

# Field and Work.

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B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

All business communications should be addressed

C. CRAIN, Publisher,  
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## OBITUARY.

At Mansfield, Ohio, Sept. 13th, the Lord released the spirit of Mary Corill from a life of much pain and sorrow for the joy of her Lord. Over 60 years of age, many years a child of God, longing to do His will, but "no rest," only six or seven years ago she saw that "Christ is our peace." Nearly isolated as to fellowship, she gave a clear and joyous testimony to the power of faith to give victory over one of the most painful deaths. She said often, "I will soon be home with my Saviour. God reward you for your kindness to one of His little ones."

Major Oldright, Dartmouth, N. S., passed hence Oct. 14th, aged 90 years. At the end, longing for release, he said, "Loose him and let him go," and "Arise, let us go hence." His long life, he said, was the fulfillment of the promise, "Thy days shall be long upon the earth," in honoring our parents. At the burial the past became vivid. In 1863 we first remember him, distributing tracts in Nottawa, Ont., and later was about with him in those parts visiting. Many were helped and established. He often used II. Thess. ii. 14—"Whereunto He

called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." Now how fully realized! A service one recalls worthy of imitation was his mailing periodicals for years to those he was blessed to, his own handwriting affected by age making them dearer. In one case fruit was given some 16 years later. May the Lord's calls home of such be His appeals to those left to live more unto Him, "applying our hearts unto wisdom."

## GLEANINGS.

Dr. Hutchinson was with the brethren in Concord, N. H., Oct. 13th; he is improving in health, and had preached twice, besides ministering in other ways, acceptably, though in great weakness of body.

S. A. White lectured in Baltimore Oct. 18th to 22d on "The Lord's Coming." Stormy weather and the place he was in closed for the present hindering his work in Virginia, he looks to work in New Jersey for the winter.

J. B. McCaffery while West was at Ashland, Wis., for a week, leaving about Oct. 1st, expecting to return, but we learn went to Toronto later instead. Our Brn. Harper enjoyed his visit very much, as also that of Miss Burton (Boston), who was there also. Through the notice we gave of their isolation they have had three visits since. The Lord keep them true to Himself.

BELOVED BRETHREN—We have, I believe, reached a crisis in the ways of God with us. His interests have special claims in the close of a dispensation (in which we are); His house is sadly in need of repairs—"It lieth waste." In many relations, "doors are shut and lamps put out." Many set to "keep His charge" do nothing, give nothing, and enjoy but little in His service. The evils are legion, the remedy but

one—to “search and try our ways, and *turn again* unto the Lord;” to “lift up our hearts with our hands unto God in the heavens;” to know our folly, confess it and forsake it, counting on God who abundantly pardons. Many “forsake the assembling of themselves together” in direct disobedience to God’s Word, and wonder that His comforts delight not their souls. Many build their own houses, leaving His lying waste, and wonder that things go not well with them because of “the controversy of the Lord.” Many make good investments for time with the mammon of unrighteousness, alas! only to prove that moth and rust corrupt and thieves break through and steal; but how little do they make eternal friends by it and lay up their treasure in heaven. But to be more explicit. We know cases in which no periodicals or tracts have been taken for several years; one, no tracts given for three years; another place, but one of fourteen taking periodicals; in another, none; in many others, but few do so.

Again, how few lay aside regularly and give honestly for the Lord’s work, and as a result it is fettered, His servants are turned aside from the work, and the souls of those who thus neglect it are as a parched wilderness.

The newspaper obtains instead of the precious Word, worldly dress and furnishing and ways are indulged in, neglect of family prayer, of the meetings, carelessness in other ways, and covetousness that grasps the world, starves the soul and robs God. These are some of our sins. Let us confess and forsake them, and God will bless us, for “He delighteth in mercy.”

