

Field and Work.

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God in the world.*

Things of general interest thankfully received by
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CONVENTIONALITY.

I desire to give a few thoughts as to established customs, showing also that even "due order" may become mere conventionality, to our great hurt through grieving the Spirit of God.

First, as to "due order." We are to learn how "to behave ourselves in the house of God, which is the assembly of the living God, the pillar and base of the truth" (I. Tim. iii. 15). To do so aright, when gathered together, we should seek earnestly, which I fear there is a lack of becoming reverence and humility in, and will be in the measure in which we are *formal*. We do well to heed the words, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon earth; therefore let thy words be few" (Eccles. v. 1, 2). It is painful when waiting on the Lord together to hear one come in noisily—the "foot" not kept. Some, seeing that the material building is not the house of God, seem to think reverence and quiet unnecessary and savoring a legal spirit, forgetting that the *assembly* is that, that *God Himself* dwells therein and that we gather to meet the *Lord Him-*

self. If we realized that His presence is *holy*, we would not stalk irreverently into it, as though "the multitude of business" (Eccles. v. 3) still pressed upon us and we were entering our shops or offices. We should seek Him in all "due order." He demands it of *us*. No one, however, is made "master of ceremonies," and here is where a worldly spirit, knowing God's order, becomes conventional. A word of exhortation is always in order (Rom. xii. 8), and we should "suffer" it, but this is not taking "rule" in the house of God. If humble and dependent upon God, He will raise up sober, temperate, patient, "modest" (I. Tim. iii. 2, margin), experienced men, to remind the "hasty" ones of ill-becoming, immodest conduct. A young convert needs *patient* instruction, and a conventional spirit may do great harm. "Due order" is not known. Even Timothy must learn by experience how to conduct himself aright; much more so those kept still "babes" through long misbehavior in human institutions.

I would now refer to *individual service in the Gospel*. To press the order of God's house upon this service is conventional. Those who do so, however well-meaning, put themselves unwittingly on sectarian ground as to themselves personally. But when a custom becomes established from long usage and is pressed upon others, and their field circumscribed according to it, it is right to expose it as such. First, note a custom based upon truth, which, however, must stand aside when God begins a sovereign work in souls. One who knew not God's order in Israel sought the Lord not after the "due order" (Matt. xv. 21-28). In great need, she "cried unto Him," no doubt audibly, as all heard her. And no doubt also she took too much for granted—that the Son of *David* must answer a *Canaanite* as well as an Israelite. She knew not her true place before Israel's King nor before His people. Would that we had the grace at such times to let the Lord Himself complete a work begun by Him, and as "co-laborer" rec-

ognize His hand and help a soul to Him according to the wisdom He gives. But, alas! the disciples either from a strong Jewish sense of right could not help her or were not in communion with Him and could not stoop to her ignorance. "Send her away, for she crieth after us," said they. They would rather let her go without blessing than suffer the Jewish law of priority to be questioned. There was no ability to "condescend" (Rom. xii. 16). Jesus, however, maintains the truth, and yet condescends to meet her need. "He that winneth souls is wise." Who but one taught of God could patiently bear with ignorant transgression of true principles, stooping to low apprehensions, while maintaining their holiness, without giving offence? Our Lord was not conventional. Her need is met, her true place found, and Israel not put to shame. He read the heart, and so we should count on God to show us those who sincerely want Him.

Again, in II. Kings xvii. 24-41 we see why the Jews had "no dealings with the Samaritans" (John iv. 9). Fellowship with such a mongrel class could not be considered for a moment. It was contrary to God's holy law. Yet these Samaritans had *souls*. If this were considered rightly, how to reach such could easily be disposed of. Jesus was not conventional; He dared to "talk with the woman" (verse 27). The disciples " marvelled." He made a break from the legal system, and accepted the hospitality of the Samaritans (verse 40). Such would have brought down the scribes and Pharisees upon Him, as a much lighter offence did (Luke xv. 1, 2). They were a conventional class, the disciples *honestly* so. God is sovereign, His work is the same. Jesus did not bring into the temple the uncircumcised. But they would circumscribe Him, so "the reproaches of them that reproached Thee fell upon Me" (Rom. xv. 3). The law forbade the carrying of burdens on the Sabbath (Jer. xvii. 21). Yet He commanded one, as evidence of His power and grace, to do this very thing (John v. 1-16), and they "sought to slay Him." When man is away from God, He must work sovereignly to bring him back. Can we not then see the necessity of adapting ourselves to the need before us, setting aside the conventional spirit born of fleshly wisdom, stooping to ignorance, bearing with superstition, yet as to ourselves duly subject to Christ, laboring, in the spirit of the apostle, to adapt ourselves to the work of the "harvest," by *all means* to save

some" (I. Cor. ix. 19-23). How wise he was at Athens, reasoning with them from their own philosophy, yet keeping the truth firmly, with fruit for God resulting (Acts xvii. 19-34). A conventional Jew would have stormed them unmercifully!

The time is short, and in the bustle of making "ready" for the Bridegroom many may even stumble along impetuously, yet may we not look at the heart, then judge? ***

WITH CHRIST IN THE VESSEL.

Luke v. 1-11.

Simon's ship deserted on the shore was like many believing souls. The power has gone, there is disappointment in everything. We mend our broken nets, but cannot make much of it.

1. The Lord enters the *vessel*, it is strangely changed, it becomes alive, as it were, to do His will, the waters beneath it and Christ governing it. He "sat down"—brings *rest* wherever He goes. "Arise, O God, and come into thy resting place" (Psa. cxxxii.). It is now a pulpit for Him.

2. "When He had left speaking" He begins to work. So should we to practise what we preach. "Nevertheless at Thy word I will let down the net." Oh, it is a granite pier running out to sea, this blessed word "nevertheless!" "At Thy word *I will*." "We have" is changed to "I will."

3. The *sea* is the world. What difference does Christ in the boat make as to it—"they enclosed a great multitude of fishes." It was the very same sea. They had fished all night—the best season—yet could not take anything, and now what a change! "Launch out into the deep"—that is the word. Look at these fishermen! Who was Peter? But a mere clod of earth. The Lord made him a rock, an apostle, a Pentecostal leader. "Let down your nets," etc. Be down and down men—in earnest.

4. "They beckoned to their *partners*," etc. You will never do so if you have not got blessing; but if you are full you cannot help it. Fellowship is part of the mystery of blessing. You must live in brotherhood if you are full of the mercy of God. You belong to the Church of Christ, and to the Christ of the Church. It is when the net of human weakness breaks under the blessing that we are forced to be neighborly.

5. "They filled both the ships so that they began to sink." This is a sign of blessing. "The sacrifices of God [not sacrifice, but sacrifices] are a broken and contrite spirit."

6. "When Simon Peter saw it he fell down at Jesus' knees," etc. We do not see what we are until Christ comes so near. But He says, "Fear not: from henceforth thou shalt catch men."

7. "They forsook all and followed Him." This is the difference it makes in our estimate of Christ—forsaking all, simply, truly and contritely, ready to be disposed of by Him.

C. A. Fox.

CANADA.

HORTON, N. S.—My class in the Sunday School got so small that I teach them at home. For a long time all seemed interested, but in the prayer meeting contending for the truth raised opposition, so the teachers, afraid they were listening to too much, increased their zeal, and stick close to the lesson leaf. I was off through Wentworth and Avondale, and hope my two days' tramp may be of blessing to some hungry souls. I gave a good many tracts and found three who seemed to know the Lord and were glad to get them, all poor in this world but realizing the true riches are not found here. Bro. Gillmore is still at home, not having got a vessel, but is happily drawn to the Lord and growing in grace. How we have longed to have some meetings. I feel much we need to be faithful to what we have. Have had trying times of late in the prayer meeting contending for the faith. Acts xv. one tried to set aside as a temporary arrangement to quiet the Jews. We have meeting at Gillmore's house Thursdays, reading Romans and getting help from God. My uncle says he sees things much clearer, there being only one Church consisting of all true believers. I pointed out the true ground of it and he did not argue against it. I feel God is awakening an inquiring

spirit in many, and surely this is the beginning of blessing. J. R. Stewart.

Reaching here, Bro. Lyman and I are glad to learn of an awakening in the Methodist church, attendance increasing, with some blessing. Calling on the minister we find he is one who presented the Lord's coming at their college four years ago, and raised some stir, so that the report was not published as usual, but sent elsewhere for publication, and finally returned unused. We pressed upon him the importance of not only holding but *witnessing* the truth, whether men hear or forbear, insisting also on the entire inspiration of Scripture, on which we found him, as alas! many others now, at fault. The Lord lift up a standard against the enemy in this. Yesterday morning we remembered the Lord, five of us, at Bro. Stewart's; 3 p. m. E. S. L. and I preached in Evangeline Hall on Heb. i. and Matt. viii., and 7.30 p. m. in Avonport church on Ex. xii. and Rom. iv. 5, 6, to attentive companies. Today we visit (D.V.) here, and tomorrow go to Port Williams for a meeting, returning to St. Croix for another meeting on our way to Halifax. There the Lord encourages us, and on Lord's Days we sometimes have six or seven meetings in four or five places for various objects, and in the week two meetings in our old hall for prayer and edification and three for the Gospel in our new one, gathering in all we can off the street. Last week we gave the colored mission a tea there with singing and addresses, and, dismissing them, had the hall filled again for the Gospel with serious attention shown and some souls under conviction.

At Bedford our New Year meeting was refreshing and helpful, reading Eph. vi. our warfare, and Num. vi. our separation, with three well-attended Gospel meetings, from which we hope for fruit. But one's heart longs for the power that restores and

delivers souls which seems so much lacking, and it causes searching of heart as to the causes for it. May He who tries the reins and heart both manifest and meet it.

B. C. G.

MONTREAL, QUE., Jan. 5.—You have all been on my heart that ye may “stand perfect and complete in all the will of God.” What a privilege to be left here each in our different spheres, yet all with the same object, the glory of Christ. Am thankful Bro. Lyman and Greenman are with you; the Lord will bless their watering the seed sown by themselves and others. I have been laid up some weeks, but am now much better. Returned here from Lachute a few days ago to the funeral of an aged Christian, not with us, but who desired us to take the service; a nice company gathered, and we trust the word was blest to some. I will go on (D. V.) to Ottawa next week; there is a need among the saints.

A. E. Booth.

To Capt. Priest, Halifax, N. B.

GRAND CASCAPIEDIA, QUE., Jan 2.—I take the advantage of being storm-stayed to write a few lines to you. I have now been on the river three weeks, going day and night in this glorious work of the Lord's. Up to the present time 11 precious souls have been saved and 13 brought into fellowship, and the work is still going on. The meetings I am holding are held nightly, and I speak only the truth when I say that the halls, schoolhouses, etc., are uncomfortably packed. Last night in the schoolhouse here (a small one) fully a hundred and fifty were stowed in; the heat was fearful, and outside the road was black with sleighs. The interest is not abating one bit, and the fact of the “minister” going round telling people not to attend has the opposite effect—they *will* come. Truly the Lord's goodness is being realized here; the assembly now numbers over 40, and they now have a broth-

ers' meeting monthly, and a weekly prayer meeting. The sisters also have a house to house meeting every Wednesday the same as at Black Cape. At the last (the first) business meeting the brethren here decided to build a hall, Ed. Gilker giving a piece of ground for it. Well, truly there is much to rejoice over, but oh! the need of true humility before God. Self would ever seek to obtrude itself, and rob God of the glory of it all. Most of the converts are young men and women whose testimonies are bright and decided; every one of them are now in fellowship save one, and he was saved on Saturday night. His name is John Brash, son of the postmaster of New Richmond and a brother-in-law of John Fairservice. Others are deeply exercised. May He who is alone able deepen the work in their precious souls. Yesterday was especially precious to me, as I remembered with tears of joy the fact that five years ago yesterday I was convicted of sin in Bedford, and five years ago next Lord's day Christ found an abiding-place in my heart. Doubtless you remember it. As I look back over that past five years tears of joy come up as I think of how His loving hand has led me through the dark and slippery places—joys and sorrows coming up alternately, but His presence ever with me; and now after knowing Christ for five years, He is infinitely sweeter and more precious to me than ever. And now I would live for Him and find no higher delight than in responding with all the fervor of my soul to this call to service. My wife and I remembered you all with much tenderness and affection yesterday, and prayed earnestly that the meeting at Bedford might be one of rich blessing. We know that you remembered us also. I have open doors all around. May God give grace and strength to fill them. Like our Bro. Darby, I do not ask your prayers—I count upon them. I am glad that the

Lord is giving encouragement to you in Halifax. May it abound more and more to His praise and glory. I know that souls are harder to reach in cities than in the country, but God is sovereign, and that comforts one.

