord bless you and all His laborers, and abundantly use you to His glory."

A. F. Cowles, 612 Fifth Ave., Williamsport, Pa., will be thankful to have some one mail him a full set of FIELD AND WORK for 1889, the January number of 1890, and the April and October numbers of 1891.

"Individuals or assemblies receiving communications from one claiming to be an evangelist in fellowship at Hamilton, Ont., sick and in

want, etc., would do well to investigate before responding." This, from a brother whose address we will furnish any desiring it, sounds a note of warning. Those "desolate, trusting in God," do not prey upon the sympathies of others.

We would be thankful to have testimonies from our brethren as to the value and ways of conducting "after meetings" for the help of anxious souls and others.

"Truth and Words of Grace," by W. Corrie Johnston, is to have an illustrated supplement, 50 cts., and be replaced by "Evangelist and Faithful Words," \$1.25 a year, in which is to be republished his "Life Abundantly," with fresh, original matter and missionary news.

The Virginia and Nova Scotia wagons are at the disposal of those whom the Lord may lead to take up such work. Thus far only A. F. Cowles, Williamsport, Pa., volunteers going. If any believing they are called to such a path, and ready to "endure hardness" in it, will inform us of it, the needful arrangements can be made for their trips. In this, as in all service, their first and chief responsibility is to the Lord as Master, then under Him to the beloved brethren whose bounty has provided this means of service, and finally to the needy souls whose appeal they desire to meet.

#### FOR MOTHER.

A dying soldier was asked, "What can I do for you?" "Cut a big lock of my hair for mother—for mother, mind; don't be afraid to disfigure my hair. It's for MOTHER." I did as he requested. "Now I want you to kneel down and return thanks to God." "For what?" I asked. "For giving me such a MOTHER. Oh, she is a good mother; her teachings comfort and console me now. And thank God that by His grace I am a Christian. Oh, what would I do now if I wasn't! I know that my Redeemer liveth. His finished work has saved me. And thank God that He makes my dying bed feel 'soft as downy pillows are.' Thank Him for the promised home in glory. I'll soon be there, where there is no war, sorrow, desolation nor death; where I'll see Jesus and be forever with Him."

Yes, one thankfully reiterates, thank God for such a mother. To have or have had such an one is among the greatest of those good gifts

which God bestows so freely to remind us of one still greater—His "*unspeakable gift*." Too highly to prize such, when viewed in this relation, would be thus impossible, and may they be so regarded by many who share this blessing!

And to you, dear Christian mothers, let one say to whom a *departed* mother's memory is dearest upon earth, "Be not weary in well-doing, for in due season *ye shall reap* if ye faint not." Sow on in hope, knowing that "your labor is *not in vain* in the Lord." A mother's earnest *prayers* were before Samuel stood a faithful prophet before the Lord; a mother's "*unfeigned faith*" and early *teaching of the Holy Scriptures* before Timothy cared for "the things of Jesus Christ" above all else. One great want now, which may God in grace meet, is godly mothers, who pray and trust and train the little ones early to fear Him and know His Word.

B. C. G.

#### AN EXPERIENCE.

I had had from the first the deepest possible convictions of sin, and had known and after some years taught that Christ alone could fill up that abyss, but not that He had. I had passed in the deepest way, in fasting (a thing which, I believe, if *spiritually* used, may be most useful, but then in a legal spirit), and in an elaborate system of devotedness, sacraments and church-going, through what is now called Puseyism; but had found that Christ, not that, could give peace, but had not found it. I sought it, looked for the proofs of regeneration in myself, which can never give peace; rested in hope in Christ's work, but not in faith, till I found it when laid by for some time by what is called accident from outward labor. *The presence of the Spirit of God, the promised Comforter*, had then become a deep conviction of my soul from Scripture. This soon after applied itself to ministry. I said to myself, If Paul came here he could not preach, he has no letters or orders; if the bitterest opponent of his doctrine came who had he would, *according to the system*, be entitled. It is not a wicked man slipping in (that may happen anywhere), it is the system itself. The system is wrong. It substitutes man for God. True ministry is the gift and power of God's Spirit, not man's appointment.

J. N. D.

TRACT WORK. In view of a request from "Aborigines Mission House, Silchar Assam,"

for Gospel tracts, we find the following: "We would earnestly and affectionately urge upon every Christian reader, young and old, the necessity of spreading the truth in oral and printed ministry in view of the near return of our Lord, and in presence of the fact that the forces of light and darkness are marshalling for the final and deadly conflict. Faith's confidence is this, that heaven will yet ring with a mighty shout of victory—'Alleluia! for the Lord God omnipotent reigneth.'" Amen and Amen! say we.  
*Young Christian.*

PROF. DRUMMOND'S "Natural Law in the Spiritual World" has had more than 20 editions, and more than 300,000 copies of "The Greatest Thing in the World" have been sold. Yet he never alludes to the fall and depravity of man, nor to Christ's atonement for sin, nor the necessity of faith in Him to be saved. He is thoroughly Unitarian in his teaching, and is a run-mad evolutionist, telling us that "the oak and palm, worm and man, all start in life together." He expects a splendid future for the human race along the line of natural law and science, says "the immateriality or indestructibility of the human soul is foreign to the religion of the Bible, and the resurrection of the body absolutely opposed to human reason." Life eternal is "the definite combination of heterogeneous changes both simultaneous and successive, in correspondence with external co-existences and sequences;" or more shortly, "the continuous adjustment of internal relations to external relations." The kingdom of God is "righteousness, and that is doing right. A boy who restores a lost shilling honestly gains the kingdom of God." "The world is not a thing that is; it is not. It is a thing that teaches, yet not even a thing; a show that shows—a teaching shadow.  
*Truth.*

CAREY mastered seven languages, and at 32 years of age landed at Calcutta and began 41 years of missionary life. He spent seven years as an indigo planter, doing missionary work and giving more than half his income to extend the mission. He and his colleagues gave £90,000 to it. His first congregation were the 90 Bengalese and Eurasians he employed. His first convert was Fernandez, who at once built a chapel and acted as missionary at Dinajpore. Four colleagues joining him, they chose Serampore as a refuge and centre. The first of their eleven

"great principles" was, "It is absolutely necessary that we set an infinite value on immortal souls;" and the tenth, "That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labors." Krishna Pal, the first convert after eight years, was a carpenter who read one of Carey's tracts. He became a missionary. Converts followed slowly at first, then faster from all castes and classes—Brahmins and Mohammedans, Eurasians and Europeans. Their twin methods of evangelizing were teaching and preaching. In their last years the old heroes were wounded to death by "unceasing calumny" and deprived of their own personal property; but they declared, "We confidently appeal from the decision of the present age to the judgment of posterity."