B. C. Greenman.

#### PREPARATION FOR MINISTRY.

The question is raised whether our Lord’s words as to the guidance of His Spirit for His disciples when brought before kings, etc., have a wider application. They are as follows: “Take no thought how or what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour that speak ye. The Holy Ghost shall teach you in the same hour what ye ought to say. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist” (Matt. x. 19, Mark xiii. 11, Luke xii. 12, xxi. 14, 15). The context settles, of course, that the special circumstances alluded to were those

of arrest, and witnessing before kings, etc.; but this, surely, does not exclude the rightful enquiry, Does the principle therein apply *only* there? In other words, Does our Lord teach us one principle for guidance in special and another in general circumstances—one course of conduct for ordinary and another for extraordinary matters—one plan of efficient testimony before “the great,” viz., kings and rulers, another before “the small,” our ordinary fellowmen? Varying the enquiry, Are we to “settle it not to premeditate” in view of such emergencies, and the opposite as to more ordinary events? Again, is it honoring the Spirit of God to trust Him to be “mouth, matter and wisdom” in the greater opportunities for testimony in *not preparing* for them, and also honoring Him in the lesser ones in doing the *contrary*? If right to prepare for testimony before kings and on emergencies, equally so of course before our families, the Church, or men at large. If our Lord tells us “not to premeditate” (true it is as to *our words*, not *His Word*), shall we not in each case and equally take *His way* rather than our own, of *faith* rather than expediency, of *dependence upon His almighty arm* rather than upon “an arm of flesh,” of *trusting* divine rather than human wisdom? Thus the principle involved is that we should not trust God for some of our steps and ourselves for others, but owning one principle alike for guidance in every step, viz., “As many as are led by the Spirit of God, they are the sons of God” (Rom. viii. 14). What, then, is His “more excellent way” in this matter?

1. Our Lord enunciates it soon after thus forbidding the former of preparing their discourse in Matt. xiii. 51, 52. Teaching His disciples “the mysteries of the kingdom,” He enquires, “Have ye understood all these things? They say, Yea, Lord. Then said He unto them, Therefore every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old.” The true path of ministry is herein plainly given, (1) understanding *God’s revealed mind*, and (2) *bringing out* of that treasure things new and old, i. e., fitting to the occasion, “meat in due season.”

2. The book of Acts, which gives us the free working of the Holy Spirit in the Church, “dividing to every man severally as He will,” settles it also by example, as the former by precept. Peter acted on it (Acts ii.), applying sev-

eral scriptures he understood, the Spirit guiding at the time (Joel ii. 28-32, Psa. xvi. 8, 11, II. Sam. vii. 12, Psa. cxxxii. 11, Psa. cx. 1). So also in Acts iii., iv., v., all being *scriptures understood, sermons unpremeditated*, and the sequel shows how plainly empowered by the Holy Ghost, who was both his "mouth and wisdom." So also Stephen's address (chap. vii.), Peter's (chap. x.), Paul's (chaps. xiii., xiv., xvi., xvii., xx., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii.), in none of which have we any hint of the slightest preparation save that of knowledge of the Scriptures, and the guidance of the Spirit "in the self-same hour."

3. This principle our Lord established in John vii. 37, 38, which plainly refers to *testimony*—(1) "Come unto me and *drink*;" (2) "He that believeth, out of his belly *shall flow*," etc. Thus true witness is the *overflow* of the soul's communion with the Lord, as He says, "Ye also shall bear witness, because ye have been with me from the beginning" (John xv. 27). It is reiterated by the apostles—"We cannot but speak the things which we have seen and heard" (Acts iv. 20). "Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great," etc. (xxvi. 22). "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (II. Cor. iv. 13). "Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them: that thy *profit* may appear unto all" (I. Tim. iv. 13, 15). Finally, in Rev. x. John is told to eat the little book, and then assured that he must "*prophesy* again before many peoples and nations and tongues and kings."

May we thus grant His own furnishing for all occasions, great or small, even "truth in the inward parts and wisdom in the hidden ones," for the glory of His name.

B. C. G.

## NEW ZEALAND.

CHRISTCHURCH.—At Masterton I had a good turn of the old line of theatre work. We got the roughest in the place under the Word for about six Sundays. The effect was rather a surprise, however. After the most impressive meetings I have seen for long, there seemed to come a cli-

max and the Word appeared to be distinctly rejected. I had the most solemn sense of Acts xxviii. 26, 27 being illustrated that ever I realized. There was blessing, but we found ourselves in the last days indeed. The Lord then began to work within, and the deepening of things and working reality among the saints were very blessed.

