

# Field and Work.

VOL. IV.

SOUTH FRAMINGHAM, MASS., MAY, 1891.

No. 5.

*A monthly periodical containing extracts of letters by the Lord's servants, and others, relating to the work of God among His people.*

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GOODLY PORTIONS, TERMS AS ABOVE.

Letters of general interest to the people of God will be thankfully received by the editor.

B. C. GREENMAN, BEDFORD, NOVA SCOTIA.

For All business communications should be addressed

C. CRAIN, Publisher,

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## GLEANINGS.

E. S. Lyman has been visiting Lachute during April.

P. J. Loizeaux has been about New York.

S. A. White (now 167 Passaic St., Trenton, N. J.), at Brooklyn, N. Y., during the winter, gave addresses on "The Dispensations" and "Christian Unity."

W. C. Johnston, in and about Nelson, New Zealand, gave lectures during March and April on "The Church," "Coming of the Lord" and "Down Grade" views.

B. C. Greenman during April has been working in Virginia; Culpeper 12 days, Raccoon Ford, Lignum and Orange 7 days, and thence Blue Ridge Mountains. The chief work in the country is personal and visiting, for which there is an open door. (Address is still Culpeper.)

We are thankful to hear of the work of the Lord in the city of Quebec, Canada, where an evangelist, Mickle, has been laboring for some time with evident blessing from God. Though he "follows not us," yet we would seek to re-

joice in his work and pray that the blessing be multiplied many fold.

W. McCandless had two meetings at Black Cape, Que., one at Maria and one at Grand Cascapedia, returning April 4th. He has been to Port Daniel two or three times; some received blessing, some oppose very much.

A General Meeting, to commence Thursday, July 9th, 3 p. m., and continue four days, will (D. V.) be held at Black Cape, Que. Brethren are cordially invited. Those coming by I. C. R. R. should arrive at Dalhousie, N. B., Tuesday (7th), taking steamer next morning to New Richmond, where they will be met.

During the past year our brethren in Chicago have had more success in getting in people to the Gospel. They have had a good room on State Street, where a constant stream of people pass, and a number come up on personal invitation. J. J. Sims had very encouraging audiences there last winter. Some in the gathering have been taken home this spring, and others are sick with La Grippe. How appealing this renewed visitation of God's hand! May it impress us that "*the time is short.*"

Numbers of souls in Virginia are ready to receive the truth. At Potomac City, Cherry Hill, and some miles about. At Woodbridge no preaching for several years. Was once occupied by two brethren from Washington. (A. S.)

One writes—The Blue Ridge Mountains, Virginia, is a wide and deeply interesting field. Many precious souls are longing for and famishing for want of the Word of life there, which might be termed "the regions beyond." A brother near and well acquainted with its people has made several visits there in the service of the Lord. In Prince William Co., a little below Washington, there seems an open door, precious souls whom the Lord would have on our hearts. Another writes—At Culpeper He gave me no entrance. Thence, one way, Raccoon Ford,

Stevensburg, Lignum, Mine Run and Locust Grove. It is a long journey from Culpeper to Blue Ridge, but the most interesting and hopeful field I can conceive of will be found there. Around "Woodland" you will find hospitality, but little light. Nethers is the nearest post office to the Blue Ridge. From there every door and heart is open. At Nicholson Hollow many will welcome you and receive eagerly the Word of God from you. So Milan Gap and many places to which Bro. N. will direct you.

(C. F. B.)

Any desiring a list of interested ones to communicate with for their mutual benefit can receive it from J. B. Jackson, 3 Tremont Row, Boston.

In Baltimore, Md., Bro. Ridout is preaching three times weekly, the Lord giving, he says, more encouragement than in ten years past. Subjects—A *midday* scene on the road; A *midnight* scene in prison; A famine-stricken city, and how it was relieved; The two Samaritans (Luke x. and xvii.); Can a Christian be lost? Conviction, cleansing and power; Present ministry of Christ. Two young brethren (Hoffman and Cole) have a Sunday School in the suburbs (Calverton), which we trust will in due time bear fruit. Bro. T. Roberts has moved to Birmingham, Alabama. Oh, that in our moves, business and social spheres we may be able to say before God, "whose I *am* and whom I *serve*." How sadly the lack of this puts the light under the bushel (business) or bed (self-pleasing), and thus the Lord is robbed.

Prof. Totten (Yale) says that a mathematical calculation founded on biblical truth proves beyond peradventure that Messiah will come before 1900; not that the millennium will begin then, that is a thousand years away, but Christ will make the world better as at His first coming, and the end will not come for a million years.

(Baltimore Sun.)

How solemn the desposal of God's revelation is such vagaries.

1. Mark xiii. 32-37, Acts i. 7, II. Peter i. 9 forbid such speculations. Our Lord says "none know," "not for us to know," and the light of prophecy is *until* the day dawn.

2. He will *judge*, not reform, the world (Acts xvii. 31, II. Thess. i. 8, 9, Jude 15).

3. Christ's appearing as the Sun of righteous-

ness ushers in the "day of the Lord," the only millennium of the Bible.

4. Rev. xx. 3 shows "a little season," not a million years, follow it are the eternal state.

## MISSIONARY BRIEFS.

The Church's marching orders are, "Go ye into *all the world*," etc.

INDIA: Eighty years ago missionaries forbidden to land, now 6,200 foreign workers, 30,000 native ones, 1,000,000 more or less under the power of the Gospel.

JAPAN: Thirty years ago closed; now 527 missionaries, 31,000 native Christians, 22,000 Sunday School scholars.

CHINA: In 1807 not one convert; 1843 not 12; now about 33,000 and 250,000 adherents.

MADAGASCAR: Entered 50 years ago; 1857 2,000 native martyrs there; now about 60,000 converts and 250,000 adherents.

FIJI ISLANDS: Entered 1835; now four-fifths profess conversion there.

SANDWICH ISLANDS: In 1820 heathens; now have sent out nearly 100 missionaries to islands beyond.

AFRICA: In 1817 Moffat led the advance, then Livingstone and others; now 400,000 converts, 500 stations, and the last five years over 200 native martyrs. (Gospel in All Lands.)

Thankful to God for thus "hastening His word to perform it," it is yet well to view all from His own standpoint both as to His way and means and their end. Whoever or wherever we may be, if the mantle of our ascended Master is upon us (the Spirit of Christ), we should be "witnesses *unto Him*" unto "the *ends of the earth*;" the result, "a *people for His name*" (Comp. Matt. x. 5, Acts i. 8, xv. 14).

The best missionary agency is the plain Word of God. The work among the Jews illustrates this old truth anew. No missionary work is more arduous and unthankful than among the Israelites. Yet what has been done has been solely by the conviction that the New Testament and Christianity are the fulfillment of the Old Testament and Judaism. Exhortation, entreaty and persuasion seemingly have no effect on them. But if they can be brought to examine the New Testament teachings impartially, their hearts are opened to the truth; the word does not return void. A new era in Jewish missions has been inaugurated in the last ten years,

almost entirely through the Hebrew translations of the New Testament by Delitzsch and Salkinson.

### THE NEED OF THE WORK.

We want laborers. Oh that the Lord would raise up single-eyed, devoted workmen, coming direct from Christ to those around, enduring hardness too by times, as good soldiers of Jesus Christ. He has raised up some—His name be praised—but we need *many more*.

The full mind of God has opened itself out to me more largely than ever in these latter times, but I am not satisfied with myself as to my *love to souls*. I bow to filling the little niche I may have been allotted, but still envy (not with an ill feeling) more active evangelists, and sometimes ask myself whether cowardice and want of zeal do not hinder me. Fully occupied and laboring, the question is whether a simple love to souls would not put me in another place. I ask if the exposition of Scripture is the task allotted me. I see the Church's need as to it, and am content with anything, but I have ever loved evangelization. At the beginning brethren were engaged, and pretty much alone, in the roughest evangelizing—*fairs, markets, races, regattas*, and everywhere in the open air. Gatherings grew up and the care of them became needful, though evangelizing went on and was blessed, and in a measure is in many places. Others since have occupied the field who are really their followers under God. If even contention mix itself with this, if Christ be preached *we ought to rejoice*. I judge it would be a deplorable sight if we could not freely rejoice where God evidently works, but I have no desire, in having my heart large, and tender too as regards the Lord's work, to have my feet out of the narrow path. God is not always awakening souls in a marked way; it is done in a place and ceases, though souls may be converted afterwards. An awakening may again occur through other means, another layer being reached, and by those morally nearer their state. The evangelist may have to go elsewhere. I have known it cease and go into a neighboring village.

There is another point. In passing from the love of God in mercy to sinners filling the soul, and the love of God to saints as such, when we have become interested in them through the other, it requires both distinct gift and being

very near Christ in consecration of heart to carry on both.

J. N. D.

### UNITED STATES.

BOYERTOWN, PA.—May the Lord bless you much in Virginia and bring you here in the fullness of the grace and power of the Gospel of God. Most of the saints here are going on nicely with the Lord. The Lord is blessing. Some have come into fellowship lately, three last Lord's Day. One plants, another waters, "but God giveth the increase." George H. McCandless was here some time ago and had a series of meetings. The Lord blessed the word to many souls. He gave some addresses on the Lord's coming, but along with them he preached the Gospel with power. Many heard it who would likely not have come if it had been announced simply Gospel meetings. I believe it is well to have some kind of an outline to hand to people, they won't forget it so readily.

J. S. East.

GLOBE, N. C.—The needs in the South are so very great we are glad the Lord is moving you towards some of the needy places, even though we may not see you in North Carolina. That is with Him. We know not what He may have for us as to labor and changes here. Bro. Pearson reached here March 24th. We are all much delighted to have him and his daughter with us. Since he came the door has been open for the Gospel in a small way, and I trust some are getting help. We purpose first to go across the Blue Ridge into Watanga Co., where I

have been invited, then to Catawba, Denver, Simpson's and other places. We are having much rain and muddy roads. We do not yet know what doors may open or means come in to go on, but will trust Him who opens doors and lays it on the hearts of His people to supply needed funds. Mt. Holly, 30 miles south of Catawba, I have recently had much exercise about as a suitable place for me. We expect to go there and see what the Lord has for the place. I am thinking much of the needs in Wake Co., and must (D. V.) use Bro. P. there. Let us pray the Lord to use him here, and so identify him with the work that while He tarries he will make North Carolina the central point of his labor. *J. H. Booth.*

CULPEPER, VA.—Here 10 days past with G. Hoffman (Baltimore), have plodded on with meetings, visiting and tract work. Unable to get out to the Blue Ridge or the Flats on coming, we took the Y. M. C. A. Hall (long vacated), made seats, and gave out meetings at 3 and 7-45 p. m. daily, resulting in a few opened hearts in the readings and a good attendance in the evenings. Preached also to the colored people, a large yet quiet and earnest meeting, and once in the country a few miles out. The Jason "who received us" and his dear family have manifestly got on, and we hope others also. Gross darkness, race pride and spiritual poverty abound, and morality in some respects low, assurance practically unknown, and the Word of God little entered into, and yet most are "meeting folks" and have

"got religion," such as it is, and say "our fathers worshipped." *B. C. G.*

NETHERS, MADISON CO., VA.—I am very glad indeed that the Lord has directed you thus far toward the Blue Ridge. We need your ministry very much here. May our blessed Lord guide you to our place. We are leaning on Him for help, and He will most assuredly help those who trust Him. He gave us the use of His servant, Bro. Boynton, for two or three weeks, which was very helpful for us.

*John Markes.*

*Chas. R. Jenkins.*

PORT HURON, MICH.—Bro. Jeffries preached the Gospel here March 22d. We were all glad to see him, and are expecting Bro. Booth also (D. V.). We are getting along nicely as an assembly.

*P. Brass.*

2037 Military St.

WASHINGTON, D. C.—The time I was down to Neabsco, Va., the Lord blessed a man named J. W. Kinchloe, and the Lord's Day Bro. Boynton preached He blessed one named Annis Williams (Neabsco Mills, Prince William Co.). Since then Bro. K. writes that he knows he has eternal life, and that the books are a great comfort to him. Pray that they may be faithful witnesses for our Lord.

*A. Skinner.*

414 Ninth St., S. W.

AUBURN, MAINE.—Have been to the Y. M. C. A. several times, sent for a lot of tracts to distribute, and had it on my heart to go to work in earnest, but my wife has had some bad attacks, and the children sick also. But I have been learn

ing something, a precious lesson—one may get hold of truth without knowing it *practically*. Oh, for better acquaintance with God! The mists of unbelief hinder so much. None can teach like Himself. A sister of Alex. Cumming (Sherbrooke, Que.) has just gone to the Lord in N. B.

*M. A. Thompson.*

[The Lord teach us each to do or suffer His holy will, "ready to every good work" or "ready to be offered up" as pleases Him. Let us realize that *mending, washing and casting* our nets all have their time and season. Ed.]

BOSTON, MASS.—Excellent meetings April 2d. Bro. Crain and Potter were here, the former remaining over Lord's Day. A Swedish woman recently converted broke bread two weeks ago. A man converted same evening seems very happy. A Jew has lately confessed Christ, and in his testimony at Dr. Gordon's church dates his conversion from his conversation with Bro. Crain two weeks since.

*J. B. Jackson.*

318 NORTH IONIA STREET, GRAND RAPIDS, MICH.—We have changed location, necessitated by distance from our son's business and too much rent. It was tedious work in middle March; went beyond strength, been on and off bed; am improving, and all the more cheered believing that "all things work together for good to them that love God."

"Goodly Portions" (for March) had been in my hands but a little when my eye caught the words, "I can wait." A hasty glance showed the initials (E. A.) of our darling now "absent from the body," but "present with the Lord." At Nipomo,

Cal., I waited at her bedside day and night, mainly, about four weeks (a period filled with wonderful scenes and testimonies). In a clear, sweet voice she uttered, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ," in the presence of many deeply solemnized and moved—a solemn but joyful moment. The "better part," her present portion, till His quickening word brings us there forever—and so near is it! She was young in "new birth" when that was written. We were truly cheered.

There are with us some ten or fourteen—a remnant of those who at one time or another, and on one ground or other, have been at the table. They move quietly on, and appear to be quite of one mind.

Ah, brother, many that "weep and lament" now "shall leap for joy" ere long.

*C. E. B. Armstrong.*

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## CANADA.

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ETHEL, ONT.—We were glad to have our Bro. Jeffries with us for about six weeks; he was pretty well in body while here, and so was able to get around very well, and the Lord used him very much. We have now quite a number of fresh, new-born souls, and in their first love, and so it reminds us of when we were there. Dear souls, one thinks of them. May the Lord keep them there. It has surely stirred us all up in some measure.

It has pleased the Lord to bless His

own Word in and around Jamestown; 12 have taken their place with us at the table of the Lord, and others seem on the eve of doing so. Oh, that the Lord may lead them on.

*John McAllister.*

CLINTON, ONT.—Bro. Somerville was here three weeks holding meetings every night in different places—Bayfield, Londesboro' and Hullet. In Bayfield there was a good number out every meeting, and many seemed interested and expressed sorrow because he was giving up the meetings, and wished him to return soon, which he purposes doing. This is encouraging, as this is new ground. There are many places around us here like this. May the Lord raise up more amongst us, fill and send them out in this work.

