

# THE UNOCCUPIED FIELDS FOR CHRISTIAN WORK

## Rev. Dr. Talmage Calls Upon Religious Workers to Seek Out New Spheres of Usefulness.

A Washington report: In his discourse Dr. Talmage points to fields of usefulness that are not yet thoroughly cultivated and shows the need of more activity. The text is Romans xv, 20: "Lest I should build upon another man's foundation."

In laying out the plan of his missionary tour Paul sought out towns and cities which had not yet been preached to. He goes to Corinth, a city famous for splendor and vice, and Jerusalem, where the priesthood and the sanhedrin were ready to leap with both feet upon the Christian religion. He feels he has special work to do, and he means to do it. What was the result? The grandest life of usefulness that a man ever lived. We modern Christian workers are not apt to imitate Paul. We build on other people's foundations. If we erect a church, we prefer to have it filled with families, all of whom have been baptized. We gather a Sabbath-school class, we want good boys and girls, hair combed, faces washed, manners attractive. So a church in this day is apt to be built out of other churches. Some ministers spend all their time in fishing in other people's ponds, and they throw the line into that church pond, and they jerk out a Methodist church pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and a whole school of fish swim off from that pond, and we take them all in with one sweep of the net. What is gained? Absolutely nothing for the cause of Christ. What strengthens an army is new recruits. While courteous to those coming from other flocks, we should build our churches not out of other churches, but out of the world, lest we build on another man's foundation.

The fact is, this is a big world. When in our schoolboy days, we learned the diameter and circumference of this planet, we did not learn half. It is the latitude and longitude and diameter and circumference of want and woe and sin that no figures can calculate. This one square inch of tinsel of precious peaches across all zones, and if I were called to give its geographical boundary I would say it was bounded on the north and south and east and west by the great heart of God's sympathy and love. Oh, it is a great world! Since 6 o'clock this morning 60,000 peaches have been picked in a vast field here, and the population are to be reached by the gospel. In England or in our eastern American cities we are being much crowded, and an acre of ground is of much value, but in western America 500 acres is a small farm and 20,000 acres is no unusual possession. There is a vast field here, and everywhere unoccupied, plenty of room more, not building on another man's foundation.

We need as churches to stop bombarding the old ironclad sinners that have been proof against thirty years of Christian assault. Alas for that church which lacks the spirit of evangelism, sending in one chandler enough to light 500 souls to glory, and in one carved pillar enough to have made a thousand men "pillars in the house of our God forever" and doing less good than many a log cabin meeting house with tallow candles stuck in wooden sockets and a minister who has never seen a college and does not know the difference between Greek and Choctaw. We need as churches to get into sympathy with the great outside world and let them know that none are so broken hearted or hardly beset that they will not be welcomed. "No," says some factious Christian, "I don't like to be crowded in church. Don't put anyone in my pew."

My brother, what will you do in heaven? When a great multitude that will put 50 in your pew. What are the select few to-day assembled in the Christian churches compared with the mightier millions outside of them? Many of the churches are like a hospital that should advertise that its patients must have nothing worse than toothache or "runrounds," but no broken heads, no crushed ankles, no fractured thighs. Give room for treatment to the sinners, velvet coated sinners and sinners with a gloss on. It is as though a man had a farm of 3,000 acres and put all his work on one acre. He may raise never so large ears of corn, never so big heads of wheat, he would remain poor. The church of God has bestowed its chief care on the acre and has raised splendid men and women in that small inclosure, but the field is the world.

There are multitudes to-day who have never had any Christian worker look them in the eye and with earnestness in the accusation say what justification is, and after all the work there are not outside of the learned professions, 10,000 people who can tell what justification is. I will read you the definitions: "Justification is purely a forensic act, the act of a judge sitting in the forum, in which the Supreme Ruler and Judge, who is accountable to none and who knows the manner in which the ends of his universal government can best be obtained, reckons that which was done by the substitute in the same manner as if it had been done by those who believe in the substitute and, purely on account of this gracious method of reckoning, grants them the full remission of their sins." Now, what is justification? I will tell you what justification is—when a sinner believes God lets him off. Comparatively little effort as yet has been made to save that large class of persons in our midst called skeptics,

enough for you. Nay, I have a better plea than that. I plead by all the wounds and tears and blood and groans and agonies and death throes of the Son of God, who approaches you this moment with torn brow and lacerated hands and whipped back, and saying, "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

The churches of God ought to be so many life saving stations, not so much to help those who are in smooth water, but those who have been shipwrecked. Come, let us run out the lifeboats! And who will man them? We do not preach enough to such men, we have not enough faith in their release. Alas, if when they come to hear us we are laboriously trying to show the difference between supralapsarianism and supralapsarianism, while they have a hundred vipers of remorse and despair coiling around and biting their immortal spirits. The church is not chiefly for goodish sort of men, whose proclivities are all right and who could get to heaven praying and singing in their own homes. It is on the beach to help the drowning. Those bad cases are the cases that God likes to take hold of. He can save a big sinner as well as a small sinner, and when a man calls earnestly to God for help He will go out to deliver such a one. If it were necessary, God would come down from the sky, followed by all the artillery of heaven and a million angels with drawn swords. Get 100 such redeemed men in your churches and nothing could stand before them, for such men are generally warm hearted and enthusiastic. No formal prayers then. No heartless singing then. No cold conventionalisms then.