I gave them another turn in Wellington on my way here, but, as before, there was no great response. We cannot understand how there seems so much to cheer us all around except there. Still, about 22 there seem to enjoy the Lord's Day mornings in worship. Richmond and the new meetings at Wakefield and Motueka go on fairly; the second especially, even increasing.

Here there has been a most remarkable movement indeed. Mr. E. came first, and one of the open meetings of about 60 saints became interested. The result you can read in a tract, "What hath God wrought?" by M. S. Ridley (once a Baptist minister). There was a great deal of care and much conference and prayer. They then gave up meeting and applied for fellowship, the well-known brothers speaking for those they could commend, all except about six. God has really been working in their souls, and there is great joy and blessing. A good many more have been received; some of our old friends lifted by this springtide are with us once more rejoicing. The meeting now is about 140, and old times seem to have returned. I have begun in the theatre again, and the crowd as of old has come with us so far. In 1886 I was alone and shunned like a leper for a time; it seems to require more grace to keep the cup steady now. Pray for us. Satan will not leave us alone with all the joy and blessing given of late. Some are very poorly instructed, but through grace at work things may get helped at weak

points. I am going through Romans and Church truth. Mr. Worthington, Christian Science teacher, has quite a following. Some once in fellowship actually carried away, and supposed Christians in great numbers. I give lectures on Sunday afternoons in the theatre, meeting his philosophic, deistical, professed Christian notions. Some were recovered by the first address on "God a person, *not a principle.*" The "I know's," "I am's" and "I will's" of the Lord Jesus were too strong for the nostrums of this science, falsely so called. But it takes.

Mr. E. has been used in rather a new way for him—in helping the gatherings. But I am sorry to say that his throat affection has returned, and he recovers more slowly than formerly; the doctor suggests twelve months' complete rest from speaking and reading. This is a great trial to him, and to many who would so like to see him at work with so much need. He has not decided on lying by as yet, and tries what a change will do.

W. Corrie Johnston.

### BAHAMAS.

NASSAU, Sept. 18.—Your letter gladly received and with much interest, and though there was not much of it I found it a rich repast. I am grateful for your kind warnings, and wish I may always profit by them. There is great danger in not relying on the simple support of the Spirit and positive convictions of the truth. Gift of language and imagination can be of no use to Him until the flesh is purged out of them. He keeps me in wholesome dread of Gal. i. 10. I have a thought that the scripture, "A prophet in his own country," does not mean he *does no good* there, but gets *less honor* than in other countries.

A nice letter from G. Pearson; he is

always so cheering and helpful that it is a source of delight to hear, but this gives sad tidings. He is compelled by lung failure to keep indoors, and positively cannot preach; says the doctor gives him *a year more of life*, but he is confident that he is mistaken. If he goes, the Lord will lose a faithful worker and he have gained his rest. We have also sad tidings from Green Turtle Cay of disaster among the Lord's people.

H. C. Christie.

### MEXICO.

TEHUACAN, PUEBLA.—Again we are needing the Lord's guidance as to our *path*. A few weeks ago we were turned out of the house we occupied because of our preaching, and now we have to again move, the owner of this house also being averse to the preaching. May all Satan's opposition be overruled to the furtherance of the Gospel.

One effect at least almost surely follows the various trials—it exercises our souls before God. At times it is the pillar of the Lord's presence, when in sweet communion *light* is seen and calmly we are led on; at others it is all dark, and the fires of persecution and affliction serve to indicate the path we should follow, and Jehovah is in the fire just as truly as He was in the pillar of brightness; but in the one case there is a consciousness and clear proof of His presence that does not call faith into exercise, whereas in the other only faith can say that the Lord is in the fire, and can venture to follow that guidance amid the gloom all around.