*John Tedford.*

KALADAR, ONT.—Nearly all of us have experienced some of the light afflictions, sickness, but it has been needed. The blessed Lord's hand has been in it, and through His goodness and love we are enjoying usual health. The saints are well on Perry Road, Glastonbury and the mountains. It is a year since you and Bro. Rogers came here. The dear brother is now with the Lord, and oh, ere long we will be with him and all the redeemed in our Father's house.

*Eben Ruttan.*

POPLAR P. O., MANITOULIN ISLAND, ONT.—The books you have sent me from time to time have been a blessing to me and others here.

*John Scott.*

BRANTFORD, ONT.—I left home March 5th and was away 21 days; had 20 meetings in Clinton, Bayfield, Londesboro',

and three miles from Clinton. In Bayfield there was a good interest, and large attendance for a small place. We had nine meetings. Many interested, and sorry when meetings were over. Bro. Tedford and I held forth the word of life in the Town Hall to eager and attentive listeners. Bro. Mauger was with us one Lord's Day. At Londesboro' had three meetings, the attendance increasing. Had two good meetings in the country three miles from Clinton, with evident interest. Clinton is quiet and not much interest. Will be at home some weeks printing my periodicals, when (D. V.) will get out again in Gospel work.

*T. Somerville.*

SHERBROOKE, QUE.—About six weeks ago Bro. Pennington (Montreal) came to work here, beside preaching Friday and Sunday evenings, and every second Sunday at Orford. The Lord blessed His word in bringing two to Himself, who remembered the Lord with us today; also another, saved but nine hours ere he fell asleep; he testified clearly that Jesus had saved him. Mr. Brown, P. McCullough and wife and Mr. Pennington and family are going to Peterboro' with the Electric Light Co. We are not yet going, and desire to wait on God as to His will; but how little we seem to know it. There are six brothers from here out at Orford this afternoon. There was a reading at Melbourne over Easter, Mr. Ross and Mr. Brown went, and we had Bro. Slack and wife here same Lord's Day.

*J. Brown.*

HALIFAX, N. S.—They are having a week of preaching at the Mission, and I

am glad to say there is more prayer amongst us. Oh, to have a *true* spirit of prayer, and as the answers come to be encouraged to expect more blessing until God gives a revival in this dead old place.

*M. I. A.*

HORTON LANDING, N. S.—A few seem waking up to look to Scripture for themselves, but seem backward to come together to read it, as they think that having regular meetings nothing more is necessary. A very sad death here lately, one I had spoken to several times, yet I believe God will yet bring glory to Christ from it.

*John R. Stewart.*

ST. JOHN, N. B.—Bro. Withers in with us Lord's Day. May many South see the light. Weeping and bearing precious seed insures the rejoicing return. Faith manifested by works—not a sound, but an act—is much needed, and one sees little. Societies work, committees plan, the individual is merged in them, and devoted self-surrender is rare. Thank God it still exists, perhaps in seven thousands of whom none know but the Master.

*A. McBeath.*

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### A GOOD WORK.

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I should be glad to get a list of some of the out-lying meetings or individuals. I often think of them lying here and would like to interest others in them; indeed many here only require to hear and know of the Lord's tried and faithful ones in other places to have their love flow out,

and prayer rise for them. This must be pleasing to Him.

You thought you were going home, but had to enter the good fight again for your Lord, whose eye is ever upon you. Perhaps the Lord will soon come and we shall all be together with Him whom unseen we love. But now how perfect the rest of rising and resting with Christ in glory. Oh! what heart's rest we experience *there*—no cloud, no shade, no storm, no conflict there. Surely the calm of that presence enables us to come down here and take up everything for Him again. You must often look on to the "rest that remaineth" amidst all your toil—that rest when sower and reaper shall rejoice together. We earnestly look meanwhile to the Lord of the harvest to send laborers into His harvest. When one thinks how great is the work and scant the supply, it is a great rest to see he calls it *His* harvest, and that He has the sending forth of the laborers into it. We cannot always understand His ways, but we can His *object*—the glory of His Christ. And surely His object more than makes us content with His ways. One's only resource now is prayer. You must find it hard to get a quiet time "alone with Jesus." Perhaps you are too busy to study Scripture much. Feeding on it is easy when the Spirit is ungrieved.

Farewell! Jude 24. He is able. Oh, what exceeding joy will be His when we are all presented faultless even in the very presence of His glory. Meanwhile He is able to save us to the uttermost—right on

to the end. I commend you, laborers and those labored for, all to Him. *R. B.*

### THE WAYS OF THE LORD.

One said to his fellow, "If this Word be true we are all wrong, for we are not holding forth the Word of life." "Then open your Louse and we will have meetings," said the other. They did so. The day before the meeting was arranged for, a brother came several hundred miles from another State and said he believed the Lord had sent him. It had kept ringing in his ears, "Go to T—," and he started, though knowing nothing of the place or any there. On his way, stopping off at a place, he met a brother who said, "I wish you could go to T—." On taking the train he met yet another who said, "I am going to T—. I wish you could go with me." They went and found meetings arranged. The Lord gave "the open door and effectual," blessing His word.

"Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. cxvii. 43).

### CAN WE AFFORD IT?

Can we afford it? is often asked and variously answered. We raise it in, perhaps, a new connection. Can we afford to spend 10, 20, or, it may be, 50 dollars monthly on ourselves and give *less than one* to the service of the Lord? Can we afford to *dress, live and furnish as we do* when the Gospel is hindered from having

straitened by our lack of interest? Can we afford to follow the Lord's servants are we afford to give so much to *time* and so little to eternity, bank or save so much on earth and lay up so little in heaven? Brethren, it is a crying shame, and worse, a defiling sin, if we spend *dollars* on ourselves and give but *cents* to the Lord and think we have done our duty. If we put but the smallest coins into the box it is both dishonesty and bad policy, for "God is not mocked," and "Whatsoever a man soweth that shall he also reap."

"Make them sit down upon the grass"—to be at ease in His presence, to be simply receptive of His grace whilst He distributed to them the bread with no sparing hand; as much as to say, Take it all, enjoy it.

If a man does not love what he worships, he is most likely to worship what he loves.

If you cannot overcome *where you are*, you cannot overcome *anywhere*.

The path of obedience is the path of power.

### NOTICE.

Bro. J. G. Mange of Corunna, Mich., is about to remove to Lowell, Mich. His correspondents will please notice the change of address.

The two tracts, "Trust Him" and "Now; or, Decision for Christ," four-page tracts, will be sent at 10 cents per 100, or 80 cents per 1000, postage paid. Sent free to those unable to pay.



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## OBITUARY.

Dr. E. H. Trenholme, of Montreal, Canada, died at Battle Creek, Mich., April 17th. Shortly before his death he wrote a loving letter to the brethren at Montreal, which we print in another column of this issue. Absent from the body, he is present with the Lord.

Bro. L. T. Mohr, Lachute, Que., was taken with apoplexy April 29th, was conscious for some hours, and passed away 30th, 5 a. m. He gave happy testimony to the preciousness of Christ to him, and had, we might say, no pain. It is a deep sorrow to us all, the youngest as well as the older ones feeling deeply the loss. We trust his example may bear fruit in us all, and that the younger ones especially may be led out more in service to the Lord and taking part in the meetings, thus making up to us, under the good hand of God, in some measure for the loss. Mrs. M. has been wonderfully sustained and comforted in her great affliction. His work was done, and we can all say for him well done. He said, "If I remain it is *grace*, if I go it is *grace*." If we need a motto for his memory, it is "Man is nothing, and Christ is everything." The last

Lord's Day with us he read I. Pet. iv. 7-19, "The end of all things is at hand," etc.; Tuesday he read Jude and I. Cor. xiv., the apostasy of Christendom and "not forsaking the assembling of *ourselves* together."

Dear Thos. White's departure to be with Christ (Hawkesbury, Ont.) was very sudden also. He passed away very peacefully and was very happy, bearing bright witness for Christ. He said, "I have put it all in the Lord's hands, and am at perfect peace either to go or stay." When slightly delirious, I think, he spoke out as if preaching, clearly and distinctly, and at the end prayed; his heart was in it. He also said, "Dear H—, don't turn away from the truth of God." *W. B.*

## NOTICES OF MEETINGS.

There will be a meeting at St. Croix, N. S. (D. V.), beginning Aug. 21st. Brethren are cordially invited, and their prayers are asked for the meeting. Several lines of steamers run from Boston. (Enquire of J. B. Jackson, 3 Tremont Row.)

There will be (D. V.) a General Meeting at Sheppardville Post Office, Manitoba, commencing Wednesday, July 1st, to continue over Lord's Day. Brethren from all parts will be made welcome. The prayers of the saints are asked that the meeting may be a blessing to those attending.

A meeting for the edification of saints will be held at Minnedosa, Manitoba (D. V.), June 23-28, to which all are cordially invited. The prayers of all are requested that it may be a time of refreshing from the presence of the Lord.

## GLEANINGS.

Those in New Zealand wishing to subscribe for **FIELD AND WORK** and **GOODLY PORTIONS**

can do so through Mr. John S. Polson, 165 Tuam St., Christchurch.

M. Stutzman writes that he is very much encouraged as to the Lord's work in Harrisburg.

E. S. Lyman, who has been at Lachute, Que., some time, went to Montreal May 11th, and has been a great comfort and encouragement to the saints.

C. E. Haskell was in Towanda, Pa., May 7th, and previously about four weeks, finding the beloved saints going on well considering their many hindrances, sickness and otherwise.

G. H. McCandless was at De Kalb Ave., Brooklyn, Lord's Days and Tuesday evenings in April and May.

There will be no meeting in Plainfield, N. J., this summer, at least not the early part. One at Lowry, Minn., begins June 10th. Sorry the tidings reached us but indirectly too late to announce in May.

Meetings in the Mission Hall, Halifax, N. S., are not so well attended now, mostly Christians, and helping them seems more the need. We learn thankfully of a Dr. C. preaching with power there. Two or three have lately broken bread with them. Bro. Enefer and Tully were at Eastern Passage two Lord's Days, Mr. Clarke going May 3d. A meeting is to be held there end of June. A young brother lately restored to the Lord through a Mr. McKay, evangelist, Elmsdale, N. S., has gone as medical missionary to Labrador. May he "grow in grace and in the knowledge of God" so as to be indeed "a vessel meet for the Master's use."

One writes, "I often think the one thing especially the Lord has given me to do is to pray for others. There is *no excuse* for me, for I have the opportunity. We need to *continue* in prayer. God can do *great things*." A good work (that of Epaphras, Col. iv. 12), but little occupied, we fear, by those who have most time.

F. J. Enefer started round the Western Shore of Nova Scotia end of May; hopes to be used as a pioneer. The Lord has blessed him in the mission work in Halifax (where his family remain, Black's Cottage, Brunswick St.), and we trust He will continue to do so. He writes, "God has at last freed me; my debts are paid, and I am *free*. After earnest looking to Him, I

am about to enter upon a new yet precious career, as one of His toilers in the harvest. I have counted the cost, and He has bidden me go. As to where I am before Him."

CULPEPER, VA.—Leaving Winstone April 22d, made eight miles first day, with sundry openings to read, converse and give tracts, welcomed at one of the "Tract Centres;" several invitations to preach were obliged to decline. 23d, started 8 a. m., calling often, but as "our peace returned to us" pressed on, and at 8 p. m. had climbed the "Old Rag" part way, and made 20 miles, dining upon biscuits, and reaching schoolhouse just as prayer meeting was taking in, waited till after for our tea. Here heartily welcomed, had five meetings with much interest. 15 or 20 expressing anxiety and a few confessing peace. At Nethers preached twice to good companies, and at Nicholson's Hollow broke bread with a widowed sister and son, and preached to a full schoolhouse gathered on short notice. 28th, broke bread ere starting, with four others, and calling with encouragement on some, made Milan Gap—bush fires raging, day hot, but night very cold—finally getting a lodging where Bro. Boynton saw a fall of snow 32 inches, the winter's record being 16 1-2 feet. 29th, crossed Pisgah and the Meadows, reaching Joliettes (a tract centre) held a meeting, but many were "fighting fire." 30th, hot and dusty, met cases of need and encouragement, and reached Swift Run Gap, a tract centre also; visited several days. Lord's Day speaking four times in "Brethren" church and schoolhouse on the Mountain with much interest. May 4th, made Simmon's Gap, staying with a sister, who said, "It would most a ruined me if I hadn't been *ther*;" had converse with her and her son and some others. 5th, made "Amicus," where we found a retreat, meeting anxious souls, we trust, en route. 6th, made a farm near "Wolfstown," and failing to find relatives of Bro. N., found "our kin in the Lord" and a welcome. 7th, met some interesting cases, and reached Locust Dale. 8th, parted with Bro. Nalle, he returning home, and I visited a private school, having the few there for "a talk." 9th, returned to Hawley's, where I was joined by Brother and Sister H. from Culpeper. 10th, preached in the schoolhouse from II. Kings vii. and in the woods from II. Sam. ix. and in the Academy at night from Ruth i. and ii.; about 60 young men and many others present, and a serious attention; everywhere pressed

to return. 11th, returned here, having two meetings, the last with serious interest.

ROANOKE, VA.—Have had nightly meetings here in several places; yesterday in four places, twice among the colored and both outside and in. Now leaving for Prince William Co., Va., Washington, Baltimore and the North (D. V.).

Many not with us through grace are learning that their "jewels of gold and silver" can be devoted to the Lord's service; otherwise, the spoil of the Egyptians may turn to a "golden calf" to which their hearts bow down. The waste in these ways is pitiable in view of the need of souls and the lack of means to carry forward the work. Brethren, let us consider these things and strip ourselves for God!

We hope to give a sketch of Virginia, its need, opportunities and interest as known to us. Can any of our brethren help in it? *B. C. G.*

LONDON, W. ENGLAND.—I cannot but have deep exercise when reading FIELD AND WORK, especially with reference to Andros Island. How blessed there is some conception as to what is due Him to whom they have been gathered. May He raise up the needed ministry, and how necessary the consolation along with insistence on godly habits (Acts xv. 28-31). I am again much run down, still there is much to do and face for His name's sake. I trust you are sustained. How very much to humble, but our blessed God will overrule and keep us in shape where He can unfold to our infinite joy thoughts of Christ. Feeling that this is His purpose. I am not overcharged with sorrow, rather prepared to see Him turn all to good account.

*W. Blatchley*

AMHERST, ONT., May 15.—I came here on the 10th, have been holding meetings nightly, with fair attendance. Bro. Martin (formerly of Brussels) drove over to see if I would go with him for a month to different parts; so (D. V.) about 22d will start, and trust with the Lord's blessing both to tell out and scatter His glorious Gospel. How cheering to know it will accomplish His holy will. From here many young people have gone to the States. The assembly is going on quietly, and delighted when a laborer comes along; it cheers and refreshes.

*T. Somerville.*

## UNITED STATES.

BATTLE CREEK, MICH., April 16.—I am delighted to communicate with you once again ere we meet above.

The time is nearly up for the termination of this life of sorrow, and where things will be all right in His blessed presence who loved us and gave Himself for us. This is a gracious encouragement, and cheers us on the way to that rest that knows no trial. I find myself longing to be there as the day draws near, to be in His presence where nothing darkens or saddens the road.

I know that my life has been a poor, failing one, but it is a joy to know that it ends soon. I find my condition a very trying one, and need a great deal of the comfort and consolation of God to sustain me; which, thanks be to His blessed name, does not fail me now as I near the end of my journey.