*Missionary Review.*

A LOOK. There is no small ministry in a look, be it of love or grief or anger. It may speak what words cannot express. It has ere now, in storm and calm, amid the rush of battle and in scenes of deepest anguish, imparted confidence and peace beyond the power of language. For it speaks truly; hence its deep power. And indeed heaven may be in an eye, its sunshine and rain; and if it be there, though there be no speech nor language, its voice may still be heard. Oh, for a look like that of the Master! Oh, for that light of life within breaking forth through eyes beaming with love and holiness!  
*A. J.*

PRAYING FOR MISSIONS. There ~~must~~ be more. "I have an abiding conviction that much of the wonderful success of the Harpoot work is due to the supplications of persons in the home field." A wonderful revival broke out in India in January, 1833; the day was one of fasting and prayer in America for the heathen world. A missionary in Java wrote first of the great hindrances to the work, and later of a revival breaking out, and giving date asked, "Did you not on *that* evening pray expressly for the work?" It was truly so.

It is well to have a map to pray by and to pray for the laborers by name.  
*Selected.*

### CORRECTION.

On the 11th page, first column, 8th line from the bottom, read "pillows" instead of "pillars."

# Field and Work.

VOL. V. SOUTH FRAMINGHAM, MASS., DECEMBER, 1892. No. 12

*A monthly periodical relating to the work of  
God in the world.*

Things of general interest thankfully received by  
B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

All business communications should be addressed  
C. CRAIN, Publisher,

SOUTH FRAMINGHAM, MASS.

Room 17, Tribune Building.

TERMS.—1 copy for one year, - - - \$ .50  
5 copies to one address, - - - 2.00  
GODLEY PORTINSE, &c.; 4 copies to one address, \$1.00.

Entered at Post Office at South Framingham, Mass., as  
Second Class Matter.

## THE TRUE SOURCE OF MISSIONARY ZEAL.

The missionary spirit is nothing more than the Christian spirit turned in a definite direction, therefore the attempt to excite it without deepening the Christian disposition is all lost labor. I have the profoundest distrust of all attempts to work up Christian emotion or conduct apart from deeper communion with Christ. So I would urge my brethren to make a definite and continual effort after nearer, deeper, more intimate, prayerful, ennobling and constant communion with the source of all strength and righteousness. It is at Christ's feet that we learn our duty, and that duty becomes delight, and obedience becomes possible. The Christian life is only Christ's life in me, and is mine only as I keep near Him. Thus we shall see the world with His eyes, and like Him, weeping over that which to the common eye was but a source of gratulation, see men as sheep that have no shepherd. Nothing keeps a man's heart in touch with the necessities of a world that lies in evil but that communion. All attempts to create a missionary spirit which do not begin there are as vain as to move the hands of a clock instead of increasing the tension of the spring. You only spoil the works, and as

soon as the outward pressure is removed the motion ceases. All other attempts are like trying to get together the surface draining of the soil; but when we get into close grips with our Master, and can say, "I live by the faith of the Son of God," then we have gone down to the deep central sources, and the sympathy for missionary and all other Christian work rises like an artesian well from our hearts.

A second thing is—the firm grasp of and continual reflection upon fundamental truths which underlie Christian missions. I put them all into the triumphant words of the apostle, "*We know*," not "It appears on the whole pretty probable," nor "We give assent to it as our dogma," but "We know that we are of God, and the whole world lieth in the wicked one." In modern language it comes to this: the Christian should have an intimate consciousness of the gravity, reality and universality of the fact of sin, and a certitude that the Son of God has come, and that His gifts are to us the grasp of the Divine Father, and the assurance that we are in Him. These are the things we have to preach, which missionary institutions exist to proclaim, which if a man *knows* the word will be like fire in his bones. As Luther said about justification, we would say as to practical Christian life—the test of a standing or falling church is its missionary ardor. No one is impelled to go forth with a Gospel of hesitation or anything short of the full-toned proclamation that Christ died as the world's Redeemer.

One more thing—a familiarity with and prayerful reflection on the facts of the missionary cause are as needful as the grasp of the principles that underlie it. The estimated populations are: Protestants, 135,000,000; Greeks, 85,000,000; Roman Catholics, 195,000,000; Jews, 8,000,000; Mohammedans, 173,000,000; heathen, 874,000,000—total, 1,470,000,000. Do you believe the Lord meant this to be the world's condition 19 centuries after He died? Surely not, If on one hand we listen to the commission.

"Go ye and preach the Gospel to every creature," and on the other emphasize "Go ye," what stringent obligation comes upon all of us.

But there is another side to the fact—that Jesus Christ has proved Himself to be adapted and intended for the salvation of all men of all sorts, orders, ages and conditions—the world's Saviour, who never can be preached in vain. Lately I passed some abandoned coal pits. There are no abandoned mines in missionary work, nowhere where we can say, "It is no use; there is nothing there." Always there has been gold, and always it is possible by the divine alchemy to turn the vilest into the most precious, and sand into the gold of Sheba. Remember that the possession of the Gospel, the world's condition being what it is, is the solemnest obligation to the proclamation of the Gospel. So the four lepers at the gate of Samaria, after they had eaten their fill, bethought themselves and said, "We do not well that we hold our peace." They felt the obligation of imparting the good news.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

They tell us there is nothing but the same story over and over again. Perfectly true; but there is an infallible way of making threadbare platitudes startle into tremendous importance and freshness, by laying them on our consciences. So I ask you to lay these things to heart. Do not make Samuel's mistake, and fancy that God's voice is Eli's. Be sure it is He who speaks, and say, "Speak, Lord; thy servant heareth."

Alex. McLaren.

### THE CHRISTIAN TRAVELLER.

On a Western lake a young man was reading at night when the captain broke out in oaths on deck. The youth knelt (thinking he was alone) and in a low whisper prayed. I heard only "Mercy, dying sinners," etc., but he seemed in an agony of spirit pleading for them. I was self-condemned, knowing I also professed Christ, and had not spoken of God nor committed myself to His care. Early in the morning I heard a loud voice, "Whose tracts are these?" with threats and imprecations. The young stranger calmly said, "They are mine. I have but few, but they are very good; you may take one." The sailor smiled and walked away. At breakfast our young friend said, "Captain, as the

Lord supplies all our wants, if neither you nor any object I would like to ask a blessing." "If you please," said the captain. Curses being heard on deck, he apologized, saying it was common among sailors, and they meant no harm. "With your leave, captain," he said, "I think we can put an end to it." Himself a swearer, the captain said, "I might as well try to sail against a head wind, but you may try it." After breakfast the oldest and worst sailor sat smoking, and boasted that he could do anything done by a sailor. "I doubt it," said the young man. "I can," said the tar; "my word for it." "Well, when a sailor gives his word he ought to be believed. I know one who stopped swearing." "Ah," said the old sailor, "you've anchored me; but I can do it." Not a word of profanity was afterwards heard on the vessel. He conversed with each one singly on their soul's salvation, and gained the hearts of all. I was much interested in him. His dress was plain, his manners unassuming, but God had blessed his influence in a few hours to change the crew. After supper he asked the privilege of reading in the cabin, and all on board assembled. He read the account of Christ's crucifixion and resurrection in Matthew, and looking around said, "He is risen—yes, Jesus lives; let us worship Him." It was a melting scene. Knees that seldom knelt bowed now; afterwards we sang a hymn. The sun was setting. "Look yonder," he exclaimed, "you who have been nursed in the storm and cradled in a tempest, and learn a lesson. As rose yon sun to give light and comfort, so the Son of God arose to secure salvation to all who will accept it; and as it grows dark, so will He withdraw His offers of mercy from all who neglect them—one dark, perpetual night." The captain, deeply affected, read his Bible till late. At breakfast he asked our friend to ask a blessing, saying, "This is the first time I ever made such a request, and never till this young man came on board have I been asked for the privilege, though I have a thousand times expected it, and on being disappointed cursed religion in my heart, and believed it all delusion." Now I see the influence of the Bible and respect it, for my parents were Christians, and I cannot forget their counsels." For three days we had interesting conversations. The young stranger's familiarity with the Bible, readiness in illustrating its truths, and fearless, judicious and persevering steps, proved him a minister of the Gospel while yet a mechanic.