How remarkable are the Lord's dealings! How many the ways in which He exercises our souls! And it is not selfish in Him to thus force us to find in Him our all, for He knows how necessary it is for dependent beings like us to have some one to lean on; and others on whom we

are leaning may themselves be needing a prop. But what rest to be reclining on something that is in its very nature immutable and is unaffected by the passing scenes that so plough up our fluttering hearts!

"We joy in *God*"—God, the essential name that expresses His very *being*, the fountain from which all proceeds to meet our varied needs, and to manifest the various glories of His grace—Father, Jesus, Christ, Son, Lord.

I have made another journey (to a place beyond Toluca). It was refreshing to find a few sincere believers and to have the opportunity of preaching Christ to willing listeners. I trust my visit encouraged them in the road they are travelling; they are a few natives unconnected with any sect, but not understanding anything about the Lord's table or the Church.

*C. H. Bright.*

## CANADA.

BEDFORD, N. S.—Returning from Cornwallis Valley, we repitched tent in Halifax during Exhibition week, and had good opportunities for giving tracts, speaking in the open air, and two meetings daily in the tent. It was good to see and hear many of the old friends and know of the Lord's grace working in them.

Striking tent after some interesting meetings Oct. 6th, the last especially, it is now stored for the winter, many being thankful for blessing received under it the past two seasons. As it cannot in this climate bear the strain of more than another season, we hope to get a new larger top at least, if the Lord favor it, and use this inside to meet the difficulty of wet weather, which, while the Lord preserved us through, had much danger as to health.

Since, Brn. Lyman, Hunt and Enefer have continued meetings in the Mission

Hall, in houses and outside with some encouragement. I had mainly to forego this privilege, being already "worse of wear," and needing to get things at home in shape for the winter's cruise as the Lord may indicate. The long-continued strain of the tent work, two and often three meetings daily, calls for considerable ballast both in spiritual and physical energy, one finds. How gracious were the Master's ways of old with His own, varying from the city and the multitude to the mountain top, sea and desert place. Mr. Clarke and I visiting Eastern Passage Oct. 11th, were constrained to bear serious testimony, which the Lord owned in stirring His own and solemnizing the unsaved. Here we realize that blossoms are not fruit, and that the Lord alone can give the open door or increase, and the husbandman needs long patience "waiting for the early and latter rain." May we be as "the river that makes glad" and "the trees of the Lord that are full of sap."

*B. C. Greenman.*

WOLFVILLE, N. S.—We did not arrive till 8.30, train late; found people waiting, some from Port Williams; quite a number out, but the enemy rampant, even cutting the ropes; the Lord alone kept the tent up. We hear that those in authority are prosecuting some caught at it.

*F. J. Enefer.*

Please say to Mr. G. that the marked psalm is helping us to praise our faithful God in this the time of trouble. His visit to W. was a blessing to us. \*\*\*

ST. JOHN, N. B.—The Lord's people, not excepting A. McB., need stirring up in the matter of liberality, and I can preach better than practice. The Lord lay it more on hearts that He uses His people to minister to others. Some are liberal beyond our expectations, and the Lord prospers accordingly; others fail in

it. We need to lay to heart the Master's words, "Freely ye have received, freely give." We are moving along, through God's mercy, enjoying our portion, I trust, wishing we had a room to say to some laborer, Come help us. We wait and hope. Mrs. McB. has lost her sister at Dalhousie. C. E. Haskell writes, "Happy because of some saved souls in Fitchburg." Glad to hear of W. C. Johnston's blessing; much need for laborers, and much labor needed—sowers and reapers. The Virginia field is a most interesting one; when the Lord opens doors surely He will send those for whom they wait. Glad you have E. S. L. with you; house to house work is much needed. From a human standpoint what we seem to need is some younger men with warm hearts who can enter with energy into the work. I hope you get an opportunity to "get apart and rest awhile." "up into a mountain apart;" nets need mending. He left us an example. *A. McBeath.*

