

Field and Work.

VOL. III.

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B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

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OBITUARY.

In Canton, Pa., March 29th, our sister Minerva Platt, aged 79 years. She was buried at Elmira, N. Y., where she had formerly been in fellowship. Gone to the other side, she now realizes the "far better" of being with Christ.

WANTED.

The address of any brother or sister in fellowship in Vancouver Island or British Columbia.

NOTICES OF MEETINGS.

A meeting for edification and fellowship is announced as to be held at Black Cape, Quebec, Canada, on July 10th.

A meeting for prayer, building up in the Word of God and brotherly fellowship is to be held at Elevator Bay (known as Cottage Grove), Minn., beginning on Friday, May 30th, at 7.30 p. m. Brethren coming from the East on the C., M. and St. P. Ry. will change cars at Hastings, Minn., and take the Stillwater train to Elevator Bay.

GLEANINGS.

E. H. Vanloon has been laboring in Greene, Iowa, and surrounding parts in January and February. He purposed going to Corwith and Forest City. We are glad to learn of souls being delivered in Northern Iowa, where, we are told, there is great ignorance of even the letter of Scripture.

J. H. Booth, of Catawba, N. C., has been much encouraged of late. Many open doors, much need of laborers. He trusts the harvest is near at hand.

We are interested in learning of blessing at Lowell Mich., where there has been considerable increase to the gathering. A nice work is also going on at Peck, Mich., where it is hoped there will be a gathering formed in due time. The prayers of the saints are asked for the work of the Lord there.

J. B. McCaffery, after a number of meetings in Newport, R. I. with some evident interest, returned to Ontario, finding some happy openings in Murvale, visiting also Brockville, Cornwall, Newington, etc., returning after the Prescott meeting to Rochester, N. Y.

J. Rogers, after three months' work in and around Cumberland, has been visiting Brockville, Maitland, Smith's Falls, and now goes to Kaladar era resuming work near Cumberland.

The meeting at Prescott (April 4 to 6) was attended by about 50 from elsewhere, and the readings on I. Thess. i., Eph. iv. and Rom. viii. were helpful, we learn, to some. Lectures and the Gospel meetings were fairly attended.

A meeting Good Friday at Halifax, N. S., we learn, was a happy season, a few from Bedford and Eastern Passage attending. The coming of the Lord was before their hearts, and brought out clearly and simply from the Word by several. We regret to learn of our Bro. Eusef being too ill to attend.

Meetings at Eastern Passage have been kept up with interest; Bro. Clarke of Bedford and others driving there and finding encouragement.

W. McCandless, we regret to learn, has been unwell some weeks, as also his wife, at New Carlisle, Que. He speaks of going to Ontario again.

E. H. Vanloon was at Clarksville, Iowa, April 12, and expected to go to Muscatine, Iowa, from there.

SOWING THE SEED.

Eccles. xi. 6.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Beside all waters sow;
The highway furrows stock;
Drop it where thorns and thistle grow;
Scatter it on the rock.

Sow thou with loving care,
With steadfast faith, with tears;
Sow on in patient hope with prayer.
Sow till the Lord appears.

The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

Let those that sow in sadness wait
Till the fair harvest come!
They shall confess their sheaves are great,
And shout the blessings home.

The seed, though buried long in dust,
Shall not deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop.

"CONCERNING GIVING AND RECEIVING."

This most blessed ministry is as much of the Spirit of God as preaching the Word and prayer, and should be fulfilled by us as *good* stewards of the manifold grace of God" (I. Peter iv. 10, 11). One receiving should exercise the priestly function of discrimination as to it equally with all things. "Prove *all* things; hold fast that which is good" (1. Thess. v. 21).