I wish I could write to you directly all as freely as I should like, but I remember you all in my thoughts and prayers before God, and the gathering in Phillips Square. So dwell together in communion with God, and in no manner of way compromise the truth of Christ. "Buy the truth and sell it not," and hold on to the truth no matter what is against you.

I would like to write you much more, but am hardly able to the task. But I hope that you will lack no blessing and comfort in the Lord Jesus, and that peace may abound with you all. My strength is not equal to a personal letter nor yet to the dictation of much more than that nought of His mercy may fail you till you are safely in His presence.

I had nice letters from Mr. Grant, Mr. Loizeaux, and Mr. Keeler. If I should not be able to reply to them my heart responds to all that is cordial and loving from them.

I am not able to rise and write or yet serve myself in any way. I must now close, as my strength is not equal to any more, and wait to renew an eternal, unbroken communion in His presence who loved us and gave Himself for us—to whom be all glory forever.

May peace, joy and love in the Spirit rest upon and abide with each one till all clouds are past. *E. H. Trenholme.*

To J. J.

GRAND RAPIDS, MICH.—Many thanks for fellowship that cheers the heart in a day of darkness and scene of trial (neither of which, ere long, can be to His own). Have had one opening offered from the country, and may be able to respond before long, though from present state of health of Mrs. A. could not be long absent at a time.

A tract fitly chosen is a most timely adjunct upon visiting a family or upon personal conversation, where true intelligence as to state of heart or form of belief has been reached. "A diamond is a diamond still, though set in horn;" so the Word of God is the Word of God still, though in a cheap tract; and one may give it out with joyful confidence because "it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It would be quite a privilege to have some choice reading to give out, it matters not in what form.

Some to whom I have given "Goodly Portions" are cheerful in saying they have been greatly benefitted.

*C. E. B. Armstrong.*

328 North Ionia St.

ROANOKE, VA.—Reached here May 13th, receiving a hearty welcome from Dr. and Mrs. Peddicord, here a little over a year from Harrisburg, Pa., feeling their isolation from fellowship and the general indifference to the things of God. The Y. M. C. A. Hall was engaged for meet-

ings nightly on "The Men of the Bible and of today," or "Coming to God and witnessing for God." The attendance was chiefly young men, but some expressed thankfulness for "help in the Word," among them the secretary and the U. B. minister, here to build up a cause. Others responded to "Assurance" and the "Lord's Coming," which was presented, we trust, for profit. Lord's Day morning we "remembered our Lord" with a sweet foretaste of seeing Him whom "unseen we love." For the openings we "thank God and take courage," trusting in Him to deepen and widen the work to the blessing of souls and the glory of His name.

*B. C. G.*

B. C. Greenman is with us, coming last week from Culpeper. Held meetings each evening in Y. M. C. A. Hall, which has been given freely for the Gospel. The attendance has been very good. Lord's Day afternoon every seat in the hall was occupied by attentive listeners to Ex. xii., after which he spoke in the open air, and in the evening in the "Christian Church," where also the seats were nearly all occupied. Bro. Greenman spoke from Luke x. 25 to the end, for quite an hour, those present giving the closest attention. Meetings this week in Y. M. C. A. Hall. May the Lord carry conviction to the hearts of many in this city. There is great need. There will no doubt be a *wide open* door here for tent work later in the season, say from September on. This city would be a good central point for work throughout this section of Virginia, and also West Virginia, as yet unvisited by us with the Gospel. Will brethren travelling note that Roanoke is in a direct line to break the trip from north to south via Philadelphia or New York, taking in Boyertown, Reading and Harrisburg, thence here via Shenandoah R. R. (which route runs close to the Blue Ridge Mountains, and

on to North Carolina, Georgia, etc. Any one coming will be heartily welcomed by my wife and myself.

*John M. Peddicord.*

DENVER, COL.—I came out here from Council Bluffs about a week ago. The assembly is apparently in a good spiritual condition. It numbers 15 or 20 saints. A preacher or evangelist truly gifted and sent forth by "Him whose right it is" is something almost unknown here. I have been holding forth the word of life in a weak way to a good many persons as God has given me opportunity. It seems that almost everything is taught out here, souls hungering for "the truth, the whole truth, and nothing but the truth." The "entire sanctification" doctrine is gaining quite a foothold. The believer's eternal security is almost unknown. I am confident there is a great opening for Gospel work in Denver. My prayer to God is that He will *speedily* send some of His servants this way. Souls are waiting for that water which if a man drinks he shall never thirst. I find many out of system, but they need teaching.

*J. A. Dawson.*

KENT, WASH.—Bro. Gottshall has spoken of you back East. Bro. and Sister Runquist, their two oldest sons, Bro. and Sister Todd, formerly of Duluth, Minn., and myself constitute the gathering here, but the Lord may open the way for more. We desire a Gospel laborer very much, and are praying for such should the Lord will it. We heard lately that Bro. S. A. Lea, Muscatine, Iowa, intended coming here. It is blessed to know the Lord, and to wait for His coming. May He keep us near to Him in patient waiting and use us to His honor and glory. Wish you could come here, so much need.

*W. H. Ewing.*

{Very glad to hear of your little gathering and the desire to have the help of others to

spread the truth, which in due time may the Lord grant. Meantime, seek to preserve a "clean testimony," edify one another, walk with the Lord and each other, "following holiness and peace," "holding forth the word of life," whether by papers or speaking to others, "providing things honest in the sight of all men," and "laying by you in store as the Lord prospers you" for the extension of His work there or elsewhere. This done, through grace, God will either use yourselves or send another to open up the work. If He says to me, "Go there," I am, I trust, ready for it.

Ed.]

WILLIAMSPORT, PA.—Your letter and appeal in FIELD AND WORK thrill my whole being. "Here am I, send me," my heart cries out. I wonder why the Lord keeps me so tied down with earthly service; and yet He knows best, and I cannot move till the cloud lifts. I can scarce contain myself. The parts you have been in have been much upon my heart. I wanted much to follow up correspondence, but work pressed so I could not, but have prayed much. "My word shall not return unto me void" is rest for us in all ministry; it is that which is "quick and powerful," *not our words*.

*A. F. Cowles.*

[How blessed the assurance, "God looketh upon the heart," and could say to David of service He did not allow him to perform, "it is well that it was in thy heart." He "knoweth the thoughts and intents of the heart." "If there first be the willing mind, it is accepted according to that *a man hath*." But let us be honest with "as much as in us lies," awaiting our Lord's commands.

Ed.]

167 PASSAIC ST., TRENTON, N. J.—I have been comparatively quiet at home since February, my health not warranting much use of my voice, but have been contemplating some outdoor personal work, but not settled as to the place. Have been waiting, with some impatience, I fear, for "the cloud to move." A little interest in a few here; blessing in one family, husband getting assurance, wife exercised—conviction. *S. A. White.*

BOSTON, MASS., May 12.—The meetings in Lynn have been broken off for a time through illness there. I went six or seven weeks regularly. The first meeting small but full of interest, the next large but very trying. Two men and several ladies, Annihilationists, were present, and pursued their usual tactics, but we all kept quiet, did not talk loud. I felt much cast on the Lord, and He helped me. One questioned the punctuation of our Lord's words to the penitent thief; the folly of it was shown from the use of "Verily" in John iii. and v., after which he kept quiet. The other plied questions until late. What the results will be God knows. They did not come any more; since the meetings have been small. We wait on God until He again opens the way to resume them. Meantime a cry for help at Stoneham came, and I have had meetings where I preached last summer with some blessing, and there are hungry souls. Pray for me. I am going on with the Sunday School work, Bro. Jackson and several sisters assisting. A few got in from outside. Saints are much scattered, and not many bring or send their children, but thank God for so much encouragement. The Gospel meetings not so well attended as in the winter. It is a day of small things, but one could wish for more unity and mutual help in service. I want to be true and faithful myself. I find the "Numerical Bible" a *very great help*. I heartily thank God for it. What a restful word is "I have laid help upon one that is mighty." Cheer up, brother. The coming of the Lord draweth nigh. J. B. J. not very well. We cannot understand the interruption to the meetings, but God knows. We will wait on Him.

Chas. E. Baker.

[How blessed to realize that in every way our Lord is Lord of the *harvest*: be it ours to be ready at His bidding to go here or there, do this

or that, trusting all else to Him whose care it is, not ours. Let us, then, use our opportunities personally, support the meetings by our presence and prayers, and "with one mind and mouth glorify God." As to "Numerical Bible," it is a good investment, and we will loan it to any unable to purchase it. Cannot others supply their copies when read for some "tract stations," and thus extend the knowledge of it?

Ed.]

The T wharf has been closed because of some anti-Romanists abusing the privilege. There are 20 or 30 meeting at Islington or Dedham outside denominations, and recently began breaking bread, but have been swayed to and fro by one leading them. It seems like "bricks for stone and slime for mortar." One of the "pillars" has been in to get instructions how to proceed. I am told he is an Annihilationist. I was at Fitchburg from Saturday to Tuesday; had some precious seasons over the Word together. Meetings not so well attended now fine weather has come; it draws away some.

J. B. Jackson.

LOS ANGELES, CAL.—The following extracts from letters will be read with interest by those who love our Lord Jesus Christ and are interested in the spread of the Gospel, which is the power of God unto salvation to every one who believes. How much may depend on the progress of the work in "the regions beyond" ere the house is full and the Lord come who can tell? Others of interest have been received, but it would take too much space to insert them.

In S. A. a priest circulated a number of New Testaments, and found it made the people Protestants, so he burned the rest.

In Peru the agent of the Bible Society was selling Bibles on the street when the bishop passed by. The latter sent the police at once to arrest him, and he was cast into prison, contrary to the constitu-

tion of the country. He was afterwards liberated and then imprisoned again, where he now is. The Protestants of the Argentine Republic are going to undertake the expense of his defence in the courts, and this by the blessing of God may be used to open the door there.

Men love darkness more than light when their deeds are evil. And what else can Jesuitism do but shut out the Word of God, the principle of their system being "Let us do evil that good may come." Of whom Paul says, "Whose damnation is just."

*R. T. Grant.*

Box 510.

G SPAIN, Feb. 6.—We should be extremely grateful for the truth and for the mercy the Lord has shown us, saving and redeeming us from the wrath to come, and also from the power of sin and Satan; giving ourselves up to the Lord, constantly yielding service to Him, spreading His grace and kingdom among those far from Him, doing only their own will and Satan's. Oh yes, dear brother, the world lies in wickedness, and never as now that we are surrounded with darkness, scandals, fanaticism and unbelief the children of light should do battle in the name of our good Saviour, Christ Jesus, scattering the arrows of His divine grace and pardon, plucking forth souls with the truth from the arms of Satan in which they are held, and thus extending and advancing the kingdom of Christ; for in His name we may do wonders.

So I will tell you a little of the blessings which I received of the Lord in my labors for His name, seeking to do what I can, scattering with a full hand in that virgin soil the holy seed of the Gospel, trusting always in Him who has said, "My word shall not return unto me void."

The journey to the mountains, notwithstanding the bad weather, snowing and raining, was for me very happy, receiving many blessings from above in all the towns I visited. In all the power and Spirit of God were with me, strengthening me by the grace which is in Christ Jesus, that I might make known to the people His mercy and love—He who in His mercy

chose me for it from the basest of the earth, cleansing me with His precious blood, and making me of service to the Lord, and through the Spirit of God employing me in these towns, and as Paul in Acts xxviii. 31, "preaching the kingdom of God, and teaching the things concerning our Lord Jesus Christ with all liberty, without hindrance."

In the city of T. I preached Christ two days following, some 120 persons being present. In P. de O. had a meeting at night in a coffee room where about 190 were gathered. In this small town there is much desire for the Gospel. The priest has been in charge for 15 months, and the poor man was complaining that in all that time there had not been a burial service. People are beginning to understand that salvation cannot be bought for money, and that it is already paid for by Jesus. My visit here troubled the priest, and the day after the meeting he met the town miller in the street and called to him, asking, "Were you not last night with the Protestants?" "Yes, sir," answered the miller. "And what did they say?" "Much that was bad about you for taking away from people the fear of God, and much good of God and of Jesus Christ." "Were there many there?" "The place was full." "Were they more quiet than at mass?" "I did not hear any but the preacher, who said things that were very good and full of Gospel truth; *that* is religion, not what you teach, which is all money and fanaticism." Then the priest abashed left him without another word.

Afterwards I went to the town of C., where also I had a meeting at night, with 120 persons present, orderly and respectful. The day following, having to go to the town of S. S., where they were expecting me, I was called expressly by the people of a mountain town called A., where they desired to hear the Word of God; to which I gladly yielded, seeing the good will of these simple and honorable people, considering them before S. S., for the latter had already heard the Gospel on different occasions, and are visited more frequently on account of having better means of communication, whilst those of A. were new to this. Here I passed a Lord's Day—a happy day; for in it, after having spoken of the Lord in private con-

versations among the people, I had a meeting in a barn, to which all the people came, including the town council and secretary, who stood at my side all the time. In so small a town and for the first time I sold four Bibles and many portions of the Word, accompanied by a large number of tracts given freely. They desired I should visit them again. The only enemies here are the priest and his two housekeepers. The next day I spent at the town of V. de M., preaching Christ at night to some 150 persons, and all obliged me to remain another day, wishing for another meeting; to which I yielded, believing it to be just and agreeable to the Word of God. At this second meeting about 200 were present, and all seemed pleased with the doctrines of the holy Gospel, asking me to return and visit them again, at least every month if it were not possible every week. These wished to honor me with a band of music from the place of meeting to the lodging, which I protested against, saying that my mission was a lowly one, far off from the glories of the world, following in the footsteps of the humble Master, Jesus Christ. Another day I spent at the little town of M., having here a true Christian meeting, about 35 persons attending. In this town there is one true Christian family. At other places I visited it was impossible to have meetings, but by the grace of God the ground might be prepared for another visit.

I may say that in this part of Spain the Lord has opened to us a *new world*, in which no doubt He has much people and already is working in many hearts. What with public meetings, approved by the local authorities, and familiar conversations in "cafes" and with groups in houses, I preached the Gospel to 1000 and more souls, men and women, many being glad and favorable to the Gospel, desiring I should visit them again; but for the present they must be dealt with as babes until the Lord shall do the rest and give them new hearts. May the Lord aid and bless us, that what we do may be for the honor and glory of Christ, our Great Shepherd, and may He raise up laborers fitted for this service among these isolated people.

*J. M. R. S.*

CUBA.—I give you most hearty thanks

for the tracts, etc., received, by the aid of which I have been able to present the beneficent light of the Gospel to thousands of persons in this my unhappy country, where the darkness of Romanism has covered all, and where they fight without ceasing to quench the shining of the Word of God; but the seed has gone on growing, and with the help of the Spirit today there are 100 members and many sympathizers in this congregation, and we are in hopes the Lord will call many more into the knowledge of the truth.

I have just completed a visit to the interior of the island, in company with D. T. G., who has come to visit the work, and we have preached the Gospel to a multitude of persons who never have heard the kingdom of God preached to them, and we have journeyed by rail about 80 Spanish leagues. The tracts we took have been received by the people with the greatest eagerness, and may our beloved Redeemer grant that the voice of God may penetrate their hearts. Now we are expecting to visit other towns, and if it were possible that you could send us more tracts we should value them much.

