

Field and Work.

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NOTICE.

Reminded once more in nearing the close of another year that "the time is short," we offer a word in view (D. V.) of the continuance of our papers. That they may be as the ferry boat set "to carry over the King's household and *do what he thought good*" and "the small ship" "to wait" on our Lord (II. Sam. xix. 18, Mark iii. 9)—entirely at His disposal—is our earnest desire. Who will help us to further these blessed ends, either as to knowledge of the "field" or encouragement in and ability for the "work," or in providing "goodly portions" for those that have not any? We would therein enquire of and acquaint others with the welfare of their brethren in "simplicity and godly sincerity;" and in the spirit of "Go, see whether it be well with thy brethren, and well with the flocks, and bring me word again," and "Let us see

how they do" (Acts xv. 36), both "seeking the edifying of the Church" and His glory who "nourisheth and cherisheth it as His own body." May He fulfill our desires in this behalf!

Benj. C. Greenman.

OBITUARY.

Our brother Geo. W. Paterson, of Yates Centre, Kansas, writes us of the sudden death of his daughter, at Pueblo, Colorado. She was married last January, and with her husband went to the above-mentioned place to reside. Her earnest Christian character gained her many warm friends. She was especially helpful to young Christians. Our sympathies are extended to the bereaved husband and afflicted parents, who feel their loss, yet are able to say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

GLEANINGS.

We trust that those whose fellowship is with the publication of GOODLY PORTIONS will help us in its circulation (D. V.) the coming year by introducing it to others.

Thomas Corbin, lately of Brewer, Maine (brought to the Lord at Black Cape, Que.), recently returned home, after an absence of eleven years, to Bay of Islands, Newfoundland. He knows of only one Christian in the place and two families of Protestants, his father's and another. Pray that his visit may be richly blessed of God there, and that some in darkness may see great light.

We rejoice to hear of happy meetings afternoon and evening in Boston on Thanksgiving Day.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

I am glad to read the paper (FIELD AND WORK for November) on the Sunday School lessons. Sunday School work is of great importance, and should be done in no slipshod manner. Only a few short years of opportunity is there to forestall in young minds the influence of the world, into which they must soon enter. These years are the golden opportunity for the Sunday School teacher to embrace; not in any way to supersede, but to supplement, the instruction of the parents.

John James.

I have been much interested in the "International Sunday School Lessons" question (June number), and waited, hoping to see a fuller expression from brethren on it.

Is it not, after all, a question of spiritual tone and vigor? The Word of God is given that the man of God "may be perfect, thoroughly furnished unto every good work" (II. Tim. iii. 15-17), and the Spirit of God to guide him into all truth. He has "no need that any man teach" him (I. John ii. 20, 27). He is not thus rendered independent of the gifts which Christ has given His Church, and is "not to despise prophesyings" any more than the diligent hunter is independent of other food than that which his own prowess provided; but to seek habitually to furnish his table with game captured by others' skill and perseverance would be a sad commentary upon his own. Think of Paul using a set of lessons prepared by other hands, under any circumstances! I apprehend that Matt. xiii. 52, as already suggested, compared with Luke xii. 42, 43, gives the principle for us. The householder takes from his store and gives each his portion in due season, not the same indiscriminately to young and old, weak and strong, and at all seasons. This requires not only the stock to draw from, but skill, practice, in handling, and dependence upon the Spirit of God. It is not easy to see why the household should know a week beforehand what they are to have. This need not hinder topics being selected, or chapters in the Word taken consecutively.

The International Sunday School Lessons are prepared by men who, as a class, set aside the Holy Ghost; and we must expect that their ministry would tend largely in that direction, since water cannot rise above its source. We need not despise these lessons; they treat of the

Blessed Word of God, and have their place, just as the "preaching Christ of contention" has its place; but we need not go to hear the sermon or publish it. It is difficult to see why pre-arrangement is more necessary for the administration of spiritual food to children than for their temporal food. As to unity, it would be far from a healthy one in either case, I humbly suggest, if all were restricted to the same diet. It would be singular for any to confound Sunday School work with ministry in the assembly; but surely a class of children affords fine scope for the exercise of gift in that direction, and most certainly, if the guidance of the Spirit is wanting, there will not be much solid growth.

