

# Field and Work.

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## OBITUARY.

C. Stanley (well known to many as author of C. S. tracts) died suddenly on Lord's Day, March 30th, at Rotherham, Eng. After meeting Lord's Day he read Psa. xxx., began to carve dinner, and fell back and was gone to the Lord.

## NOTICES OF MEETINGS.

A general meeting is proposed (D. V.) at Sheppardville, N. W. T., on June 26th. The Lord fulfill His promises to His people in the past there also. It is requested that the Lord's people remember it in their prayers.

It is proposed, the Lord willing, to have a meeting for edification and fellowship, at Buffalo, N. Y., July 24th. A circular will shortly be issued.

## GLEANINGS.

W. H. Ewing, of Kent, Wash., wishes to inform any brother who may be thinking of that vicinity that the way is open to instruct the people in the truth. The need is great. There is much ignorance and wrong doctrine—works rather than faith—labor spent for naught and money for that

which satisfies not. Bro. Ewing expects soon to have a room for Gospel meetings.

E. S. Lyman and J. B. Jackson have been spending a few days at Brewer, Me., visiting our Bro. McKenzie and the two or three who stand with him there.

J. B. McCaffery during May was in Albany and Boston, and went thence to Newport, R. I., having in view also to visit Syracuse, N. Y.

G. H. McCandless has been laboring in and around New York, and purposes (D. V.), we are told, pitching their Gospel tent in Brooklyn.

W. C. Johnston has been in Auckland, N. Z., where there are now 13 with us. W. Easton was in Wellington, N. Z., and a few are getting help there.

G. O. Atkinson left Albany for Syracuse and Oswego, N. Y., purposing to visit later Calumet Island, Ont.

There is, we are glad to learn, added encouragement lately in the Tract Depot, Halifax, N. S., the truth going out by various hands, among others, a helpless invalid, who sends every few days for more papers. Various Christians help it and borrow from the library. It is believed when people come to some meetings and get interested it will be more so.

## QUESTIONS.

The following enquiries are raised by several of our brethren:

What is godly order in the manner of receiving persons with us?

Is it Scriptural to use the International S. S. Lessons?

Is it right, under any circumstances, to go into debt for the Lord's work?

EPHESIANS IV. 1, 4.

BY F. W. G.

It is important to keep the passages we are to look at in their context where the line of truth is of a special character. The gifts here are not what we would call "sign gifts," for the government of the assembly on earth; but rather for the building up of the body of Christ as such. The *unity* spoken of is that of the Spirit, and this gem is beautifully set. The Spirit's *unity* must be kept in the bond of peace, with all lowliness, meekness, longsuffering and forbearing one another in love. There is *power* in longsuffering, and the first mark of an apostle was "much patience." The first things here are the necessary things to be kept in mind, before what comes after can be learned. Endeavoring to keep, etc., is not jumping over practical truth to force things in a sectarian manner, as has been done, dividing from end to end to maintain unity! Alas! the unity seen in the very sects around us—agreement to a creed! If we want real unity there must be the right moral state. If we are but dead Abrahams we will have all power with us—the Almighty God—and for this there is need of self-judgment—"no confidence in the flesh." We "rejoice in Christ Jesus" is the result of this. Wherever there is self-confidence in the Christian there is confidence in the flesh.

It is impossible to keep the unity of the Spirit apart from lowliness, meekness, longsuffering, and forbearing one another in love. It is not church order here, but fellowship as members of the body of Christ. Unity involves the fact that there is fellowship, and that is not division. Gifts are for the perfecting of the saints, not perpetuating divisions; building up, not destroying what is built up. Each one of us have had to find our place in the Church of God as *individuals*, and we must continue in the same way; members of the body, and yet each has their own individual conscience. It is conscience that brings us into the presence of God—is God's voice in our souls. Conscience is an individual thing, and is to be exercised before God, as the apostle says, "Herein do I exercise myself, to have always a conscience void of offence toward God and man." Conscience is the eye that sees, but that which gives it to see is the Word of God. Never give up your conscience to another. It must be enlightened and exercised by the truth; for we never get knowledge apart from exercise. We learn the truth through the conscience.

