

Missionary Correspondence.

CHAPTER X.

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HOME MISSION WORK.

"And ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Jesus "sent them two and two."

Pastor Kinney now invited me to labor on his circuit, holding revival meetings at the churches. For several weeks his son George was with me at Cedar Lake, where we had some visible results. The way then opened for George to attend school at Woodstock, N. B. His place was taken by Harvey Archer, who, though much my junior, was talented and well saved. We were together until I left the home mission field to prepare for the foreign.

First at Port Maitland, my home, we labored, then at Sandford, where young Archer lived, completing the circuit of Pastor Kinney at Brazil Lake. The work was arduous, as we did much calling from house to house. We would read, pray and have more or less conversation, as the cases seemed to demand. Little time was wasted in speaking of matters that did not pertain to salvation. There was a taking of spiritual symptoms, a diagnosing and prescribing according to the text book we carried and strove to follow.

I recall one brother saying he had the peace of God in his heart, but not in his mind. We immediately found and read, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." He was silenced, but not helped, I fear, as he seemed to resent being instructed by ones so young. "Those young upstarts," he complained to a friend some time later, "trying to teach me, who have been in the way so many years." But though we were young, we found people hungering for spiritual help and anxious to have their difficulties explained.

Rev. A. Kinney had done some evangelistic work at Bear Point, and now arranged that we begin a meeting there to be joined by him later. Here we found ourselves at the "jumping off place," near the southernmost point of Nova Scotia. Never before had we seen so desolate and rocky a place inhabited by man. What was called the mowing fields were so covered with great rocks that one could walk across, stepping from stone to stone. But these people sought their wealth from the sea, where the men folk spent the summer months and often part of the winter.

Here are extracts from letters written Miss Ella Kinney, who at this time was in New Brunswick, engaged in home mission work with Miss Mary Everett.

"Feb. 13, '82.—We had a grand meeting to-night, the power of God resting upon the people. Your father arrived to-day. In calling this morning at four homes we found only one who had ever been converted. My heart is burdened for this people."

"Feb. 23rd, a. m.—There is a deep interest here in the meetings, but the people are holding back."

"Feb. 23rd, after meeting.—There was a break to-night, praise the Lord! He has given me the privilege of leading two over. How my heart goes out for this people."

"Feb. 25th.—Harvey and I made eight calls this forenoon. In one of the homes we unexpectedly met a woman with whom I had been speaking in the meeting last evening. She was under deep conviction indeed. After a little instruction she poured out her soul in prayer,

trusted God to heal her backslidings, and received the witness of the Spirit. The following call was at the home of the sister of this same woman. Not only she, but her two daughters were deeply moved. After a little conversation we knelt and all three surrendered and accepted Jesus as their Saviour. At the next two houses we found our first woman, who had followed us and come to tell her neighbors how great things God had done for her. The new found joy so illumined and transformed her face that neither Harvey nor I recognized her until she explained matters.

After dinner we visited a home where there were three young women. One had a little light, while the other two were under conviction. The first got out grandly and the others professed to meet conditions and believe for salvation. This makes seven who have professed to get saved during our calls to-day."

"Feb. 28th.—As Harvey needed to see the shoemaker, I went visiting alone to-day, making eight calls. One prodigal got back to the loving Father. I was in that house where, when your father was here before, they would not permit him to offer prayer, and he prayed on their doorstep. Their opposition has since melted away. As I prayed there, God wonderfully flooded my soul. During our stay God has given me the joy of leading ten precious souls over the line—this I tell just *you*. We have made some warm friends here. Last evening Mrs. Veinot was telling me of a young man who died of consumption, whom 'Mr. Kinney's daughter converted when she was here with her father.'"

Though I loved this home mission work, and knew that God had led me into it, yet the conviction never left me that even now I was being trained for a work more needy in "Darkest Africa." Very often I would be led to pray for those far away in heathen darkness, and experience much burden of heart for them. God would seem to give me a view of the tremendous need, thus renewing my call to "come over and help." The Lord was wonderfully good to me in those early days, leading so graciously and so certainly. Though I knew it not, He had in store for me the privilege of spending three years at a most excellent "school of the prophets," the Union Missionary Training Institute, Brooklyn, N. Y. Then four years more learning to alleviate physical suffering.

Though the Church of Christ, as a whole, lacks the miraculous power of healing the sick, yet the heathen still look to the missionary for physical healing. A returned missionary from India once told me that very soon after his arrival there a native came begging him to visit and heal his child. "All my seminary education," said this brother, "would I have given at that moment for the knowledge of medicine." Then let the Church send representatives armed with the knowledge of advanced science and skill for the relief of bodily pain. The history of missions has proven medicine to be a true handmaid to evangelism. The healing of body and soul seemed to go hand in hand in the days of Christ and the Apostles. It is apparent that now, since the church has lost this power, God deigns to use this "second best" as an aid in the spread of the glorious gospel.

PREACH THE GOSPEL TO EVERY CREATURE.

The following editorial from the Wesleyan Methodist is very suggestive to all pastors and Christian workers.—Ed.

After all, this is the only business of the Wesleyan Methodist Church. Whatever hinders and retards the great work of first importance is a curse rather than a blessing. When we lose sight of the "Great Commission," we cease to have a reason for our existence, and God will remove our candlestick out of its place. A church in which sinners are not being saved and believers sanctified is like a boat drifting upon the shoals with fires out and rudder gone. Planned originally to save men from destruction, she eventually shares the fate of those she failed to rescue. Shall there not rather be among us a genuine revival of soul-saving interest that our life-boat may make the harbor with many rescued from death? If we rescue not the lost, we ourselves will be among the lost.

Proper care of the new convert is just as important as getting him saved. In this important work every Christian, and especially every pastor, should be thoroughly trained. The "Presbyterian Advance" makes some timely suggestions regarding this important work. "Bishop Cranston, of the Methodist Episcopal Church, is credited with coining the phrase, 'first aid' as applied to the insistent need of quick and wisely directed work in looking after those who have just emerged from the struggle which, to some degree, attends every confession of Christ and assumption of the responsibilities and privileges of church membership. The angel of the Red Cross flies to the side of the wounded with a kit of ointments, instruments, bandages, delicate nourishment and refreshing cool water. The wise minister does likewise after the 'revival.' It is a matter of interest and we believe a statement of truth, that the Bishop mentions two important contents of the good pastor's 'kit.' He says, 'It should be stereotyped in our convictions that 'first aid' to every new-born Methodist includes the Bible and the church paper.' Why not? The Bible always first; but there is surely much value to the strongest in this weekly visitor, so full of messages from the world of workers applying the principles of the Book to the battle-bruised soul."

But in order to be fully established the new convert should go on to "perfection." The Holy Spirit always does a thorough work of convicting a soul of sin wherever he has an opportunity; the work of conversion is a perfect work; and sanctification also is a perfect work, each of which is essential to the making of a "perfect man in Christ Jesus." Such a person will have "his fruit unto holiness, and the end everlasting life."

A gospel that leaves out any essential element is not the Gospel of Jesus Christ. Let us preach the full gospel in the power and unction of the Holy Ghost. If the heart flames with holy fire and we are consumed with a holy desire to see men and women saved and sanctified and established in the divine life, we shall not look upon the Saviour's great command as an irksome requirement. It will be our "meat and drink" to be spent in the great work of world-wide evangelism. Nothing short of the "whole gospel to the whole world" should be our purpose.

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