"Beloved, believe not every spirit, but try the

spirits whether they are of God" will apply to this service. Herein Satan seems most successful in doing much damage to our souls. He is "the god of this world" (II. Cor. iv. 4), and as "the love of money is a root of all evil" (I. Tim. vi. 10) seeks to blind our eyes by tempting us to use it unwisely. There is danger in receiving as well as in giving. To the giver, in *the way* he gives and the *object* in giving. To the receiver, in *whom* he receives from and the *impression* left on them. If he impresses the giver so as to provoke *sympathy* the ministry ceases to be fully of the Holy Spirit, is a mere act of charity—a sacrifice mingled with "honey," which is forbidden. This refers to such as "labor in the word and doctrine," who are not to be considered charitable subjects! They are not poor in one sense nor dependent on the bounty of man, but the *Lord's free men*.

Saints are bound by God to minister to them just as freely and liberally of their *temporal* things, as these are of all the Lord has *given* them to minister. "For if they have been made partakers of their *spiritual* things, *their duty* is also to minister unto them in *carual* things" (Rom. xv. 27). This referred to *brotherly help* in seasons of distress, yet it establishes the principle of responsibility as to this service.

Receiving money from the unsaved is absolutely unscriptural (III. John 7; Rom. viii. 8), inasmuch as they "cannot receive" the "Spirit of truth" nor "His things" (John xiv. 17; I. Cor. ii. 14). The Lord's servant has a rich Father, and goes to the warfare not at his own charges (I. Cor. ix. 7), and thus needs not man's help. Yet he does need all and only such as God sends him. Great damage is done to both giver and receiver if they know not *God's way*. "Let every man take heed how he buildeth" will apply here. If he allows the giver to be the condescending party, both have failed. This may seem like pride; but to *whom* are you ministering? *To the Lord?* The servant is—and must insist on it too—not dependent upon man, and receives not from man *but God*, primarily. If God sends any to bring His supplies, let them *keep not back part of it!* And he will pray for such, thank God, and ask His blessing upon their substance (II. Cor. ix.). Paul's mind was, first, not to receive from the Macedonians (II. Cor. viii. 4); but seeing it was the love of Christ in them, it would have been "quenching the Spirit" not to have done so!

If the giver has only a kind act as a motive,

and the servant receives from such, power for ministry is lost! The giver has gained a power over him which works disastrously! He cannot rise up to the boldness which his Lord requires of him! Such often unwittingly become "busybodies" (I. Peter iv. 15), though not necessarily in that spirit. Still it is an attempt to shoulder "other men's matters," however sincerely, and if the "armor" is not well "put on" by the servant, Satan soon has one in the dust! Let us then take heed *how* we build! The servants need all that the Spirit of God prompts you to give. They give their lives to the work, and have needs very many—car fares, hall rents, tracts, and last, though not least, some have families to support. Their responsibility toward the saints does not cease when they leave them, in fact never while in the body if they labor to "present every man *perfect* in Christ Jesus" (Col. i. 28). Let the servant, then, "beware of men." He must walk alone, have to do with GOD ONLY. "Let your requests be made known *unto God*," not to your brethren. "Casting all your care upon Him, *for He careth for you*," etc. (I. Pet. v. 7-11; Phil. iv. 6). "Keep thyself pure." "Let no man despise thee" (Titus ii. 15). "Be an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity," etc. (I. Tim. iv. 12-16). "Your heavenly Father knoweth that ye have need" (Matt. vi. 24-34). Tell Him *all*. Bear your own burden to Him (Gal. vi. 5). Then bear thy brother's, but do not burden him with thine (Gal. vi. 2). "*Prove your own work*."

Love, though the more you love the less you are loved (II. Cor. xii. 15).

Let those ministering of their substance remember II. Cor. viii. 4 as to their part, and the spirit in which it should be done. Let not *appearances* turn thy hand from the purpose of thy heart. Remember II. Cor. ix. 6, 7, " whatsoever thy hand findeth to do, do it *with thy might*," "cheerfully" (Rom. xii. 8; Matt. vi. 1, 3, 4). If appearances be taken as evidences of need, Matt. vi. 16-21 is a word for those who thus judge.

One cannot judge another, yet all I purchase, the house I live in, the expenses I incur, garments I wear, must be given account of in the "day of Christ." The Lord must be first. If I put Him last—give Him the blind, the lame, what I may have left or cannot use myself, I need not be surprised if He should make all my fruit lame and put me and mine last!