*Virtue* is the soldier courage that leads to true knowledge. In Peter it is put in that way. You may say there are "obstacles in the way." Courage! press on in the path through all to attain. "He that runs may read." The truth is on both sides of the road, written on the fences, so that we learn as we travel the road; this tests us. Are we in the way of truth? Again I say, It is by the conscience we learn the truth, by it we test what is presented to us. While we are never to give up our own conscience, yet let us remember we are to consult the consciences of others. The conscience in ourselves or in others is too precious to be tampered with. How easy it would be to settle things if there was but the right moral state!

There is no such thing as members of an assembly; but of the body as such. Assembly action is to be the action of all acting intelligently together. The assembly is not the elders, nor part of the assembly, but all—absolutely all! Those who claim most for the Church are those who think the least of it, as those too who claim most for assembly authority are the very ones who despise the Church of God most. It is the rule to get an assembly judgment passed—no waiting—get it through and then it is done! Yes, it is done! and you are together, but where is the fellowship? There is a conscience here with a little uneasiness about it; and there is another with more trouble, and over yonder still another with a great deal of trouble, and nothing is said. But the thing is done, it is all right! Is it? Ah, no! there is no fellowship; and God comes in and breaks you to pieces, then says, See! that is what was there before in heart, but now you see it. You say, Oh! but things will never be done if we wait for them. What do these simple people know? they are so ignorant! Sit down, and teach them to know! God wants them to know. Oh! God's people are destroyed for lack of knowledge. Get those right that are wrong, and then you will have God's unity. Leaders are that as the rest are led aright: not following men; but follow me as I also follow Christ. If there were only teachers that would teach the Word, not the letter of it, but the good that there is in it. Real ministry gets the saints where they can go on without the teacher. It is the troubles in the assembly that reveal its moral condition that existed before. Troubles are the finger posts that show us where we are morally. God wants reality, and that is why He allows these things to test us. Every thing that cou-

cerns the gathering concerns every one in it, therefore every one should be considered. If people go with a thing they do not believe to be of God you simply teach them to walk without God. True they may try your patience, and you may think that things never can be done if you are to wait till all see the matter under consideration clearly. Well, a clog on the wheel often keeps the cart from going down the hill too fast. Wait for those who cannot see things as quick as you could wish. Seek to teach them from the Word what you want them to see; for remember they will not be satisfied if you simply tell them that it is all right. God would have all His people walk in a path where the whole light of His Word is shining, not go with that which you can't say is of God. Another thing, there is no such thing as *rules* to guide in any given case, but clear principles from the Word of God. If God does not see His holy principles carried out in a right manner He will break up that which after all is only empty formalism.

I wish just to speak a word as to receiving, before closing. The *door* must be guarded: you know what I mean; we are to see that those who come in *come into fellowship*—not simply to eat bread and drink wine; but that they who come we want to know that there is real desire for fellowship, if we do not, then the very ones who come in will be the wedge that will divide us asunder. Let us see as to those we receive into fellowship: for God's Word is a holy word, and *all* His blessed Word means something to our souls. They who are in should be cared for—enfolded in our arms so that they may be with us in a *real way*.

You remember the scene at the meeting of Jacob and Esau. Esau was a *soldier* and would have Jacob go on with him to mount Scir, though that was not his destination, and Jacob being a *shepherd* understanding what the sheep could stand answers: "*If men should overdrive them one day, all the flock would die.*"

Oh! brethren, don't let us *drive* one another, but rather lead gently on in the power of that love that led Him to die for the sheep. May we know more of His love to His people! There is a power of gathering in this. May we have warm hearts and tender consciences!

[The above furnishes some answer to the first of the above enquiries; will any answer further, and the others given for the help of some? ED.]

Walk in love, as Christ also hath loved us.

## GREAT BRITAIN.

LONDON, ENGLAND.—Do look much to Him these difficult times. The outlook is not reassuring, but the meek will He teach His way. God grant lowliness of mind and bowels of mercies that we may go along with the lowly. I look to go forth in a little while. Much cheer this week, meeting several exercised ones who desire help and guidance from the Word.