From all he saw he gathered laurels for his Master, and his movements showed that eternity was not to be trifled with. The captain, with much feeling, bade him farewell, resolved to live as he had done no longer. His wife was a Christian, and he would go and live with her; and he added, "I have had ministers as passengers often, but never before was I reminded of these things." Every countenance showed that our friend, by his decided yet mild Christian faithfulness, had won the esteem of all.

Next on a canal boat with about 30 persons of various ages and characters, my companion asked if he might have prayers on board. "I have no objection," the captain said, "if others have not, but I shan't attend." All were invited, and soon came in, the captain among them. After remarking on a scripture, our friend earnestly commended us to God. An old gentleman said, "I would like to converse with you. I profess to be a Deist. I once professed religion, but now believe it all delusion." "Sir," said the young man, "I respect age, and will listen to you, and may ask a few questions, but I cannot debate. I can only say I believe in Jesus Christ. He died to save me, a great sinner." "I do not deny that men are sinners," said the old man, "but I don't believe in Christ." "How then can sinners be saved in some other way and God's law be honored?" We waited in vain for the reply, when my friend added, "Not many years ago I was an infidel because I did not love the truth and was unwilling to examine it. Now I see my error; and the more I study the Bible the firmer is my conviction of its truth, and that there is no way of salvation but through Christ." He read the account of His death, and the captain nodded to him to pray, and we all knelt while he wept over sinners and besought God's mercy. Here again was a floating Bethel. During the day he conversed with all except one who followed him from seat to seat. At last he asked for an interview with him. He said he had tried to be a Universalist, but could not rest, and now saw he was lost. He saw the plan of redemption clearly, and said, "How I have sinned against God! but I will serve God, I will, I will;" and then broke out in singing and wept, saying, "Yes, O Jesus, precious Saviour."

Such was the influence of one individual whose purpose was to *live for God*. Will not the reader, in God's strength, whether at home or abroad, make the glory of Christ the one object of his life?

"As YR GO PREACH." I asked a porter if he were a Christian. "No, lady," he said, "I'm not; but oh! I'd give a heap if I were." I asked why he was not. He said, "I've prayed ever since I was little, but now it don't do any good. I've got the best Christian mother in Tennessee. My father died four years ago, a happy Christian. They prayed for me. I had one of the best of wives; we lived happily 11 years; we had much trouble, and buried our four children, and when I was 800 miles away she died. She wanted me to be a Christian. I've tried, but don't know how." I asked him to sit by me when he had time, and showed him the way of life, and he gladly accepted. His tired look seemed gone. I gave him a marked Gospel and some tracts. He said, "O lady! you've done me so much good; I shall remember what you said, and read the Gospel till I get my Bible. A lady where I board talks to me, but it isn't plain. God bless you for your words." The conductor and others came, but he paid no heed. I showed him how nearly I came not going in a sleeper and how he intended not going that trip, but this was the Lord's plan. He was greatly touched, saying "Good-by."

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BAPTISTS in the Maritime Provinces lately organized the Young People's Union to "develop and direct the powers of young Christians." "Organize" being the order of the day, no sooner is a need recognized and the Holy Spirit would lead to a deepened dependence on Christ as Head of His Church, than the "new cart" of human order and expediency makes it come short of God's will. Still there *is* a need, and, thank God, a remedy, if only there be humility to own the one and earnestness to find the other, without forming a new brotherhood than God's, owning a new power than His Spirit or a new authority than Christ's. The young among us *do need developing* both by example and precept, and were we more together as our Father's family we should feel it laid upon us, one and all, to help each other in our several spheres both in worship to God and service to men. Brethren, *what* can we do, *without* forming a new society, to better own the old one, in helping our dear young brethren to fill their appointed spheres among us? B. C. G.

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THE "Garden Tomb" at Jerusalem regarded by Gen. Gordon as our Lord's sepulchre is being purchased at \$20,000, which Mr. Conder (Palestine Exploration Fund) has agreed to pay.

tine Exploration) scouts the idea of being genuine. The various Holy Sepulchres that obtain with the Greek, Roman and other churches are God's verdict of "folly" on the matter, while this research and expense witnesses a strong trend to idolatry, which as to the "brazen serpent" was so forcibly rebuked (II. Kings xviii. 4). How much better to preach Christ risen, and spend His money to carry the Word of life to precious souls!

**BELoved BRETHREN:** Desiring (D. V.) to greatly improve our papers the coming year, we cordially invite you as "our helpers" to furnish all in your power to this end. Many are cheered to "know how their brethren do," and of the Lord's work among them or in "regions beyond." If in our hands to give it, shall we withhold it from them, as their due, seeing that "if one member suffer, all suffer with it; or if one member be honored, all the members rejoice with it"? If without such to give, let us know of the "field," if not of the "work," that others may more intelligently fulfill His word who said, "*Look on the fields,*" and pray Him as the Lord of the harvest to send forth laborers. Have any "refreshed your spirits" or "an open door been given," pass on the comfort of it, and you will not be poorer, but others richer, for it. We seek not "great things," the counting of blossoms for fruit nor heads for hearts, but that what interest or need may be manifest should be upon other hearts as fellow-members of one body. Thus "the administration of this service will be abundant by many thanksgivings unto God." Further, if each take, or get others to, more copies of **FIELD AND WORK**, it can be enlarged at present rate, as no money consideration is in it, and if a surplus is contributed it will be given to the Lord's work. Some valuable "Practical Papers" for the life that now is and "Bible Studies" will (D. V.) issue in **GOODLY PORTIONS**, each number to be complete in itself, so that it

can be given freely. If those in the work will favor us with helpful subjects, they can thus use them for themselves and share with others. Asking in the Lord's name your help, in prayer, contributions and support,

In the bonds of Christ,

*B. C. Greenman.*

## UNITED STATES.

**ALBANY, N. Y.**—There is not much of late here to mention. Meetings are well attended, some few outsiders interested. We have again started a Sunday School, Bro. Le Gallez taking charge, which has the promise of quite a little interest, 28 this week present.

At Schenectady, sixteen miles west, a Mrs. Cawood has been living for years. A little over a year ago Bro. J. C. Holmes and I drove to Amsterdam, stopping over at Schenectady, and holding a meeting at her house, which was kept up by Bro. H. for some time. Some were helped, among them two who afterwards moved to Erie, Pa., taking their place outside there with some others.