ESCUMINAC, QUE., Jan. 18.—I reached here last night, and am announcing meetings. It is a *new* place, no brethren having previously been here. I expect a warm time, but One is with me always. The practical expression of the grace of God came just as I was starting here among utter strangers. Is not this one way to anoint the Lord with the alabaster box of ointment? I am staying at a hotel, and the landlord has kindly put the dining-room at my disposal for meetings. The Lord abundantly water the precious seed in Halifax, giving grace and liberty to the sowers. Where there is humble dependence upon Him and that tender communion with God which should characterize us the soul is like a watered garden. Isa. lviii. 1-11 shows the character of the service and the result. First, the command, "Cry aloud"—no covering up—all must be laid bare. The "minister" here is very busy warning the people against me. Since I last wrote others have been blessed. Had a splendid meeting at Black Cape Sunday night, one young man professed conversion, and one to be under conviction.

To E. S. Lyman.

BLACK CAPE, QUE.—On Sunday night last six more came out at the River on the Lord's side, "stepped over the line and trusted." I am home for a few days' rest, feeling much the weariness of body but humbly glad before Him. I leave (D. V.) for Escuminac, 43 miles up the bay, on Monday, where there are anxious hearts awaiting me. So far over the River 20 have confessed Christ, 10 of them coming into fellowship and others doubtless will,

also four who were converted some time back.

F. J. Enefer.

LEFROY, ONT.—I did not intend going to Huron this summer, but my wife took sick, and we feared she was going, but the Lord in mercy left her yet a while. I enjoyed my visit to Grey very much, but my heart clings here. After returning I worked 24 miles out, did quite a lot of visiting and had nice opportunities to speak to sick people. I did not preach any except to the children at a Sunday School; the superintendent was a Christian. I was there three Sundays; the last one quite a few men came, for which I was thankful. The lesson was Acts xiii. 38, so it gave me a grand text. I gave away a lot of tracts, and met quite a few hungry for the truth, who hear much preaching but little Gospel. I often think when different brethren write me of the large field for Gospel work that it would be too bad to leave such a field as I have now, but I find it so hard to collect what I earn here. How blessed for us we have a patient, loving Father dealing with us. I came here 10 miles out to work for the winter; my wife keeps very poorly. Bro. Bell and wife came out today to break bread. Bro. Hugh Davidson was with us two weeks ago; it must be 15 years since he broke bread before; he enjoyed it very much. Mrs. Woods was here Lord's Day, so the Lord keeps a few of us hanging together. Mrs. Lane went home about six weeks ago.

John Lamont.

PAISLEY, ONT.—Our dear Bro. Samuel Pollock met with a serious accident, narrowly escaping death, while felling a tree. A large limb fell, the jagged pointed end striking him in the back, glancing along the ribs, under the right arm, inflicting a terrible wound seven or eight inches long, besides having two ribs broken. Bro.

James Weir was working with him at the time; he is lying at a house near where he was working, five miles from his home, three miles from Cargels station, with a German family named Deible. The doctor will not allow him to be taken home for some time. One can scarcely realize the deep distress of his dear family. His worldly affairs were taking a favorable turn; he was working with commendable energy to gain an honest living in the sight of all men. "No chastening for the present is joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." May our brother be exercised to the full and bear peaceable fruits of righteousness, and may we all in like manner be exercised.

The profits arising from the sale of last year's collection of stamps by a Bro. Mestyn was \$125, which was distributed among the laboring brethren.

Allen Mason.

[We feel much for our dear brother, and extend our heartfelt sympathy and practical help, which we trust some of our brethren may also be moved to do. His address is Kingarf, Ont. Ed.]

BRANTFORD, ONT.—Since writing you I have only been getting out on Lord's Days. Was twice down on the Reserve with some other brethren and held meetings with the Indians. Moses Martin says he intends to get to work and translate the New Testament into the Mohawk language. His deceased brother Adam translated the epistle to the Romans and had it circulated amongst them. I was also at Beansville one Lord's Day and had two meetings, good attendance and interest. Was at Harley two Lord's Days, large attendance and, as a brother expressed it, the people were hungry for the Word; held a meeting in the evening in a Quaker

meeting-house, where they all seemed glad to hear the Word. Was also at Guelph and Dundas, where I held meetings.

The "Appeal" in the "Gleaner" has stirred quite a number up," several assemblies ordering "Glad Tidings," and one brother stating that on that principle they had ordered 1000 "Messengers of Peace." Individuals, too, here and there have increased the number they usually take; for all of which we thank the Lord and take courage. Oh, for hearts burning with intense and continuous love to our glorious Lord and Saviour, and then blessed results in service will follow. Delightful service when love is the impelling motive. Ample room for all in the sphere where the Lord has placed us. May this year be one of enlargement both in personal love and devotedness to the Lord, and real regard and service both to our beloved brethren and reaching out to the poor unsaved ones, endeavoring to bring them to the Lord Jesus, the Saviour of the lost.

We had a very happy season Jan. 2d., several brethren being with us from other assemblies. Meeting at 11, very blessed and helpful; from 3 to 9 p. m. a children's meeting which was largely attended by old and young, and a very social and refreshing time. Our Bro. Charles, from Tonawanda, N. Y., preached on the 1st and 8th very impressively, and there was a good attendance. The assembly here is enjoying a season of quiet and blessing such as gives one to repeat again and again that beautiful psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

T. Somerville.

UNITED STATES.

WASHINGTON, D. C.—I was at Cherry Hill Dec. 18th, and the most of the brethren

ten came out to the meetings; they have their worship meeting at 11 a. m.; 14 broke bread. Mr. K. told the brethren when I came to let him know; he wanted to come to the meeting. He appears to be broken some, told the brethren that he knew no man could do anything for salvation. He seemed to enjoy the meeting; the Lord enabled me to give out the truth in love. G. will no doubt try and draw away some that are gathered to the Lord, but they all have their eyes open pretty well to know that they do not preach the truth. I trust the Lord will send dear Bro. Boynton down there soon, as I have told the people that he is coming. I see now the great need of some one to be with dear people after they have believed, to read and talk with them very often. The Lord is making it very plain to me that I am no better to eat broiled fish than He was. He has given me a few dollars, and I believe it is for a boat to go into those places on the river and carry His blessed Word in a weak way, and by His grace I shall endeavor to have one by summer. Oh, what an honor God has conferred upon poor mortal man to make him a carrier of His blessed Word, and to put it out as he is told by the inward man. May the Lord cheer you on the way, dear brother, knowing the journey will soon be over. Tell dear Bro. Boynton to be sure and stop to see us as he goes along. I had meetings once a week in my house until this month, when Satan hindered by putting me on the early watch. There are some souls much interested, and one I feel sure will have to come out from them.

A. Skinner.

To S. A. White, Trenton, N. J.

NETHERS, VA.—There are very few around here seeking for the truth; a few are happy in it, while others are hostile, especially since the Mormons have been through here. Many say they are the

same. They preached four times at the schoolhouse. It is very sad to see those who profess the truth following such pernicious doctrine. One has the Mormon Bible, and says he believes it to be a work of God. We ought not to be led off from God's precious Word to believe cunningly devised fables. It grieves me very much. May the Lord keep us near Himself in this day of so much error and confusion. The Lord arouse and help us to be all up and doing for the Master, knowing that our labor shall not be in vain. I learn that our much-loved Bro. Boynton is on his way to the Blue Ridge again. The Lord direct his footsteps safely here, for I am sure there is much need of a laborer, as it is seldom we hear the truth. I am in my school now, and cannot get around much; have meeting once a month at Mrs. Smith's schoolhouse. I preached Saturday night and Lord's Day morning at Call's schoolhouse, and think some got help. A doctor and the sheriff of the county present urged me to come again. I trust the Lord may send some one more gifted in the Gospel. I want (D. V.) to go out again in the spring distributing tracts. I feel the Lord leads me to give out the printed Gospel more than the oral, and it opens up new fields for others the Lord is pleased to send.

Chas. R. Jenkins.

280 CLASSON AVE., BROOKLYN, N. Y.
—“I have remembrance of you in my prayers” that our gracious Father may keep you in health and strength for the work upon your heart and hands. For the work is great and the laborers few, and there are many adversaries, not often in the form of a roaring lion, but as a serpent in the grass or as an angel of light. Happy for those who are not ignorant of his devices. We are in the last days; the first were characterized by unity, simplicity and power, the last by weakness, confu-

sion and distraction—a Babel of tongues. At Myersburg, five miles from Towanda, Pa., God gave some blessing in the Gospel in October last; two letters from there last week are very encouraging. The first Gospel address was in the M. E. church, after which we were turned out; but the people said, "We want more, and will open the schoolhouse." So they did, and God gave much blessing. After 12 meetings Satan started something else to head us off, but the Lord showed me it was best to step right out and He would take care of the work; and so He has. Several have confessed the Lord and others are anxious.

C. E. Haskell.

SPOKANE, WASH. — The thought to write you comes at the beginning of another year. God's care and love have been manifested to us all here during the year just closed, as individuals and in the gathering. Five were gathered with us in the breaking of bread, making 15 now when all are at their place. Two were quite marked examples of the Spirit's work; both men, mature in years, and heads of families. One was a seeker after light for years, tangled up in system and confused at times by contradictory voices, but sure that somewhere was a place where the Shepherd and the sheep could meet together and the latter find rest and peace. Now he is rejoicing in the truth and becoming free indeed. How good to find the old anchorage in this age of storm and drift, that our affections may go out unhindered to Him, and know that the tie which secures us is sure and eternal; grand to reach this truth, glorious to rest there in faith.

Some of us here often speak of you and other brethren East whose names are familiar through FIELD AND WORK, and otherwise. We pray that our Lord may soon direct the steps of some one this way, that we may be profited by their words.

While enjoying the truth now possessed, we begin to know indeed that there is yet much land to be possessed. The news came last fall that Bro. Scott and McLaren were coming, and we rejoiced in the prospect of having them with us and their help in the Gospel, but for some reason they did not come, to our great disappointment. Still we believe that soon some will be sent, not only to minister to us, but to preach the Gospel, of which latter there is so much need.

Bro. Gundlech and myself were quite interested in the fact that at the Halifax meeting C. I. Scofield, of Dallas, Texas, was with you and took part. I knew of the brother for quite a while, as for several years I lived at Terrell, 32 miles east of Dallas, while Bro. Gundlech met him personally at a prayer meeting in his church in Dallas some years ago. While there I often read extracts of his sermons in the daily papers, and was struck by his knowledge of the Word; and I have several of his papers which were read at the Believers' meeting at Niagara Falls, at which J. H. Brookes, of St. Louis, is a well-known leader.

If any of our brethren in the East in the work feel led this way we would like to hear from them; they would find a welcome here and open doors in the Gospel. Do not forget this region.

Horace G. Cook.

ROCKFORD, ILL.—We hoped to see you this way before this, but you find, no doubt, plenty of places nearer to give out the Word in, but we should be *very glad* to see you at any time. The meeting here goes on about the same as for the last few years. Sister Manard passed away last March after a short sickness, bearing a clear testimony to the last. I had the privilege, with my family, of attending the general meeting at Plainfield, Iowa, and we enjoyed it very much and found it very

profitable. We hope to be permitted to attend other meetings of this kind, should they be held as near us. Last October we changed our place of meeting from where we were so many years. We now have a larger and more suitable room in a central location and easy to reach. Nov. 2d Bro. G. H. McCandless made us a short visit, preaching for five nights and Sunday afternoon. The weather was rainy and bad, yet we had a good attendance, all wishing he might stay longer. Dec. 26th Bro. P. J. Loizeaux came and stayed with us three days, preaching each night and having a Bible reading one afternoon. I had the privilege of going about a little with him, calling on the saints and inviting some to the meeting. Two of those who left us a few years ago came; they had not been to the room since they left. It was during the holidays when there was much to draw people other ways, also the weather was very cold, yet there was a good attendance, especially the last nights. We very much regretted he could not stay longer, but were very thankful he could come even for a short visit, for we could get some acquainted and we were all very much helped and encouraged by his ministry during the short time he was here, and we trust he may be sent here again to stay longer, for we believe that many in Rockford might be reached. Our people here complain that the brethren come and stay just a little while, and just as people begin to find out about the meetings and come out in good numbers away they go to some other place. We started a Sunday School a few months ago, and have a Bible class for the older ones and classes for the younger children. We keep up the meetings at the County Almshouse, going generally once in four weeks. Two of the brethren have been going out fifteen miles in the country to preach Sunday Afternoons; the people there are very glad

to have them come, and come from quite a distance to hear. They had a minister who lived near come and preach to them, but he charged \$10 a sermon and they did not feel able to pay so much; they gladly pay the expenses of those who drive out.