Let us continue, brethren, to hold the leading of the Spirit as "part of our creed," and wherein we have failed in owning it confess it, and seek grace to be more submissive. Let us not surrender the standard, but judge ourselves by it. May our hearts be enlarged, too, towards the dear children, and may we be diligent in storing the treasures God has for us in His Word, not indeed with the children, or with any special object, in view, but because it is "summer" (Prov. xxx. 25), and to be, like the virtuous woman (Prov. xxxi.), "prepared unto every good word and work."

As to Rev. ii. 13, would it not be more correct to say that "Satan's seat" ("throne") was set up in the world? To the church at Pergamos ("married") the Lord says, "I know thy works, and where thou dwellest, even where Satan's throne is." The church had descended to the world's level, finding her home where Satan had his throne. The name of Christ was still held, and the faith not yet dented, and she had been strongly tempted, too, in Antipas's time, who was faithful even unto death, but there was dangerous intercourse with the world. No doubt this applies historically to the time of Constantine, and develops soon into Thyatira (Romanism). Satan personally is in "the heavenlies," "accusing the brethren day and night," and goes "to and fro in the earth" (Job i. 7); but it is not clear, from its being where they of Pergamos dwelt and Antipas was slain, that his throne is in the world which rejected its rightful Sovereign and desired a murderer to be granted unto it? Satan is a murderer (Comp. Luke iv. 5, 6).

J. B. J.

Beloved Brethren: What shall we say to the words "sick and in prison, and ye visited me

soul," or "go out quickly into the streets and lanes of the city, and *bring in hither* the poor," etc., or "*compel them* to come in"? One may say, "I cannot preach;" but these do not say "Go preach," but "bring in hither." The Lord stir us up, for "it is high time to awake;" "the time is short" (Rom. xiii. 11, I. Cor. vii. 29). How many fields might we occupy if at the Master's bidding we but lifted up our eyes from our own things to those of Jesus Christ. May we take it to heart, and enlarge our coasts, for so hath the Lord commanded us (Comp. Acts xiii. 47, Isa. xlix. 6). The Holy Spirit spake not by the apostles only. He is the same today in the Church and each Christian, but how much grieved and quenched! He certainly wants the Gospel to go out, or we should not have Mark xvi. 15, II. Thess. iii. 1. *J. J. C.*

A WARNING WORD.

While preaching the Gospel in a town in Canada I visited several families in fellowship, and found a book purchased by many—in one instance father, son and daughter, both married, all had it. It is called "Bible Readings for the Home Circle," printed in Toronto and Battle Creek, Michigan. It is got up beautifully on fine paper, profusely illustrated, and costs \$2, \$3 and \$5, according to binding. Many Christians are deceived by the plausible agents. The sale is being pushed in many parts of Canada, and a large number have been sold. If you give the following extracts, taken from the book, to your readers, it will put people on their guard against buying it. I hope all who read this will warn others against such a pernicious book.

"It is certain that when the glory of the Lord shall fill the earth as the waters cover the sea (Hab. ii. 14), to punish one with everlasting destruction from 'the presence of the Lord' and from the glory of His power *would be to put him out of existence*; and as the Psalmist says, 'His *place* shall not be' (Psa. xxxvii. 10). Then the righteous shall inherit the earth, and 'delight themselves in the abundance of peace.'"

"If one continued in consciousness after death; he would know of the promotion or dishonor of his sons. But Job says he does not know this. Then if in death one loses all the attributes of his mind, as love, hatred, envy, etc., it is plain that his thoughts have perished, and that he can have nothing more to do with living objects.

Again, if man in death prolongs his powers of thought, he *lives*; and if he *lives*, he must be *somewhere*. Where is he? Is he in heaven or hell? If in either place immediately after death, what is the necessity of a judgment in the end of the world to decide his case? Is there a possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps?"