The Prussian cavalry mount by putting their right foot into the stirrup, while the American cavalry mount by putting their left foot into the stirrup. I do not care how you mount your war charger if you only get into this battle for God and get there soon, right stirrup or left stirrup or no stirrup at all. The unoccupied fields are still around us, and why should we build on another man's foundation? I have heard of a Roman army to which some Christian belonged, and their prayers, their lightning and hail and tempest, which overthrew an invading army and saved the empire. And I would to God that our churches might be so mighty in prayer and work that they would become a thundering legion before which the forces of sin might be routed and the gates of hell might tremble. Launch the gospel ship for another voyage. Heave away now, Christ will welcome us into the harbor.

## BRIDEGROOM 27; BRIDE 75 And Yet True Love's Path Proved Not Smooth.

### PREACHER REFUSED TO ACT

A New Brunswick, N. J., report: True love's path ran rocky and rough for young Major Cobb, of Kingston, and his fiancée, aged Mrs. Mary Drake/Tice. They wanted to be married, but the elements and the neighbors decided against them. So they have gone to Jersey City to try again.

John Cobb is 27 and a veteran of the Spanish-American war. Mrs. Tice is 75. Tuesday night they suddenly decided, after an engagement of several months, that they would be married at once. As they were married at Tice's home heavy rain and wind came up, but old age and youth were brave in their union and out they started in the storm. Arriving at the Presbyterian parsonage they asked the Rev. T. Reid to perform the ceremony. He declined to do so.

"Where are your witnesses?" "Forgot all about them, they answered at once. Now, your witness added with a good smile in the direction of his bride: "Thinking so much of each other?" Appeals were made to several declining to serve. Dr. Reid refused to perform the ceremony. "A mere incident," was Major Cobb's comment as he strode away with Mrs. Tice.

Drenched and battling against the elements, they finally reached the door of Justice John Voorhees' house and knocked. Out of a window came a head, and the owner asked, "What's wanted?" "We want you to marry us, please."

"Who are you?" "John Cobb!" "How'd'ye John. And who's the bride?" "Mrs. Tice." "What?" cried the Justice, "old Mrs. Tice?" "Why, yes!" "Well, go home and don't be foolish!" And the Justice slammed down the window. Yesterday they went to the office of Joseph Voorhees, a Justice of the Peace, and he also refused to marry them because they had no witnesses.

To-day Cobb and the widow started out again in quest of some one to marry them. The couple returned last night and said the ceremony had been performed. A crowd surrounded their house and seized unmercifully. Cobb loaded a shot gun with sacks and balls and fired into the crowd. One man's body and arms were badly torn by the sacks and balls. Another was hit in the head and his hands were badly lacerated. The crowd scattered for the time being, but when White left his house later he was attacked by a crowd of townspeople who handled him roughly. He finally managed to escape the town. In addition to being 74 years old, Mrs. Tice or Cobb is said to be deaf and also blind in one eye.

## SUNDAY SCHOOL

### INTERNATIONAL LESSON NO. 111. OCTOBER 21, 1900.

#### The Lost Sheep and the Lost Coin.—Luke 15:3-10.

Commentary.—The parables of this lesson were spoken soon after the one recorded in the last lesson.

1. Then drew them unto Him.—They were drawing near unto Him.—(R. V.) To hear Him. They came to Him with a view to hearing Him. They would receive them into His kingdom. Publicans and sinners.—The publicans were the tax-gatherers. They were odious to the whole nation on account of their occupation and their unscrupulousness in carrying it on, and were persons from whom the religious, held aloof because of their gross and sensual life. The sinner, to Jesus, because they were penitent, a fact which should have led the Pharisees to rejoice rather than to murmur.—Willcock.

2. The Pharisees.—The leading party among the Jews; "the orthodox defenders of the law." They were very strict outwardly, but neglected the weightier matters of the law, such as justice, mercy, humility, and good faith. And Scribes.—The teachers of the law, also called "lawyers" and "doctors of the law." Many of them were Pharisees and also members of the Sanhedrin. They were generally warm hearted and enthusiastic. No formal prayers then. No heartless singing then. No cold conventionalisms then.