Read Mal. i. 12-14 and Haggai i. 1-11.
X. X. X.

GREAT BRITAIN.

NORTHUMBERLAND, ENG. — God is speaking loudly on every hand, accidents of all kinds we hear of every day, many sick and dying. Oh, when will He come, Him "whom having not seen we love," who has shown us grace and mercy all our lives, and will ever do so? But how often we have forgotten this and gone down into Egypt, instead of looking to "the Holy One of Israel," and remembering "the Egyptians are men, and not God; and their *horses* (strength) flesh, and not spirit" (Isa. xxxi. 3). When Israel thirsted in the desert they forgot God and murmured, forgot the Red Sea and everything but *self*. How like us when we get into a narrow place where only God can work. He leads them to the bitter waters, then uses a tree to heal the waters. So when we come to anything that is bitter, let us look up to Him, and He will bring Christ into it, and the bitter will become sweet.

V. S. Adams.

BAHAMAS.

NASSAU. — Bro. Thad. Johnson has been visiting recently Key West, Fla. Bro. Gall, who was also laboring there, has gone to Tampa, Fla., and given up his visit to the Bahamas. Bro. Thad. Johnson is still engaged in preaching the Gospel, both in the room and around, on Sundays. But many are still slow to believe what the prophets and apostles have spoken by the Spirit about Jesus. Two weeks ago there were several brethren from Abaca down, and I was glad. Our aged brother John Weatherford, of Guano Cay, was here. What a precious time we

had that Lord's Day! Bro. W. was the means of brightening me up.

T. W. Sweeting.

[The Lord encourage our brethren to "abound to every good work," and realize that God has given in our midst the means for our edification and also enlarging our coast, when we may be looking for it vainly in other directions. "The effectual working in the measure of every part maketh increase of the body to the edifying of itself in love." Ed.]

UNITED STATES.

NORWICH, KANS.—Your postal card at hand. I am thankful indeed that you gave me the name of one living in these parts. There are a few German brethren living there who are outside system, standing alone. John Buss (of St. Louis) gave me their names.

I find a great deal of encouragement in Kansas. At Milton seven by grace trusted the Lord to the saving of their souls. The people of God were also built up.

At this place there is great interest manifested in the things of God. There was terrible opposition at first, but it is giving way and people come to learn. They receive the word with readiness of mind and are searching the Scriptures whether these things are so, as the Bereans.

The climate of Kansas is fine. My health has improved greatly since coming here. The Lord is good to me in all respects. His name be praised for all His mercies.

Bro. Little has been in western Iowa, where there is deep interest. I labored in those parts for months, sowing the seed. The country for ten miles round opened for the Gospel when I was there last fall. There are about fourteen gathered unto the name of the Lord. I trust Bro. Little's stay there will be helpful to many souls.

J. B. Gottshall.

(St. Louis, Mo.)

ALBANY, N. Y.—I have been occupied this winter in making calls, and holding Bible readings in private houses. We have one reading weekly at Bro. LeGalley's, whose house is both central and convenient. We have access to some interesting cases outside of the assembly, people of piety and intelligence. What the result may be is to us unknown; we hope for blessing. Bro. McKown, of Minnesota, who preached here last summer in the open air, was the means of the conversion of two souls who are now happily in fellowship. I have had some blessing in my old field, the "House of Shelter," an entirely new class from last year. Some who got blessing then I learn are doing well in service. At Green Island they are getting on happily, growing in the truth. They have a nice Sunday School, some children from outside come in. At Amsterdam they are getting along well, have a nice hall on the ground floor, and a Sunday School of about forty children. A few come three miles to the preaching from near Fort Hunter, a field occupied last fall by Bro. J. C. Holmes, through whom some got settled peace.