May the Lord Jesus Christ shed His rich blessing upon you and this blessed work, and grant us health and self-denial, that light may be given to those which are in darkness.

*E. P. C.*

PATZCUARO, Mexico.—I have formed in this city a congregation composed of brethren who are very earnest in the work and desire to be instructed in all that concerns the salvation of their imperishable and immortal souls.

If you could send us 50 copies of "Las Buenas Nuevas" each time it is published we should be very thankful for the help.

I have obtained permission to preach the Gospel in the prison of Uruapan, an important place, distant from here 18 leagues. There are many there that are crying, like the Philippian jailer, "What must I do to be saved?" God is blessing us in a wonderful manner. In a month and a half there have been sold 42 Bibles among those poor prisoners. "Las Buenas Nuevas" will be very useful among those who desire to know the truth.

*V. P. R.*



# Field and Work.

VOL. IV.

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No. 7.

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Goodly Portions, Terms same as above.

Letters of general interest to the people of God will be thankfully received by the editor.

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## GLEANINGS.

FIELD AND WORK and GOODLY PORTIONS are being sent to some known as with us wherever we have addresses. Will the receivers kindly bring them to the notice of others, and if already taking them let us know of it?

We hear that our Bro. Fred. A. Haworth has gone to be with the Lord.

J. G. Boate spent Lord's Day, June 7th, at Mt. Holly, N. J., and 14th at Philadelphia.

P. J. Loizeaux has been laboring in an open door in Jersey City, but there is urgent call in the West about which he is exercised.

C. F. Boynton has been in and about Freeport, L. I., since returning from Virginia in January, but hopes to return there (D. V.) in September.

Bro. Holmes, who labored in and about Amsterdam, N. Y., for eight months up to January, then at Troy and Albany, joined G. H. McCandless for a little in June.

Letters from Virginia show the response to the truth with some, and we doubt not many

more. The sketch of the country, etc., we hope to give in the August number.

A. E. Booth, writing from Anita, Iowa, says: "The saints of these parts purpose coming together for two days, the 4th and 5th of July. We trust to have a refreshing time."

J. B. Gottshall has been lecturing in St. Louis, Mo., during May and June, on the order of God's house; came direct to Boyertown, Pa., June 18; is in better health, and expects (D. V.) to spend a few months in the East.

W. McCandless has been encouraged in the work at Paspebiac, Que., many receiving blessing, he trusts, and some coming with us, others kept back through opposition. The Lord give them to add to their faith courage.

A brother in Toronto, Ont., writes: "We are having good meetings in our new hall, College St. Bro. Sims gave us a week's Gospel services, which were well attended, and we are expecting Bro. J. B. McCaffery to give us a week's Bible readings."

Subscriptions for a mountain wagon to reach the remote parts of Virginia and the South, to serve for both living and transit and Bible Truth Depot, can be sent to J. G. Boate, 1546 Pacific St., Brooklyn, N. Y., until sufficient for an outfit is in hand, when due notice will be given.

G. H. McCandless, who has been laboring in and around New York for some months, has pitched his Gospel tent (first meeting May 31) in South Brooklyn, Ninth St. and Sixth Ave.; meetings nightly 8 p. m. and Sundays 4 p. m. Good attendance and interest, and the brethren there have transferred their attendance of weekly meetings to it.

M. Stutzman, in a visit of three weeks (April and May), had eight meetings at Diebler's, Pa.; those previously interested had it deepened, and one much opposed owned the power of the Word, as well as others. In two meetings at

Arters he was encouraged. At Shamokin was unable to get a hall, but near it for five nights had increasing audiences and several were helped to a better understanding of the Word and entreated. At Harrisburg some have come in from real conviction and faith.

F. W. Grant for some months has been lecturing on *Genesis* in New York, Jersey City, Elizabeth and Newark, we learn, with real profit to the hearts of the saints. He has recently written a book on "The Interpretation of Nature." The object of it is to show that spiritual law reigns everywhere in the natural world. It is now being published by Loizeaux Bros., 63 Fourth Ave., New York, and is expected to be ready about Sept. 1st. Price, postpaid, \$1.00; but the publishers offer two copies of it to any one sending them \$1.50 before Sept. 1st. We trust the work will receive a large circulation.

B. C. Greenman returning from Roanoke, Va., May 30th, spent Lord's Day, May 31st, at Cherry Hill, having three meetings with encouragement. Then visited Washington, D. C., Baltimore, Md., Smyrna, Little Creek, Milford, Lincoln and Wilmington, Del., Boyertown, Reading and Philadelphia, Pa., Plainfield, N. J., Brooklyn, N. Y., and Boston, Mass., en route for Nova Scotia; reached home June 20, after an absence of nearly 5 1-2 months, hoping now to attend meetings at Eastern Passage, N. S., July 1st, and Black Cape, Que., July 9th, then pitch tent for meetings in Halifax. Tickets for St. Crolx meeting, Aug. 21, via Yarmouth Line from Boston, are reduced to \$13.50 round trip if a party of 10 come together on the 20th.

### LETTERS FROM VIRGINIA.

I am still resting in Christ and looking for Him soon to come. I enjoyed the Word so much; Bro. B. spoke of heavenly things. I love God's messengers who deliver His message to us.

We have met Bro. B. and enjoyed the Word of the Lord; the Lord has blest his work. He redeemed me from the world; may we look for His coming. Don't forget me in your prayers to God, who is able to keep us from all temptation.

I enjoy the Word more than I used to since I read the precious books the beloved brethren sent me; they are doing much good, I believe.

One begged me to let him read "Notes on Genesis" again; he never read such a work before. Another said he never understood the Bible before he read them. I have feasted on them so that I don't know now I used to do without them. Another is resting sweetly on her Saviour. I do wish the brethren could come and have an assembly, if only a few to worship the Lord in the beauty of holiness. I long for some to instruct and help me on my journey. We are scattered abroad, but let us trust in the Lord. Tell Bro. B. and other brethren that my little home is theirs too as long as they want it.

Five of us broke bread together a few Sundays. The field is open for you here, you can do good work. I sent the Almanacks far and wide.

The books are helpful to me and all who read them, who are very anxious. We purpose (D. V.) taking a trip to distribute what we have in hand. We are thankful they are blessed to many. We have just come from our prayer meeting; it is a most blessed privilege to cast our care on Him who careth for us. Bro. B. accomplished a great deal of good here through the help of the divine Spirit; there are many wishing he would preach again.

Some dear unknown ones are still sending me tracts, which I am so thankful for. I also receive "Messenger of Peace;" am glad to read and distribute them to anxious friends. One poor lady offered her son to work for me to pay for some of them, but I said they were not sent to me to sell, and I gave her some. I feel that a spiritual day is beginning to dawn upon my soul.

[J. G. Roate, 1546 Pacific St., Brooklyn, N. Y., will furnish the names and addresses to any wishing to serve them further. Ed.]

I have been reading your books all day. I thank the good Lord I am trusting Him, not my good works, for He finished the work for me. I feel He sent you all to my family, and the good books also. I do love to have them to read, the children also. What a blessing to know you have the truth! How ignorant I have been all my life; now I know we are saved, for my Bible tells me so.

This leaves us well in body and mind, enjoying the rich blessing of the dear Lord. I have another brother to present you with when you come again. What a joyful thing it is to see them coming to the Saviour! How I thank and

praise Him I can say I am His, and look to Him to keep me from being a sleeping Christian; for we may sleep as well as watch, as Peter did, and then we fail and dishonor Him, but He never fails and always brings us back. I praise Him I can say I am a child of God. Amazing grace! All the dear brothers are well.

To A. E.

You will find us mountain people a very simple, uneducated people, but the Lord has many precious souls here, and your ministry will be edifying to the Church. I sympathize for you very much climbing the mountain, as I know the distance to be a very wearisome one, but Christ will accompany and cheer you on your journey.

The Lord enabled me to go to Virginia May 17th, and blessed His Word to two souls. Try and stop a few days with them. It would be nice to give them some teaching on the Church. The denominations have heard it, and are now sending a minister there. Satan is very active. Four are ready to receive the truth, and others very much broken. The Lord open the way.

I write, not to flatter, but to encourage you in your good work, as you said you wanted to know that one poor soul was blessed by it. Not one, but *all*, have been benefited, encouraged and strengthened. One when he heard that a stranger would preach thought little of it, said it was some tramp, but now says to write you, "It was a blessing to my soul, just such as I need. I never saw so plain before." E. says the same, and that if any of you are coming again to let him know in time for *all* to come out. As for my own part, I cannot tell how thankful I feel that the Lord ever sent you here; it has been great blessing to my needy soul. Over 37 years ago I gave my all to the Lord, begging Him to make me what He would, and I have passed through much trial which makes Christian fellowship so dear. I have had many happy seasons, but amid all had fears that I was not safe, and that I might in an evil hour be a castaway; but my cry was, "Keep me to the end." I feel thankful to find some to encourage me, and for the sweet peace I have found in your instruction. I never saw Romans vii. so plainly, though I read it often with tears, till you explained it. May the choicest blessings of our Father attend you and Bro. N. The Lord guide, comfort and keep you, and bless your labors. I humbly ask an interest in your prayers. If you

can ever come back we will welcome you. The great enquiry of the people is, "When are they coming back? If they could only stay with us." (Visited by Bro. Nalle and Greenman four days in May.)

A DOUBLE DELIVERANCE. It is growing stronger in our minds that at any moment we can expect our Lord; and is it any wonder that the Bride longs when He is the altogether lovely? I have indeed much to praise the Lord for. When you were here you impressed me with the filthiness of using tobacco, and quite offended me. But it was from the Holy Spirit, and He would not let me be in peace, so I just fell down at the feet of Jesus and told Him that I never could give it up, but if it was *His* will that I should not use tobacco that *He* would take away the craving. And, blessed be His holy name, He has done it, and will continue to. Furthermore, He has blessed me with fruit in the Gospel—two conversions, who now rejoice at the Lord's table, and some interest in others. How sweet to labor in the vineyard, even if called at the eleventh hour. \*\*

#### A PRACTICAL ENQUIRY—KNEELING IN PRAYER.

Why is it very few kneel in prayer to God in the meetings, but sit at ease the whole time? If the Lord were there to be seen by human eyes, would we sit when we prayed? No, we would be on our knees before Him; and surely such should be our attitude when we see Him present to the eye of faith. If it were an earthly king we would not do so. It grieves me very much.

[This is verily "an evil" to be remedied, for "God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him" (Ps. lxxxix. 7). The examples of Scripture, both of our Lord and His people taken generally, are *kneeling* in prayer. If circumstances (want of room, state of the floor, physical inability or otherwise) forbid it, to bow our heads doubtless suffices; for "if there first be the *willing* mind, it is accepted according to that one *hath*." But not to kneel before God because of pride, indolence or irreverence of spirit is not to worship Him in spirit and in truth, nor to do "all things decently and in order"—i. e., as becometh Him in whose presence we are. So sadly is this a growing evil that we have often knelt in *households* where few

if any bent the knee, and remember one once asking such as he arose, "Do you ever *kneel* when you pray?" It is of course more important to bow our *hearts*, judging and closing out foreign thoughts, and following the one leading in prayer, and then expressing our fellowship by an audible "Amen" (See Psa. cvi. 48, Neh. viii. 6, I. Cor. xiv. 16, Rev. v. 14, vii. 12, xix. 4). The Lord give us to regard His holy will.

ED.]

CHINA. The carrying of Sir J. Pease's motion against the opium revenue in the House of Commons, London, is cause for praise to God.

A party of 35 Scandinavian missionaries from the United States have joined the China Inland Mission, another party sailing 12 days after. Mr. Franson's farewell charge was, "Do not trouble about where you will be received. Believe the best; walk step by step with God, and give yourselves to the work."

During 26 years 539 persons have been connected with this mission. Two parties (11) of Australian workers are joining it also.

*"China's Millions."*

## BAHAMAS.

NASSAU, N. P.—We are at present alone with the Lord and His Word. I send you a letter from a Methodist minister sent to a brother who came out last year at Savannah Sound, who heard Bro. Holder 11 years ago. [Comments will appear (D. V.) in August GOODLY PORTIONS. ED.] We are getting on nicely; most of the saints are young, but enjoy being taught the Word. Twenty-four break bread with us; have a nice room I built last year, and a brother put in the headlight over the door, "Gospel Hall." It will seat about 200 persons. There is some little interest, a few come in.

*T. G. Johnson.*

## UNITED STATES.

MILFORD, DEL.—First night hall was full and some standing outside. Began

with chart, shall continue every night except Saturday if the Lord permit. Last evening not so many out, but rapt attention; some seem very deeply interested. We took up Israel's history to the end. Some solemn testimony drawn from it applied to Christendom. Hope to take up the "seventy weeks," to show the break in them and our place as a heavenly people, and the Bridegroom (Matt. xxv.) and the coming of the Lord. Spent yesterday with Bro. Smith, with profit, I trust, all around. Here the saints seem to be cheered and refreshed. Shall remain (D. V.) until Monday unless interest demands further stay. Hope to see Brn. Spencer, Stevens and others; Smyrna and Little Creek next week. *S. A. White.*

June 11.

DULUTH, MINN.—I hardly know how to write of the shower of blessing that has come to us here. Bro. A. E. Booth has been here about five weeks, including a trip to Ashland; left May 4th. No doubt of his being sent and who by, as the message to each brought light, cheer and gladness to all who proved willing to receive it. He preached at three places in the city, but the work was mostly in cottage readings as interest directed, many getting clear on points of the Word supposed to be dark; questions freely asked and promptly answered from it, not requiring to be backed by an opinion. I have seen souls made glad on getting a clear knowledge of salvation, but never before witnessed such gladness as when earnest believers of long standing saw from the Word what they were delivered from by accepting God's salvation, brought to them, and with it the wonderful place of blessing we are brought into as members of the one body—sectarian fences cleared away—also the connection and oneness of God's Word from Genesis to Revelation. Seven have taken their place

at the Lord's table, and we trust that more will be added after His own fashion. Thus God is answering prayer; "in His own way," yet not after our thoughts, for all are new names, but we can hold on to the Lord yet for those who have been on our hearts so long. *Samuel Stevens.*

[We rejoice with our brethren and with Him whose grace has thus worked in blessing. May they be kept in humility and increasing faith, so that it may both deepen and widen yet more.

Ed.]

DENVER, N. C.—In our trip across the mountains we found much need. Preachers or people did not know they were saved; little heart for the things of the Lord.