C. F. Johnson.

EAST SAGINAW, MICH. — Am truly ashamed to have been so long silent. It would seem to say one's fellowship and sympathy towards saints, "beloved of God," in their toils and trials had waned, and that joy had lost its spring when one member is "honored" with victory and blessing. Not so, dear brother. As evidences of the last days increase, and separation exposes His own more and more to the taunts of a hating world and wiles of the enemy, are they more dear; indeed, they occupy a position in our hearts possible to none other. Their sorrows are our sorrows, their joys our joys—"members one of another," and more, "members of *His body*." Part of the time what writing was necessary Mrs. A. had it to do. There have been times when I might have written, but allowed things in hand to defer; and many times there has been a yearning to write you, and was hindered.

It is a pleasure to own with grateful praise the grace He has manifested by the hand of His dear saints in the supply of precious reading. Thank God for the oft-repeated comfort, edification and arousing by its means; and not only so, but sympathy and prayer are called out in behalf of His servants suffering privation and rejection while preaching the Gospel in these last days. We look for things fitly and timely spoken upon its arrival. And those to whom it has been given out, whether near or afar, give an approving testimony. Shall try to get a copy or two in hands of a few who appear to relish the truth. This is a very dark and needy corner. Should the Lord tarry and through great

mercy show His wondrous love and power, will communicate with you. Have found employment which avails me a little, and yet opportunities are furnished here and there.

C. E. B. Armstrong.

CANON FALLS, MINN.—I have not ceased to pray for you all since I left, that Christ may be formed in you. Many of God's children are content at being brought into the Father's house; but do you suppose the prodigal stopped in the dining-room, or did he arm-in-arm with the father go through the home and say, "All this is mine"? Did not the ring on his finger and the father's word and smile give him to know this? When Abraham parted with Lot the Lord said, "*Lift up now thine eyes,*" etc. (Gen. xii.). Standing there he could see most of the land, but seeing it is not enough, he must walk through it; nothing short of this would satisfy the Lord's heart. He wants His child to know how rich he is and to have a thorough knowledge of all He had in grace bestowed upon him, so says, "*Arise, walk through the land.*" How significant—"Lift up thine eyes." How often our eyes fall on things down here and the heart follows, and what is seen affects the heart. But after scanning our possessions, does He not say, "Arise"? Arm-in-arm with God he passed through the land, and as he passed along he could say, "All this is mine, and mine forever." They came to Mamre (fatness) and Hebron (fellowship), and Abraham pitched his tent. May we have spiritual energy to lift up our eyes, then pass through the land with Himself, and dwell in the place of fellowship and fatness till He comes.

I came here a few days ago to see a brother and sister who have been standing alone some years; got the Methodist church for a night, and have gone on a week, the number and interest increasing. Both ministers have been present at each

meeting and seem in sympathy with the truth given out so far. How sad that there should be divisions to hinder the Lord's work. I start (D. V.) in the spring on an evangelistic tour through northern Minnesota, Dakota and Manitoba.

David Little.

To Capt. Priest.

DENMARK, MINN.—Brn. Smith and McKown have been with us for about ten days holding Gospel and reading meetings, but not many coming out. The weather has been very cold, and the roads bad on account of the snow. Everything seems to go on quietly. The gathering just about holds its own, and as regards the Gospel everybody seems to be satisfied with the religion they have; that is, doing their best and keeping the Ten Commandments, making Jesus a Helper and not a Saviour, and thus jogging along in an easy-going manner like men after the flood. When they came to Shinar they said, "Let us build us a tower whose top may reach up to heaven;" but they failed in this, so the people will fail in doing their best by trying to keep the law. It is *me*, not Christ. The people know the Scripture when you quote it, but they are deceived. I was told if my minister leads me wrong he will have to suffer for that, not I. I said that "if the blind lead the blind, both will fall into the ditch." So the people have their excuses; they are like the man who bought the oxen, then he must go and prove them.

John Burton.

LOUISVILLE, KY.—I have delayed writing until some of the excitement of my home-coming has abated. There has not been a day, I might almost say hour, that I have not thought of the kind friends in Halifax, and nothing would give me more pleasure than to be with you again; whether or not, you shall always occupy a warm place in my heart. I have been

werely tried in many ways, but I trust in the blessed Lord to untangle all the crooked things and make them straight in His way and time. Sometimes I think my troubles are more than I can bear, but then remembering the many promises of God He gives me grace to bear up. I pray to Him, and He gives me the consciousness that He hears my prayers. Pray that the Lord may bring me through all trials, and be assured I pray for you all, and that there may be abundance of success and many turn to the Saviour. My many friends are surprised and pleased to know I have renounced my old life, and this is nothing to compare with the joy it gives me to know my dear Lord and Saviour. I long to meet with the brethren. Business is dull, but I don't let it worry me, as I know all things will come right to them that put their trust in God, and that He will take care of me under all circumstances.

W. R. Montgomery.

1220 West Chestnut St.

[This dear brother, brought to the Lord from a careless and sinful life during our tent meetings in Halifax, was led to decision through Bro. Little's ministry, and came with us. He has now gone home to his friends to "tell how great things the Lord has done" for him; as he expressed it, "to start right foot foremost," having led them off the track before. We follow him with prayers, and believe he would be thankful to circulate good reading in that part, in which some may be glad to have fellowship. The Lord preserve him, a clean vessel fitted for His use.

Ed.]

MORGANTON, N. C.—The Lord has at last told me I could come to these parts; have had them much before me, through a devoted Christian lady with whom I correspond in Geneva, N. Y., near where these dear Christians moved from about a year ago, and in whose family she was an intimate friend. They live in the country, out from Morganton, and desiring to tell the people about Christ they opened a Sunday School at their house, and in nice

pleasant weather held it on the lawn in front under the trees. Beginning with a few, they have gone on (teaching to read and write as well), until they now have on their roll 195 scholars; they come from miles around. These are connected with the Presbyterian denomination, but, thank God, are not bowing down to any as many do, and so welcomed me heartily as one sent of the Lord. During the year nearly 50 have professed to be saved. I have a meeting given out for next Lord's Day, 11 a. m., specially for professing Christians, to see if He will not enable me to make the matter of salvation clear to them, so they may *know* they are saved. Had two meetings last Lord's Day, and every evening this week. Mr. and Mrs. Vail, with her father, Mr. Boughton, enter heartily into the work. Their large parlor, 18x20, is cleared of furniture and seated with boards, and holds nearly 100, while their broad porch seats another 100. It is astonishing to see people turning out, muddy as the roads have been, for miles around, filling the room, and such a large class of young men. The Lord has enabled me faithfully to set before them their lost condition and the freeness of salvation. The most marked attention is paid to the Word. One has to be so plain and simple with these poor people. Many of them could not come to Sunday School until Mr. and Mrs. V. had supplied them with clothing, which Christian friends from New York State sent to them—a number of barrels. A deep solemnity has been manifest in all the meetings, and one counts on His giving the increase. What has pleased the poor people much is the Bibles and parts we have been able to put in their hands; also, precious Gospel papers have gone to every family for miles around. One Christian 10 miles away and another 12 miles were supplied with Gospel papers enough for all their neigh-

borhood. I was glad to see in the December number of FIELD AND WORK "The Mission of Tracts" and Bro. Somerville's appeal as to this. How the saints do need to get into His presence as to this responsibility. There are grand examples of what one can do. One sister in Canada has been furnished with over 200 addresses in the South. I found when I came here she had their address, and papers she had sent had been used in blessing. Given out to some, they came back and said, "Oh, you don't know how that has helped me!" How blessed to "sow beside all waters"! I cannot tell how long He will have me remain in these parts. One feels the need of personal fellowship in labor in such a place. Bro. B. did not feel clear to come here, having much to do at home just now. This is my first labor alone, yet He has stood with me and filled my mouth. I have been exceedingly joyful in coming here. The family just drink in the precious truth, never weary; will sit up till 11 and 11.30, and would longer if I did not see it was needful that we all get some rest. How I wish some having more gift in teaching would be led to these parts. Won't He let you come this way? What a work opens up on every hand. The Lord give you strength to spend and be spent for Him, and this for myself.

A. F. Cowles.

The box of Bibles and papers came to us all right. You were right when you thought these poor people were suffering with the cold. I never knew of so much trouble except in the far West. Some of them were obliged to go to bed to keep from freezing; several have frozen feet. Every bit of their food was frozen in some of their houses. The wind would blow the coals out into the room [houses so open] so much that they had to put out

their fire some of the time. The mill had to stop, for the pipes were frozen, so they could not get meal for several days, and if it had lasted much longer they would have suffered from hunger. The barrel of warm clothing from C. [from Geneva, N. Y.] came last Saturday, and we have been giving out the garments all this week, and they are so grateful for them. This is the fourth barrel we have had, and I really do not know what they would have done without them this unusually cold season. They say, "God sent you here, Mrs. V., to help us poor folks."

Our Sunday School has been small the last two weeks [195 on roll right in the country]. I enjoy very much my "mothers' meetings" Wednesday afternoons, when we read from John's Gospel, and then I have them learn to write too. In looking over the work among the poor here the past year I have more real joy than in all the years of my life [always very active in the North in Sunday School work], and look forward confidently to this year's work for Him.

Mrs. M. E. V.

To A. F. Cowles.

ON BOARD STEAMSHIP ROANOKE, Dec. 27th.—Would have written before but for the way I have been delayed in getting on this trip; did not feel able to speak positively, so waited until all seemed more settled. Perhaps you heard of my sore illness at New Jersey almost as soon as I reached there over four weeks ago, and not until last Tuesday was I able to get practically at work; yet the Lord's good hand has been manifest all the way, and I am happy that all seems so clear. I am accompanied by Bro. Barr, of Plainfield, with horse and wagon well loaded with ammunition, etc., on our way to Norfolk, Va., from whence we shall (D. V.) make our charge on the untouched regions. I

am now quite well and strong; my sickness seems to have been but a necessary preparation for the journey before us. Signs of fruit from last year's sowing gives encouragement to sow again. Sower and reaper *shall rejoice* together. I feel more than ever like keeping to the new fields, though I shall be glad to visit some of the old ones; pray God meanwhile to raise up shepherds who will care for the sheep. Going this way, we shall be relieved of a long and severe journey, and be at once where our work lies.

Wm. M. Horsey.

BAHAMAS.

On Saturday, Christmas eve, Brn. T. G. Johnson, Isaiah Sweeting, Horatio Forsythe and myself sailed in the yacht *Iris* for Harbour Island. Our object was rest from business for a few days, with the earnest hope of an open door for the Gospel. Harbour Island had hitherto been "straitly shut up," offering but scant reward for persecution of a most determined character. But we committed all things to Him.

We were all startled, when well off to sea and darkness closing in from the west, to find that we were without matches, and therefore unable to get a light in our binnacle. A luminous idea was presented and acted upon: chalking the northeast point as the one most needed made that point discernible by the light of a waning moon. Hearts were lifted to the God of the seas as night met us, with the sea roughened by the increasing wind (now and then drenching us with a wave), a cloudy sky, and our little craft struggling up against a wind that was fast heading her off, alone upon the ocean. But God's hand swept back the clouds, and we were able to make our way by His mercy.