Bro. Shuttleworth and I spent three hours at a Bible reading with one family, husband, wife and two sons, all hungering for the truth. The old man is as vigorous as ever in his mind at the age of seventy. All got blessing in the Gospel through Bro. Holmes. The field seems to be a promising one, and they are looking forward this coming spring to again enjoy Bro. H.'s labors. *Geo. O. Atkinson.*

WASHINGTON, D. C.—Have been in Culpeper, Orange Co., Va., since the first of February, returning here the 19th of March. Found doors in Culpeper straitly closed. Made three attempts to preach, twice to secure a hall. The Lord clearly indicated that He would not have me, at least, preach there. I started out when

I had been there a week to see if I could find an opening in the country. Spent a night in a house to which I had been introduced, where I was kindly treated, as everywhere else, but to which I could not say "peace," etc. I was now seven miles from town, in a country desolated by lash and sword. Had heard of revolting scenes of blood and carnage till my soul grew weary and groaned. Went five miles further on to find a school teacher who was interested in the truth; has broken bread, I believe. Found her school closed for the week, and herself just starting for town, ten miles away, for an absence of three or more days. Could not return to Culpeper or the house I had left. Was cast upon the Lord to know if I had gone without being sent. The voice that spoke to John at Patmos replied, "Fear not." Had heard of a "crazy fellow" who lived in the woods in a hut by himself, had sheep, read the Bible, scattered tracts, and visited and prayed with the poor. Looking to the Lord for direction, I went on through the "flats," brush and mud and water, till I heard a sheep bell. Following the sound I came to an opening, found a house of logs, I think, and met at the door a young man of 35, perhaps, intelligent, and with a face that told at a glance of a soul subdued, at rest, and in communion with God.

This was P. P. Nalle, Jr., son of a large land owner, an old Virginia gentleman. He is a graduate of the University of Virginia, a vigorous scholar, who was prepared for the Episcopal ministry, but could not see correspondence with its doctrines and the Word of God, or the lives of its "clergy" or "laity" and the Lowly One who came from God. In 1884 he went on foot to New York, about 400 miles, slept on the ground (or on two rails when it rained), taking his money to buy tracts, that he distributed as he went or while

there and in Brooklyn and vicinity. His one object was to find some order of Christians, if possible, that walked in imitation of Christ and in obedience to the doctrines of His Word. He passed by the doors of such as Beecher and Talmage, not once hearing them, but sought for a year those who met in obscurity and worshipped in humility. Thus he visited the Salvation Army, the "Missions," Palmer's, McCauley's, Simpson's, etc. He found the meeting on 4th Ave. opposite Cooper Institute. He returned home on foot, convinced that there was nothing better than he had, and has gone on, living in simplicity, going about through five or six counties visiting the poor, comforting and teaching as well as he can those who have no other minister. He has districts where the books of the American Tract Society are distributed, loaned, called in and sent on to other stations. I trust this will soon be changed, set aside, and books of Bible truth substituted. This by the grace of God is now begun.

The last two weeks in Virginia were spent on the line of this dear brother's mission. He walks 40 miles down the Rapidan once or twice a month, never failing for storms, and holds regular meetings. I visited three of these stations and called on many to whom the Lord had used him for comfort and blessing. He had gone on before and left appointments, saying to the people, "I do not know as I have taught you correctly. Am afraid I have not. The Lord will send a servant who has more light on the Bible than I. I want you to listen to him. He will tell you nothing but what is in the Bible." This characterizes the dear brother, I believe—absence of self, and a desire to honor God and spread the light of His Word. He is getting light from books sent and purchased—the light, he says, he has so long sought. A letter sent to his address

at Raccoon Ford, Culpeper Co., Va., may be helpful to him and used of the Lord.

* * *

SMYRNA, DEL.—Thus far have written in fatigue and disturbance. Now more quiet, but not less fatigue. Took dinner and supper yesterday with dear Bro. Ridout, who with family (except wife, who was not seen) is in usual health. Saw the shoemaker, whose name begins with G. Gathering in B. united, happy in the Lord, and having some blessing in west of city. Assembly in Washington weak.