After returning home our daughter Sadie confessed Christ, was baptized by Bro. Pearson, and is now in fellowship. Two weeks ago we came here. Meetings commenced with good congregations; two Methodist ministers present from the first listened quietly until the fourth night, when the younger rose to object to the eternal security of the believer, and to insist on a general resurrection and judgment, but got no little confused as Bro. P. plied him with scriptural questions, until the older minister expressed a desire to discuss these matters with us, as he felt that we were teaching his "flock" error. We gave them the privilege in our meetings of showing the error. So the older minister announced that he would show that the law is the rule of life for the believer. I was to follow in reply. Then the other was to take up the other points, and Bro. P. to reply. A large congregation came to hear, many who had not been out before. He took up the law, but soon ran through with that; then took up the other minister's part. By the aid of his notebook he referred to a number of scriptures, most of which he sadly distorted from their connection, showed much

bitterness, and denounced the truth of eternal security as the doctrine of the devil. Next night I showed from Scripture—1. To whom the law was given and for what. 2. Its present purpose. 3. The believer's attitude to it. 4. The effect if we were under it. 5. The believer's rule of life, Christ. The other minister then occupied about an hour, but evidently felt pressed down by the force of the truth he was seeking to deny. In his desperation it was clear to all unbiased ones that he would impress them that we opposed the truth of the resurrection. Next night Bro. P. so clearly set forth the truth of two resurrections that the older minister flew into a rage and railed on us most shamefully, bringing all manner of lying accusations against us personally—even saying that we were paid by the Chicago whiskey ring, stirring up some drunken fellows to most shameful demonstrations even in our own hall—until the people were so disgusted that they would not remain longer to hear him. Thus ended the public discussions. Since then we have been going on with the Gospel, and though the ministers stay away and do all they can to get others to do so, we have nice companies and souls are being saved. The Lord, in spite of the opposition, has from the first been working in a most wonderful way, Satan's opposition overruled of Him for blessing to many. "Surely the wrath of man shall praise Him" (Psa. lxxvi. 10). A few have remembered the Lord with us two Lord's Days we have been here. Now, however, comes the testing with them. May the Lord show them what real testimony for Him is in these last days, and lead them to act upon it.

The harvest here truly is great, but the laborers few. We are thankful, though, to be used in a measure by the Lord of the harvest. Satan was never so open in

opposition as now, but it only shows that the truth by books and tracts and the few of us who have been permitted to give it out is taking effect. Bro. P. says that he cannot tell when he will go on to Canada.

My future address will be Catawba, N. C., as also G. Pearson's for the present.

*J. H. Booth.*

BALTIMORE, MD.—My brother, 35 years old, is lame on both feet, nearly helpless, sitting years in the same place with but little change. But worse, he really knew nothing of the "consolations in Christ," but now we hope he does. As I was helping him to bed he said, "Well, George, I'm safe." I said, "What do you mean?—that you are trusting in the Lord?" He said, "Yes." Miss C., my wife and sisters-in-law had been talking to him, so now he seems to be won for the Lord, and I do hope the work has been done in his soul, it would be such a blessing to one in his condition, and to my dear mother, who with the care of a number of children was sorely tried by him, especially of late years. He would get out of temper by the most trivial thing, nothing suited him, and he would threaten to kill himself. He has been suffering very much from frost-bitten feet, every winter becoming worse; he used to sit on the front steps until the cold compelled him to come into the house. He seems quite overcome.

The past few meetings have been encouraging, well attended and a spirit of prayer. We propose during the summer having Bible reading and prayer meeting in one, as we may be guided. Bro. Ridout and family are now in the country.

*G. Hoffman.*

ROANOKE, VA.—Had a good meeting in the open air last evening at the Brick Row, C. going to the colored people. Have meeting tonight at Mrs. D.'s. Am

thinking of trying to get the little mission church, and no doubt would have a good attendance. Surely the Lord is at work here; may He grant grace and strength to fill the opportunity.

*John M. Peddicord.*

## CANADA.

WEST DOVER, N. S.—Am laboring along the Western Shore; was four days at Shad Bay, preaching nightly in the school house, leaving by open boat for East Dover. Lord's Day preached twice in the Baptist church (about 70 out). Monday crossed to here, and am holding meetings in an unfinished meeting house. I made seats, but had to put up with a large hole in the roof and four windows out, but the intense interest made up for all; about 60 out the first night, so cold and wet that only about 25 out last night, still interest continues. They came to me and said, "If you would only stay with us and be our minister!" They complain bitterly of the neglect of their ministers, sometimes do not see one for nine months, and then his object is chiefly for money. Have held one or two little Bible readings chiefly on Church truths. They listened eagerly; many say they have long thought over these things. May He deepen these truths in their hearts. I pray that the Lord may yet send a teacher along these parts, but I would not say to any one come. Some know you well, having attended tent meetings regularly in Halifax. I recrossed the bay, preaching in a large kitchen, returning here same evening; travelling is rough, by mail coach, boat and on foot. Expect to go on to Peggy's Cove, Indian Harbor, etc., working towards Halifax.

The Church of England is making great havoc in these parts, the ministers teaching errors as bad as those of Rome. The

people are terribly bigoted and ignorant, yet many secretly desire the Word. Pray that they may be delivered from this darkness.

I am in fear and trembling, realizing my own weakness, yet having before me II. Cor. xii. 9, 10. The Lord has been with me in much power, and keeps me from day to day. How one needs to be filled with the Word; they are all the time asking questions they expect you to answer. I missed the breaking of bread much, but His presence was with me in much power.

*F. J. Enefer.*

RIPLEY, ONT., May 25.—Had two weeks at Amberley. Bro. E. Martin and I expect (D. V.) to spend a month together in Gospel work in school and private houses and in the open air. He has a horse and sulky, and so we can have meetings in different places about every night. The meetings at A. were fairly attended, the good seed sown and the Lord's people refreshed. Their hearts are in real sympathy for others to be brought into blessing. We had an open-air meeting at Bervie and in a schoolhouse near Kincardine; a good attendance. The liberating truths of the Gospel are much needed by Christians who little realize the grace and claims of Christ, and man's ruin strongly stated to arouse the careless and bring them to a knowledge of their lost condition.

*Thos. Somerville.*

SHEPPARDVILLE, MANITOBA.—I left home several weeks ago, and visited the saints in Kitson Co., Minn., where a few were gathered to the Lord last year, when Bro. Booth and I were there. They are meeting with opposition, but I hope it may drive them closer to Christ. They have to learn by experience that they are outside the camp, as well as inside the veil, and are called upon to bear "*His reproach*." We have prayer meetings all

this week, and the Lord is blessing us much with the spirit of prayer, humiliation and confession. Several coming in seem interested. Last night the Lord enabled me to give out a little Gospel. People live so far apart that one cannot expect large congregations. The work has to be done by visiting and tracts. The saints here have furnished a horse and carriage, and thus I can reach more. When I look out upon this immense field I am led to cry, "Lord, raise up, qualify and *send forth more laborers*," yet I know it is not occupation with the immensity of the field or the work the Lord desires most, but with Himself. "*Let Him kiss me with the kisses of His mouth*" has been much before me. Not the kiss of *reconciliation* that we received when as prodigals we sobbed out our confession on His bosom, to which we were pressed by our Father's arms of love; nor that of *restoration* that we have to receive so often when as children we have judged ourselves and confessed; but of *intimate affection*, springing from a knowledge of our union with Him in glory, and the spontaneous outflow of a heart wholly occupied with *Himself*. Oh, the blessed intimacy breathed forth in it!—the heart absorbed with one object, Christ in glory; and is He not the object of the Father's heart and of the heavenly intelligences, and will He not very soon be the centre around which all in heaven and earth will be gathered? I believe the end is very near. Oh, to be found in this happy, all-absorbing attitude of soul when He comes!

I have written more than I expected, but my heart is full.

W. H. Scott (Alexandria, Minn.) holds meetings in that vicinity; does not go far from home. Bro. Allen is to be with him this summer in the Lord's work. Bro. Booth is in Iowa, where we were last

summer and where Brn. Broadfoot and Allen were laboring last winter.

*David Little.*

## BRITISH COLUMBIA.

VICTORIA.—When I hear of the delusions and wrangling around, it leaves me sick at heart and seems as if all was like a raging sea around the rock of ages. The only sure footing is in Christ, and “who-soever believeth in Him shall not be ashamed.” Wonderful to rest there and hear, but feel not, the tossing of human opinions.

*Alex. Cameron.*

Care of Mr. Prevost.

[Converted at R. Sparrow's, Sheppardsville, three years ago, while D. Little was there.

Ed.]

## MISSIONS.

It is desirable that we should know to what extent the Lord's great commission is being carried out, “Go ye into all the world and preach the Gospel to every creature;” that we should know the history of those missions that have now developed into greatness, after a long experience of ill success, reverses and disappointments; so that when there is a like earlier experience there may be a cherishing of a similar spirit of patience and believing expectation. At times there is special blessing bestowed on places; but how are others to get the benefit, in the way of impulse and encouragement, if ignorant of the facts? There have been with all times of peculiar difficulty and trial or times when the door is wonderfully opened, and in either case sympathy and prayer and help otherwise would have been invaluable; but facts were little known, and so the needed help was withheld, and the opportunity not turned to its full account. The want of this is a loss

to all. What we plead for is such a knowledge of what God is doing elsewhere that there may be a kind of partnership alike of help and of blessing. When “they enclosed a great multitude of fishes they beckoned unto their partners, which were in the *other* ship, that they should come and help them; and they came and filled *both* the ships” (Luke v. 4-7). Openings thus are a call to all to rally round and make common cause in turning the occasion to account.

We have entered on the *evangelistic era* of the Church's history. “The fields are white unto the harvest.” The implements are ready. And now the Lord is calling for the hands to take them up, and the spirit of faith, prayer and self-sacrifice in those who cannot go forth personally to the toil of ingathering. We need to study the old missionary psalms and Old Testament prayers, promises and predictions, to drink in the missionary spirit of our Lord and of the early Church, to be familiar with the lives and labors of those who have given their best, even *themselves*, to a cause as much *ours* as *theirs*. We should all be eager to know the world's present need, what the Church is doing for the overtaking of it, and what the Lord is asking at our hands in order that, all the world over, He may “see of the travail of His soul and be satisfied.”

*J. H. W. Condensed.*

WHAT a great and solemn responsibility it is to exert our influence unduly upon others. Passion blinds our eyes—we see and see not.

THE Lord enable us to instruct souls in the *way of the Lord*, that fruit may abound to *their account*.

MAY we “go softly,” distrusting ourselves, caring for others, believing that God is able to make the weak to stand.



# Field and Work.

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## GLEANINGS.

We regret to say that lack of space compels us to omit several letters this month.

A. C. Gall was resting at Smith's Falls, Ont., a little at end of June.

Some account of the need of Virginia being given in S. A. White's letters, the one mentioned is deferred.

J. B. McCaffery and J. R. McLaren were in the West together in June, attending the general meeting at Lowry, Minn.

St. Croix (N. S.) meeting is (D. V.) Aug. 21st. S. S. Lines from Boston via Halifax, St. John and Yarmouth, the latter leaving Thursday, 20th.

Tidings reach us of the Lord's blessing the labors of W. Easton at Christchurch, N. Z., above 60 having come into fellowship. We are sorry, however, to learn that our brother has been obliged to lay by for a season on account of serious throat trouble.

G. Pearson returning from North Carolina spent a night at Williamsport, Pa., and left Buffalo, N. Y., July 2, for London, Ont. He fears

he lost his trunk; had to go on without it, yet trusting Him who cares for the hairs of our heads to find it for him (Psa. lxxiii. 7, lxxvii. 1, xci. 4).

A (Rev.) Mr. Wells, formerly of Black Cape, Que., we learn has lately been converted and left the Presbyterian Church in Hamilton, Ont. As he preached many years without conversion, this may explain his present course. We would gladly hear more of the matter.

Also a (Rev.) Mr. Baird, New Mills, N. B., has lately resigned his charge in that body. He told his people plainly of their sins, and that unless saved they could not rightly call God Father. It may have a meaning that he has C. H. M.'s "Notes" and similar books in his library. Let us sow on in hope. The Lord uphold and lead on the brother.

A blessed work we learn has gone on recently in Cleveland, Ohio, first in the spirit of grace and supplication poured out on Christians, and then in the ingathering of souls. The Lord glorify His name in both deepening and widening it, and teach us all that we can "receive nothing except *from above*." As another has said, "True revivals cannot be got up, but *down*."

An evangelist named McKay, formerly a conductor on the I. C. R., is laboring at Richmond and elsewhere in Nova Scotia with zeal and earnestness, but little welcomed by the body he belongs to. The old inquiry, "Whence hath this man letters, seeing he hath never learned?" is raised; and not being of the regulars he has to carry on a sort of guerilla warfare, the Church as a human system having no room for all the gifts Christ gives. The Lord teach our brother and others that He is both Lord and Christ, has bidden us call no man Lord, and would have us look to none but Him as the source of all supply. Mr. McKay is now preaching in Bedford with blessing and promise of more.

## LETTERS FROM SPANISH FIELDS.

BUENOS AYRES.—Thank you for the large consignment of tracts for sowing here, which I think very good. These Gospel truths will reach far and wide in this vast republic. I gave some to a brother doing a good work among the southern towns. There are large towns of thousands for whom nothing is done. I feel sure the seed sent will be blessed, the harvest will come. We may not see it; indeed, only in *that* day will it be seen and known. The need of workers is very great, thousands being blindly led who have never heard the Gospel. Bro. F. has a large heart for the Lord's work, but is in feeble health; is unable to do very much in Gospel meetings, although instant in season and out of season, speaking to people as occasion offers. Soon after my coming here we were led into *Italian* work, through a fruit-seller to whom my wife gave a tract, and who desired to hear the Gospel. We opened our house and a dear Italian brother took the meetings, and they have been continued since. We have been permitted to see fruit, but long for many more. We have opened a place for Spanish work. Shall be so glad of your prayers. I enjoyed your letter, and there seemed to be a cementing union between us. The Lord bless you and make you a great blessing, and may our aim be only to *please Him*.  
W. C. K. T.

I am much interested in your papers, and desire to have them all. Also as I see they are offered gratis I avail myself of it. I shall be greatly pleased to get some, as I live among people entirely Catholic and corrupt. It is our duty to bring to the light those who are *perishing* for lack of knowing the way of salvation.

D. B.

With what pleasure, gratitude and satisfaction I write you, although we do not know each other. I received eight packages of tracts and Bible texts, which are distributed and received by some with the greatest satisfaction, for there is great scarcity of Christian literature. I thought it my duty to send some payment, but am unable, being here without home or friends; am from Ecuador, and in the seminary here, desiring to go forth with the glad tidings in South America, where darkness prevails. Although my conversion was not under human influence, but by reading the Gospel and the Spirit of God working in me, yet I have devoted myself to the

study of theology because I have written in my conscience a holy vocation from God and my fellows. The mission lends me money for my personal expenses until I go forth, when I hope to add books to aid me in knowledge. How thankful I am for your love in seeking to extend the kingdom of Christ! With what desire should we labor until we reach our eternal rest! God is He who will repay you with abundant blessings for sending me the periodicals, so interesting for spreading the truth in these lands of darkness, and which offer great promises for the future. I wish you could send me some Bible studies in Spanish or English, and other books serviceable for ministry, and I will make any sacrifice to repay it.  
A. V.

MENDOZA, ARGENTINE REPUBLIC.—I have most gladly received the many tracts you have sent me. Our people like them very much, and I lose no time in distributing them in many towns and villages where I find friends of the cause of Christ. I have been publishing a little paper—"La Verdad"—but the country is passing through a terrible financial crisis, and times are so hard I think it will be necessary to stop it. It does not cost much—about \$10.00 per 500 copies—but this is considerable when taken out of our living allowance. A few friends give it some support. It is a grand help in our work. We have recently established work in San Juan, the capital of the next province, multitudes gladly hearing the Word there. I am trying to find an open door in San Luis, the capital of another province. I was glad to get your good letter, so full of words of cheer. I am very busy, and we have had very severe sickness, but am always glad to write when possible to those who love our Lord's cause. I rejoice that you are interested in Peru and Bolivia. Bro. F. P. would be glad to receive your tracts and forward them to his men in Bolivia and Ecuador. Bro. P. is in prison for preaching the Gospel, but his work goes on. [After six months' imprisonment has been liberated by the Supreme Court. He had been offered his liberty by the priests if he would leave the country. This he firmly refused to do. R. T. G.]  
C. W. M.