3. He spake this parable.—In order to justify His course and show the true spirit of the gospel to the lost He speaks the parables of this lesson. Something like this parable we had in Matthew xviii, 12. 4. What man is this?—The words are emphatic. He makes it personal and appeals to their ordinary human feelings. If they would pity a lost sheep, ought he to be criticised for showing pity for the lost sinner? 5. Hath found it.—This is not to be understood as teaching that Christ saves men independent of any action on their part. 5s on verse 7. On his shoulder. He bore our sins in His own body on the tree. 6. He calleth together.—The joy is so great that it needs to be imparted. Those who are animated by the same compassion the shepherd manifested will rejoice with him. 7. Joy shall be in heaven.—The angels take an interest in the affairs of this world. They rejoice (v. 10) when a sinner returns. That report.—The report of the shepherd in order to be saved. The parable represents the shepherd as finding the sheep, taking it upon his shoulders and carrying it to the fold, the sheep leaving Mrs. Tice's home heavy rain and wind came up, but old age and youth were brave in their union and out they started in the storm.

## THE JURY SAYS MURDER. Think Walter Gordon Killed Two Men, AND PUT BODIES IN WELL.

A Nigma, Man., report: The inquest on the bodies of Charles Daw and Jacob Smith, found in a well on Daw's farm on Sunday, opened at Whitewater this afternoon, before Coroner Schaffner. About 20 witnesses were examined. On account of the ingenuity displayed by the criminal in the commission of his awful deed the crime is of singular interest, and when the details are published will cause widespread horror. Everything goes to show that Gordon enticed Daw away on July 31, under cover of taking him to Deloraine to hand over the purchase money of his farm, and then deliberately killed him. Jacob Smith discovered the crime in the morning, as far as can be learned. The evidence shows that Gordon told several conflicting stories regarding the purchase of the farm.

### ASECOND WIFE'S MISERIES

First Wife's Ghost Sits on Foot of the Bed, SO SHE SEEKS FOR DIVORCE

Mrs. John M. Kane, of Preston Hollow, a small village about 20 miles from Albany, N. Y., has asked Justice of the Peace Hines, of that place, to secure her a divorce from her husband. Her reason for wanting a dissolution of her marital bonds is novel. The plea sets forth the fact that she is unable to live with her husband longer because the ghost of his former wife continually visits their household, sits on the foot of the bed and groans, and charges Mrs. Kane, the second, with being untrue to a girlhood friendship in having married John.

Mrs. Kane is about fifty years of age and her husband is a few years her senior. Mrs. Kane the first died about six years ago, and a few months after her death Kane married again. They have a small farm and are well-to-do. Kane says his first wife's ghost comes to the house and upbraids him for marrying the second time, especially so soon after the first Mrs. Kane had ceased to exist in flesh and blood, but he does not want to be freed from his second marriage vows, says a Philadelphia North American correspondent.

### A YOUTHFUL DEGENERATE.

19-Year-Old Murderer Sentenced to 30 Years.

HE YAWNED AND SMILED.

A New York report: John Garra-brandt, the 19-year-old boy, who on May last killed a 14-year-old comrade for the younger boy's wages, \$3, was sentenced in Jersey City today to thirty years' imprisonment at hard labor, the full penalty of the law. Justice Collins, of the Supreme Court, in pronouncing sentence, said: "John Garra-brandt, you have been convicted of murder. The court approves the verdict. Your mental incapacity was not proved. According to your own confession, you were guilty in the first degree. Under the circumstances, the court can see no reason why the full term should not be imposed."

While the judge was pronouncing sentence Garra-brandt yawned twice and smiled repeatedly. He laughed when he was being led back to his cell.

of the sheep. 2. There is a determined effort put forth to find the lost sheep.—"Go after that which is lost until he find it." So are the efforts of Christ in seeking men.

Man found.—And when he hath found it he layeth it on his shoulder? The recovery is the result of divine seeking. The lost sheep did not find its way back to the fold, and never would. So with man; he may be found by Christ if he is ever found. When found, and if willing, Christ will supply all his need. "Shoulder" is the symbol of strength, and recovered man has Omnipotence upon which to depend. Shoulder from its ideal meaning has the metaphorical one of government. "The government shall be upon his shoulder."

In the second parable the chief figure is a woman to whom the loss of the coin is a serious matter. "Here the ruined soul is represented as a lost coin, and we learn from it that God positively misses each lost soul, and longs for its restoration. In the first parable the lost soul is viewed from man's standpoint; in the second, from God's. There is a slight difference in the language of rejoicing. In the first parable it was 'Rejoice with me; for I have found my sheep which was lost'; here, 'for I have found the piece which I had lost.' In the first it was the anguish of the sheep which was lost; in the second it was the distress of the woman who had lost something."