GRAND CASCAPEDIA, QUE.—We had a large share of blessing here since Bro. Cran came, meetings well attended, with interest and blessing. He had meetings Lord's Day afternoons in the open air in New Richmond; 80 to 300 present, quite a few interested, and some bent on mischief. The word was blessed to some. Bro. C. went to Pasphebiae a week, returned to Black Cape and here, and then went to Halifax. One at the meeting last night from Campbellton, N. B., very much interested asked me to go there. I hope there may be an opening. The need is great in Dalhousie also. Had a nice meeting in Black Cape Sunday night; three took part in it. May we be stirred up to fulfill I. Pet. iv. 7; Phil. ii. 12, 11. Cor. vii. 1. *F. J. Campbell.*

## UNITED STATES.

BOSTON, MASS.—C. E. H. left here for

Fitchburg; had been with us since the 1st inst. Work on the Common continues, with interest unabated. The Lord has surely owned our feeble efforts there. I hear that the Gospel wagon has reached its destination among the Blue Ridge Mountains. The blessed Lord make it a blessing. My dear Sam returns to us much improved in health, through God's mercy. Trust the Lord will abundantly bless the seed scattered from the tent during the summer. *F. B. Jackson.*

NEW YORK, N. Y.—Bro. Nalle about Sept. 20 was still in West Virginia, and mentions some interesting incidents. In some places he found interest among the people for the Word, in other places they were not so accessible. Bro. Boynton started Sept. 10th from Freeport, L. I., with Gospel wagon for Virginia; stopped at Perth Amboy, then Trenton, where Bro. S. A. White joined him; from thence by boat to Philadelphia (resting the horse some), then on to Baltimore, Washington, etc. At Fairfax, Va., Bro. White left him, returning to Washington, and then Prince William Co., Va., where he expects to find much work needing his attention. Bro. Boynton reached Culpeper Sept. 26th, with stops at Lignum, Indian-town, etc.; expects to reach Nethers (Blue Ridge) about Oct. 4th. The horse was suffering from sore shoulder caused by collar, but it has healed up. Bro. B. reports it in good condition after the journey over rough roads, and well adapted for the required service. The wagon will require some repairs after the rough travelling, but Bro. Hawley of Culpeper will doubtless put it in good order.

Not feeling very well last July I did not go to Virginia, but spent my vacation on Long Island and Easton, Pa.

*F. G. Boate.*

ANITA, IOWA.—I have just become a subscriber to FIELD AND WORK. Was

much exercised about what you said of missionary work among the saints. It is real refreshing to learn how God is using His people all over the world. Bro. Broadfoot held very successful meetings for the Lord at Mt. Etna from Sept. 5 to 13. Bible reading and preaching every day, with much blessing; quite a large number converted. He had much prejudice and opposition at first, but it seems to be all gone now. *S. Frank.*

RAGGED MOUNTAIN, VA., Oct. 10.—I left home Sept. 10 with horse and wagon; was joined by Bro. S. A. White at Trenton, N. J., who came as far as Warrenton, Va., 28 miles from Culpeper. Reached Culpeper Sept. 25; the horse, which is strong, sound and faithful, after driving 11 days, was in good flesh and good heart. Pending some repair on the wagon, I went to Raccoon Ford, Lignum, Indiantown and Locust Grove. The Lord has graciously owned the seed sown in these places; it seems to be gaining ground. People are being brought to suspect that they have not been taught from the Word of God, and want the Lord's servants to visit them and expound the Word. The published Gospel is doing effective work, reaching and awakening many. Some of the ministers are reading the books, and their people say their preaching has changed greatly—"they preach *just like* the brethren's books." "Herein do we rejoice," leaving the rest to the "ministers" and God. It was hard to run the gauntlet of constraint to preach and visit longer—every day bringing out new places and persons where I *must* go. Two months' service will not suffice to meet the *present* demand. Spent several hours with an old man called an infidel, who has got blessing from books sent. "Your Gospel," he said, "is spreading all over these parts, and more people want to hear it than ever. We want you all winter."