*W. Blatchley.*

## UNITED STATES.

MILFORD, DEL.—We are well and happy, thank God, and are getting on, we trust, in the things of God, I mean as an assembly. Some few do not come, but we have 20 or more in fellowship who attend with regularity. Another, long converted, is also desiring to break bread. The truth here seems to dominate the community in a certain way: that is, it is admitted that brethren have the truth and know the Scriptures, but few, however, surrender to it. Hope to see you again one of these days to aid in spreading the light both to saints and sinners. Bro. Boynton has just left us. He seems quite well and happy in the Lord's work.

April 18. *J. S. Prettyman.*

LOS ANGELES, CAL.—The meeting is small and feeble here, but one hopes in the Lord for growth and blessing. There is a call for work at Sacramento, where the N. H. H. gathering is broken up and two or more have found their way with us. One from O. B. has come with us at Oakland, and at S. F. the little gathering goes on peacefully and happily. My Spanish work yields me much comfort; some are heard of about here who owe their first light to tracts I printed years ago, and from different parts we hear tidings of cheer. Some 18 new places opened to us

last month, and we now print 25,000 *Las Buenas Nuevas* from electro plates, so as to be able to increase and meet the growing demand, also *Auxilios* for believers has about 2000 circulation, and we have just printed 100,000 tracts, all of them clear and distinct in their testimony to Christ and the salvation which is in Him. Lately the young brother with the Brights in Caracas met a man who brought to him out of a closet a torn and worn fragment of *Las Buenas Nuevas* which he was treasuring up as probably the only little light he had. At Caracas comparatively few have been circulated. But it shows what is going on, and how in Popish, priest-ridden countries there are souls hungering for the truth. So the bread cast upon the waters is found again after many days. Reflecting on the vastness of the field, and the little that was being done to meet the need and answer the cry of perishing millions, John vi. 9 was brought home to me very forcibly. "Make the men sit down" is the Lord's answer, and the few barley loaves, with His blessing and from His hand, satisfied all and left more at the end than at the beginning. The miracle preceding the teaching of the Lord in each of these early chapters of John is surely in accord with the truth enforced. Here, the bread of life—the Gospel. We are tolerably well, yet I realize at times much feebleness, and it often hinders from what I desire to do. We shall soon be where no weakness can be felt, and in this hope may go on seeking to serve Him and do His will the little while.

Box 830.

*Robert T. Grant.*

BUFFALO, N. Y.—Apathy of soul is what has given me more exercise than anything else. It is one thing to be in the work—hands full—giving the people a good intellectual Gospel, quite another to discern the needs of souls and be invested with a love and energy that stops not short

of their practical deliverance and blessing. For this one must be much in the Lord's presence—at His feet, reckoning holy communion in praise, worship and adoration of greater worth than possessing the tongue of angels. Often when conscious the Lord was giving utterance there has been such an apathy as regards the condition of the soul out of Christ, that, while I could bless God for the word, I felt as if I had not preached the Gospel at all.

There has always been here active work in the Gospel. I remember distinctly seven or eight years ago passing through on my way West two brethren who were quite constant in street work. I recollect quite well the impression upon my mind at the time, that favor had been shown and an opportunity presented which in other places the authorities would not allow. Still I claim that where there is a heart some ways or means will be sought to reach souls, while indifference, the parent of idleness, will always find plenty of excuses at hand.