FOREST, TEXAS.—It is some time since I wrote, because of my poor spirit being burdened, in which my only comfort is to read and re-read your periodicals. I received "Las Buenas Nuevas" and some precious almanacs, and was filled with joy and my heart was softened, as also the brethren to whom they were distributed. Thirty-

two of us Mexicans are happy [blessed] in reading the periodicals. I devote Lord's Days in reading the New Testament and giving some explanations, because of the 32 only four or five can read, and I am happy in teaching them, for so our Saviour commanded. In the hospital of the penitentiary are two brethren gravely sick of a burning fever; they are suffering great privations for lack of suitable nourishment, and they almost die of hunger. Please ask the brethren in love to contribute a mite to succor them in so sad a condition.

*F. M.*

[The above need has been supplied. R. T. G.]

MORENO, ARIZONA.—I received a roll of "Auxilios" and "Las Buenas Nuevas" and some beautiful almanacs in Spanish, for all which both I and all the brethren give many thanks. We are poor, but God is rich in mercy and will repay all the good done to help such forward in the right way. May God grant you length of days and fill you with wisdom to communicate the light to those in ignorance. I labor in the precious work of the Lord. In April I went to Florence, Ariz., and just returned from Solomonville, where I preached in the house of S. S., to whom you send these precious tracts. There is a congregation of 32 persons, and I go there every month. I have faith in God that also in Florence there will be fruit to the holy and precious name of our Lord Jesus Christ.

*P. J. G.*

NEW ORLEANS, LA.—I come with the same old story of want—tracts for the Spaniards here. I am willing to pay for them, trusting the Lord will provide. Yesterday there were but four Spanish vessels in port. On board they asked for books. I asked, "What books? New Testaments?" "Yes, sir." "Tomorrow New Testaments and tracts in Spanish," was my reply; but I failed, as the source (Bible House) is soundly asleep; they promised tomorrow at 10 o'clock a. m.

Very probably I will sever myself from the M. E. Church, to be known only by the Heaven-recognized name. It seems as if the Lord will bring the promise of His coming to the people before the circuit is given up. Some rejoice to hear the full Gospel, others hate it. Have received a good many calls from ministers of late. The coming is broached, and point blank they are asked if they believe God on the subject. One when the authority of the conference was led to pause; since he has got his eyes open and

can see its great importance he wrote thanking me for speaking to him about it. The presiding elder has also had some close interviews about it, but refuses to see, and a breach is between us. The Lord grant me to be faithful, not to falter in confession, as my life is hid with Christ in God. If my connection with the M. E. Church is broken, I intend to remain here unless the Lord calls elsewhere. The Lord will provide. He has separated me for Himself, why should He not take care of His own? *J. L.*

Your letter, tracts, Testaments and almanacs (Spanish) are all received. My sincere thanks for them all. The Testaments are all distributed on vessels, and some tracts too. The presiding elder is somewhat opposed to my interest in the Spanish, and told me that God sends their own countrymen among them. I informed him of the papers I had received, and said, "You cannot hinder me from working among them when the Lord opens the way, and I trust He will soon call me or lead me in more than now." He said, "You will have from the Missionary Society all you need." But when he knows that I tear up a good many tracts which lift up the — Church instead of Christ, then he will expel me. I am waiting both the bishop and the presiding elder now to give me a warning; the result God knows. As you say, the "coming of the Lord" is not a very popular truth now. I was drawn into a discussion with Dr. —, Presiding Elder —, and the business manager of the S. W. C. A. We continued for two hours. Dr. — promised to read a tract on the subject; the others would not acknowledge the truth, and said that we read in the text what is not there, and knew more than Christ. My reply was, "If it is not there, why do you not tell me what is there? I am open to conviction, but you know you cannot do it with God's Word, and you will not allow He is right because it would hurt the — Church; and Christ said that He had many things to tell, but the disciples could not bear it, but the Holy Spirit should do it, and He will show you things to come" (John xvi. 11). The presiding elder went out. Out in the country it is the same; many do rejoice, but some mock. May the Lord's rich blessing rest upon you and strengthen you according to His might to do the work assigned you of the Lord.

*J. L.*

The above letters will furnish some idea of the response from earnest workers in Spanish fields to what is being done to make known the

Gospel in those dark lands. The need is great beyond description. Now also Peru, Ecuador and Bolivia are being opened to us of the Lord, with their millions without the smallest conception of God's grace to sinners and the perfect sacrifice of the Lord Jesus made to meet their need so fully according to the righteousness of God. For this opening those who have joined in praying for it can surely give thanks, and still further wait on the Lord of the harvest to send forth laborers into His harvest. The field is still the *world* and the harvest at the *end* of the age, and it ill becomes those who have received so much light from God to leave to a future Jewish remnant the work of preaching to all nations that Gospel which is the power of God to salvation to every one who believes, whilst souls are perishing by millions outside our lands of Bibles and Christian privileges. Numerous other letters of much interest, asking for supplies and speaking appreciatively of what is sent, often have brought their cheer and encouragement, and reiterate still the call to "come over and help us." That the Word of the Lord may have free course and be glorified will surely be our prayer.

*Robt. T. Grant.*

Box 830, Los Angeles, Cal.

## UNITED STATES.

MARION, IND.—Have received the gentle reminders in the way of your good periodicals. The dear Lord and His words of truth are still my comfort and solace, all else I consider but "sinking sand;" still there is no one that seems to understand me, but a few are interested, and I have been begging our precious Lord to send a servant here. If I had my way, I would have had one here long ago; but *His will, not mine, be done*. I find it no small affair to step outside of all systems of men and walk alone with our dear Lord. Some say I consider myself better than they; others say I am lunny; others claim the right to exercise their own opinion. We have rented our farm, and are now at liberty to go where our Lord directs. If His will, I should be much pleased to live near some assembly.

*Mrs. Jos. Bond.*

WASHINGTON, D. C., July 4. I shall (D. V.) join Bro. White at Potomac City Lord's Day morning and remain about

that country for ten days. He thinks there is an open door at Dumfries for the Gospel. May the Lord in His grace continue to bless souls in those parts. I believe the Lord is using him very much about Cherry Hill. I shall look out for a flat boat; if I see one suitable and cheap will let you know. [If one is provided of the Lord, Bro. S. would spend a month or two in the creeks of Virginia and Maryland. Ed.] I ask the prayers of all the saints.

*A. Skinner.*

414 Ninth St., S. W.

T. B., Md.—Thinking you would like to hear of the progress here, I will write. Well, I believe people are dawning slowly into the light of the Gospel, though many sit in darkness. The presiding elder preached last Sunday a wonderful sermon, "Run with patience the race that is set before us," and on Monday "Not of works." Our preacher doesn't seem to comprehend the truth altogether, or be willing to accept it; something is in the way, I can't tell, God knows. I am very thankful for the tracts you sent; they are very true. I gave them to others to read; some liked them wonderfully and some condemned them.

[Address to be had of A. Skinner, Washington, D. C., 414 Ninth St., S. W. En.]

BALTIMORE, MD., June 18.—Spent but one evening at Little Creek; had a meeting at room; then preached from the store porch, nearly all the village there. Eternal life and its holy evidences dwelt upon. The M. E. preacher said, "I can find no fault with *that* preaching." Spent a pleasant time with the saints. Preached in Smyrna to a good-sized crowd. I engaged a boy with a bell to cry the town, "Public preaching at the Four Corners at eight o'clock." Found it a good plan, many coming of the orderly class. A ringleader tried to incite mischief, but for nearly an hour there was perfect stillness and rapt attention, the Lord giving me a steady delivery, while the cross of the Lord Jesus was presented with yearning desire, the Lord being merciful. My voice did not hoarse up, and I felt no ill effects, though preaching three times in the open air in four days. I am surprised and delighted, although I really live one day at a time. Twice in 12 years I have

had a hemorrhage, and cannot say I will never have more. But as the need presses upon me, and the shortness of the time, one would gladly wear out a thousand lungs to meet the crying need everywhere apparent. But then, one *must not* go beyond the strength given, and as God has *given* it I can use it. I heard of expressions of satisfaction from different sources in S., a lad of 16 years saying seriously, "That is just what I need." The Lord graciously give him more.

WASHINGTON, D. C., June 23.—Went with Bro. Skinner to Cherry Hill on the 21st. Meetings 11 a. m. and 3 p. m.; reading at Kincheloe's in the evening. Bro. S. took Eph. ii., noting two conditions, the low and the high—how we pass from one to the other—"Not of works," etc. I followed with Rom. iv. and James ii.—"Faith and works." Mr. —, who showed an angry spirit, was more softened, yet not pronounced either way. He did not like you, was *mad*, said he felt as if he could have taken you up and thrown you out of the school house; but Bro. — confessed that your ministry "settled it for him." He received blessing from the Lord, and all is clear now with him—saved through grace without works. Mrs. — also is happy in the Lord, made so by the message sent her from the Lord through you. This is why Satan is mad. Talked with the K.'s until 11 p. m., and next morning till afternoon; they did not go to work, but drank in the Word. Both brothers are saved, and know it, as also Mrs. K. I have confidence that the Lord will use them as beacons in that dark region. Would be glad if any would supply them with papers to open up the Word of God, as "The Gospel of Our Salvation," C. H. M.'s "Notes" and other simple things, Holden's "Twelve Letters," "Corinth and Secs.," and separation truth. Their hearts are open and subject to the Word. How refreshing to meet such men in a region, alas! almost as dark as heathendom as to the knowledge of the truth. To use their words, "A great light has sprung up here these last two years"—about the time of Bro. S.'s ministry among them. These regions are in great need. The "Neck" between the two rivers is entirely neglected, right where God is known to be God, yet is not known, nor even

heard of except in the oaths of those who know Him not or when some one declares the work of the cross. They are too poor to pay preachers, and they too proud to go among them and fare as they do. One thinks of the ease which many enjoy in more favored places, where the Word is heard much and often, the comfort and blessing of God showered upon them, *which He will not ask from them again.* But the faith which can *return them to Him*, as David pouring out the drink offering to the Lord, will not go unrewarded. I believe we are not to consider the matter of "fellowship in the Gospel" as to "regions beyond" a matter of duty. God does not demand it; yet as a matter of faith—the heart's grateful response to the need of fields elsewhere; surely *love* has great claims upon us. True, "duty" it is to minister in temporal things to those who have ministered of their spiritual things. Here should come in a feeling of *responsibility*, simply from the fact of grace received (Rom. xv. 27); but when a question of *the need of others*, here is where grace and love can prove itself (II. Cor. viii. 8). But the servant of the Lord must go forth, *not waiting* for fellowship, in faith and burning love for souls, at the risk of life, rescuing the burning brand from eternal woe. Yet, "as cold water to a thirsty soul, so is good news from a far country." The hand outstretched is blessed by the prayer of a disciple or "prophet." A terrible foe to the Gospel is both the extreme Calvinistic and the Arminian schools. The first says, "Not of works," and then continues in sin; the latter, "Of works by the *help* of God." Neither enjoys the finished work of the Lord Jesus, and both try to hinder the precious Gospel from going forth. How sad! We met one of the former here. While presenting the most precious scriptures to her, her eyes were closed with a scornful expression, showing the absolute hatred of the heart blinded by "the god of this world." She confessed she was unhappy, yet seemed to rejoice in her misery, awaiting her absolutely decreed fate from all eternity, with fearful foreboding looking forward to she knew not what, and yet bitterly refusing what could give comfort to a soul in fear. How our hearts should burn for such! and yet it seems as though

this terrible delusion has seized upon many here, where there is any semblance of religion. It drives some to infidelity, makes human devils of others, and crushes the true child of God kept under its cruel, deadly breath. The time has come, I believe, to gather some here as soon as opportunity affords for the needful ministration for it. I hope to see Occoquan this week, also Quantico Lord's Day. I cannot carry tracts with me, but if Brn. Kincheloe are supplied they will gladly distribute them. I would give names to any who will supply such with suitable papers. For places here inaccessible to horse or wagon the mail is a good servant after pioneering opens the way. It has been long since my pores were opened as they have been lately—steep wooded hills and dales, hot sun overhead and fresh air shut out. I was glad of it, believing it has done me good.

NEABSCO, VA.—The Lord is indeed working in all this region. Had a meeting beyond Round Top at Annis Williams's, right in the nest of "Clark lights." The Lord gave the word in power. The leading "light" made an attack after the meeting, showing up his darkness very strongly. They teach that Christ died for only an "elect few," that no one is saved, even the elect cannot know it until after death. They claim a "*felt experience*," and their "hope" is based on that; that men are to be saved *without* the Scriptures; that the Bible is not the word of God, but only "the testimony of Jesus Christ," which, however, they reject as authority; that no one can be saved by the Gospel, consequently they do not preach it, but what they have *felt*, preach themselves—a strange mixture of absolute fatalism and Arminianism. One man simply foamed out his own folly. And every one present, *for whose sake alone* I continued the defence, saw the evil of his system. Bro. W. was a member of them, but God has given him light, and he *knows* he is saved, and will break bread with us. The house was full, and seats arranged outside were full also. The windows, too, were full of heads; a number of blacks also. It is interesting to see how people flock to preaching.

We began our defile, 12 strong, over the

wooded hills, stumbling over fallen trees, a sister carrying her baby over swollen streams, with nothing to hold on to, and only a fallen tree to walk on, while the water boiled beneath the feet. I think I was more nervous than the women. It looked rather serious to see them balancing themselves on the log and tilting, while one of the boys steadied them. If one had fallen, both would. Yet the Lord brought us home safely by 12.10 M. Three were baptized today; another desires it, but hopes to see her husband go with her; another suffering from rheumatism deferred it. One has been tripped down by his brother, and while we were distressed for him his wife came out bright and clear, taking her stand on the Word of God with true womanly firmness. We spent two hours presenting the Word under the trees at G. W.'s. I felt that the Lord was speaking to her. Two days after she bore happy testimony of it. Her husband mockingly twitted her with, "Well, I suppose you know now that you have everlasting life!" Satan began by ridiculing her faith in God's Word, which resulted in showing her his enmity to it; thus she was enabled to trust it, and by the opposition her faith brought to confession. Praise the Lord!

At Dumfries, an old seaport town now falling into decay, there is a little blessing. Preached there in the Methodist church with a decided movement of Satan and also of the Spirit of God, one man opposing sufficiently to bring out the precious truth of salvation, exciting the interest of all who listened. He left abashed. One asked, "Can I not hear more of this? Can you come back again?" She is known as a quiet, godly person, who reads her Bible a great deal. Have arranged to preach there again. At Potomac I look for a large company. I hear of one arranging seats for us, who says, "I have belonged to two churches, and am no nearer salvation now than when I began. I am just beginning to realize that I am a sinner." The Lord deliver the poor old man. At D. one old man said, "That's the truth. It has been lying on the shelf in the dust ever since I was a boy, and the worms got into it!" meaning that the truth had been read and preached so little that it had become corrupted. Satan is fighting hard,

and trips up some, but I have confidence that the enemy's stronghold has been broken. Men have seen already the power of the Word, and want more of it. The story of *the cross* does it. We break bread Lord's Day evening, July 5 (D. V.). God is preparing some who have a godly care for His name and Word and for souls. The people seem to be rising up to hear the Word of God. Truly "the coming of the Lord draweth nigh!"