A month would not be long enough to visit in that vicinity. He says he hears of no opposition to our preaching except from the officers of the church. One at another place offers warm hospitality. From Nicholson's Hollow to Criglersville the people are all interested to hear the truth. The books have been generally circulated and all classes read or hear them read. There is a general desire to hear the same Gospel preached. A series of all-day meetings will begin (D. V.) tomorrow. In Page Co. many are looking forward to hearing the Gospel this fall or winter. There too the printed heralds have reached many. The Lord is using these noiseless messengers to carry His word into many obscure places. They give rise to many streams that "make glad the city of God," and many who have sent them out will have joy in fruit abounding to their account. Kind words of remembrance of your last spring's visit have been heard all along the route thus far—all desiring a return. The Lord seems to have laid on me work for the fall and winter where the horse and wagon will not be available. I dare not go farther. A mote cannot cover all the sky, only a speck in it. How blessed by the grace of God to do even this! One going alone will not find the outfit serviceable. The horse, etc., require care and time to be kept in order, and camping and cooking require the oversight of another. The outfit proves perfectly adapted to the work. The wagon is commodious and comfortable for sleeping; an oil stove would make it warm in cold weather. Are there not two brethren who will respond *at once* and use this offering of the Lord's people in His service? It will be delivered at any point desired to those whom the Lord sends. The Lord calls me to go on foot paths from house to house where neither beast nor vehicle could be used. The horse and

wagon are necessary on the main thoroughfares, where laborers may go two and two and preach the Gospel. Four double blankets, a warm wrapper and two pillow cushions are the present supply of bedding. More are needed as the weather becomes cold. I write thus trusting this useful outfit may not remain idle in this vast region of want and readiness to hear the truth. Brethren thinking of using it please address Nethers, Madison Co., Va., till middle of November. Culpeper or Luray, Richmond & Danville and Shenandoah R. R.'s (the former preferable), will be convenient places to meet such.

*C. F. Boynton.*

[Any led to give themselves to this work please inform me of it at once. Ed.]

Held meetings at Forrestburg, Va., in the Methodist meeting house Sept. 28th to 30th; people seemed much interested. A little inattention at first, soon ceased. The third evening a letter was given me to read, forbidding me the use of the building. I discoursed from Acts iv. 1-30, v. 1-29, laying stress on iv. 19, 20, v. 29, after presenting the Gospel from iv. 12. Then I read the letter, noting that in it there was no evidence of *conscience toward God*, but toward the Conference. The "preacher in charge" must answer to the General Conference, *not* at the judgment seat of Christ to God. I then announced the end of the meetings for the present, promising to come back again if the Lord opened the way. Much sorrow was expressed by a number and a good bit of indignation at the "preacher in charge." The building had not been "dedicated" nor presented to the Conference, which made his assumption the more marked. Rome says, "Hear the Church," and threatens a Church trial. The Conference practically does the same, if one is not *set* by it in that place (1. Cor. xii. 28). So Paul would have been shut out, for he was

"free from all men" (1. Cor. ix. 19), and disclaimed ordination even from the twelve (Gal. i. 16). The prophet of the Highest would likewise, and our Lord Himself were He to come in the guise of a carpenter with no human credentials. Going in His name and strength only, I can count on Matt. xxviii. 20, and if they receive not such they receive not the Master, nor Him who sent Him (Matt. x. 40)—a solemn word for those who will have human organizations. I called upon several afterward— one, widow of a doctor, clear as to assurance and prepared for suffering "outside the camp." Another under conviction for years, known as a reliable, intelligent man, received the Word of God gladly, and now knows he has eternal life. Two others confess the same, but I am not clear about them, as also others. Some seem under conviction also. The first named has stood alone five or six years, under reproach, because not in any sect. Tears filled her eyes when she learned of many more thus, and she said, "I've been wonderfully strengthened since I've known you." God sent me there, and man would close me out like the Philistines with Abraham's wells, but "the Word of God is not bound." This whole region seems aroused, and there are many bitter opponents of the Word of God. May we pray more earnestly for their deliverance!

*S. A. White.*

MANSFIELD, OHIO.—How I long for the refreshing of some of those whom God is sending forth among the scattered flock: *our house is open to them.* I am much interested in the Virginia work, and will gladly help by letter or otherwise. I am often refreshed and strengthened by FIELD AND WORK in learning what the Lord is doing in other parts, and pray that the "Suggestions as to work" may be pressed forward.

*W. J. Rickart.*