There were two or three others delivered at S., and with Bro. Reeves, from Syracuse, and another brother and sister moving there, for the last six weeks nine have been breaking bread, and last week another came, having learned the truth through a brother who will not come with us because of baptism. It was sad to see him dried up in his soul, proving what I have often found, even a right thing as baptism can be used by the enemy to hide Christ. He is now laid up with typhoid fever.

*John Ferris, Jr.*

**DUNKIRK, N. Y.**—Our brother Wm. M. Horsey has just left here after a six weeks' series of Gospel meetings and lectures on the Word. We are much encouraged, and thank God for some conversions, and not a few have been brought into the con-

consciousness of their place in Christ. So far two have been added and are breaking bread. There has been much to contend with from the doctrines of Adventists, but through patience and grace and a faithful ministering of the Word we are confident some will be disentangled. There seems a need of continuing the work of building up, and we are looking to the Lord to direct the steps of a servant this way, Bro. H. having left, expecting (D. V.) to start at once on a trip South through Virginia and North Carolina with the Gospel wagon, having been delayed longer than was his intention. *R. H. Stratton.*

DALLAS, TEXAS.—You will be glad to put on your list of persons to pray for the following names of additional missionaries soon to sail for Central America. They are the Lord's choice ones, called and equipped of His blessed Spirit. Margaret J. Neeley, Chas. M. Wilbur, Mrs. Chas. M. Wilbur, Ernest Pratt. Give my love, please, to dear Mr. H. and to the saints.

*C. I. Scofield.*

WHITE BIRCH, WIS.—My wife and I enjoyed the privilege of remembering the Lord with the gathering at Duluth, Minn., in Bro. Samuel Stevens's house—15 or more present. A reading in the afternoon at Bro. Frink's—the coming, John xiv.—was a blessing.

Bro. E. H. Smith and wife, of Minneapolis, who had been some days there, came home with us Oct. 16th, remaining till Nov. 2d, then went back to Duluth. His preaching in the schoolhouse was first to a few, but at the last from 30 to 35 persons came, Protestants and Catholics, some from the nearest logging camps. At the St. Croix Hotel he was invited to give some readings, about 15 persons attending, Protestants and Catholics. How blessed to have the Word in one's mind and heart, and to be able to preach it with

such love for Christ and His lost ones as only fellowship with Him gives, and with the power of the Holy Spirit. This is the first refreshing we have had here since Bro. D. Little, sick with a cold, was with us last spring. Bro. Edwin Hartt was with us a short season last winter. May the Lord send others.

Trusting this account may cheer some one, as others in FIELD AND WORK cheer us, and that much blessing may attend you.

*W. C. Hartt.*

READING, PA.—Interest still keeps up here, the whole time now being taken up with Bible readings every night and several afternoons. The Gospel on Lord's Day evening. Some have come to the Lord's table and others soon to follow, I trust.

*S. A. White.*

CATAWBA, N. C.—I have had unusual liberty in speaking for Him. Bro. B. and I are quite happy together. We have fixed a light box under our road cart, quite roomy, to carry Bibles and tracts, as we find plenty have no Bible. Politics have run high, but we hope for quiet to present the Gospel. Bro. Seed and wife are arranging to go out in the work in the South. He expects to furnish his own outfit, except the wagon, which Bro. Cornish, Columbia, Pa., is building for him. It will be 12 feet long, having temporary partition to put up at night and platform in rear to preach from. He will be provided with press, type, etc., to print as he goes. The open doors are increasing. We have been to Mooresville, holding meetings and getting urgent invitation to come any time. A Bro. Lipe, at Troutman's, is standing alone. Had a meeting beyond Smith's mill. We had a long dry spell, but are now having a great rain. While at home we are very busy, writing, printing, etc. Have a large correspondence and send out lots of tracts.

The more one goes about in North Car-

olina the more appalling is the condition manifest of even true believers. The family altar is indeed rare, few know what being alone in the secret of His presence is, prayer meetings are almost unknown outside of large cities and villages, God's precious Word is not known in any measure but by few. One feels like raising the cry, "Who is sufficient for these things?" Not us surely; God alone is our refuge. But, blessed be His name, our weakness is perfect strength in Him; for "when I am weak then am I strong" (II. Cor. xii. 10). One needs to utter plain, faithful words of warning and entreaty, that dead sinners may hear His voice and live, and sleeping saints be led into His presence, with consciences exercised and bowed before Him—"the searcher of hearts."

Those who are ministering in the North, and have the love and sympathy of a few, at least, know little what it is to go among people day after day and find little response to the Lord's name or His precious truth.

Of one thing I am sure, of myself at least—we do not pray enough—"earnest, effectual prayer." Thank God for Phil. iv. 6, 7. What a privilege! to "make all our requests known unto God with thanksgiving."

I have read much of women's service, but what a service to the Lord and what cheer to the hearts of His servants when dear sisters make supplication for His work. Oh! for a spirit of prayer to come upon those who may at times feel that they can do but little for the Lord. Here is where they can please Him much, as well as encourage others. Let not Satan cheat you out of the rich blessing sure to come from being much alone with Him, in earnest, importunate prayer. May our God stir us all up to pray more.

Another thing has been much on my

mind since reading in "Help and Food" "Organized Evangelization" and as to "The Salvation Army." The Lord knows I would not belittle their work. I have known among them a devotion in reaching out after sinners that should make many who have much more light and truth cover their faces with shame; but they go forth with banner and song, and much is done for the eyes of man. I never knew one to give out Gospel tracts (excepting one where I put them in his hands). The "Missionary Review" states that more than half of their converts apostatize. Yet few that are saved under the preaching of Brethren do so, and who knows but God the results of the labor of love among Brethren? Yet we do need arousing mightily as to the work; we should concentrate more. A half dozen could do good work together in this State. I know of one who for fifteen years has put out thousands of tracts in many directions, and do not suppose there are five persons in the world who know anything of what he has done in this quiet way; and who can tell of the abundant harvest that shall be gathered for Him? Yet I am well aware that many gathered out to the Lord Jesus are doing literally nothing. They do not give out tracts nor buy them for others to do so; they seem to have settled down, saying, "Oh these are grand truths the Lord has given us to enjoy," and they let sinners and saints go uncared for, and do nothing to bring the light and truth to them. It is a wonderful place God has brought us into, but there is a corresponding responsibility attached to it, and our God expects of each one to be up and at it, and always at it, using *all He gives us* in His service—not laying up treasures on earth. May there be more devotedness to Him on the part of all. We need to be alarmed at our coldness and want of devotion, and may our God wake us all up to be in the field

at work when He comes. We long to reach thousands of Christians in this State, many with large families growing up without a word of prayer in the house except when the "minister" comes, and we think it would be doing God's service to put our little paper "Simple Testimony" into their hands. Many are too poor to get it, and many who can pay have not heart enough for the Lord to subscribe, and we want to give others the precious privilege of fellowship in this work. Beloved brethren, deny self a little to send light and truth to these thousands. Twenty-five cents will send the paper one year to one, \$1.00 to five. We commend this work to all. D. V., Bro. Booth and I go to Gaston Co., stopping on our way at Denver to minister to the dear saints over Lord's Day.