Bro. S. hopes to join me on the 5th, when (D. V.) we shall be able to cover more ground. Pray for us, that we "go in the strength of the Lord God" only.

S. A. White.

Address 107 Passaic Street, Trenton, N. J.

## CANADA.

MONTREAL, QUE.—Patient ministry of good things the Lord will bless. The "Numerical Bible" is a rich mine calling for study that few are willing to give, but it is the Lord's work and He will bless it. A. Mace is discouraged here in his tent work completely; is off again to Quebec. Am sorry, as this city is sadly in need. Came across a place where a Miss Lunn gathers in some poor and ministers to them; heard also of others thus engaged, having Bible women to visit and gather in. This is a good work. The Lord stir up some to reach the French Canadian Catholics; there are good French tracts here published in Paris. The Tract Depot is still doing a good work; the seed sown will bear fruit forever. The Lord guide us each in service for Him, keeping us ready for His use and for His return. May He bless abundantly the work in Virginia. Bro. Harris, whose loss we feel, comforted us by his faith and patience, lingering in suffering, but the Lord sustained him. Brn. Mohr, White and Tremholme, taken lately, have borne a good witness in departing. May our hearts be chastened and fixed on things above.

E. S. Lyman.

THESSALON, ONT.—How sweet to think that travelling days will soon be done. I went to Bay Mills (12 miles above Sault Ste. Marie, for work. On my way called at Hugh Davidson's, preached at a school

house, and a number came, among them the husband of a sister with us in Goderich 15 years ago. He was opposed to the truth. I had a talk with him; he tried to brave it off, but I knew his conscience spoke differently, so was glad to see him there. The Lord give him rest. I worked at Bay Mills for three weeks, visited nearly all the houses and gave tracts, and found very few that knew the Lord, and I could not have much fellowship with any except one poor Indian and his wife. I did hate to part with them—he especially had a heart for the Lord—but as the work was over I had to return. Thank the Lord I have enough to keep me going, and He has opened another door in the Gospel. I gave an old man at a funeral "The Infidel and His Dream," and he afterwards invited me to his house, and now is glad for Bro. Miller and me to preach there. He has not found peace, but is anxious. Not many came first time, but some I did not expect. I am thankful for the opening, and believe the Lord will finish the work He began. This old man used to be a terror to a sister next him. How soon the Lord can make the crooked straight. A sister who returned to us seems failing fast; both she and her sister on Cockburn Island seem enjoying the Lord.

Your letter set us at rest. You are welcome to use anything I write, for I like to hear how others are getting along. The Lord give you grace in it, for it must be a delicate thing to handle. The Lord keep us in a temperate state, that we may not be too severe nor too loose in things.

John Lamont.

PASPEBIAC, QUE.—Reached Black Cape meeting Friday, 3 p. m., being delayed on the way from Halifax; found a large number assembled, many having come from New Carlisle, Paspebiac and Hopedown, 28 to 35 miles away. The reading meetings were much enjoyed, also an address by B. C. G. from I. Cor. xii.—xiv. The Gospel meetings were largely attended, and an intense interest prevailed. Lord's Day afternoon preaching upon the "Ark" by Brn. Greenman, McCandless and myself; in the evening B. C. G. from Matt. xv.—"Man's religion and need and God's heart and provision." The break-



ing of bread was a solemn and precious time, over too enjoying this blessed privilege. An intense eagerness and freshness were noticeable at each meeting; many hitherto greatly opposed were present, and some expressed themselves as being much helped. Monday, B. C. G., self and seven brethren from Black Cape set out for New Carlisle; held a meeting in the evening in an empty house fitted up by Bro. W. Caldwell. I preached from Luke xix., followed by B. C. G.; many there, and trust that the word was in power. Tuesday, came on here for meetings at W. McCandless's house; reading John iv. in the afternoon, and in the evening Gospel preaching in his driving shed (which he had nicely fitted up) by Bro. Greenman and myself on II. Kings v. Wednesday, Bible readings three times and Gospel by B. C. G., myself and W. McC. from Numbers xxi., Luke x. and John xii. The readings were from I. John v., I. Thess. v. and John xvii.; all were well attended, especially the Gospel meetings. Faithful plodding on the part of Bro. McCandless has been productive of much blessing. May his hands be strengthened in the work of the ministry. He hopes to be at the St. Croix meeting Aug. 21. The Lord make the way clear. The ministry of the dear saints in things temporal at each of these places was specially noticeable, each vying with the other in making us welcome. Altogether a week spent among these dear people has been truly precious to us and them. One cannot but be struck with the noticeable results of the ministry of the Word at these places, and it makes one's heart yearn for like blessings in places that have had a far larger share of the Gospel, with much less fruit. Expect to remain in Halifax for a little time at the tent work with B. C. G., afterwards taking in other places in western Nova Scotia, including St. Croix; am looking to the Lord as to returning to Western Shore, where the people are much stirred up.

*F. J. Enefer.*

**DALHOUSIE, N. B.**—Home about 10 days with several meetings weekly in Halifax and there, and four at Eastern Passage, the Lord enabled Bro. Enefer and myself to get to Black Cape meeting.

The hearty welcome received there and blessing manifest made up for "the travail of the way"—two nights on the train and in a small fishing boat. Afterward, to encourage the work there, had a two days' meeting at Paspébiac, where we were mutually comforted, we in seeing the souls newly brought to Christ, six or seven Roman Catholics among them, they in our added testimony to that of Bro. McCandless. Despite the rain they came constantly, and we trust not in vain. At Black Cape weather was fine throughout. Here, visited several with comfort and preached outside, realizing "the offence of the cross has not ceased," were laughed to scorn, howbeit some clave unto us and followed to hear more. We now return (D. V.) to lay siege at Halifax.

*B. C. Greenman.*

**PAISLEY, ONT., June 20.**—After being at Amberley two weeks Bro. E. A. Martin came over, and we had the joy of being together for three weeks in the ministry of the Gospel. We had meetings in different places every night for a week and followed them up for the next two. At Kinlough had three encouraging meetings, where Bro. Cliff had some time since been preaching. Had two meetings in Bro. G. Shane's bush, near Bervie, fairly attended, the last one addressed by Bro. Pollock, Cliff, Martin and myself. The attendance and interest in houses and a school house was encouraging, and a number are brought under conviction which we have undoubted confidence will result in eternal blessing to them. We had two open-air meetings in Kincardine, large attendance; were over our Bro. Pollock's ground, and found very happy results from his ministry; some converted and in fellowship, others much shaken in regard to the systems they are in. The assembly in Mr. Holmes's house is going on happily, with the prospect of several being added to it. Bro. Thomas Holmes holds Gospel meetings in a school house every other Lord's Day, the house being usually full and a number becoming interested in the truth. Bro. Martin and I had two meetings there. I came on to Paisley, receiving a warm welcome, a brother having secured a hall, but owing to the extreme heat had a small attendance.

*Thos. Somerville.*



# Field and Work.

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## NOTICE OF MEETING.

The Lord willing, a general meeting will be held at Clarksville, Butler Co, Iowa, commencing Wednesday, Sept. 16th. The Lord's people are cordially invited. Accommodations will be provided for all who attend. Strangers will be met at the railway station with conveyances.

## GLEANINGS.

M. Stutzman hopes (D. V.) in September to go towards Philadelphia. We trust the Lord may lead him also to Delaware "confirming the churches."

J. B. McCaffery, A. Scott and W. H. VanLoon were in St. Louis, Mo., in August preaching in a tent. The attendance at first was small, but we trust the Lord will bless souls.

C. F. Boynton hopes to visit Patchogue and other parts before going south. Letters from the Blue Ridge, Va., urge an early return there,

where he hopes to spend several months and cover much ground.

J. B. Gottshall was in Harrisburg about five days, where his visit was appreciated much. He would have remained longer but weather being excessively hot, meetings were not well attended and he had an attack of malaria.

Mrs. Wood, Nottawa, Ont., one of the first-fruits of work there 20 years ago by Bro. R. T. and F. W. Grant and H. Adamson, lately departed to the Lord after much suffering. She was a succourer of many, being full of alms-deeds and given to hospitality. May her husband, still a "stranger," but open to us now, rest in Christ and await the "rest that remains."

P. P. Nalle, Aug. 13 was on his way through Shenandoah Co., to Hardy Co., W. Va., a mountainous region he is yet unacquainted with. In May he went a long trip in the tide-water counties, spent three weeks in Fauquier and Stafford counties and met several who seemed open to the truth and expressed a wish to keep papers to lend. His address for the present is Moorfield, Hardy Co., W. Va., whence mail will be forwarded. I can at last furnish a list of names in Virginia to those desiring such.

Subscriptions for the "mountain wagon" and outfit for Virginia have been received by Bro. Roate from brethren in Mass., Pa., N. Y., N. J., Del., Ill. and Fla. to the amount of \$86.00. Heartfelt appreciation of this fellowship we tender our brethren. Our Bro. C. F. Boynton, of Freeport, L. I., writes, "It has been on my mind and would seem to be an important adjunct to the work and one that the Lord may use to aid His servants greatly. I am looking forward to an early start and many are waiting eagerly to hear the glad tidings again." The Lord will direct in all if it is His pleasure. Bro. Boynton undertakes to procure the wagon, horse, harness, bedding and cooking utensils and get them

there. Bro. Boate thinks "his suggestions most feasible for economy in time and money as well as the most favorable for securing a light yet strong vehicle for mountain service," with which I agree, and the matter is gladly left with him for carrying out, as the Lord enables.

### ELDERS.

Some lay great stress on the fact that the word used, "*ordained* them elders" (Acts xiv. 23), means *pointed out by holding up the hand*, as in voting in a popular assembly. It is true that it has this meaning, and may even have had this technical use; but that would only prove the *manner* of the action. The point at issue is regarding the *agents*. If elders were appointed by holding up the hand, it was the hands of Paul and Barnabas, not of the church in the place. The context shows that those who ordained were those who came and went and were engaged in preaching the Gospel. The meaning of the word and the manner of the action prove nothing as to the church or congregation being the *agents*, or as to the elders being appointed by popular election. They were ordained by Paul and Barnabas.

Then to ordain elders now you must first find them, and the apostles or their delegates. It is readily admitted that we have none who can act with apostolic authority now. It is clear likewise that the church, or congregation, if we go by Scripture, has not anything to say in the ordination of elders. If it is contended that it has, then you must have the *whole church* of the place, or the part that acts will thereby make itself a *sect*, being an action which concerns all. In the broken state of things, by divisions, the whole church in any centre cannot be gathered together. There cannot be any appointment, therefore, by the church there even if it had authority to act. This in no way denies the competency and authority of the two or three gathered for acting in discipline in regard to any *among themselves* (I. Cor. v. 12, 13).

Again, unless you have the whole church of the place there is no certainty that the real elders are among those who wish to make the appointment. They may be among the believers who are not in the meeting that seeks to act. Thus, therefore, the God-given elders cannot be appointed by man in the present broken state of things. If attempted, it is a denial of the ruin of the Church as an outward thing. When even

thought about, the principles of gathering, amid the ruin, are feebly apprehended. If a few, in separation from the evil of the whole, attempt to act as if they were the whole, they deny the very principles upon which they have come together amid the ruin. Then if Brethren, so called, ordain elders, they there and then give up the very ground and principles on which they have acted in separating from the denominations. But they can maintain their principles and own the name and Word of the Lord, amid the ruin, and submit themselves unto such as the Lord leads to care for His saints. The work of the elder may be done and recognized, through grace, although there is no ordination except as in the spirit of constraining love they addict themselves (I. Cor. xvi. 15, 16).

W. Corrie Johnston.

### SUGGESTIONS AS TO WORK.

If three or four adapted for the work, provided with a tent, wagon, tracts and camp equipments, went through a State in a thorough and systematic manner, much good could be done and many reached. Locate in a town, and while two are holding tent meetings the others might scour the country thoroughly. Then remove and work elsewhere the same way, one remaining if interest called for it to strengthen and confirm in the Word. More ground could be covered and with much better results than with desultory rushing through States, going a tour here, a day there, etc. Of course we are very weak and the laborers are few. I have no fault to find with the Lord's servants who are short-handed through no fault of their own nor of their Master's. Neither do I make light of the Spirit's guidance. God forbid! Yet is there not room for improvement as to the method of service? This plan I feel is not only the apostolic method, but the Lord's own institution, as the twelve and the seventy "sent two and two whither he himself would come." As to Delaware, a narrow strip of land from Wilmington to Cape Charles, Va., easily reached by railroads, the people nearly all religious, yet the majority only hoping, working and praying for salvation. How much have we to account for! "Freely ye have received," but can we say we have been obedient to the command "freely give"?

Instead of incessant warfare upon the sects, would it not be better to hunt for souls and feed them? I am sure many lament the too ready use

of our knowledge in throwing stones at the old ship. Satan is trying to engulf it by heresies from within. Let us not add to the din, but with hearts overflowing with love feed God's beloved people and equip them for the battle, now engaging as it were on the "advance pickets" (the clergy so regarded). Trust you are making headway, though against head winds.

S. A. W.

LOS ANGELES, CAL.—We have much reason to thank God for His mercy in opening doors of access to these poor people and supplying the wherewithal to minister to them. Yesterday I heard from a Christian who is printing Spanish tracts in New Mexico to ask if we could take up still other places in South America. I told him that with the Lord's help we were duly thankful for the opportunity. These poor people need Christ and the simple story of the cross—God's love to man, a sinner and an enemy, flowing through this wonderful channel and bringing refreshment and blessing to all who will accept salvation as a gift at His hand. This is as unknown to most of them as if they were heathen—which indeed they are for the most part. Romish superstitions grafted on to heathenism is all their religion, and the Gospel which is the power of God unto salvation they know nothing of. A poor Mexican woman here who is in suffering and poverty we have ground to hope is resting in the Lord Jesus. She delights in reading her Testament, and speaks freely of her confidence being only in the precious blood of Christ. We are also cheered by hearing from a dear brother in New Orleans that he has been led of the Lord to give up both membership and ministry in the M. E. Church, so called. Also a fellow preacher in the same neighborhood has found deliverance, and I trust that the Lord has work prepared for them in those needy places. In some ways I envy the saints in Canada and other parts as not being surrounded by the terrible atmosphere of infidelity that is so almost universal here. But the day of our gathering together unto Him may not be far off, and then we shall be where and what we would be, and, best of all, shall see Him face to face.