"We have found that man was made of the dust of the ground, and caused to live by the breath, or spirit, of life from God. The clay thus animated—*not* the breath of life—is called a 'living soul' or creature, according to the original text. Other creatures live by the same process, and some of them, at least, are plainly called living souls. When man dies he knows nothing until he lives again, simply because the vitalizing element that caused him to live and move and think has been taken from him, and gone back to its original Possessor. Unless that were brought back to man, he would be forever unconscious in death. But Christ, who is the believer's life, is to appear, and bring back to those who seek for it that life which they forfeited through sin. It is thus that man obtains immortality."

"If smoke out of this pit [the bottomless pit, Rev. ix. 2] should arise to darken the sun and our atmosphere, it is evidence that the pit itself is located here on the earth. The primary signification of the word is, literally, *abyss*, and is thus given by the American Bible Union. The same word is in some places in the Bible translated 'deep.' The Septuagint thus uses it in expressing the original condition of the earth in Gen. i. 2: 'And darkness was upon the face of the *deep*.' Having previously learned that during the 1000 years the earth has again become 'without form and void,' we conclude that Satan's place of confinement is on this earth, in its chaotic condition."

"It is therefore established that all the dead in Christ, of every age and clime, are the house of Israel; and that when the trump of God is heard the angels will gather them 'one by one' from their dusty beds, and return them into their own land after it has been purified for the habitation of the righteous."

"Is there any exemption from the first, or temporal, death? 'For as in Adam *all die*, even so in Christ shall all be made alive' (I. Cor. xv. 22)."

"Through the efforts of those who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant Church, and is now cherished as an institution of the Lord. It is clear, however, that it is none of His planting, but rather that of His enemies. The Lord sowed different seeds in the field; but 'an enemy hath done this,' to lead God's people away from the truth. A proclamation is now going forth, however, to revive the truth on this point. Some will heed the call, and when the message closes God will have a people who are willing to recognize Him fully by keeping His down-trodden Sabbath. To these He will say, 'Well done.'"

"It cannot be supposed that this woman [Luke vii, 50] had nothing more to do to secure eternal salvation. The word here used to express the forgiveness of sins she received simply means to *preserve safe and unharmed*, to *make whole*, to *cure*, *heal*, etc., as in Matt. viii. 25, ix. 21, 22. At that time she had been healed of her sinful condition, and in that sense only was saved. The next hour, if she again gave way to temptation, would place her on the list of sinners who would need to seek the Saviour for the forgiveness of sin. She was saved from her past sins provided she continued faithful to the end."

"It will be seen that though the servant in the parable [Matt. xviii. 23-35] had been forgiven the great debt he had incurred, and was conditionally saved from its consequences, yet because he did not do right toward others that debt was again rolled on him, and he suffered or was held in bondage for it, just the same as though it had not been forgiven. But what gives this parable force is the application our Saviour makes of it, as referred to in verse 35. From that it is positive that one's eternal salvation is not secured until he has endured to the end."

"What is the end, object or design of faith? 'Receiving the end of your faith, even the salvation of your souls' (1. Peter i. 9)."

"Does one receive this salvation when he first believes? 'And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed' (Rom. xiii. 11). That is, they had not yet received salvation, though having believed, but were coming nearer to it."

"Who only will finally be saved? 'But he

that shall endure unto the end, the same shall be saved' (Matt. xxiv. 13)."

"If one has had the assurance of sins forgiven, but has afterward turned from his righteousness, what will be the result? 'But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die' (Eze. xviii. 24)."

UNITED STATES.

BOSTON, MASS.—Meetings are well attended, and increased interest in the Gospel preaching. The saints are getting into working order, the Gospel is being sounded out, and souls are listening. Come and see us when the Lord opens the door.
F. H. B.

MALDEN, MASS.—Good news from Bro. William McCandless. The young girl who is helping his wife has found peace, as has also her sister. I was much interested in the former while there. Seven in fellowship now at New Carlisle, and a deepening work at Black Cape. Encouraging letters as to a nice work of God among Blue Ridge Mountains, Va.; souls neglected by the hireling shepherds hungering for the truth.