*A. F. Cowles.*

NEW HILL, N. C.—I had not heard from you in several months, but am glad you have remembered me in your prayers. I want you and Uncle H. to be here about Christmas (D. V.). I enjoyed your visit before ever so much! I would be glad for Bro. Horsey to come too. He put the truth here so plain and straight. I believe the good seed sown at Sloan's school house has already brought forth an abundant harvest for Him. There are several who can now say they are trusting Christ who could not have said it but for the truth preached by you and Bro. Horsey. I know that I have been benefitted by it, and can say that I *know* that I am saved; and I find it a blessed thing to know that "as He is, so are we in this world." If He has passed judgment, we have too. It fills my soul with joy to think how closely connected we are—"heirs of God and joint heirs with Christ," having "the Spirit of adoption, whereby we cry, Abba, Father;" and that is not all, for "it doth not yet appear what we shall be, but we know that when He shall appear we shall

be like Him, for we shall see Him as He is." When I think of it I am made to say, "Oh, it is wonderful the story of His love!"

*J. E. Dupree.*

To A. F. Cowles.

I was glad to hear from you. I have been away from home for three months. I believe your prayers and those of the brethren have strengthened me, because I know that I have grown stronger in the Lord and in His blessed promises, and I praise and thank Him for it. So I can say, Thank God for what He has done for me. But continue to pray for me. This world's goods without strong faith in Christ will overcome His child; but I have sought the Lord and He has done wonderful things for me. I have distributed the tracts you sent me, and believe they have done much good. I have trusted in God, and He has opened up a way for me, and myself and family have not suffered for anything yet. I need more faith. I have preached for different denominations and at several places, and I am thankful to say that many agreed that we ought to be one, as our blessed Saviour prayed that we should be. I have not yet separated from the denomination I belong to, but I am led by the Lord's counsel to do so when they meet in their conference, and I will send in my resignation and let them know my reason, and pray God they will do the same and go forth unto Him without the camp (Heb. xiii. 13, 14).

I want to arrange for you and other brethren to hold meetings in Moore Co., N. C., at Sanford, Jonesboro', Cameron, Aberdeen, and especially at Carthage.

Remember my best love to Bro. Booth, and tell him I believe God is leading me by His Spirit and is fitting me to be His true servant, and to continue to pray for me that I may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Remember me to Bro. Horsey

when you write him. I want him to be with us in Moore Co.

[This brother is of the colored race, a Baptist minister, the first of his race to "go forth unto Him without the camp," and we hope will be used much of the Lord among them. I trust brethren will show their love in the Lord to him by communicating of their substance. Address can be had by writing Bro. Booth or myself.

*A. F. Cowles.]*

I do not expect anything but persecution if I follow Christ, for He was persecuted, and not only that, but put to death by the world; and I learn from God's Word that "all that will live godly in Christ Jesus shall suffer persecution." God has given me the grace to come out of the denominations, and He will give me the grace to bear what they may put on me.

I was down at Raleigh lately, and some of us got up the subject of salvation. There were 25 or 30 there, and not one but myself that held the ground of faith for salvation. Would to God that they would study His Word and see what a weak thing they are depending on, trying to be good to get to heaven.

*J. E. D.*

To J. E. Booth.

## CANADA.

HALIFAX, N. S.—Helping on some whom the Lord had touched in the tent work still holds Bro. Lyman and myself here, and increased interest in Bible readings seems manifest. A few openings around several with us are answering to, and the measure of fellowship in the Gospel is encouraging. What can we do for the soldiers, sailors and others exercises us in view of the snares the enemy presents around. On Thanksgiving Day, though very wet, quite a few enjoyed fellowship in the Word, conversation and tea to-

gether, and quite a surplus was distributed by our sisters to the needy. Meetings Lord's Day at the Hospital at 4 and 8 p. m. seem appreciated, and we trust will bear fruit. A model of the Tabernacle being kindly loaned us, some interest is awakened in Old Testament study, and we trust will be helpful to us all. A meeting for two days at Bedford at New Year we hope for the Lord's favor in.

*B. C. Greenman.*

RENFREW, ONT., Nov. 7.—Just returned from Bangor and Combermere, where I spent two weeks with the saints; had some interest in the Gospel, with the usual opposition from those who degrade the blessed work of Christ by seeking to give man a place by *works* for salvation. Leave today for Calumet, then (D. V.) south as soon as my way is open. Have suffered the last few days very much with my lungs from a cold which I took on my way down. There is a meeting at Napanee on the 10th; I expect to be there, then go to Hamilton and then south.

*G. Pearson.*

MONTREAL, QUE.—The interest has been on a steady increase for several weeks, the numbers week nights getting much larger; some have confessed the Lord, one lady Lord's Day getting peace, others are coming into fellowship; for which one gives thanks. Bro. Little went a few weeks ago to Vankleek Hill, and there is some interest there. We will be at Lachute (D. V.) for a day's meeting, after which he purposes going straight home. I may remain in these parts, as there are indications of much blessing. Bro. Banford writes me of quite an interest near Lachute. How we ought to thank the Lord for such!

*A. E. Booth.*

8 Phillips Square.

[A useful tract, "Seven Different Judgments," by our brother, can be had at the Depots; if for wide circulation, address C. Craik. Ed.]

## GREAT BRITAIN.

HAMILTON, SCOTLAND.—I have been very poorly indeed, and quite unfit for work. I have so longed to get across to see you all, but at present I am so weak; but if I can go your way in January I will do so. If not strong enough, I must defer till the spring, but the visit (D. V.) is yet to come. There is much that one would like to say, but face to face is so much better than pen and ink.

W. Scott.

[The Lord fulfill our mutual desires to see each other, to be mutually refreshed in the Lord.  
Ed.]

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### AN IMPORTANT DISCOVERY.

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The readers of FIELD AND WORK will be interested in learning of the discovery a few years ago of Tatian's "Diatessaron." It is a work which was supposed to be lost. Writers of the fourth and fifth centuries mention it, but no copies of it were known to be in existence. Recently one was found, and in 1888 it was published. It is, as its title suggests, a harmony of the four Gospels. It is the first attempt, so far as we now know, to arrange the Gospels into a complete harmony. There have been many efforts of the kind since, but no other work of the kind has the same importance. Tatian was born in the early part of the second century of the Christian era, and the date of the writing of the "Diatessaron" is placed not later than the year 160 A. D., with probabilities of its having been done some years earlier.

Now, many rationalists have asserted that the four Gospels were written not earlier than the last half of the second century, that they were really apocryphal works, and not trustworthy records of the life and works of Christ. They also offer

explanations of how they came to be received as canonical books, but these we need not mention here. My object now is to show that the discovery and publication of Tatian's "Diatessaron" is a complete refutation of the theory of these rationalists. Their view and all the arguments by which they seek to sustain it are proved to be false.