Virginia offers as inviting a field for the Gospel, surely, as can be found anywhere. The State was impoverished by the war and has not recovered. "Ministers" who preach for money shun the poor—the many. Along the entire range of the Blue Ridge, foot, hills, sides and summit, and along its valleys away from the railroads, the country is thickly populated. Wood is of no value. Trees are cut and burned on the ground. There is nothing to get money from. Butter brings 15 cts. per. lb., eggs 8 cts. per. doz., but only in trade. The people have to sell them for clothing and groceries. They live in log houses with one room and an attic, eat corn bread and bacon, have no books or papers, and go ten miles to hear preaching. In the places better off there are preaching appointments once a month, always omitted when it threatens a storm. The preachers do not teach the people anything. They are not indoctrinated in any sectarian tenets and do not know how to oppose the truth. They believe the Bible is the Word of God, that man is a sinner and must be saved—or lost. They *try to get religion.*

It is a marvel to them to find that the Bible has a meaning. Their hunger for the Word is intense. It is hard to get away from them. Believers and unbelievers alike urged a longer stay, saying

we have just begun to learn, but would insist on a promise to return in the fall if the Lord would permit it. I have a strong desire to return, if the Lord will. Have been richly blest myself, and see promise of future blessing.

It is on my mind to go to Little Creek, the Lord willing, where they need pastoral care. The Lord blesses the feeble testimony there. It is a day of small things. Should it please Him, will run down to Milford and Cedar Creek. Hope to halt a little at Philadelphia, Trenton, Rahway and Perth Amboy, reaching home if it please Him early in May.

* * *

CATAWBA, N. C.—Doors open for the Gospel continue to increase here. How it makes one long to be able to give his time entirely to the work and for other laborers on the field. The work is still of a pioneer nature—a clearing away of the weeds and other noxious growth, the fruit of the diluted Gospel which has hitherto been preached. I feel sure that under God, if the Lord tarry, the future will show the fruit of the seed sown. Very little to be seen yet in the way of assemblies gathered to the name of Christ. But this to be real must be of the Lord. I am much afraid of the "mixed multitude."

Last Saturday morning I took a seat in my cart and drove 18 miles, arriving in the town of Mooresville at one o'clock. Soon found that the preachers would all be out of town. I got an invitation to stop with a Baptist and preach in their church the next day. Judging it to be an opening from the Lord, I did so, spending the afternoon visiting places of business, giving out tracts and talking the Gospel. Sunday at 11 a. m. the large audience room was literally packed, and all seemed eager to hear. The Lord gave much freedom. Leaving there at one o'clock drove 17

miles, reaching Denver at five o'clock, where I found quite a large crowd patiently waiting for me. I went into the hall, which was soon filled, many standing to listen from the outside. I enjoyed much giving the simple Gospel from Isa. vi. to the eager listeners. Preached again at eight o'clock. At both meetings gave out many tracts, which all seemed glad to get. Spent the entire day Monday talking the things of the Lord from house to house. At almost every house I would visit there would soon be some of the neighbors in to hear. At his request had an interview with the Methodist minister, in which he expressed himself as very uneasy lest my preaching in the town would result in the breaking down of *his* organization. Could not show, though, from Scripture, wherein I was preaching wrong, owned that he had enjoyed the Gospel, as I had given it out, very much; thought, though, that it was due me and my family that I should connect myself with some denomination, that I might get the support which my preaching would demand. I told him that if I should preach a dozen years in that place I would never ask or hint to any one such a thing as leaving their church, but that I would give them the plain truth, and if that led them outside to gather to Christ's name, I would thank God. And as to a support, that I had the bank of God's sure promise, "Hath ordained that they that preach the Gospel shall live of the Gospel" to look to. And though I had to dress and live quite plain, and when at home to labor with my own hands, what I and mine did get was specially sweet as coming from the Lord, and thus we were happy. At night I preached in the hall again and then next morning left for home. Some in Denver are getting real help. Oh, that the Lord would give us more laborers for this part of His vineyard.

J. H. Booth.

CANADA.

BRANTFORD, ONT.—Have had a number of very encouraging Gospel meetings here, the room generally full. Bro. Misner was taken away nearly seven months ago; he ought to have taken his holidays sooner, but was hindered by his employers. We ought not to neglect these plain duties we owe to ourselves and families. We all felt it very keenly. It is a strange, sad world this, made so through sin. What a mercy we have not our portion in it, and that the Lord has given us hearts to go out to others in earnest longings for their souls' welfare.