What a joyful reception we met with at Harbour Island, and how attentively the

people listened to the "old, old story," is too full a narrative to be recounted here. Suffice it to say that we preached seven times at Harbour Island and four times at Spanish Wells on our way down. At the first we were overjoyed to see the "breaking down" that had been effected among those who had hitherto opposed themselves. Many of the bitterest enemies of the truth shook our hands and invited us to their houses, and listened to our preaching. One who had gone so far as to spit in a brother's Bible was on a bed of affliction, and we heard had expressed contrition and sorrow. For all we thanked God heartily. Two affecting incidents occurred. An old man at Harbour Island cried out in great distress, after listening to the preaching, "Write down those scriptures for me; I am *not saved*, but I want *to be saved*." At Spanish Wells also a girl who had been listening looking from a window closed it and broke into weeping. May God give them peace. Abundant fruit for the four days spent from our business. We are so pleased with this trip that we are projecting more of the same nature. May God use it to His glory.

Sister Bethel passed peacefully to the Lord Jan. 9th. She, poor soul, was troubled on all sides. Thank God, she is now *at rest indeed*. We used I. Cor. xv. 55, 56 with some effect at the grave. How precious to know that death has lost its sting because it has stung Christ the Lord and left its sting *in Him*.

All here are well, the assembly rejoicing, praising and happy in the Lord. Street preaching is still kept up.

H. C. Christie.

"DR. BARNARDO'S HOMES FOR DESTITUTE CHILDREN."

Spite of our nineteenth century civilization, there are still numbers of unhappy children throughout Great Britain who have never

known the joys and innocence of childhood, and whose early years have been spent in squalor and wretchedness amidst the slums. Children of many nationalities, not a few of them *natives of the United States and Canada*, are adrift upon the streets of London, and but for our aid would sink into crime or vice. To search out these by night and by day, and to gather them with kindly hands into the shelter of our homes, has been the work which these institutions have by God's blessing carried on unceasingly for now seven and twenty years. During this period over 21,000 little waifs and strays have been saved from suffering and unspeakable peril, and after training have been placed out in life equipped for its future struggles. My doors are ever open to the wretched and the forlorn, no destitute child is ever refused, and I have at this moment a family of 4500 orphan and destitute girls and boys beneath my roof dependent upon me for daily bread, education and Christian care. Any gift will be gratefully received.

A copy of the last Annual Report (1891) with audited cash statements will be sent to any one on receipt of addressed postal wrapper.

Post Office orders should be made payable at the General Post Office, and, as well as drafts, should be *crossed* with the words "*Barnardo's Homes.*"

Thos. F. Barnardo,

18-26 Stepney Causeway, London, Eng.

A brother writes—Is there any scriptural objection to brethren going out with books, periodicals, Bibles, Testaments, etc., for sale? Many earnest Christians, especially younger ones, have bought books that were taken around in this way, many of them filled with poison rather than the truth. Would it not be well to spread the solid truth of Scripture by circulating such as C. H. M.'s "*Notes*" and "*Lord's Coming*," Trotter's "*Plain Papers*," Scott's "*Bible Outlines*," "*Numerical Structure of the Bible*," J. N. D.'s "*Synopsis*," "*Faithful Words*," "*Good News*," "*Life Stories*," "*Text Cards*," etc.? The idea of "*selling the Gospel*" is an objection with some, as we have specially protested against this principle, but the colporteur could not only sell the larger works but circulate tracts and papers free, and would gain access to many where the evangelists might not be admitted, and in some cases find out their state of soul and get addresses for future correspondence and sending of papers. A person remonstrated with for selling Gospel papers rather than giving them away replied that

people valued more what they bought than what they got free, and read them better. Is there not some truth in this? Are there not some earnest Christians not free to go forth in the Gospel that could yet do a work like this, who if they could not preach to profit could *talk the Gospel* and help spread the truth in this way? Do we not see instances of a work having sprung up in places as a result of some books being read in the neighborhood?

An objection might be made that there is a prejudice against "*Brethren's*" writings, but the colporteur need not confine himself to such, carrying others sound in the truth, as *Spurgeon's "Grace and Truth," "Life in a Look,"* etc. Besides, there is plenty of room to travel where such prejudice does not exist. He might travel either by wagon, rail or on foot, in the latter case using the railroad or other conveyance to forward bulk of books. Such work would be partially self-supporting, but is there any reason why it should not receive the support of the Lord's people? Of course only godly, energetic persons need engage in such work; but if so, surely there is no reason why there should not be blessing upon their labors. **

[Acting on the brother's suggestion, we are just equipping a brother in this line for a tour in Nova Scotia to scatter the precious seed, and link others in it also by selling some as he may be able. To sell books thus is in no sense selling the Gospel, but "*ink and paper*," and objections to it are usually the least ready to give or enable others to do so. We know well whereof we speak in this line, and deem it a crying shame that many who give *dollars* for newspapers, etc., will not give *cents* for papers to help their own and other souls. The Lord pity them.

ED.]

BE FAITHFUL. A young Catholic who had been converted to God receiving a French Testament visited his relatives. They were filled with consternation as he read it and claimed to understand and believe it. To persons from whom the Word of God is carefully withheld, and who are taught that it is wicked for them to suppose that any but priests and bishops can comprehend its meaning, it seemed blasphemy to hear a mere lad read and explain it. His mother earnestly besought him to give up the book, and hasten to make confession and submission to the priests. An uncle offered him his farm if he would do so. The priest reasoned

with him, told him of his rashness, ignorance and mortal sin in the course he was pursuing, filled him with learned arguments and terrible threats, but all to no purpose. He was firm and immovable, and found something in his Testament to meet everything they advanced. At the instance of his friends he was arrested and lodged in jail. Being asked, "Is it true that you are going to become a Protestant?" "No," he said, "I *have* become one." "You ought to be ashamed of yourself; do you not know that Jesus Christ came into the world to set up the Holy Catholic Church?" "I am not ashamed of myself," the lad answered, "because I read in my Gospel that Jesus said that if any one is ashamed of Him He will be ashamed of that one before His Father and the holy angels." His book was snatched from him with undisguised displeasure, and that was the last of it. He, however, asserted his freedom and right of conscience to follow the Saviour, and was led out to preach the Gospel to his fellow-countrymen, and afterward his mother and other relatives were drawn to hear it also. The New Testament, which a few years ago was to them an unknown and dreaded book, is now read by them as God's revelation of saving love and mercy to man.

THE BIBLE AMONG ROMANISTS. Four students in Quebec studying the New Testament with great interest were charged with reading a bad book. The professor pronounced it good, but said the Church had condemned it. Being asked how it could be good in 1701, when published, and bad later on, he replied, "Ask me no more questions; the Church says it is bad, that is enough." A woman showed her to the cure, who condemned it to be burned, saying he had heard of over 50 others and had burned many. Another was told to burn theirs, but it being loaned returned it. So with many others. At Siadacona the cure condemned one to be burned, saying that in a good Catholic book "Marie" would be "Ste. Marie," but was shown that in the New Testament with the Pope's sanction it read just the same, and the woman said the cure should burn no more books. Cardinal Taschereau's mandement (Aug. 16, 1892) says, "War to the bad books! They are colported everywhere, in the public squares, railway depots, cars, prisons, hospitals, markets and dwellings. Error is disguised under all forms, and is concealing itself, in order to be better propagated under the cover of falsified Bibles, small tracts

full of lies, irreligious pamphlets and papers injurious to the faith and morals." The addresses of above parties and the cures who burned the Scriptures can be furnished by Edward J. Stoba, W. T. Noble, Donald Tait, T. Y. Lefebvre (Quebec).

The Canada Revue (Roman Catholic organ) writes that "some of their clergy cause perturbation in their ranks by the brutality of their teaching and trouble their minds by the most vulgar and revolting figures. Not only vulgar, but really immoral remarks. They took hold of education to keep it under their control. The only dream of these grand educators would be to command a population not knowing how to read. Be what you wish—immoral, anti-religious, scoundrel, bankrupt—the moment you are on all fours before the clergy, expressing an opinion only when it has been blessed by a bishop, you can have weaknesses but are worthy of every allowance. If you think in an independent way, you are worthy of extermination and interdiction, you are hunted down, mutilated, crushed—if it can be done."

Lient. Gov. Chapleau officially visited Cardinal Taschereau (Quebec) New Year's Day, and he gave him a seat by his side. Next day his eminence visited the lieutenant governor, thus as the Romanists say, "renewing the relations between the head of the State and the head of the Church." In Halifax, N. S., among others two Church of England (Evangelicals) ministers and a Methodist one did obeisance to the papal archbishop in attending his levee, be it marked, not as brother man or fellow-citizen, but as representative of the Pope, who assumes the place God assigns to His Holy Spirit and denies the "sincere milk of the Word" to His poor starving children. Alas! for nineteenth century Protestantism! Yet thank God for a cry in the camp of Rome. B. C. G.

Thousands of Jews in Palestine are suffering for the very necessities of life. Who will help to feed them? Contributions sent to Mr. D. C. Joseph, Evangelical Mission, Jerusalem, Palestine.

Take care of what belongs to God, and rest assured that He will take care of all that belongs to you (I. Kings. ii. 3). *Is*, not *for*, keeping His commandments there is great reward (Psa. xix. 11). Better to know little and do much than know much and do little (Matt. vii. 21).

WANTED.

Missionary Review, August, October, 1891; April, July, November, 1892.

Goodly Portions, 1892, 25 April and 21 May numbers.

Field and Work, November, 1888; December, 1889; January, February, October, 1890.

Shepherd's Voice, January, February, March, May, June, August, 1890; April, 1891; January, March, April, June, July, August, September, 1892.

Any who can furnish the above will confer a favor. Address B. C. Greenman, 65 Granville St., Halifax, N. S.

ITEMS.

Mrs. Davidson, Silver City, New Mexico, writes of much encouragement in visiting the prison, and of the Lord's gracious answers to prayer, yet longs for more fellowship with the Lord's people, feeling her lonely position.

Mrs. R. Graham, Peru, Ind., would be glad of a call from any passing through.

One deprived of the oral ministry and fellowship of the Lord's servants, herself working for the Master as opportunities present themselves, distributing tracts, etc., says, "How little the writers of these precious little books know the work they are doing in a quiet way, scattering the precious seed; and by the grace of God some falls into good ground, and brings forth fruit to the glory of God."

A brother writes, "Some years ago I left C. H. M.'s 'Pages for the Anxious' with an unconverted friend. I do not think he read it. Calling at his house later, his mother-in-law, just leaving, said to me, 'I am taking your book with me.' She lived in another neighborhood. Some months after, being in her own house, she spoke to me of the help it had been to her and how it was going around the neighborhood. Lately I gave a small pamphlet to a fellow-workman. I do not think he read it, but some months later he told me how by a mere accident (?) it got into the hands of a third party, who read it. 'And,' said he, 'you would be surprised how that thing has travelled.' No doubt others have had similar experiences.

'Cast thy bread upon the waters, for thou shalt find it after many days. . . . In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.' "

Hone, the author of the "Every Day Book," says, "I saw a little girl sitting in a garden reading. I said, 'What book is that?' She answered, 'The Bible.' 'Oh,' I said, 'surely that is not a book for a child like you to read.' 'Why not?' she replied; 'my mother reads it, and gets all her comfort from it.' Her reply haunted me. I felt I had never gone into a proper examination of that book, so as to make it a source of comfort to myself, and determined that I would do so. The result is, it has entirely changed my opinions as regards the Bible."

HOME NEWS.

W. M. Horsey had reached Williamston, N. C., with the Gospel wagon the latter part of January.

G. O. Atkinson closed his lectures on the Tabernacle in Boston Jan. 12th. They were well attended and very helpful to souls. He is now lecturing near Dedham, Mass.

J. B. McCaffery returned from England to Boston Jan. 11th; was sick while away and five days on his trip, which reduced him somewhat. He has since been in Syracuse, N. Y., and we learn is thinking of Brockville, Ont.

Our brethren Temple of Troy, N. Y., and Shuttleworth of Amsterdam have our sympathy in their trial and loss through death taking from them loved ones. The same Jesus who took children in His arms and blessed them when on earth receives them to His bosom when they depart from us. We may have joy in thinking of them as with Him.