When Tatian wrote his book the four Gospels were already existent. His effort was to combine them in one harmonious narrative. But this is not all. It is evident that he deals with the four Gospels as books which had already been accepted by Christian communities generally as authentic. They were regarded, surely, during the first half of the second century as works having claims to be received as authentic and authoritative. The Gospels held this place in the minds of Christians when Tatian wrote his work. They were known as books which had come down from a preceding generation, and it was quite possible that Tatian could have known men who knew the writers of the Gospels. Certainly it could have been possible in the case of the author of the fourth Gospel. But even allowing that the generation which knew the writers of the Gospels was dead when Tatian was born, the generation next to them must have offered many witnesses to the fact that these Gospels had come down to them from the hands of those who held them to be authentic narratives of the life and works of the Lord Jesus Christ. Tatian treats them as having this acknowledged place.

Thus the discovery and publication of his "Diatessaron" is a complete demonstration of the falsity of the view of those rationalists who refer the authorship of the Gospels to the latter half of the second century. Plainly their attack on them breaks down. Of course, to the spiritual

mind these books, as all the other books of the inspired Word, bear the stamp of a divine authorship, and no external evidence is needed to have faith in them. But it is gratifying to see the enemies of God's Word confounded. Every Christian will thank God that He has brought to light such a document as Tatian's "Diatessaron."

*C. Crain.*

## HOW TO WIN SOULS.

There are five kinds of workers: 1. Those who preach Christ with envy and strife (Phil. i. 15); 2. To be praised of men (John xii. 43); 3. To glory in the flesh (Gal. vi. 13, Matt. xxiii. 15); 4. From duty (Luke xi. 46); 5. From love (II. Cor. v. 14, Col. i. 14).

Many desire to win souls, but shrink from the cost.

I. If you would be a soul winner, your soul must be already won. If not saved, you should not take His word in your mouth for others (Psa. l. 16-20). Can you say, "Lord, I am Thine"?

II. Are you anointed, called, chosen, separated for His service? (Rom. i. 1, II. Cor. vi. 17). A soul winner must be consecrated as well as saved. Separated from, consecrated to—1. To be emptied of self (Phil. ii. 7, 8); 2. To take the form of a servant; 3. To obey even to death. True servants do not argue with the Master, but obey at all costs. Be willing to lose your life for Him.

In order to be used, you must—1. Know the voice; 2. Have guidance; 3. Have a message; 4. Get wisdom.

1. *Hearing*—"Can two walk together except they be agreed?" (Amos iii. 3). Only thus can you know His voice. "This is the way, walk ye in it."

2. *Guidance*—"I will guide thee with mine eye" (Psa. xxxii. 8). So we must have our eyes fixed on Him.

3. *Message*—something directly from God to give out. "I have put my words in thy mouth" (Jer. i. 9). When you get it, it burns into your soul (Jer. xx. 9), and will glorify Christ.

4. *Wisdom*—Ask of God (James i. 5). Some need to be spoken to privately (Matt. xviii. 15), others need to be spoken to solemnly. Paul was "all things to all men."

**MISTAKES IN WINNING SOULS.** 1. Many think only if they give up work can they win souls. Not so. "As the Lord hath called every one, so let him walk" (I. Cor. vii. 17). 2. Some are discouraged if not used like others. A carpenter has many tools, but does not use all daily; so we are only to do His will (John iv. 34). 3. Some think, Would I not do more work if I leave off the present work? God does not want more work, but to do His will. 4. Some are not satisfied unless they speak in every meeting, but it will be no benefit if we have no message. 5. Some try to win souls to Christ before they win them to themselves. People do not care about your sermon, but about your life. 6. Some try to win souls without mixing with them. They think it low to go here or there. "Mind not high things" (Rom. xii. 16). You must act as Christ acted. He was with all classes. 7. Some never expect souls when they give the message, but simply do it as a duty. 8. Some are not satisfied simply to preach the Gospel. You may use illustrations, but do not use them in place of the Gospel; only reveal the Truth—"I AM the truth" (John xiv. 6). Finally, a soul winner must never forget that he is only the common rod fitted by the Holy Ghost. If you are not thus, consecrate yourself wholly to the Lord (Rom. xii. 1, 2), testify to what God has done for you first, and do the Master's will wherever He puts you.

*O. D. David, Tamil Evangelist.*

## THE MISSION OF TRACTS.

Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, asking no gift in return. They can talk to one as well as to a multitude, and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway coach or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs or jeers or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their stories twice over, or thrice or four times if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of all truth, the teachers of all classes, the benefactors of all saints.

### TIDINGS OF THE LORD'S WORK.

Is it not wrong to withhold such tidings from His people? If it were our work it would be different. But when Paul and others told about their missionary journey, "they declared all things that God had done with them" (Acts xiv. 27, xv. 3). Suppose you were in a place and there was blessing, souls saved and believers built up, and you met a Christian friend, would you not feel it a privilege to tell him about it? If you and others had been blessed, you could hardly keep still. We certainly honor our God by declaring His doings. The welfare of the saints, too, is something which may rightly be commu-

nicated. We are but few in this great, wicked world, and need to keep our love for one another fresh and warm. But we are widely scattered, and cannot speak face to face. We can write, and this is a blessed privilege. A letter can be read by a number, but if printed its usefulness may be increased a thousand-fold. Then there are some, perhaps many, who seldom see any of the Lord's servants, and whose only means of hearing with any regularity of the Lord's people and His work is a paper giving accounts of these things.

How can any think it wrong to minister to such, or to honor God by declaring His works? Of course any right thing can be done in a wrong way, but surely the grace of God can enable one to write to edification. How much blessing has come to souls through reading of the Gospel wagon tour in the South. But if these accounts had not been printed, how few could have read them.

*J. W. Newton.*

### A MUCH-NEEDED APPEAL.

It is laid upon me as a servant of Christ to urge with earnestness the necessity of bountifully and persistently circulating the plain, clear statements of our "common salvation." Satan is using his emissaries to scatter far and wide books and tracts in a most assiduous way, and many of the Lord's people are ensnared by them, paying more for the poison than they use to circulate the truth.

Brethren, beloved of the Lord, you are responsible to put the truth into the hands of others. What an easy matter it is to send out a few hundred "Glad Tidings" monthly, either through the post or deliver them around the place where you reside. It would do your soul good and enliven your spiritual sensibilities. There are only two assemblies in Canada that circulate a

number each month. If we were truly alive to the need of souls there would not be a single assembly but would have a number of such or similar ["Glad Tidings," 10 for \$1.00; "Tidings of Mercy," 10 for \$1.00; "Messenger of Peace," 6 for \$1.00], and willing hands and prayerful hearts to deliver them, thus encouraging a true missionary spirit and obeying the word of the Lord.

"When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." "What is the chaff to the wheat," the body to the soul? You are only stewards; how are you using your Master's property? Souls are hungry, starving, perishing, dying, and many of God's people with their mouths and their pockets closed. The reckoning day is coming when many will see their short-sighted folly. Be wise! be wise! Where the door is straitly shut up against preaching there is ample opportunity to reach people by the printed page, and thousands gladly receive it. Why not take a walk every month in your place and deliver the messengers of life to the people?

What are you doing for that gracious Saviour who has saved you at such a cost? How are you showing your gratitude to Him? The Lord wake those up who are sleeping at their posts. A lady of our acquaintance has for over ten years taken around every month about 200 "Glad Tidings" and "Sunlights" in the town where she lives, and it is truly refreshing to hear what she has to tell of the good they have done in many families.