Thos. Somerville.

KINGARF, ONT.—There are ten breaking bread here. I was at Bervie two weeks, and during that time got a little into fresh fields. Have had two meetings here. About fifty out last night, which was very good, considering the muddy roads. Have also had another visit of two weeks at Amberley, and trust (if the Lord will) to get soon to Paisley. Am having much to cheer and encourage.

R. Harvie.

GUELPH, ONT.—I have often thought of writing you how we have been doing. We have often been refreshed by FIELD AND WORK, as the difficulties of others have sometimes been our own. During the last twelve months I have taken up twelve different places for Gospel work, having four or five meetings in each place. Have not seen much result as yet, but am encouraged by the Word itself. Am now going on Tuesdays to a school house six miles out, where there seems some little interest, and Thursdays to West Montrose (13 miles out). There seems a real stirring up there both of saved and unsaved. I trust there may, in the Lord's mercy, be some gathered out. The Lord seems to be working in souls, and I am much en-

couraged. On Lord's Day I go to Bloomingdale, where Bro. Geo. McAllister now lives, and has given a house rent free for meetings. He and his wife and myself broke bread there yesterday for the first time. About thirty came in to witness it, who had been coming to the Gospel meetings. We realized, perhaps as never before, the preciousness of Matt. xviii. 20. From 25 to 50 come out to the Gospel, and seem interested. The Lord alone can give the increase.

Bro. Somerville has been preaching here, and the Word was with power and freshness.

J. Stovel.

SMITH'S FALLS, ONT. -- Since Prescott meeting have visited Brockville with Bro. McCaffery and Rogers, where a little interest seems awakened through the labors of the latter, he and Bro. Stone of B. also finding encouragement at Maitland, where a new gathering of four now are. One aged man professed to get help on the believer having already "come to God, the Judge of all." Next visited Ottawa two days and at a brother's house had a nice company of about 30 to a Gospel meeting. At Carleton Place had two addresses to Christians on the Lord's ways and His path for His people. At Renfrew several interesting meetings, in which some not with us enjoyed the Word as well as ourselves, and there was promise of further blessing for them. At Arnprior visited Bro. Beattie and some others, the former laid by for some time, but graciously sustained and comforted in his trial. At Smith's Falls with Bro. Rogers had two meetings with encouragement. The Lord has worked in restoring grace and strengthened His people's hands. Oh, to see this more widely, and realize that He can make us "sing as in the days of our youth." At Kakadar had five meetings with some interest. Then Toronto, for several nights, reaching Stayner, April 26. *B. C. G.*

BARRIE ISLAND, ONT.—The Lord is so good, He has always provided for us, all praise to His name. I was so thankful to get FIELD AND WORK. Our Heavenly Father has not seen fit to give me much means since we have been here, but He has given me more of Himself, which is far better (Phil. iv. 11). He has encouraged me to still go on with Himself, and has given a heart to say II. Cor. xii. 15. The little spirit of opposition seems to be nearly gone, and the Lord is giving open doors all over the island (praise to His name), generally with good numbers and very good attention. Several confess they are saved, and one brother has taken an outside place with us. We have had a Bible reading twice lately. The Lord has shown one brother the evil of using tobacco, and has cleansed him. Had a good time on Sunday night, a full house. Several confessed salvation. Pray for Barrie Island.

John Jennings.

AN EXTRACT FROM A LETTER
OF RICHARD WILLIAMS, M.
D., MISSIONARY TO SOUTH
AMERICA, DATED JAN.
2nd, 1851.

Every circumstance that occurred in this land of storms and desolation has tended to the same end—to humble and abase me. The privation of accustomed comforts; the vicissitudes already experienced; the trying duties devolving upon us; the dullness and great inclemency of the climate; the solitude of the scenery; the uninviting character of the natives, and apparent hopelessness of contending against so many difficulties—all these things are tending to the crucifixion of the flesh that Christ may be raised up and formed in me the hope of glory.