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## Commercial Matters

### Leading Wheat Markets.

Following are the closing quotations to-day at important wheat centres:

	Cash.	Dec.
Chicago	87 1/2	80 7/8-1 1/8
New York	87 1/2	81 1/8
Milwaukee	87 1/2	81 1/8
St. Louis	87 1/2	81 1/8
Toledo	87 1/2	81 1/8
Detroit, red	87 1/2	81 1/8
Detroit, white	87 1/2	81 1/8
Duluth, No. 1 N.	87 1/2	81 1/8
Duluth, No. 1 H.	87 1/2	81 1/8
Minneapolis, No. 1	87 1/2	81 1/8
Northern	87 1/2	81 1/8
Minneapolis, No. 1 hard	87 1/2	81 1/8

### Toronto Farmers' Market.

Wheat—Receipts light; 200 bushels of white, which sold at 62c; 200 bushels of red at 69 to 69 1/2c and 800 bushels of goos at 68 1/2c to 69c. Lately—Best grade were 1-2; lower, 1-40 bushels sold at 44 to 45 1/2c. Rye—Steady; one load sold at 53 1/2c per bushel. Oats—Firm; 200 bushels sold at 20c to 20 1/2c. Hay and Straw—Hay was firmer, and the receipts were smaller. Ten loads sold at \$13.50 to \$14 per ton. Straw was not in evidence and the price was unchanged.

Butter—Firm, freely, but demand was not heavy and stock moved slowly. Prices, however, continued steady, pound rolls bringing 20c to 22c. Eggs—Not many in, the demand was good and all were sold. Were firm at 18 to 20c. Poultry—Receipts were larger, but demand was only moderate and sale was slow. Prices were unchanged at 50 to 65c per pair for chickens, 50 to 75c per pair for ducks, and 10 to 12c per pound for turkeys. Potatoes—Receipts small, and trade generally dull. Quotations ranged from 30 to 40c per bag. Apples—A good many were offered, but trade was inactive. \$1.25 to \$1.50 per barrel was asked for choice to fancy snow apples, 80c to 90c for 7c for windfalls and common. Dressed Hogs—Firm, with prices unchanged at \$8.25 to \$8.50 per cwt.

### Toronto Fruit Market.

An increased demand for grapes was a feature of the fruit market today. Some lines are not as plentiful and prices are firm. First quality peaches also sell well. In other respects trade is quiet, with no change in prices. The total receipts were 6,000 baskets. We quote: Apples, \$2.50 to 30c per basket, barrel \$1.50 to \$2.50; tomatoes, 15 to 20c per basket; apples, 10 to 20c per basket, per barrel 50c to \$1; green corn, 3 to 7c per dozen; potatoes, 30 to 35c a bushel; peaches, 30 to 40c per basket; Crawford peaches, 40 to 60c per basket; plums, 25 to 60c; muskmelons, 75c to \$1 a barrel; celery, 20 to 40c per dozen; huckleberries, 70 to 90c per basket; grapes, Concord, small basket, 15c; Niagara, 15 to 17 1/2c; red grapes, 15 to 18c; bananas, \$1.25 to \$2 per bunch; egg plant, basket, 20 to 25c; sweet potatoes, barrel, \$3 to \$3.50, basket, 35 to 40c; Spanish onions, per crate, \$1; quinces, basket, 30 to 35c; cranberries, Canadian, basket, 50 to 60c; Cape Cod, basket, 75 to 90c, per barrel, \$7; new walnuts, barrel, \$3 to \$4; new apples, 75c to \$1.25, basket 25 to 30c, barrel \$3 to \$3.25.

### HERE'S A QUEER STRIKE

Pickets in Fashionable Garb, Silks and Diamonds.

EARNED \$90 TO \$100 A WEEK.

A New York report: Sixty copper plate engravers, employed by Tiffany & Co., who are among the highest paid mechanics of their class in the world, are on strike. Dressed in the height of fashion, they picketed the establishment of the firm, in Union square yesterday, to prevent the employment of non-union men. Their dress from head to foot was immaculate. They wore silk hats, top coats, lustrous patent leather shoes, and carried canes and gloves of the latest style and shade. Diamonds sparkled in their scarves and upon their fingers. At their benches in the firm's factory, at Forest Hill, N. J., these men earned from \$50 to \$100 a week. Most of them earned from \$90 to \$100. They made all the copper plates from which the firm's wedding, reception and calling cards and similar stationery was engraved. They belong to an organization known as the Brotherhood of Copper Plate Engravers. Tiffany & Co. have refused to recognize the union. The strikers are well able to stand a long period of idleness, but the members of the firm declare that the men may stay out till December before they will accede to their demands. If they cannot get men to do their work they say they can abandon their copper plate engraving department entirely.

ONTARIO ARCHIVES  
TORONTO