Another thing, we do not realize the good there is in persistent personal effort, condescending to little things, with a fixed purpose, prayer and waiting on God. A nice case of this kind occurred here. A young man some four or five years ago began Sunday School work in a locality some eight miles distant under the most trying circumstances, carried it on for three years or more with very little encouragement outwardly. He toiled on, however, going out every Lord's Day on foot, rain or shine, heat or cold, missing but one or two days in the year. All manner of fun was made of him by the very ones who now are rejoicing in the Lord. It is openly confessed that the manifest interest on his part, practically shown and tested, made a deeper impression than words ever could do. Time went on, the

Lord tried His servant, yet openly verified His word, "for in due season we shall reap if we faint not." This young man, a member of the Y. M. C. A., became interested during meetings J. J. Sims was holding and took his place with us at the Lord's table. A brother in the work came along about that time and both labored together for a number of weeks, other brethren being with them also on a few occasions. The Lord began to work, one after another was reached and brought to Christ. Men, manifestly ungodly, were converted, until some twenty nice, clear cases were witnesses of the marvellous grace of our God. This shows conclusively what the Spirit of God can and will do in answer to a "patient continuance in well doing." And this is not all; the result of the work is it has begotten confidence in the hearts of many of God's people round about. One community especially welcomed the preaching of the Gospel with open arms; meetings of unusual interest are going on at present, which, one is safe in saying, must end, sooner or later, in manifest blessing. They have opened the school house and are all practically in sympathy with us and the Gospel. Even unsaved men who have held the church (so called), its meetings and members, in contempt come now and are manifestly interested. In this the hand of God is manifest; both the character and the proportions of the work make us feel it is His work not ours, though we share in the joy.

One happy, hopeful feature of the work is that at Blaisdell, the starting point, where the Word has been preached for nearly two years and since the conversions spoken of, there has been unabated interest. From thence a school house was opened at Getty, between one and two miles distant, where also the meetings give encouragement. Also at Abbott's Corner, three

miles further on, where the field seems really ripe for a harvest. At Lake View, some six miles further on, there is also good interest. At each of these places meetings are held every Lord's Day morning in one place, afternoon and evening in others.

Now bearing in mind that all this is apparently the result of a beginning in weakness, I leave you to reflect upon the matter of personal work. I believe it is the lack of this very thing that has made our Gospel meetings so often so dull and powerless. The fact is, the Gospel meeting is commonly a Gospel lecture with disinterested saints for an audience—interested enough in what is preached, but disinterested in the needs of perishing souls.

Another thing will interest. There being so many opportunities for work, and realizing that such work calls for systematic effort, definiteness and regularity, as much as is possible, a worker's meeting was instituted, at which, after listening to matters of interest, arrangements are made to provide for the several meetings. This is held generally after the prayer meeting, and provokes interest on the part of the saints.

Fellowship with God in service is a blessed grace, but service is not communion. How sweet the words of Rutherford, "Anworth is not heaven, preaching is not Christ." *C. S. Loeffler.*

MINNEAPOLIS, MINN.—I arrived home from Iowa a few days ago, where the Lord was pleased to bless His Word to several, both saved and unsaved. I spent four weeks at Council Bluffs, where the Lord's table had been set up about three weeks before I went. The seed had been sown by Bro. Foster and others. For a year he has had a Bible reading in a room over his store every morning, and there the nucleus was formed.

Bro. P. J. Loizeaux's visit to them last

full paved the way for a greater work, so that when I commenced meetings, there were hearts prepared to receive the truth, and from the first the Lord was with us in power. Several of God's dear children took their place "outside the camp" with the Lord. I then went to Adair Co., and found hearts prepared by the Lord to receive the truth. How blessed to know we can be guided by the Lord of the harvest to the right part of the field. I found dear Bro. Broadfoot had been giving out the truth for years by preaching and distributing tracts and personal conversation with his neighbors, in the midst of much opposition, but he went on sowing regardless of the *wind*. Here also Bro. J. Gottshall had labored a few weeks. I gave lectures on the Tabernacle and the Lord's coming to large congregations, some coming ten miles through muddy roads. At first I had meetings in a Methodist meeting house, but the truth becoming too strong the doors were closed against us, so the school director (who had received blessing) opened the school house, though the building was too small to accommodate all who came. Here several were converted, and a number saw the evil of the systems of men, and are finding their way out. I expect to return (D. V.) with my tent in the summer. Oh may the Lord raise up laborers — the field is white, ready to harvest. Bro. Booth is now in Canada. I miss him much, but expect he will soon join me again.