S. A. White, 167 Passaic St., Trenton, N. J., writes, "A little reviving at different places, some awakened as to prayer with distinct answers from God. Just going to Harrisburg from Reading and Boyertown. Rev. III. 10, 11 is the word for us now. Things are developing very rapidly. The Lord keep us patient and steadfast. 'Quickly' He comes is the word. We need the cry as our exhortation, 'Behold, the Bridegroom.' "

Field and Work.

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THE SERVICE OF WOMEN.

(Continued.)

In Joshua where "the wars of the Lord" are prominent yet is there the record of it. Rahab, once of an accursed race, in a city of doom, a sinner above others, yet "by faith she perished not," and was "justified by works" when she "received the spies and sent them out another way." Fearing God, she dared to act upon her convictions in the face of public opinion, receiving His messengers at the risk of life and property, all that was now left her, the dearest and best, her virtue being forfeited in her life of shame. Thus an open home for God's true servants whom the world hates is one special service for "the women's auxiliary" in the battles of the Lord. But not confined to that, for Rahab's earnest testimony in hand-to-hand dealing bore good fruit in the salvation of all her kin. She was not popularly "a preacher," yet how truly that in God's account, and in the face of fearful odds—the stain of her own sad life, wrath of the enemy, folly (to men) of her house upon the wall being an ark of safety in the day of judgment. But God with her, His terror and love alike constraining, her mission was successful, and the house of mercy filled.

Achzah's tale (Jud. xv. 18, 19) is brief but

significant. Caleb, the man of faith, changes Kirjath-arba, the enemy's citadel, into Hebron, *communion*; then seeks fellowship with kindred spirits, giving his daughter to Othniel. She knows her father's heart, and though already endowed with a south land gets also "springs of water." Being repeated in Judges i. 14, 15 puts emphasis upon it, suggesting here the Spirit's power to sustain, there as prefacing the book rebuking failure to possess the land.

Next (Jud. v.) "Deborah, a prophetess, the wife of Lapidoth," as indeed all the saviours of Israel then indicated God's rebuke for Israel's pride in the instrument used, while displaying His grace in the deliverance given. Much being made of her case, as we believe, against the truth, it calls for careful noting of some striking contrasts. Where spiritual power or the mind of God is in question, she is to the *front*, which God is as free to confer upon women now as then. But when a question of being captain or leading men publicly, she gives place to Barak, plainly her inferior, witnessing that endowed and superior as she was, she yet knew her place as a woman in the economy of God, and albeit all was in confusion, had grace to keep it. True she judged Israel, but they "came up to her for judgment;" she called Barak, but he "went up with 10,000 men at his feet," while "she went up with him," not as general of Israel, but strengthener of the timid man who was. She "arose a mother in Israel," Barak as a deliverer. While, too, "Deborah and Barak" sang, showing that her faith won the day, yet she calls on herself but to "utter a song" and on Barak to "lead captivity captive" (Jud. v. 1, 12). The curse upon Meroz who "came not to the help of the Lord," and blessing upon Jael who did valiantly, though but "a woman in the tent" amidst household duties—witnesses it is not the sphere but *character* of our service that counts with God. How plainly so in "the certain woman" who "cast a piece of millstone upon Abimelech's head," and thus rid Israel of the bramble that would

reign over the trees (Jud. ix 6-21, 53-57). We have but to be prepared, furnished and ready in our several spheres for God to make us about to every good work. Jephthah's daughter (chap. xi.) shows touching devotedness to God's interests as above natural desires, willingly accepting perpetual virginity, helping her father to perform his vow, albeit it was rash and its fulfillment fell with greatest severity upon her, rather than God's name be wronged.

Manoah's wife (chap. xiii.) shows the training of children to commence prior to their birth in that we must first govern ourselves to sit steadily upon the throne to govern others. She learned self-denial, had her prayers answered, had the secret of the Lord above her husband, reading God's character in the light of the accepted sacrifice, and though barren gave a deliverer to Israel. Finally (chap. xvii.), Micah's mother is a beacon light; she *cursed* at the loss of her money, and *blessed* her son, talking piously on its recovery, only to give him his first start in an idolatrous course, which became so foul a blot on Israel's history. Unhappy mother with whom "gain was godliness," sad memory to cherish, and sadder harvest to reap! May we each be warned as to the power of our example with our little ones, remembering that they "read us" like a book, and what we are in turn is written upon them before our faces.

SERVICE.

Work before prayer carries into the closet the fever and hurry of it. Prayer before work carries into the work the peace and power of it. The hymn "Oh to be nothing" might represent many if it read, "Oh to *do* nothing." Between the great things we *cannot* do and the small ones we *will not* do, the risk is that we shall not do anything.

The highest place is that nearest the Lord in serving. A king once sat down in the lowest place at the table. Courtiers crowded about him, asking him to take his place at the head of the table. "Where I am there is the head of the table," said the king.

Even unselfishness may be deceptive. Just under the lamp there is darkness. "I used my love of others to gild myself with." The natural centre is self. "If I truly live for God I become '*eccentric*'—out of a centre to all who revolve about self as a centre," says Keith Falconer.

Sluggishness—"How long are ye slack to possess the land?" Josh. xviii. 3 was spoken

seven years after Jericho's fall and as yet they had not even a map of the country: a generation later Judah says to Simeon, "Come up with me into my lot that we may fight the Canaanites."

Service implies an instrument laid hold of, made familiar, used; a vessel appropriated, made meet for use, "prepared unto every good work."

What is work for God? Just that proportion of God's eternal work which lies over against our door in our little moment of time. God must energize our energies, or our best is nothing and a thousand nothings are still nothing. "Without me ye can do nothing."

Progress in work is just doing the will of God, without stopping to estimate successes or failures, leaving all results with Him.

Outward hindrances do not depend on us and may be turned into helps, like persecution and antagonism, or like Paul's thorn in the flesh. The only true hindrances are within, when work is not from, for and in God. The whole are one, lack of fellowship with God.

True work is itself fruit, but it needs care and culture, or it may wither. God alone can make work fruitful. He can place His vine where it receives His blessing.

That was an exquisite parable of the wingless birds which began by bearing their wings as burdens till they grew fast and became pinions. As Rutherford says, "Christ's cross is such a burden as wings are to a bird and sails to a ship, Duty patiently done becomes delight.

A. T. Pierson. Condensed.

A CHINESE COLPORTEUR selling books, a general said, "give me one," and bought it. Later as he was threatened with a beating, the general said, "I will stand responsible for him." He had been a most religious man, seeking after God twenty-six years. He worshipped many idols, and hearing of the powerful God of the foreigners worshipped Him too. He threw up rank and position, had three years of isolation, alas! using an ounce of opium a day. After becoming a disciple of the Lord Jesus, as he said, he spent days trying to give it up. Offered the highest rank in the governor's guards he said, "I cannot go. I have been seeking Jesus twenty-six years, am an old man now and have found Him. If I went there there is no one to teach me." So he stayed. This colporteur was sent by some little mill girls.

(China's Millions.)

AFRICA.

PORT ELIZABETH.—We arrived here last week after a long, tedious passage of 90 days, but the Lord was wonderfully good to us through it all, and brought us safely without serious accident or harm. No very heavy gales, but at times a very high sea. The most of our time was taken up in very light winds. Now we are discharging cargo and hope to get away next week. This port has no harbor and is very rough at times. We do not leave our vessel only when business calls, except the weather is fine. We do not use our own boats, but large steam launches which have regular times for coming. I have not met any of the brethren, but have found there are some here. I got "Plain Papers on Prophetic Subjects" while in New York, and found much profit in reading it on the passage and looking up the references. How I should like to be able to send it to a number around home. I should like dearly well to be home again this year at your yearly gathering, but though I am so much alone I find the Lord always near and have found His presence very near this trip. One text has been precious to me, Jer. xv. 16. It came to me one day in prayer. I had no idea where it was, but found it and it has kept fresh ever since. From here we go to Delagoa Bay, 600 miles further up the coast, with part of our cargo, then likely will turn homeward, but am not sure yet if we will go to Brazil, and expect (D. V.) to get home about January. After leaving here, I am not likely to hear from home till then, one of the hardships of a sailor's life. I often wonder what kind of a life it would be without the Lord's company and Him to look to at all times. How wonderful His love in giving such as I was grace to believe on Him and turning me to His own

Word, and filling my heart with the hope of seeing Him when He comes. I had the pleasure of hearing W. Scott two nights in New York; was sorry I could not hear him every night he was there.

W. M. Gillmore.

GREAT BRITAIN.

NOTTINGHAM, ENGLAND.—Remained nigh three weeks at Newton Le Willows, 15 miles out from Liverpool, where there is a nice little meeting; had a precious time, rested mostly and had a few readings in the evenings, found them very kind and hospitable indeed and they received what little ministry we had with joy. Some outsiders came in to readings and were helped especially on eternal security; this cheered us much.

Then I came on here (a place of about the same population as Montreal), found a meeting of about 45 or 50 in number. We have had meetings every evening and the people are turning out well especially Lord's Day evenings, and several have been blessed. Lord's Day one confessed Christ and is very bright. Tuesday evening a young man and his wife both got clear, and are happy in the truth of salvation by grace, others are exercised. Outside Christians are confessing light and help in the truth. This cheers us all and causes much thanksgiving to God who is giving us to see more and more of His *great goodness*. I owe the blessing much to the deep devotion and godly exercise of the saints here. Monday evening is given up to prayer before the week's work commences. Here I found their pulse, earnest, powerful, pleading with God for the conversion of sinners and building up of His own.

What a power at one's back in preaching to have men of God holding up one's hands; blessing must follow such. In

almost every gathering there is gift, and Gospel testimony is kept up, and people are being added. Brethren here not only keep up a Gospel testimony, but take turns in going six miles out where some have received the truth and commenced a table. I go each Wednesday, and it is remarkable to see the eagerness with which they listen to the Word.

Two English Church clergymen are coming, one several times, and they confessed last night much help. One especially is a godly young man and told me he was in the ministry quite a while before he was converted. Haslam was used to awaken him. D. V. I will spend most of the winter in the south of England. Since coming here I have felt better than for months; the voyage and rest have helped and the climate has been beautiful. They say that they have not had such a fine season for 40 years.

The need is great everywhere, may we just "occupy until He come."

To H. Rogers.

DERBY, ENGLAND.—I may not reach London for several weeks. Since arriving the Lord's goodness has been so manifest one is led to praise Him again and again. After we have done all (in the sense that Mary did what she could) we are led to say, "We are unprofitable servants." Yet when we look at the mean way we often serve Him, and with what slight devotion, it humbles us. Oh! for hearts undivided and fixed, as in I. Chron. xii. 32-40! The rest I got at Newton Le Willows helped me; the kindness received was a cheer indeed. At Nottingham I had the busiest four weeks I have had for long; some nice cases confessed the Lord, several now at the table. A number of Christians came out and confessed much help. The brethren's kindness and hospitality I will not soon forget, and the eagerness of the dear brethren to hear the Word

and give it out to others. Here I am now in the second week and feeling well. At the meetings numbers and interest increase. One has confessed the Lord and others are interested. Will (D. V.) continue a few weeks, then go to Stafford (one of the oldest meetings in England), about 100 in fellowship. Here in England they are not privileged as in America to have so many brothers moving about, scarcely any, yet in all the meetings there is gift and those who go on with the Gospel, and so people are added. One is thankful to find this, and I am glad I came. Mr. Rickard's son has been ill six weeks with typhoid fever and has just passed away.

Remember me that God may own my visit in blessing to many. I do not expect to reach America before the summer, so many places to be visited. I would like, if so ordered of the Lord for a few laborers to come over (D. V.) and give a few months labor next summer. Be cheered and encouraged. *A. E. Booth.*

27 Lancesfield St., London, W.

[Many here will rejoice in our brother's improved health and hearty reception over the sea. May it prove, under God, for the deepening of fellowship and the strengthening of our hands in the ways of God and that "our love may abound yet more and more in knowledge and in all judgment." Ed.]

BAHAMAS.

NASSAU, N. P.—You will be surprised to hear from me and rejoice to know how great compassion the Lord has had on me. Yes, He has saved me, so long it took to believe it, but Sept. 17th I heard the word and believed it, though hundreds of times before I listened to it, the Spirit stirred within me, but could not stay, for the world came between me and Jesus, but that night I accepted Him, for I would not listen to Satan's lies any longer. It was precious in believing in Jesus, the Holy

Ghost made His abode with me, and oh! what peace and joy in believing. The Lord doeth all things well. I am the son of the late W. A. Sweeting. I. Thess. iv. 14-18, Ephesians ii. 7-10.