Mr. Haskell was with us a week, but has returned home. My son is quite a help in the Tract Depot work, as he is at all the meetings, when most of the sales are made. I am expecting quite an addition to stock from Loizeaux Brothers, so that the depot will be ready to respond to any demand made upon it. What a means of blessing this may be in the Lord's hands if we realize what the Lord has done for us, the urgency of need around and shortness of time, and go forth bearing precious seed, watering it with prayer

and with our tears. I notice a free tract table and lending library in Halifax; am looking to the Lord for them here. Interest in the Gospel continues both at the wharf and at the room, every seat taken Lord's Day evening; many strangers in, and the Lord is working on the hearts of those gathered. He means to bless us; may we be found *empty* and *open*.

J. B. Jackson.

HYDE PARK, MASS.—This is the day of grace. How blessed in any measure to realize its privileges! What grace on God's part to have His people sharing in His own joy in working in His vineyard. Happy meetings on a wharf in Boston, very orderly and good attention; some seemingly interested come up to the room in the evening. This is evidently an open door from God. How many there might be if we only had heart for the work. God would open doors for us that no man could shut. I think we have missed it through indifference and coldness in not carrying the Gospel out to the world instead of waiting for people to come to us. "Go ye into all the world and preach the Gospel to every creature" is the divine command. To obey would be to find blessing in the path of obedience. The heart of the blessed God has not contracted in the least; it is as large as ever, and the message is as good today as the day it was uttered. Oh for a heart to appreciate the privileges God has given us! I speak for myself. There are those who have been awake and have gone in and possessed the land. Obedience is God's highway to blessing.

Our Lord's Day morning meetings in Hyde Park I have thought have been very happy lately. We are few in number, but the Lord's presence is the same whether few or many. "Where two or three" is a happy passage for these days.

He remains unchanged, blessed be His name.
Henry Bruce.

249 FIRST STREET, ALBANY, N. Y.,
Nov. 15—What a comfort to know that the Word possesses *power and authority* if spoken in faith and *rightly* divided. "It shall not return unto me void." Sometimes, alas! we might consider it void, when we look at results from our short-sighted standpoint.

I entirely sympathize with you as to the neglect of the small back gatherings. If they are passed by in the desire for larger openings, central gatherings most convenient to them should realize their responsibility to minister to their needs. If we do not, the enemy will seize the opportunity to discourage, if not lead astray. I have labored, and I doubt not you and others have, with great satisfaction and joy among such. I will instance a case where a *most feeble*, but honest, upright gathering were entirely unnoticed by a large one until after the division, and then harassed by overmuch attention by them.

After the Buffalo meeting I spent nearly two weeks in Port Huron, Mich., where the gathering is carrying on a Sunday School, sometimes numbering 80 or more. There Bro. Booth was much used of the Lord. Then I spent about three weeks in Alpena, where I held meetings in private houses, once in a school house when 10 of the hearers were my own kinsfolk, once on the Middle Island life-saving station, with, I trust, some impressions for good. The captain showed me some "Messengers of Peace" received. One family had been in fellowship in Canada. I met a pastor of a German Baptist Church who had been longing to see some outside brother to learn something. If I could have spoken German I would have preached to his people. I give his address, that any brother who can may cor-

respond with him. (A. Thiel, Alpena, Mich., Box 364.)

Since the Fergus meeting I have spent my time very profitably and happily about Walkerton, Paisley and Pipe Clay. At W. the Lord put it into the hearts of the saints to remove a hindrance to oneness, and the two small gatherings are now in a public hall breaking bread together. Six miles from Paisley the Lord gave me great encouragement—a crowded school house for the preaching, and Bible readings from house to house. Several are ready to come out to the Lord, and the last Lord's Day there some would have come to Paisley but for the rain and Canadian mud. One Bible reading was disturbed by an elder giving a practical demonstration of the true scriptural character of leaven by his fleshly conduct in the very endeavor to prove it to be used in a good sense. I am happy to say, however, that afterward he frankly confessed his unchristian conduct, and promised to let me know when he saw it as we do. Brethren, it is easy to act in the flesh, but not easy to confess our wrong. His confession made me think him really a child of God.

Passing through Rochester, I was constrained to tarry a few days. Five were baptized Lord's Day afternoon, some young converts, and a goodly number out to the preaching. There are some noble workers in the Gospel there, and the city is somewhat stirred.

Geo. O. Atkinson.