April 23. *David Little.*

[Our hearts rejoice with these sowers and reapers, and may it encourage more of us to "sow in the morning and in the evening to withhold not our hands." A useful service now to these dear souls would be to follow up the work by mailing them helpful reading matter. ED.]

BOSTON.—I write to let you know of a young man in Picton, N. S. (J. A. Fraser), a very godly and zealous brother. His sister was converted at our cottage meet-

ing at Melrose a year ago, and is growing steadily in the truth. I have corresponded with him and sent him tracts. He is very teachable, has been studying to be a minister. I wrote at length on ministry and several other topics, all of which he received. I have mentioned your name to him. He has been perplexed as to what course to pursue, and asked my advice—thought some of going to D. L. Moody's school. If you could take in Picton and seek him out, I think there will be mutual profit. Like the Ethiopian eunuch, he needs some one to guide him, and I think you will find him as willing.

Bro. Lyman reached Boston again after spending several weeks in Concord, N. H., strengthening and encouraging the saints there. He was off again to North Acton and returned here to-day.

April 8th. *C. E. Baker.*

## CANADA.

HALIFAX, N. S.—The gloom is beginning to dispel and brighter days dawning, if we but walk softly before God. Faith and patience *must* have their reward in His time. We have commenced meetings Fridays, and there is quite an interest afloat, several appear much interested. Pray that we may *all* take our places as learners, and that the spirit of teaching may be absent. We propose (D. V.) to take up the Lord's coming. May He reveal much of this most glorious event. I long to see you safely settled in a Gospel tent on Halifax Common, and others share this longing.

86 West St. *F. J. Enefer.*

BEDFORD, N. S.—After an absence of nearly three months and a half from home, it is with thankfulness one retraces the Lord's goodness to one's self and others. Seeking as far as attainable to "pass through all quarters," and "to strengthen the things that remain," have found oc-

casions for mingled exercise and thanksgiving. Many, the Lord be praised, seek to go on in His ways, "holding *fast* the faithful word" and "holding *forth* the word of life." But alas! in places not a few, "dead flies" are marring the sweet savor of the precious ointment (Comp. Song Sol. i. 3; Eccles. x. 1), and restoration seems more difficult than conversion, yet one gladly recalls "Is there *anything* too hard for the Lord?" Some evils to be deplored, judged and forsaken, the Lord grant mercy to be faithful about, as strife between brethren, debt, worldliness, neglect of the meetings and the Lord's work, and carelessness of soul in other ways. The Lord's enquiry "Will a man rob God?" we may rightly ask as to, "Lord, is it I?" and "search and try our ways and turn again to the Lord." How much may we have realized the devouring sword, because alas! not tilling our good land in peace (Isa. xxxii. 17-20). Plain it is that if we serve not the Lord with joyfulness, then must we serve our enemies instead. May He recall us to a closer walk with Him, "giving seed to the sower, multiplying the seed sown and increasing the fruits of our righteousness"!

Visiting Kaladar with J. Rogers, it was one's joy to encourage some, cleaving through grace to the testimony of our Lord and to rejoice in other's labors abundantly blessed there. At Toronto also in two brief visits some help seemed given. A number having come in lately some practical lessons were presented from David, Gideon and Elijah. Met there Bro. Booth, Sims and Gall and had a little study of the Word together. At Stayner, Sunnidale, Batteaux, Craighleith and Thornbury spent 10 days seeking to strengthen the hands of the brethren, and give testimony wider, to which there was response, and one trusts more may yet be reaped. It is a serious enquiry, Are we lowly enough for

the Lord to use us, and content to leave the issues with Him, whose work it is, and go on building up what His heart is set upon? May He count us faithful and grant us mercy to be so! At Ottawa spent a night, at Cumberland Lord's Day, calling briefly also at Hawkesbury, Lachute, Montreal, Sherbrooke and St. John on way here. It is on our hearts to take up work now in Halifax somewhat, as well as follow up previous openings found in N. S., during the summer, the Lord enabling. For this we hope to have a tent, which may the Lord use for His service and make the means of blessing to precious souls. Through the kindness of brethren in Halifax and Montreal, I have been provided with means with which to procure one. This was most unexpected, after I had been offered the loan of one.