Yours in the Lord,

*Thomas Somerville.*

*Brantford, Canada.*

THE seceders from the Salvation Army called "Christian Workers" they say aim to worship God, exalt Christ, honor the Spirit, edify one another, and win souls.

They manage their own affairs, welcome all orthodox Christians, admit members on confession of salvation and the Trinity, renounce the world, and promise to dress plainly. They are orthodox (so-called), yet believe final salvation conditional on obedience, in entire sanctification, a general resurrection and judgment. Baptism and the Lord's Supper are optional. They elect six elders, and deacons or deaconesses, with other officers, yearly. All offerings are voluntary. A Mission Board of seven direct the work.

For this moving of God's Spirit and the "clearing of the air" through trial we thank God, in a day when the foundations of the faith are being destroyed. To hold these with fidelity, with the need of conversion and separation from the world, will be honored of God; while the change from Gen. Booth's autocracy only to another of milder form, with wrong thoughts of salvation, sanctification and the Lord's coming, will bear their harmful fruits also.

"PHEBE, a servant of the Church," therefore Christ's servant and His follower who was "among us as He that serveth." This is all we know of her, so let us see what He says about His servants.

1. "His servants ye are to whom ye obey"—not in outward conduct merely, but from the heart, with pure motives, single eye, and will given up to God.

2. "With *good will* doing service"—not only obedience, but *cheerful* obedience. The difficulty is not in direct service to God, but through our fellow-creatures. Serve Him, through the stupid, tiresome, ungrateful, obstinate, ill-tempered, and persevere in the work when it seems of no use and meets with no reward. This Phebe did, for Christians were imperfect then as now. There is only one way, doing it "as unto the Lord, and not unto men." For just as He gives

the work, so He permits the worry, and turns it into a blessing by lifting us above it. Not so much to bear petty annoyances well, but not to appear to perceive them, is the secret of cheerful, serene, untroubled service.

3. His servants shall serve *Him*. "Ye serve the Lord Christ." The dignity of our service. We are kings and priests as well as servants, and our work, however humble and insignificant, is ennobled by being done for Him and promotes His interests. All *His* work is perfect and beautiful. Let ours be so, in its measure, doing the little things as faithfully and carefully as if they were greater. As in the old cathedrals many beautiful designs of work are in dark corners, let us think of His eye who beholds the evil and the good, and thus render acceptable service to Him "whose work is perfect," and would have us "imitators of Him as dear children." *Adapted.*

**JAPAN.** The first Christian building in Tokio was erected 25 years ago; there are now 92 there. Native converts in Japan, with average wages of less than 25 cents a day, gave last year \$25,000 to missions. An orphan asylum is being established in Tokio by a Christian teacher at his own cost, for girls under six years, to be trained for Christian service.

**CHINA.** Twenty-six years ago J. Hudson Taylor inaugurated the China Inland Mission, sailing from England with 15 missionaries. The income for the first ten years averaged about \$25,000, last year nearly \$133,000. The missionaries number 432, with about 526 workers in connection with other societies, acting under the direction of the mission. The breadth of its platform has been steadily maintained, various Christians working harmoniously together. Some have gone out entirely at their own expense, besides lib-

erally contributing to the general fund; some are university men, some have received only a plain English education, and some are from the humblest positions. There are now more than 100 stations with resident missionaries; there were 407 baptisms last year, and now 3,000 converts.

EQUADOR is closed to the Gospel. Her custom houses will not allow Bibles to enter; evangelization would not be permitted. Her people are steeped in superstition, vice and ignorance to an extent that would not be credited. Can anything be done? Equador does not question the few foreigners there of their religious belief, only that they do not interfere with Romanism. Why not plant there a colony of Christians? The country is fertile, and where well-drained, healthy. Cocoa, tapioca and other products would soon place such a colony upon a solid, self-supporting basis; in fact, in a flourishing state. Such would be a practical object lesson to the people around, and by the wisdom of the serpent and the gentleness of the dove better things could be done. At least, the cross would be represented. Singly, any family could not hope to survive the ostracism, bigotry and persecution which would fall upon them; but a colony, assisted from home until established, could stand.

**THE STUNDISTS.** Dr. Haedeker gives a simple yet touching account of the six months' tour he has just made amongst these scattered and feeble brethren. It was undertaken to find out and cheer famished and banished exiles. He received a distressing letter, telling of a poor woman whose husband, father, brothers and sons were taken from her and sent away—scattered to the four winds of heaven—each one being sent separately hundreds of miles from any of the others. He then felt led to go after these and help in the

Lord's name, because, however lonely and difficult their place of exile, where others could go he could go also. The Lord prospered him on the journey, and led him in safety by rough passages and amongst rough men, over high mountains and in deep ravines, through storms and snows and tremendous difficulties; and now he can say, "The good hand of the Lord has been upon me."

He had asked prayer (1) That the door might be opened for the Gospel; and it has been widely opened. (2) Safety in journeys oft; this was answered so remarkably that even Tartar guides exclaimed, "This is wonderful! We never knew such weather at this season. It is wonderful!" "No," Dr. B. replied, "it is not wonderful, for we are servants of the King who made the weather;" leading to the astonished inquiry, "What kind of a king is he?" and opening the way for testimony. He tells of wonderful deliverances on rocky heights, in wastes of snow and ice, and among men who regard murder as something to boast of. They could not kill him, as he was on the King's business and in the King's keeping. (3) That the exiled Stundists might be found; this too was answered wonderfully. After passing through a terrible defile into a little hamlet at the foot of a mountain, a man (one of the family sought by Dr. B.) came out of a hut saying, "There is danger, pass on"—showing how closely the exiles are watched; but a happy meeting was contrived later on. At another place far off the waiter who served a cup of tea looked inquiringly at Dr. B., who felt led to say, "Do you know any of the — family?" and he answered, "I am one of them." So in many places and in various ways God led him to those he sought; and that in strange parts, in lonely huts, in volcanic caverns, in desolate wastes and in busy towns; in the oil regions of Baku

and in the prisons of Siberia. He was enabled to cheer many of these lonely ones with words of comfort and hope, with the thought that others far off were praying for them, and with a little help—a few hundred roubles. Sorely do they need this; for great is their distress, being sent often to places where the Tartar can make a bare living, but the Russian cannot. He asked some why they did not emigrate, and the answer was, "We love our country. We have homes, and would lose them. We have families scattered here and there, and if we go we must go without them."

Many instances are given of police espionage and of constant watching and worrying. Meetings are absolutely forbidden. A man and his daughter may sing a hymn, but if a neighbor only look in a policeman comes to see what is going on. If two Stundists stop to exchange a greeting on the street, there is a policeman listening, ready to say, "You had better pass on." Even a poor desolate woman, whose husband, father and brothers were banished, will say, "Do not speak to me, I am watched; you will come under suspicion." It produces a nervous, timid people. Nothing sustains these Stundists but the grace of God. They have but little truth, but hold that little with a firm grasp, and it strengthens them to bear much. And now, as ever, persecution propagates the faith; for wherever these exiles go fresh converts spring up.