Victor B. Sweeting.

Victor, who was quite a little fellow when you left here, has at last been won over to Christ; his salvation was a most affecting one, and I thank God much for His owning a weak one's labor in this blessed way.

H. C. Christie.

To R. H.

CANADA.

FERGUS, ONT.—After four months by my brother's bedside, almost in daily expectation of his passing away, and unable to say he has fled for refuge to Christ, the Lord has graciously recovered him sufficiently for me to leave for a time at least, and if able later to return home. The prolonged discipline has given one's heart a deep sense of it being one of the highest honors of heaven that "His servants shall serve Him." For so long I was unable to do more than visit two gatherings near me, Sunnidale and Craigleith, on Lord's Days. Visiting Toronto for five days enjoyed fellowship with the brethren, and sought to minister the Word in both meetings with us. Was glad to find Bro. Wm. Sangster and wife moving there, our brother once more devoting himself to the ministry of the Word. Here I have been sharing with our brethren the sorrows of the way, and seeking the Lord's restoring grace in their behalf. Spent a Lord's Day also in Guelph returning for another meeting. There twenty years ago the Lord first led me out in ministry, and in many ups and downs has led me safely on since then.

The warming up of hearts and deepened interest in the work of the Lord awakened

by some addresses on it have been cheering to one's heart, and one trusts is but "the cloud as a man's hand" pledging wider blessing. Am hoping to see my brother again and then to return home (D.V.) ere the New Year, after nearly seven months absence.' *B. C. G.*

WINGHAM, ONT.—Our dearly beloved sister Hill, of Landsboro, Ont., has gone to be with the Lord, aged 87. She reminds one of dear old Anna, daily in the temple waiting the coming Messiah—"God's King of glory!" Psalm xxiv. The blessed Lord kept her in perfect peace, only a few days' illness. But He had told her that her time was up, her journey soon to close. She waited in calm, joyful expectancy every hour, her ear open to His call. October 28th, Lord's Day afternoon, while the saints were gathered to break bread, and while singing their second hymn, she went up with the song, to be with Himself, "absent from the body, present with the Lord"—"the far better" for which she had been waiting. The burial was attended by many townspeople, and the blessed Lord gave liberty and power to His Word, as we committed the dust to dust, *in hope* (I. Thess. iv. 13-19). Friday following was the burial of an adopted daughter of Ephraim Snell, aged twelve. The dear old man and his wife, being without children, their hearts had become very much bound up in her; and through their interest she had given evidence of faith in the Lord Jesus. Here again the Lord brought together a large company of young people, the house was full, and there were many outside. There was very special liberty in the Gospel, and I was so impressed that there were anxious souls that I gave out a Gospel meeting for Lord's Day, and I stopped over Lord's Day to cast the net at His bidding.

Lord's Day morning was clear, bright

and beautiful. There were just twelve of us gathered to remember Him, and a very precious season the Lord gave us; each brother taking a part in much freshness and power. The spirit of prayer was very refreshing, a real spirit of revival, getting down before God, not to "get up a revival," but to get one down first of all in our own souls, and then that result in others. Like what the Lord gave us at the St. Croix meeting in 1884. *

UNITED STATES.

WATSONVILLE, CAL.—Our Lord is answering your prayers and mine that my practice may increase and I may have much blessing and success in it. This I ask of Him daily, in order to have wherewith "to provide things honest," and much money for the Gospel and His servants. Let us join in beseeching Him to stir up the saints to pour out of what He has given them, that there may be no lack of funds to spread His Word and to meet the need of those in His service! I stand alone here—no gathering—much "secret society" influence—worldly denominations—powerful Catholic influence. But, blessed be His name, He fights for me and provides for me! To Him be all the glory! Psalm lxii. verse 5. Do read it. May it be real to each of us.

James Stimson.

To A. F. O.

COLUMBIA, PA.—It seems to be plain that we are not to stay here. We can only wait on the Lord to open the way. I have the cart nearly ready to ship to you. The only comfort that we have is His Word, and all else may fail, but His Word never. How blessed it is to have such a sure hope and foundation to build on. We would like very much to be where there is an assembly, as we are alone here. You know about what our

position is. When we look about us and see how things of the world are going on, we cannot but think how soon our Lord may return.

Harry Cornish.

To A. F. O.

GIRARDVILLE, PA.—I have been to Pottsville, Allentown, Mauch Chunk and have seen of late that the "Millennial Dawn, or Plan of the Ages," is being spread there with rapidity. It seems those agents think that everybody has to read them.

R. H. Johnson.

[If any with us wish papers to counteract these evils we will supply free. Ed.]

NIAGARA FALLS, N. Y.—I was in Southeast Wisconsin when a boy and not again till a few weeks ago, 22 years had gone by. I felt I must tell them of Jesus. I could stay but one day, so got a horse, and starting at 7 a. m. was on the go till 11 p. m. from family to family, two to six miles apart. All were glad to see me. I marked passages in their Bibles and told them all I could. They begged me to stay and tell them more. I could not, so left them with many a "God bless you". They wanted me to promise to return soon. I left each with a marked Bible. They promised they would read them. One old man brought me his mother's Bible. He prized it for her sake, but it looked as if it had not been opened for years till I marked John v. 24 and other portions. I long to go and work in those parts, and in Iowa, where I was 20 years ago, should the way open for me. Should any brother be so as to reach these parts (Dalaran, Wis., and Independence, Ia.) I will send them addresses. I was not allowed to preach in the park here this year as I was last, so have had only a few out-door meetings. I want to do His bidding whatever it may be.

C. H. Turver.

FERNWOOD, ILL.—I am very glad to

hear from Canada. I lived in Toronto nine years, did missionary work on the Northern Immigrant Shed, Central Prison and Hospital five years. There I was broken in to distribute tracts. Then worked in the German Hospital one and one-half years, but had to give it up, as I thought I was too old. In 1889 at 71 years of age commenced "God's mission of free tracts." In 1892 I thought I was useless in the work, having but few papers to give, but said if I quit the work my days are numbered, and if I leave the Lord's work I have no claim, because I left His labor. You would like to hear of some fruit. I have no answer only that on Easter Sunday I gave 1500 cards and 3000 tracts in 16 languages. I leave the rest with the Lord, He takes care of that. As to tracts He puts into others' minds what is good for me to have. The editor of "Manna in English and German" sent me about 6000 during World's Fair and many tracts.

I lived in Cincinnati from 1837 to 1872, was converted and joined the German M. E. Church there in 1842. I have three wagons 22x40, 13 in. deep. No. 1, a two-wheeled one, on which I bring the papers from the city. No. 2 for papers and tracts, and No. 3 for tracts and Testaments. I have no connection with any man or society, it is all original between God and myself. I have tried to act as the Spirit moved, and not take the glory to myself which is the Lord's. I had an offer in 1890 of salary, but said it does not touch my affections, I am working for the King of kings. I try to make my expenses out of Norman's Electric Appliances, but it takes me 3 or 4 days a week to gather and stamp the papers, so I cannot canvass much.

A. N. Wexelberg.

DETROIT, MICH.—We have just moved into a new hall, 798 Grand River Avenue [Brethren please note change. Ed.], a

much better locality for gathering in the people for the Gospel, as it is one of the main thoroughfares, and besides we are in the midst of the common people, who are much more accessible than those living in the locality we have just left, who were too self-satisfied, high-toned and important in their own eyes to accept tracts or come to the meetings in a small chapel such as we had. We trust now to have some good Gospel meetings. The opening one last evening was encouraging. Bro. Wm. Buchanan, Jr., gave out the simple Gospel plain and clear and we were glad to have some attentive listeners. We resume our Sunday School next Lord's Day, discontinued in the summer on account of small attendance. We shall be delighted now, since we are in a new neighborhood, to have some brother come along and take up work in connection with the meeting.

Geo. Mitchell.

[The Lord bless and prosper our brethren, and may their testimony be as the river of God, full of living water. Ed.]

DULUTH, MINN.—Am now 65 years old and have battled hard with the world for the privilege of living in it. All the time I was unsaved was lost, and the time since not in communion is lost also. It is a serious thing to live linked with Him who is our life. The Lord is surely doing a work here, which I trust we may not hinder. Many of the "Millennial Dawn" are placed in this city, I want 1000 of the answer to use. We need also tracts to meet Seventh Day Adventists and Christian Science. I think we could use a bushel by measure. In West Duluth, since Bro. McKown was here, five have come with us and more are exercised. We expected Brn. Scott and Allen, but they are too much occupied with the interest about Alexandria and Lowry and vicinity, for which we can praise God.

The Lord surely is working in our midst and souls are getting blessing. A brother here is taking up the work of distributing tracts, others helping in it, testing His gift in that way—A Presbyterian minister has resigned, as his preaching did not suit. He has passed through much trial by preaching the Gospel simply, yet there is much ahead ere getting his feet in the narrow way. It is so hard to throw out of the vessel so much of theology that has taken the best part of one's life to learn. Some brethren here have been giving out the truth faithfully by word or printed matter, their own souls refreshed by doing so. Business is very quiet here, but it gives good opportunity to tell out the truth with ready ears to hear, many paying attention, when they would not if more occupied. *S. Stevens.*

[We are glad to know of another in this evil day of sowing tares who is seeking to get the truth by means of books more widely known. May we be provoked to jealousy by the persistent efforts of those who are sowing error.

Ed.]

SALISBURY, N. C.—Christmas will be a year since the tidings of salvation was preached at Yost. It is the desire of the saints to hold an anniversary meeting for the ministry of the Word. We shall expect you with us (D. V.). You will find open doors and warm hearts. As for temporals, He says, "Why take ye thought?" Bro. H. has been preaching at Franklyn, four and a half miles out, and the Lord has blessed His work. I spoke last night with a heart full of grief, yet glad to bear witness to my blessed Lord. We both go (D. V.) to work Stanley county next month, and then shall seek light as to further work. In answer to prayer He has given my wife a little strength, and although sick yet He is the Great Physician. For three years I have preached here, for one and a half year the

whole truth, and God has used me much; exposed to hardship, trials, hunger, I have labored on. My expenses have become so heavy with my wife's sickness that I shall leave for a cheaper place. Hard times have struck us here. I have had a shelter and food, but now have to leave it, yet have Phil. iv 19. Have been nearly all over the Southern States. Baltimore is my native place. I feel how needful it is for us to "lengthen our cords and strengthen our stakes." If the Lord leads us to use the horse he will be well provided for, as I have a good corn crop, oats and hay, yet let Him decide. We cannot walk to these further places now, as cold weather and bad roads have come. I can but pray God to let us use the wagon. The Lord is working in a manifest degree, one of the most blessed meetings here last night.

October 24th I went to Vance Cotton Mills with some tracts, was constrained to have a short open-air meeting. Asked permission to speak in the factory yard, which was granted. I lit my torch and hung it on a post, then began to sing. The people gathered; explaining the cause, I sang some more hymns and then spoke on John iii. 16. A better meeting it has never been my privilege to be in, earnest and attentive listeners. When through, gave out a number of tracts. Had an earnest invitation to come back. May He bless the seed sown.

25th—At Vance Cotton Mills again. The people were gathered when I got there, about 200 seated under the trees in the moonlight waiting. Sang a hymn and took my chart and explained it in a few simple words. Spoke on Ex. xii. 13, and asked the Christians to come up and speak. A good many came and invited me to preach all the week, which I am led to do. Out of 200 or more operatives there

are not a dozen Bibles. Oh, for the precious Word.

26th—Back to Vance Mills. At the request of a dear Christian preached in in her house; it was filled and many outside at the door and windows. Spoke on Acts iv. 12, earnest attention and several convictions. Gave tracts, and had a spiritual feast, talking to the saved ones.

27th—Vance Mills. Received an anonymous letter, saying there was to be no more preaching to the hands. Read the letter to the people, and asked them to join me in asking God not to lay this to their charge. Spoke on Rom. v. 6. The Spirit truly gave me utterance. Never spoke so free. A solemn awe spread over the house, we felt the divine presence. May God give the increase. Having appointments, could not respond to the invitation to preach Lord's Day. May God work mightily with them. Held a 10 minutes believers' meeting and had a sweet time before the Lord. Left with Godspeed and hearty handshakes by all.