B. C. G.

BLACK CAPE, QUE.—We had a meeting at Isaac Burton's; it was questions and answers. May there be fruit! It will be a suitable time for the meeting here Thursday, July 10th. We got so much good at the one last summer, I hope a good many may come. Bro. McCandless has not been up since Feb. 5th. Much need there.

J. J. C.

KALADAR, ONT.—Found the people willing to listen to the Word at Norwood. At night in the open air a good company and real attention for an hour. Tracts were thankfully received by all and not one refused. The Salvation Army may vacate their hall soon, and if it can be had I may go again for a little. At the mountains here, a full school house with manifest interest. I go on to Harlowe.

April 23rd.

J. R.

Bro. Rogers has been to Barry; he had a nice meeting in Norwood, the Lord gave him a large audience. He spoke at Scouten on Tuesday, the people were

pretty nearly all out; spoke at Glastonbury last night. The Lord has been pleased to open our school house for the Gospel; the most of the neighbors seem anxious to hear. It seems to me they have heard enough to be saved already if they only wanted to be. They seem anxious in Cloyne to have the Gospel preached. Bro. R. will go this week. Bro. Vanalstine from Barry was here Lord's Day. The Lord gives him strength to stand for Him alone in the lumber shanties. It should cheer our hearts to see such standing alone. The Lord give us to practise the good we see in His dear ones and not be occupied with other's failures.

May. *Eben Ruttan.*

[The Lord be praised for such as are kept of Him in isolation thus, and may we who have more privileges value them highly lest Mal. ii. 1 be our sad lot. Ed.]

GLASTONBURY, ONT.—We are going on with five meetings a week and the people listen at least. The saints are enjoying the meetings and the Gospel is freshening them up. James Vanalstine was in from the Shanty Lord's Day, though he had to walk back 17 miles afterwards.

May. *J. Rogers.*

HAMILTON, ONT.—Bro. A. E. Booth was here May 1st. We had a nice reading. (76 Hunter St. East.) *Wm. Moir.*

SMITH'S FALLS, ONT.—Bro. A. C. Gall and J. R. McLaren are here. All here are well. (April 28.) *A. P.*

WINGHAM, ONT.—Have just been to Walkerton, Palmerston and Grey, also two weeks in Paisley, which I quite enjoyed. E. Stovel is going to live there.

April 25. *R. Harvie.*

GUEKPH, ONT.—We had hoped for great blessing when Bro. S. came, but see now that we were unfaithful to those around, content to take the ministry to ourselves, and now are being chastised for our slackness. Two of the younger brethren have

gone out. We are looking to the Lord for deliverance, knowing it is in Him alone. The Sunday School is doing nicely and is a source of much encouragement.

*Thos. F. Grant.*

CRAIGLEITH, ONT.—There are none breaking bread with us here now, just ourselves in much weakness. I have been sick with bilious fever, confined to bed for three months, but am now getting along nicely.

*Jos. Goodchild.*

LONDON, ONT.—Had a nice Gospel meeting here Lord's Day evening. Reading last night was very edifying. Will be here all this week, but am not sure if any longer. May then go West, where there is so much need and open doors, and one desires to reach precious souls and make the best of time until He come. Pray for the work mapped out for us by the great Head of the Church.

May 6. *A. E. Booth.*

## MEXICO.

ACAMBARO.—I have found a house at Acambaro—a very central town, where there is no mission of any kind—whose owner is willing and glad to have his house used for the Gospel. This is a rare thing in Mexico; in some towns it is utterly impossible to get a house for that purpose. Persecution is still active here. A few weeks ago a protestant preacher was attacked and left almost dead. He was on his knees at the time. Soon after a house in the State of Puebla was attacked and partly burned. And just lately a mob, urged on by the priest, attacked the house of a preacher and also their meeting house. They killed two of the protestants and ruined the meeting house. The "Mother of Harlots" still drinks the "blood of the saints."

We need the continual prayers of the saints for protection. *C. H. Bright.*