CANADA.

WINDSOR, N. S.—Have been continuing meetings in several halls in Halifax, with weekly ones at Northwest Arm (a suburb), in which latter place there seems most decided interest. Attendance and interest at the mission hall (where I get but occasionally, but others are engaged)

is also much increased, and they are now adding a little Sunday School. Ere closing the meetings in Halifax we spent a happy and profitable time Thanksgiving Day on the Lord's coming and I. Cor. xii. Latterly have visited Eastern Passage, and had a few meetings in Bedford, and now here and Wolfville for lectures on Revelation a few nights. Shortly (D. V.) I hope to visit Miramichi, and St. John, N. B., Brewer, Me., Boston and other places in Massachusetts.

B. C. G.

ST. JOHN, N. B.—Miss H. has fitted up a dance hall in Sheffield St. for Gospel meetings in that degraded neighborhood. I hear Mr. Gerrier is to work for a time in them. Perhaps no more hopeless work than among the Pharisees, but to human judgment so it seems. Our Lord says publicans and harlots go in first. The Lord give increase both there and at the Sailors' Rest. We are longing to see you, but I trust will believe the Lord is wiser than we, and leave Him to choose for us all. Glad of increased interest. Plant and sow; increase must be God-given or none.

A. McBeath.

BLACK CAPE, QUE.—Bro. McCandless came up Oct. 29th, had two meetings in the hall, and returned home again. The Lord bless him in those needy parts. "The harvest truly is plenteous, but the laborers few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest" (Matt. ix. 37, 38).

J. J. Campbell.

TORONTO, ONT.—Our Bro. Rogers has indeed been nigh unto death, but God is good and we can now rejoice as in Phil. ii. 27. He has taken a change for the better. His life was despaired of for several days; he is still so weak he cannot raise his head from the pillow, but he is in the hands of the Great Physician, who

will hear prayer, and "He doeth all things well." I have been here three weeks and the Word has been blessed especially to saints. I purpose going home this week (D. V.).

J. R. McLaren.

(Oct. 27)

We have with us at present Brn. Lyman and Harvie, and also Bro. Rogers, who is quite sick at Bro. Grant's house; he is somewhat better, but seemingly hanging between life and death. How blessed indeed to be assured by the Word itself that to be "absent from the body" is to be "present with the Lord." If the Lord will, may He restore him to us again to await with us His coming. ***

(Nov. 5.)

BANGOR, ONT.—Was much encouraged and strengthened by the Scripture references sent me, and the books, especially "Help and Food." You will be glad to hear that a few of us meet together every Lord's Day to remember our precious Saviour. I was not clear on God's order in His Church for some time. Early teaching is hard to get rid of, but I can thank God that He has revealed enough of His truth to root up former ideas. The brethren are very anxious for you to come again. We endeavor to do the Lord's work according to the ability given us, but feel much more might be done if the Lord sent a brother among us. There are a great many anxious souls here now; the awakening of last fall has not lost its effect yet, and you are discussed pretty often.

John Miller.

(To G. Pearson.)

NEWMARKET, ONT., Oct. 23.—We have had two Gospel and two children's meetings in the Temperance Hall and three meetings on the street, all pretty well attended and seemingly an interest, which we will be better able to judge of after a few more meetings. We are looking to the Lord to make bare His arm in power,

rousing souls from the lethargy they seem to be in. Alas! how many of God's beloved people are sleeping among the dead! With God's help Bro. Horsey and I will give the trumpet no uncertain sound, and such a blast that dreamy souls may awake to the pressing need of the lost. We walked over to Holland Landing and Bradford, distributing "Glad Tidings," and preached there to a large and attentive audience on the street. We have much to thank God for, and rejoice that our labors are not in vain in the Lord. Although trials and difficulties are in the way, we have one sure resource to turn to where our souls can enjoy Himself. Service is a poor thing when the heart is not set upon Him. After a few more meetings here we purpose (D. V.) going on, making a short visit at some places north, and if the Lord guides may come back to Newmarket again. The Lord guide our steps for His glory. *Thos. Somerville.*