There is great need for laborers. The wagon will be faithfully used and kept for His work. Feeling my hands weakening, the Lord sent Bro. Cowles up to aid me. We are sowing seed, preaching the Word at Cotton Mills. We are passing through dark waters, and He alone can do the work (I. Chron. xx. 15). Oh that people would awake to the need of the work here. He has been sending me out so often that time is valuable to me. We are out of the printed ministry, but are telling out the glad tidings of salvation. Remember us before Him, the work, the need and all.

R. H. Lane.

[The old wagon (No. 1) is being taken to these parts by Bro. Hall and we trust will be abundantly used of God. Any wishing to help by means of tracts or Bibles can send to this address.

Ed.]

PATES, N. C.—I received those pre-

cious tracts, and can't tell you how much I appreciate your kind attention. I want to see you so much. Sometimes I think I am in a hard place, and then I see the need of a friend for Jesus here. When I remember John iii. 16 I want to be conformed to His death, and by the Spirit's aid say Gal. ii. 20. I want to bear His reproach. With a prayer I hand the tracts to some one else. It seems to me often I am where Lot was, but my Lord takes me, cross and all, and carries me right on. I am full of hope and joy when I look to the finished work on the cross (Col. i. 20). I found the "Unequal Yoke" very helpful. By God's help I shall bring into my life the truths I see now. I long for nearness to my Master. I get no help from the average church member and purpose to flee to the mountain of God's Word and calmly wait the future. It makes me glad to know that some one believes the blessed Book as I do. I want the light of eternal truth. I believe the Church has reached II. Tim. iii. 1-5, Rev. iii. 15, 16. I want to live each day as to remind my fellow men of His love and death. There is great opposition to us. I am clerking here. Your card did me good. You say the papers do not advertise patent medicine. I see in them some truths that seems to be overlooked by preachers generally. I am at my wits' end, there seems to be a cloud over my spiritual sky, but I know that my Sun still shines. I will cling to His Word and wait for light. Am often vexed by the way they treat God's love around me.

Willie R. McNeill.

[God bless our dear young brother and make him a bright steady light for Himself in a dark place. We are light only in the Lord. In this conviction may we each abide in Him, who has promised that so we shall not abide in darkness, but have the light of life.

Ed.]

FAYETTEVILLE, N. C.—Glad to have the pleasure of reading FIELD AND WORK

and am thankful to know another Gospel wagon with the scriptural two brethren in the Lord will soon be on the way South to preach Christ. "What can I do," in July number of **FIELD AND WORK**, and the account of "the conversion of one of the chiefs of Burdwan" by a tract, and an "Arrow from the Quiver of God" by C. H. M. would make a good suggestive tract to Christians. I am daily impressed that a tract to arouse Christians to preach Christ by giving out the Gospel in tract form is needed. Without orders I sometimes put up small packages of one each of several tracts and mail them to Christians, and I think it would be a good place to put in a tract suggesting this way of preaching the Word (*Acts viii. 4*), and the tract might be the means of their spending something in this way (for tracts) to give the Gospel to others. So far as this world's goods are concerned, I grow poorer as the days go by and I am unable to buy as many tracts as formerly. North Carolina has Christians well able to buy tracts and give them away, and I believe some would do so if the use was suggested, and I want to suggest the use to them. I recollect two that were given me by a Christian woman, from Loizeaux Bros., "Old Nature and New Birth," by Geo. C., and "Two links," by C. H. M. I was so pleased with them that when I went to N. Y. I spent hours in their tract depot selecting a supply to bring South. Through these two tracts I met these brethren.

Fayetteville is sixty miles from the capital, and we would be glad to have you with us. Heard of several near Hayne, N. C., who read "Millennial Dawn," went to the World's Fair during the Congress of Religions and came back confirmed Russelites, having heard Russel there. "Men shall arise speaking perverse things to draw away disciples after them."

We know the wonderful fact that the Bible is the Word of God and the Gospel of Christ is the power of God unto salvation.

W. S. Prior.

[If the brother will arrange the tracts as desired we will have them printed free for distribution and to create more. *Ed.*]

GASTONIA, N. C.—For two weeks the Lord has been bringing scores of people to our house, giving us abundant opportunities to hold up Christ and give out papers.

Our hall is full of eager listeners to the Gospel and all carry away good reading. We have given out many Bibles and parts, so that the Word of God is being read much more. This makes our hearts rejoice. An appeal for Bibles touched my heart and sent me to my knees for help, the fund put into my hands being nearly spent. Nearly \$300 worth have gone forth. Our lending library is started and many have books. We can use hundreds of volumes that will be a rich blessing to souls. There is such a need (especially among the colored people) of Bibles, they are so thankful to get them. We have plenty of calls to preach to them and have been able to speak very plain words as to their walk.

God continues to work bringing souls right to our door in a remarkable way. Lord's Day, as we were about to assemble, seven young factory girls came in, all unsaved; making them feel at home, we preached the Word to them, and for two hours sought to lead them to accept Christ as their Saviour, giving each tracts they went away. We scarcely got through breaking bread before several others came in to whom I spoke for half an hour; only a little while had they gone when fifteen others came and we opened up the Word for an hour, all taking tracts. This left us but little time for a hasty lunch and to

reach the factory chapel, where we preached at 4.30, getting home for tea, and preaching again, so you see how He is working for us. Our lives are busy. Occasionally we put saddles on our horses, and ride out in various directions, always finding souls to speak with or give tracts to. This is blessed work, and has driven us to be much alone with Him and His Word, getting a good portion early each morning. Knowing our helplessness, we lean on Him.

The colored people are quite intelligent, and greedily drink in the Word. A great work is before us. How glad we would be to see you, our latch string is always out.

We see the need of making this a distributing centre for N. C. Already there are a score of earnest Christians at various points, anxious to sow much precious seed for Him, and when so much wretched stuff is being circulated, how earnest we should be to put out the truth. I have great faith in this kind of sowing, "sown in tears" it should be. Here the Lord has sent hundreds in to us, and we have meetings in our house three nights a week, mostly well attended. Now we are getting a little time to go out on horseback in the country, visiting.

I cannot begin to tell you how happy I am in this service. Last night four denominations gathered in one house (they have been picking at each other) to hear the Word of God, and it was such a delight to minister to them, they do appreciate it so much. Waiting on Him (in the night) He made it clear to me to go over and help Bro. Lane. Bro. Seed not feeling free to go, goes on with the work here.

What a quantity of papers, books, etc., we are giving and sending out, our shelves look lean to what they did a month ago.

A. F. C.

SUFFOLK, VA.—At Driver's preached from the wagon to a large crowd, scattering tracts freely. Left the 24th, preaching here at 3.30 p. m. after coming 10 miles over one of the worst roads I ever saw, deep sand, partly flooded, through jungle and cotton fields, weather hot and mosquitoes very bad. Preached last night to a good number and gave tracts. Ned does well, but finds it hard. The Lord is with us. We are all well. Reached Buckhorn the 25th, announced meeting from the wagon, preached at night to a good large crowd. They asked us to preach the next night in an old store. 26th preached to a crowded building, great attention. We scatter tracts everywhere, in stores, on the road and trains, stop every team we meet, in fact leave a good trail behind us. We find an eagerness for the Gospel which is refreshing. Their minister here preaches one sermon monthly for \$600 a year. Surely the Lord is patient and longsuffering. It is a privilege to reach them. Remained till the 30th, preaching six times. They fitted a large workshop and we had splendid meetings. A leading man, a liquor dealer, came to me this morning, deeply affected, had attended all the meetings; had earnest talks with many, two women told me rejoicing they now knew they had eternal life. I have several names there. I will be glad to furnish with particulars about them. It has been very hot until now when we have frost. Roads very heavy, but Ned does well on corn. We push on to Roanoke, 240 miles.

31st—Left Franklin, come up to a large political meeting at a cross roads, gave tracts freely, soon a crowd gathered round us and we talked to them earnestly, and then went on. Pitched in the forest, took tea with a farmer, a "hope so" Christian, and trust he was helped. Reached Court-

land, Nov. 12th. Fearful roads through swamps and deep sand. Preached in the street and spoke with some and set out for Sebrell's, night overtaking us we camped in the forest. Arriving in S., preached in a colored church to a large number. Now have a heavy, wild stretch of country before us some hundreds of miles.

At Homerville found only one store, so pushed on, pitching in the forest. Next morning, through Hawkinsville, terrible roads, deep sand, often covered with water, brakes and stagnant swamps. One dismal swamp told of we passed and many more. Reached Petersburg, 23 miles; the roads so bad and wagon heavy, walked nearly all the way under a scorching sun, testing us. Were tired, footsore and jaded, and so was Ned. Next morning broke bread in the wagon, then scattered tracts freely through the city. In the afternoon we were asked to a meeting, where we met a brother with us in Philadelphia, went home with him. Monday at his shop had a nice opportunity to preach to his men, one helped on assurance. In the evening met at his house. Tuesday set out, taking wrong road pitched in forest near an old schoolhouse, storm arose so we had to move horse to the woods and ourselves to the schoolhouse, tried in vain to sleep; next morning the sun burst forth gladdening our heart. On the way spoke to the children at a school, and preached in a Baptist church in the evening. The need is almost appalling. "Joining the church" seems to be all here. Testaments are eagerly sought after. Have been able so far to meet the need, thanks to the Lord through others. Now go on (D. V.) to Lynchburg and Roanoke. Capt. Priest is well.

WILSON'S.—Leaving Church Roads

called at a colored school and spoke to the children, reaching Ford's at 2.30 p. m., and preached to a crowd near the depot. Offering a man a tract, he said, "I'm a minister, Sir." I asked if he were a believer, which he evaded, finally saying that "after years of careful research I have concluded two-thirds of the Bible is all nonsense." I said, This unholy handling of the Word of God is sending souls to hell." He left in hot displeasure. He was a Methodist minister, the spiritual adviser of many, and making God a liar.

11th—Reached Wilson's 3 p. m., announced meetings. Sunday preached twice on a store veranda, there was quite a crowd and again in rooms above. Weather is wintry, roads bad, walk mostly. Our limbs ache plodding through the clay. Next week we strike the first part of the Blue Ridge. There will be much destitution here this winter, ground barren.

F. J. Enefer.

Care J. M. Peddicord, Roanoke.

NETHERS, VA.—Brother Hall of Roanoke preached at the schoolhouse the week before last and part of last week. I also heard from brother Boynton last night, he is expecting to come here.

I have contracted to teach again this fall and winter, but in the spring I would gladly spend a few weeks in the Gospel, if the Lord opens the way, and I should like to carry some Bibles and good books, etc., as a colporteur. I am very poor and find it hard to maintain my family, and therefore I have not means to buy tracts, but I will gladly give what time I can to the service of the Lord. Brethren have been very liberal indeed in sending me all the tracts I can use and I express my thanks to them for it. I saw them at Swift Run last spring there is an open door there and a wide field for service.

I trust some brother may be led to go there.

Bro. Hall says he will take the wagon at Lignum, Va., and go to Bro. R. H. Lane's at Salisbury, N. C. He will be ready as soon as Bro. Boynton gets here; it may be that the Lord will lead him to go with him, but if not he will go by himself. I would be glad to go myself, but the Lord has arranged it otherwise. I am kept at home on account of my school, but I trust the Lord will open up the way for me in the spring.

C. R. Jenkins.

CHINA.