Dr. B. describes his visit to the "Old Man" of Ararat. At the foot of the mountain is a village, the name of which means "Where he first went." What can that mean but that it is the place where Noah first went after leaving the ark? Here were Stundists with whom Dr. B. had fellowship, and in Erivan he had the joy of uniting with some around the table of

the Lord. To the Baku oil region many Stundists have wandered, to secure work ; amongst whom Dr. B. found a warm welcome.

He is profoundly thankful for the relief which the liberality of the noble friends at home afforded. One lady, who gave him a large sum for these Stundists, calls them "Brothers and sisters in the Lord, with whom I am not worthy to stand on the same ground, seeing how they suffer and die for Him." Yes ; feeble and persecuted as they are, they are members of one family with us, purchased by the same blood, and rejoice in the same Father's love ; and while we thank God for their faithfulness we must seek to help as we may.

*The Christian.*

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### OBITUARY.

Our brother John Wade Davis, of Charlestown, Mass., after an illness of a number of weeks, departed to be with the Lord on Tuesday, Nov. 29th. He was 67 years of age, and had been in fellowship some 16 years. Gone on before, he waits in Paradise for the coming of our Lord.

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### HOME NEWS.

Dr. J. S. Prettyman and others, Milford, Del., send us a good little paper, "Herald of Grace" (12 cents a year). May it go far and wide in the Peninsula State and elsewhere.

C. Crain has been lecturing Lord's Day afternoons for about three months at Hazelwood, Mass., on the Lord's coming, taking up its different aspects in relation to Jews and Gentiles.

F. W. Grant has been taking up the numerical plan of Scripture at Bible readings lately. He has also been giving more time to meetings in New York.

A good number attended the three meetings at Lachute on Nov. 18th (Thanksgiving Day), and a happy and profitable day was spent. Bro. Little, Booth and Gale were present.

Bro. Little has returned to his home in Minnesota after a long absence. Recently he has

visited and preached at Montreal, Vankleek Hill, Cumberland and Osgoode.

Bro. Booth returned to Montreal again, where there has been encouragement, several coming to the Lord's table and the brethren being comforted and encouraged. The interest continues. He hopes to visit Lachute later.

J. B. McCaffery, who is now abroad (Nov. 18), we learn expects (D. V.) before long to turn his face toward the United States again.

P. J. Loizeaux has had access to many thousands in his stay in Iowa, and is about going to St. Louis, Mo.

Bro. J. S. Scott, of Montreal, has removed to Pittsburg, Pa., and his wife follows him shortly. They will be greatly missed ; but the Lord makes up for all such sorrows, and fills the blank in His own way.

W. McCandless, at Paspébiac, Que., finds a new opening for the Gospel, four miles west of New Carlisle, which is yielding some fruit, some getting peace and others help.

G. H. McCandless is visiting some gatherings in the Western States for a little. Lately he has been at Chicago and Rockford, Ill., and Milwaukee, Wis. At the latter place he met Bro. Van Loon and wife on their way from Manitoulin Island region to Iowa, where they expect to spend the winter.

"The new Gospel wagon is receiving its last coat of paint. I trust the right men will be raised up to occupy it. It is quite a substantial-looking affair. It seems as though it would be very comfortable. Bro. Eames has spared no pains to make it perfection." We earnestly trust that this work will be on the hearts of God's people, that all may be done as moved by His love, with His approval, and in view of His reward.

The papers on the "Tabernacle in the Wilderness" being now complete, the three volumes of GOODLY PORTIONS containing them will be bound in one and supplied for \$1.25 to any desiring them. Send early to C. Crain, as but few are being bound.

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### ITEMS.

In many parts of New Zealand we learn of interest and blessing, among others through W. Corrie Johnston, and among sailors in several

places. In one place the local laborers have had a regular ingathering, and nearly a hundred souls are said to have received blessing.

A brother writes, "Be not weary. The days are difficult, but Christ is on high, able to save to the end. Cling to Him, cease from man. 'Enoch walked with God.' 'My grace is sufficient for thee.' Our Edinburgh and Belfast meetings were excellent, thank God—large, profitable and harmonious. I wish you had all been there. We are poor failing things, but trust the name and honor of our Lord are as dear as ever, and that most of the charges of false doctrine are unfounded. Mistakes have been made."

There is a Japanese Christian who puts on his door every morning the following notice before he starts for his work: "I am a Christian, and if any one likes to go in and read my book [his Bible] while I am out he may."

St. Jerome says, "A false report does not last long, and the life one leads is always the best apology of that which one has led."

A godly man used to say that a single "Blessed be God" in adversity is better than six thousand "Hallelujahs" in prosperity. The Lord teach us how to praise Him at all times.

Numbers of Romanists in Ireland are in a state of incipient revolt against the despotism of Rome. Colporteurs and preachers have ready access to them.

The value of "a word in season" is shown in a Christian lady speaking a few kind words to a burglar who had spent 21 out of 42 years of his life in prison. He is now a steady and industrious Christian worker.

"The remarkable diminution of crime and gradual closing of prisons" in London is stated to be due in great measure to the rescue of out-cast children—Dr. Barnados' 49 "Homes" for them and others.

"The writers of Scripture, conscious of their own integrity, are not careful to supply the links we judge missing. Either to receive or reject Scripture in its entirety is an intelligible act, but to reject its history while professing to receive the spiritual truth in it is not logical."

The appeal of the Shanghai Missionary Conference for 5,000 men reads thus: "We make it in behalf of 300,000,000 of unevangelized hea-

then; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them; and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Reville, a French rationalist, states that in answering the inquiry, What book would one choose if condemned to lifelong imprisonment? all in an assembly including materialists, etc., were unanimous in naming the Bible.

Dr. Phillips Brooks's consecration as bishop was delayed because of his well-known heterodoxy. Bishop Seymour (Springfield, Ill.) writes of it, "God knows what awaits our Church. The outlook is distressing; numbers may increase, money accumulate, and temporal prosperity, but the faith is dying out; truth, honor, manhood are at a discount." Rev. C. Stirling and others (England) are leaving the Church because of the Lincoln judgment, and urges a revised Prayer Book on Protestant lines, baptism of believers or infants as optional, and extemporaneous prayer. Little wonder when archbishops play at "processions" and cease to be Protestant. Strangely enough, in Halifax, N. S., this same Church as "defender of the faith" is presented us as the only "true ground of unity." That it is a ground we own, yet, alas! but the form with "the faith dying out" for forms and idolatry. Embracing all "decent parishioners" it is too wide, excluding the truly godly unless they submit to its rites it is too narrow, while its forms "quench the Spirit."

Messrs. Parkhurst, Dixon, Peters and other celebrities in New York are lifting their voices against the crying evils of the day, but we fear are forgetting that Christ's lowly path for His people is, "Ye are not of the world," "Come out and be ye separate, and touch not the unclean thing." May this be reached.

A great anti-opium meeting was held in December, 1891, in Exeter Hall, London, to call on the British Government to stop the sale of opium in India, in harmony with the vote of the House of Commons, April 10th, that it was "morally indefensible."