CRAIGLEITH, ONT., NOV. 11.—Left Newmarket Nov. 3 for Stayner, and as there did not seem to be an opening there for the Gospel came on here, receiving a hearty invitation from Bro. Goodchild. Have had meetings every night since coming; attendance about 40—a good number for a so thinly settled neighborhood. We are dividing the time between here and the mountain alternate nights this week. Last night about 60 out, and interest. It is a new field, and we are waiting on the Lord to make bare His mighty arm and get glory to Himself in the salvation of souls. He will not disappoint us. Bro. G. and family are in fullest sympathy in the Gospel. Lord's Day we were joined by Brn. Thom of Thornbury and Clark of Collingwood, and had a refreshing season at the Lord's table. "How good is the God we adore!" How strengthening and refreshing to the isolated ones here and there is fellowship together! Bro.

Horsey left for Buffalo Oct. 30. Lord's Day (31st) we preached in the poorhouse to about 60 in the morning (some were made glad through the Word), and in Temperance Hall at 3 and 7 p. m.; a fair attendance, and some were blessed through our visit there. Bro. Frogley and Chapman (Toronto), I believe, were there Nov. 9, and will probably keep the work up if there is sufficient interest. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those who fear His name."

Thos. Somerville.

BAHAMAS.

NASSAU.—As one has said, my dear wife's removal is one of the things which faith *only* can account for, as it always does everything—He doeth *all* things well. There alone it rests until the resurrection, when we will see it is so. The Lord give grace that the trial of my faith in this will redound to His glory. She loved to serve the Lord, spend and be spent in His service, and endured many hardships in these islands; her life was poured forth in service to Him. I am very lonely. The Lord enable me to say, "It is well." Our hardships in Abaco weakened her much, then my having the fever was a sore trial to her, and finally she had a fall and the fever also. She suffered much, but never complained. Her last words were, "Jesus is mine and I am His." Her death was so unexpected to me and all here; they loved her much, and spared no pains to add to her comfort. The Lord will not forget them, nor shall I, nor cease to pray God to bless them. Her death has been a blessing to many. When we laid her in the tomb the words spoken were with much power, and a number were touched. Bro. T. Johnson spoke from I. Cor. xv. My little girl has been sick with the fever, but, thank God, is nearly well again. I

purpose (D. V.) to go to Key West, then on to Canada, if the way is open to get my little girl settled at school. The Lord is honoring His Word here, and refreshing our souls by blessing it to many; some have lately confessed Christ and identified themselves with a rejected Christ. Bro. J. has just finished a hall, which he rents to the brethren; we had our first meeting in it last night. There is much interest just now, and meetings well attended. Mrs. Hector Munroe, Key West, died in September; she was one of those brought to the Lord while I was there last year. The tracts sent here by Bro. A. Lyle, Haverstraw, N. Y., have been blessed, and one soul led to Christ by them.

Geo. Pearson.

NEW YEAR GIFTS AND OBLIGATIONS.

While the regarding of "days and times" may savor of a return to Judaism, yet there may be also a rightful recognition of such in the joy and fear of the Lord (Neh. viii. 10-12, Esther ix. 17-22). At this season many curb the selfishness to which we are so prone, and "remember others." They do well thus, but we fear not always in the sphere and manner of so doing. Hence we suggest for our mutual help in this matter as follows:

Remember *the Lord* as having claims above all others upon our "gifts" and "offerings," His poor especially (Gal. ii. 10)—our *brethren*, *strangers* also (the unconverted), *little ones* (so often uncheered in the midst of good cheer around them), them that are *in bonds* (trials and sorrows), and those *in adversity* (poverty or straitened circumstances), those that are "our *guides* and have spoken to us the word of God" (the elders of the Church and the servants of the Lord) (Heb. xii. 28, xiii. 8).

Much may be spent, alas! as Luke xiv. 12 suggests, which will have no recompense at the "resurrection of the just." Further, "our debts" may be rightly considered in this connection, whether in the payment of money, returning loans, acknowledgment of favors, confession of wrongs, healing of breaches, showing of mercy, or the exercise of love and righteousness in whatever relation. The Lord enable us in these, as in all our ways, to "acknowledge Him," and grant us each thus a "Happy New Year."

B. C. G.