CHIN-KUAN.—Mrs. Fu, who on our first visit here professed trust in Jesus, gives evidence that she is really a child of God, and her husband also. She invited us to stay with them, and as both expressed a desire to have their idols destroyed, Mr. Ts'en, the evangelist, spent Lord's Day here. We had worship both Saturday and Sunday evenings, which some attended. We had a service Sunday for a number of women. Monday morning the family (father, mother, son and married daughter), with the Bible, woman missionary, Haynes and myself, gathered in the guest hall, and after prayer the idols (paper) were taken down, and the ancestral tablets removed. We could see that when it came to the point the father seemed troubled, though quite willing, and asked, "What about my father and mother?" However, he gave a final consent and stood quietly by while the evangelist did it. He now seems quite satisfied and entered thoroughly into the evening worship led by his son-in-law. We do praise God for the grace which enabled them to stand firm and take this final step, declaring themselves no longer worshippers of idols, but of the one true

God. Sunday afternoon we visited an old woman quite blind. She repeats our words, but does not seem to understand them. Her daughter-in-law asks many questions and seems quite anxious to hear all she can, but she smokes opium. She has a large family and the home is most filthy. They were more like beasts than human beings. I could not help asking myself, "Why should I have so much?" I do not deserve any more than they; I thought of those words, "Because He hath set His love upon me." Yes, by the grace of God I am what I am. This afternoon Mrs. Fu took us to visit two more homes. Stopping at the first house quite a number of women gathered, some young and unmarried. We were detained nearly two hours by a heavy shower. They listened well, and two young girls bought tracts, but an old woman did not want to listen, and did her best to prevent others from doing so. The Lord helped us to speak for Him there, and we praise Him for help given, as we realize how much more we can say now than when we were here before. The second place young men appeared and sat with the women. The Bible woman did most of the talking here. Tuesday had some visitors and our day was fully occupied. An old woman came in and we invited her to our morning meal; our food prepared Chinese way suited her, otherwise she would most likely have declined. We sat and talked with her, but she evidently did not want to hear the Gospel, for at every attempt to talk simply and plainly to her she would excuse her inability to understand on account of difficulty in hearing, and ask questions quite foreign to the subject. She was over 70 years of age. In the afternoon we had more visitors whose evident object was curiosity, for they did all in their power to prevent our

talking to them. Tuesday afternoon we asked the Lord to guide us as to further stay by giving us fine weather. Wednesday morning the rain ceased and we started for a small village, "W-li-teng," the people seemed about the same class. Were invited into two houses, had quite a large audience, mostly women and children. In the second house, the city magistrate's, the lady bought a Gospel of Luke and we sold some tracts. Thursday we started for Pei-ai-tsai, had been told they had said that if we come there they would beat us and send us away. Getting near Mrs. Fu drew to the rear, she evidently had some faith in the report; we could see many doors shut and people peeping out at us, at the first house stood two young women looking out who seemed to know Mrs. Fu. They invited us in, very soon the women and children began to come in and before long we had quite a large audience, there being over 30 women besides children; two or three women listened attentively, asked questions about the Gospel and did not interrupt. Several men listened awhile, all seemed friendly and pressed us to remain some days. On returning the neighbors asked if we had been beaten, appeared surprised when told how we had been received. On Saturday at the place where Mrs. Fu. lives she invited the people to listen to us, then conducted us to the temple occupied by nuns; all but one were out. Two women, a man and some children followed us, to whom we spoke, we sat in the guest hall. As no more came we went further into the village, but no one appeared.

We returned to the city this morning in time for our Saturday prayer meeting. Before leaving Chin-Kuan Mrs. Fu prayed audibly, thanking the Lord for our visit and asking for grace to bear witness for

Jesus. We believe our visit has been a means of blessing in strengthening her faith; we also have much hope for her husband, who joined us in worship each evening, and seems anxious to learn more, he talks to others about the Gospel of Jesus.

Annie Hastings.

NOTICE.

A long-held purpose of our own and other hearts we trust soon (D. V.) to realize in the issue of a Family Paper, in 1894. It is desired to meet this long-felt want of such among us by the pages of *THE HOME FRIEND*, 16 pages, illustrated, monthly, 60 cents a year, two copies for \$1.00, containing:

1. *Home Light*, interesting and useful household information, four pages.
2. *Tidings of Mercy* for the unsaved, four pages.
3. *Friendly Words* for our young people, four pages.
4. *Tender Grass* for the lambs of Christ, four pages.

Each part can be had separately, Nos. 1 2 and 3 to be nicely illustrated, and all suitable for general distribution, each 15 cents a year, 10 copies for \$1.00. To be had at the Bible Truth Depot, 411 Yonge St., Toronto, Canada, or through the Tract Depots elsewhere. A sample number will be issued shortly, and request is made of all receiving it to make it as widely known as possible, thus giving others at least the opportunity of choice as to it. Trusting many will help both in selections, contributions and cuts for it, and in their support by subscriptions and making it known, with prayers to Him "who is able to make all grace abound toward us" for this good work.

Your servant for Jesus' sake,

Benj. C. Greenman.

FIELD AND WORK, "amid labors off" and at times through "evil and good report," is now wellnigh self-sustaining. To God be the praise! We would like, however, to greatly improve it, and trust by its means also to become better acquainted with some worthies of old, men worth knowing, whose faith we are to "follow," giving brief sketches of workers for God. *B. C. G.*

Mr. Warszawiak, born at Warsaw, in 1865, of a wealthy, rabbinical family, in early life studied Leviticus, which under God's mercy led him to the "Lamb of God," being convinced there is no forgiveness but by an atoning sacrifice. His father answered his inquiries as to it by saying, "They could not offer one now, but might when Messiah appeared." "When will that be?" he earnestly asked. "Oh, you must not ask so many questions," was the reply. Visiting his uncle, a chief rabbi, he was received with the solemn text, "Prepare to meet thy God." It became printed on his heart. He punished himself, prayed, sought to obey all Jewish laws, but had no rest. Finishing his studies, he married a rich Jewess in Poland, and at eighteen years of age was preaching, and began to examine fully Moses and the Prophets, and got glimpses of salvation and Israel's Messiah in Isaiah liii. These were his favorite themes in speaking and created deep interest and much anger. Branded as an apostate he had to leave wife and two children and return to his father. There he met some earnest Christians, got a Hebrew New Testament and other books. At Breslau, he heard a sermon by Mr. Edwards, the venerable missionary to the Jews, was thrilled by his prayer and sermon on John x. 16, 17, and afterward had three hours with him on the Scriptures, with no thought yet of becoming a Christian. For three months the daily searching of the Hebrew Scriptures New and Old went on. His heart was won. Then a terrible struggle. Must all be forsaken for Christ? His strength prostrated, he was nigh unto death, but Christ won the victory, and he said, "I am ready, baptize me tomorrow, if you will." October 6th, 1887, he was baptized, a number of Jews were present, and he gave a powerful address in German. Mr. Edwards hoped to retain him in Germany, but his relatives determining to leave nothing undone to get him into their power, there was nothing for it but immediate flight. He was hurried to Scotland, where he spent six months in great seclusion, lest his enemies discover where he was, with much suffering and crying to God. He learned much through prayer and the study of the Word and the ministry of Dr. Wilson. When the summons, "Arise and go hence," came he left for New York. Here he works assiduously on the east side. Into hundreds of homes and factories

he has carried the Gospel, and on Saturdays the largest male audiences this city affords are now listening to him. He has three hours each day for private conference with many hundreds who come. To see him sway his large audience, knowing their mercurial nature and that many would like to break up the meetings, is wonderful.

He describes the work thus: "When I arrived in New York, in 1889, I did not expect so great a work and intended to go to Philadelphia. I had no wish to stay in New York, but God planned differently. Asked to preach to a small Jewish audience, a few of my countrymen were greatly astonished to hear me. They told me of others of my acquaintance, whom I visited. Visiting a Mr. and Mrs. M——, old friends from Warsaw, he told his wife to let the Warsaw people know I was there. In an hour the room was almost full. As I spoke with love and reverence of my dear Saviour, one shouted 'I knew it. I heard he had become a Christian.' And as they looked at me, hoping I would deny it, I stood up and confessed: 'Yes, brethren, I am a Christian, and do fully believe that this Jesus of Nazareth is the only Christ, our Messiah.' Some left the room, others anxiously asked where they could hear more about this new faith. I found there were more than 200,000 Jews in the city, and many of them from Warsaw. I felt a good work could be done, and asked my dear Saviour to lead me in His way. A room was put at my disposal in the centre of the Jewish population for meetings. Sixteen attended our first meeting, but all seemed enlightened from their own Scriptures, and brought about 60 next time. I began right away as a simple preacher and true friend of the Jews, visiting their homes and workshops. I tried to find out their friends, soon I got over 10,000 addresses, and I visited sometimes all day long. Many sights of poverty and distress I saw. The Lord make plain to His children their duty toward this people from whom they received the Bible, the Saviour and much dear to us. Soon many rich Jews then sought to know me. Most whom I visit come Saturdays to the preaching. It encouraged me to hear many talking together after. Soon we changed our hall, which was packed every Saturday with 600 to 800 Jews, and often 200 or 300 come an hour early to secure seats, and read while waiting the Gospels, etc., we circulate. Often a few hundred had to leave without finding access. There is no disorder, all are respectful. I soon saw I must hold other

meetings for the anxious, and soon was obliged to hold them every night, and on one night a public discussion. This has opened many a hard orthodox Jew's eyes. They asked questions such as, 'Why do not Christians keep the law? How could God have a Son! Why did He say, My God, why hast thou forsaken me? How can I accept Him and know it? At last one said, 'I believe that this Jesus is our only Messiah.'

I then began with much prayer distributing the Hebrew New Testament and rented a store, selling where they would buy and giving to others. Soon we had distributed 5000 copies, getting addresses of the holders, now over 13,000. A Jewish bookseller came for a dozen or two. I asked why so many, he said he had a bookstore. He was not a believer in Jesus, but told me a young man offered him some for sale, and he drove him out, but finally so many asked for them he got some, and put a sign in his window 'The latest story about the Christian's Messiah, in Hebrew for sale.' He then offered me \$500 for a hundred, which I stamped with notice of our meetings. Since he has distributed many, which has brought hundreds to hear the truth of Christ. I do hope to be able to distribute this blessed book to almost every Jew here. Many are led to enquire, 'What must I do to be saved?' They came at first to my private rooms, but the landlady said I must leave her house. Between 200 and 300 have made confession of faith in Christ, 35 publicly baptized, some have given up their lives to the service of Christ, two already preaching the Gospel. The deepest prayer of my heart is that God may awaken many a dear Christian to take an interest in this work among His earthly people."

[Some time since we gave notice in our pages of the work of another brother also engaged in work among the Jews in New York. We now take advantage of the above report to call attention to this open door afresh that we may stand by our brother in his efforts to reach a people 'beloved for the fathers' sakes.' We believe many are deterred from doing the little they would and might because of not knowing how to go about it. More than ever are we convinced that the first step in this "more excellent way" is the "laying by in store as God has prospered." This done, the heart will have exercise as to the use of such a fund, and prayer and waiting on God will lead to divine impressions as to whom to minister to at times. If any need

help in transmitting we will gladly render it, or doubtless any of the Tract Depots. Ed.]

ITEMS.

"Goodly Portions" will not be published hereafter, it having been given up for "Tender Grass," to be issued from Toronto, Canada.

A. M. Scott writes us that he is leaving Alton, Ill., for Cabool, Mo., where his address will be.

Wm. Harper, of Montreal, has been laboring three months at Newport, Vt., U. S., 109 miles from Montreal. We are thankful to hear of the work there, already twenty having confessed Christ. His French meetings at Montreal are being blessed also.

We wish to keep before our brethren that three Gospel wagons are now in the South worked by six brethren. A brother is working in Georgia, a colored brother also is giving himself in the main to the Lord's work in North Carolina, a brother goes afoot through the mountains of Virginia, another has been on a bicycle trip through Virginia and is driving wagon No. 1 to Salisbury, N. C., another is teaching school for a living but hopes to do colporteur work when his three months' term is over (January), and several others who are self-supporting can use many tracts. The door is open. Let not our hands be slack.

From personal knowledge of the usefulness of Gospel wagons, we would raise the enquiry, Could not such be used to good advantage in Ontario, Quebec and Manitoba for reaching back parts? Who will help in providing them? Let the matter be upon our hearts. Some already desire a share in such a work. It is a good investment, we know.

NOTICES OF MEETINGS.

A meeting for prayer, edification and the ministry of the Word is to be held (D. V.) at Boyertown, Pa., beginning Friday evening, Dec. 29th, and continuing until Tuesday evening, Jan. 2d, 1894. A cordial invitation is hereby extended to brethren and sisters everywhere. Boyertown is a station on the Philadelphia and Reading Railroad, 49 miles from Philadelphia. Any further information can be obtained by addressing M. A. Mory or J. S. East.