R. T. Grant.

HALIFAX, N. S.—B. C. Greenman pitched his tent here July 25, and we have been having crowded meetings nightly and on Lord's Day afternoons, also Bible readings every afternoon

and meetings for children two and three times a week. The Lord has blessed our labors here, although little decided results have been manifest as to conversion; some claim to have found peace, others expressing anxiety. May He lead them out. Many Christians have been greatly helped at the readings, some we trust delivered from "sinless perfection," "Adventism," and others who denied the two natures now see clearly as to that truth. Our meetings were several times broken in upon by "Materialists," "Holiness" men, etc., but the truth always prevailed. We had after meetings nightly, many of them sweet and precious both in testimonies and prayer. Bro. Greenman gave some addresses on "What did the Lord Jesus mean by 'born of water'?" "How to read and understand the Book of Revelation," "The four judgments," also some important readings on "What is man? spirit, soul and body," completely exploding doctrines advanced by some Adventists present. He gave them an opportunity of replying and an hour to do so, but the "written Word" was too much for them, and they were glad to escape at any price. Brn. Lyman and McCandless joined us on Aug. 18th. We strike canvas 20th and leave with the tent for St. Croix and other places; are looking forward to a time of much blessing there. I expect to go with B. C. G. after leaving St. Croix, but cannot say as to returning to Halifax, as I hear of several open doors. May He guide.

We have just compiled a new "Hymn Sheet," 66 hymns, and have had a number printed, to be had at the Book Room, 65 Granville St.; to all who can purchase, 75 cts. per 100, or \$6.00 per 1000.

F. J. Enefer.

BEDFORD, N. S.—The Lord has been giving tokens of His favor in blessing souls here and at Waverley through Mr. McKay, who is now working at Richmond. At the tent the interest manifest from the start has deepened, and numbers increased as well as solidity of the hearers. Many ask to be visited, and from conversations in after meetings one hopes to find many in whom God has wrought, those in whom the work is often deepest shrinking from more public means of settling their difficulties. The Lord give grace to seek them out and minister to them. The Mission Hall, to be resumed in September, we hope will gather up much as to these precious souls. We trust to find an opening at the Exhibition Sept. 29th to Oct. 2d, in

which the help of others would be welcome. Lack of fellowship which one finds at times serves, however, to cast us more entirely on Him who sent us. May He, and not the work or its results, be our joy and stay.

B. C. Greenman.

## UNITED STATES.

BOYERTOWN, PA.—As to your reminder, while the world enjoyed independence day on the 4th of July we had a dependence day, J. B. Gottshall being here, we had two very encouraging readings, well attended, and with special power, and we trust with blessing.

We send tracts to Virginia. Gospel meetings are again held at Pine Iron Works by E. B. Mauger and others. Meetings are still kept up at Glasgow with interest and at Bechtelsville.

Bro. G. left on July 18th, to stop over Lord's Day in Reading, then Sunbury, Shamokin and Harrisburg. Things are going about the same as when you were here; nothing new, except a few who seemed to get cold are warmed up again, and come more regularly to meeting. Thank the Lord. \*\*\*

WILLIAMSPORT, PA.—It has been my joy to follow you in FIELD AND WORK from month to month, and to pray much for you. As I read August number I could not keep back the tears, such a longing came over me to aid you in the work of the Lord. I am yet kept here while fields are white to the harvest and laborers so few. The Lord in His mercy has comforted us in sending Bro. Hoffman here from Baltimore to work, we hope to move here. Our gathering is indeed weak, and we praise our God for sending him. I want much to go into Virginia and North Carolina, but must bide His time.

To B. A. White.

"The angel of the Lord encampeth round about them that fear Him, and de-

livereth them" (Psa. xxxiv. 7. What is like the word of our God? Well may we rest in it for our temporal needs, as spiritual. Phil. iv. 6 has long been my rest. "The peace of God"—glorious it is. I am now free as to this world's service, and while all is dark as to my path, yet He keeps me in perfect quietness. I go out by faith to minister Christ to saints and sinners. I dare not hold back longer. Since hearing from Bro. Pearson of the needs in many parts, and of the hardships that both saints and sinners, with the Lord's servants, go through, it has mightily stirred me up, and I should be verily guilty now to enjoy the little ease I have while others are denying themselves to carry the bread of life to these hungry ones. The poorest food and accommodation often through the South and Bahamas, and poor as I am I have always had a comfortable bed and good plain food to eat; not many luxuries, but plenty to thank God for. The Lord helping me, I now lay all at His feet who said, "The foxes have holes and the birds of the air have nests, but *the Son of Man hath not where to lay His head.*" I am ashamed of myself that I am not more moved to fall prostrate before such love and grace.

A. F. Cowles.

ROANOKE, VA.—I have been going two or three times a week to East Roanoke for meetings and to see the people, giving out tracts as the Lord leads. I love to go to D.'s; there is much freshness of soul, and they enjoy reading and listening to the blessed Word of God, and it is restful and refreshing to go after a day's work. They are very teachable, and I believe the Lord is leading them into "paths of righteousness for His name's sake." There are two Y. M. C. A. cottage meetings I am urged to go to, and do so frequently. Have been visiting a sick girl who was much pleased to have me come. I asked her what if the

Lord Jesus said, "Will you take me for your Saviour?" "I would say, 'Yes.'" It was the last time I saw her alive. Her grandmother always enjoys my visits. When last leaving her a young man asked if I thought it was too late for him. He was to have joined the Lutheran mission on a certain day, but had committed a sin the day before he was to have been baptized, and therefore dared not go ahead. I told him he was on the wrong track, and urged the importance of accepting Christ as his Saviour, gave him some Scripture and left him, assured that He who had begun a good work would finish it. How I wish we had a tent here. Don't forget the need here before the Lord who is so gracious.

I have been preaching three weeks past nightly and two or three times Lord's Day at some meetings with a Bro. J. an earnest Christian, practically outside, in the woods, and the Lord has been saving souls; some say about fifteen, real bright conversions. I know of seven or eight who have received assurance. One who cannot read said he believed Jesus Christ died for the sins of the whole world. I asked, "Do you believe, then, that He died for the sins of John Nolan?" He replied, "Well, now that you put it in that way, I can't say that I do." The next evening, with glad tears in his eyes he said that he could not sleep the night before because of that question, but in the morning the light broke in upon him, and he said, "What a fool I have been! If He died for the sins of the whole world, of course He died for the sins of John Nolan." He has been happy ever since. His wife has been a Christian for years, and now their eldest daughter is coming into the blessed light of salvation. The meetings have been largely attended, sometimes 200 to 300. One young man who attended once or twice and was spoken to

personally was afterwards shot down in a quarrel. His family (who are very hard) sent for some to pray with him. Bro. J. and I went, but he could just say, "Yes, yes, pray for me, pray for me," then sank into a semi-conscious state and died two hours later. His death caused some seriousness.

In the whole of our meetings in the open air on the outskirts of the town with rough element around (as witnessed by a murder and highway robbery near there) there was the most perfect order. After preaching I talked personally with a great number, and received quiet, frank answers, and soon the Lord came in and souls were saved and are now rejoicing. It was so good to clear away the rubbish and let anxious souls right down before God—delightful work! Now I have so many I want to see. I thought of you often, how you would have enjoyed the opportunities. The Lord hurry on the wagon to these parts, for the need is very great. Bro. J. lives about 70 miles on the Shenandoah R. R., and wants me to go with him to hold a woods meeting there. I have such a longing, may the Lord make it plain. It may prove another link in the chain north. The Lord give wisdom that this precious fruit may be gathered to Christ, a testimony faithful and true. We have prayer meeting and Bible study from house to house (Wednesday and Friday) and preaching in the grove Lord's Day. I trust soon to hear that your face is set toward "old Virginia."

*J. M. Peddicord.*

I think of you daily, and pray God's blessing to rest upon you and yours; wish you were here to assist us. We hold meetings every Sunday in the railroad rooms, with quite a large attendance. All the work is stopped in the yard for two hours, so that the men can come. We have everything to encourage us, our officials

taking an active part in the work. We have rented a house and are fitting up reading rooms, and trying to make it homelike for the men. I feel that Christ is with us, and that if we only do all in His name it is bound to be a success; there is no such word as fail when He is our Leader. I know whereof I speak, for since I have had Him for my Guide things beyond my power to overcome have vanished away in His presence, and my work is so much easier and our home so much brighter with the presence of our dear Saviour. And we can all say that we now have eternal life, and are looking for the second coming of our dear Lord. I am looking forward to your coming to us this winter, and bespeak for you to stay with us in our humble home. You will find a warm welcome. We often speak of you and pray that your labors be blessed with a bountiful harvest. Have received the tracts and enjoyed them beyond expression. I hope you will pray that we may continue in the right way, and remember we want you to come and see us.

\*\*\*

[One blessed through the word last May. Ed.]

I must tell you that I hope your prayers and ours have been heard and answered so far. The young man I spoke of has not touched intoxicating liquor since you left, and has been very circumspect in every way. Continue to pray for his conversion. We often speak of your pleasant visit.

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[Mother-in-law of the above. Ed.]

NETHERS, VA., Aug. 4.—Bro. Silas Berry is gone to the Lord; he bore testimony for Him. We had a meeting last Lord's Day on the top of the Blue Ridge. There were about 100 present, mostly from Page Co. We gave away a good many tracts. The meetings continue as usual at the schoolhouse and Sunday School. We hope to go to Nicholson's

Hollow this month for meeting. Bro. Boynton expects to return to Virginia in September.

*F. Markes.*

*C. R. Jenkins.*

NEABSCO, VA.—We had advertised two meetings at Potomac for July 5, two men arranging seats for it. There were about 100 present—a large company for there. Some came six or seven miles by train and boat, others over the hills on foot. God gave me an awful earnest of judgment to come. G. and S. were both working for salvation and withstanding us before we came. They were very dark, unable to read, yet had been praying God to send some one, and He sent Bro. S. and myself. We both felt there was evidence of hunger of soul. After the meeting we conversed with them and their wives, one of whom, Mrs. G., was 75 years old and one side paralyzed. As we talked of the wonderful love and grace of God their eyes filled with tears and faces beamed with delight, and all opposition melted under the Word of God. G. grasped my hand, crying, "O my dear brother, we are all brothers in the same family;" then said to Mr. S., "O Charlie, come, do come to Jesus." He seemed full of the blessing of the Lord. Then as S. and I were still in his embrace, the other, with tears streaming down his face, began to exhort S. The two old men were repaid, the Lord giving them more than they could contain. Mrs. S. said to them, "Now you've heard them yourselves, what do you think of them?" They could only rejoice that God had sent us to show them His way of salvation. Old Mr. G. said, "I am not long for this world. God has something yet for me to do, I will supply all the lumber for a place of meeting and help build it. The Lord has given it to me, and I will give it all to Him."

J. M. has been restored—praise the Lord. He seems very happy, but deeply

exercised about his brother, who denies the Word of God. His wife is rejoicing and firm in the Lord. Thirteen of us (two colored brethren) remembered the Lord's death there for the first time. They remained till near midnight, then climbed the hills to their homes. There is hardly a family but what God has been speaking to, and we can but rejoice over the wonderful work of God. S. made a bold confession. He will be a staunch Christian. I am thankful with trembling for the wonderful strength the Lord is giving me for this work. I do not feel strong in body, yet had two open-air meetings yesterday, long and earnest. It made me welcome the bed at midnight, and feel little worse of it. Dumfries tonight, three miles away; six miles on, at A. W.'s, Tuesday; at Freestone, four miles on, Wednesday—to be walked D. V.). Potomac again Thursday. God is hearing and answering the prayers going up as sweet incense to His throne, for which I am thankful. Bro. S. can only be with me 10 days.

POTOMAC, VA.—Only five were baptized yesterday; a happy time. Bro. C. seemed full of the Spirit, and bore a happy testimony to the crowd. I addressed them from Matt. xxviii. and Rom. vi. There were about 150 present, though there was no public announcement of it. Willie K., the lame boy, says he is saved now. Mrs. A. confessed Christ last night; her sister is also interested. I go to Forrest Hill Thursday (D. V.) by urgent request. I am wanted to go also to Stafford. So God is stirring up this section also. All praise to Him. I heard that Mr. L. of Forrest Hill was sceptical about the work of God until last Tuesday night at D., when he heard the word preached from Titus ii., and remarked to some one, "I believe the Lord has sent that man here. That is just what we want." He says he is saved.

I am reminded of the Israelites before whom the kings were made to yield. The whole country seems to be opening up further and further through the blessing received by others. Have announced a meeting in E. chapel for Monday, 27th (D. V.), Dumfries tomorrow, Freestone Friday, Cherry Hill on Lord's Day. Hope to return to W. on Tuesday on my way home for a little and arrange for a more extended trip. *S. A. White.*

FREEPORT, N. Y.—I am pressing through with work at home, hoping to go to Virginia. There are especial needs at present near here. Trenton also and Nassau, Del., are before me. Thus it will be the middle of September before I can reach the Blue Ridge, diligent as I may be. Our dear Bro. Silas Berry, whose heart seemed so to burn while he listened to the precious truth, is with the Lord. How joyous the change for him!

*C. F. Boynton.*

CONCORD, N. H.—I got here Aug 7th; spent three weeks previously in Fitchburg, Mass. The Lord gave a time of refreshing, those with us manifesting interest in the Word and work of the Lord. Found much to encourage outside also. One brother (Baptist) opening his house, had three very interesting and blessed meetings; interest also among the unsaved, which encouraged me greatly.

Only a few in fellowship here, but I am happy in being with them, remaining till the 14th, then leaving for St. Croix, N. S. Have lately had much happiness in the ministry of the Word, and God graciously supplies every need. Commenced meetings on Boston Common in June. God gave fellowship and blessing from the beginning, and interest continues. I have learned that I am not necessary to the carrying on of God's work. He can do without me. Several have come into fellow-

ship. One after another has been led out in the Gospel, and the end is not yet. May our God richly bless and continue to use them there and everywhere. The time is very short, and the King's business requires haste.

*J. Cran.*

## CANADA.

SHERBROOKE, QUE.—Dr. Hutchinson has been here since July 13th, ill in bed the last two weeks at Orford. He was a little better last week, and as I am going to New Brunswick asked me to mention to you how he was situated, and so through FIELD AND WORK his friends would know about him; he thinks of coming here on the 8th. Mr. Brown and others met at P. with a few simple souls who say they are gathered out to the name of Jesus alone.

*J. A. Brown.*

L'ORIGINAL, ONT.—It needs much care and singleness of eye to record work done for the Lord, especially if it concerns one's self. I had it on my heart to return to the field I so unwillingly left last November—Northwestern Ontario; but the Lord has directed otherwise, at least for the present.

Through the kindness of Bro. Hall, who runs a steamboat between Oswego, N. Y., and L'Original, Ont., myself and son came here, where I had no doubt the Lord of the harvest was leading, and present indications strengthen my convictions and give comfort.

We are in the last field (Caledonia) where Brn. John and Thomas White labored so faithfully, zealously and with no little sacrifice last winter—working hard all day, then going 11 miles through snow-drifts and storm that would not be thought of by the comfortably settled, so called minister, returning late, and up at their work in the morning, that they might preach the Gospel without charge. This is only one place where they endured hard-

ship like good soldiers of Jesus Christ. Dear T. White has gone to his rest, much missed by his fellow-laborer, sorrow-stricken family and those who received blessing under his labors.

I spend my time at Hawkesbury, Caledonia and Bro. Hall's, lecturing twice weekly on the Tabernacle with colored charts, the pastor here much enjoying the lectures and glad to hear. May the Spirit of God lead him on in that plain path that shall honor the Lord. "He that honoreth me shall be honored of my Father also." Blessed words! Such honor is more than passing vapor. What strength it gives to the faithful soul!

Most of my time is spent in Caledonia, trying to help those converted last winter and give the Gospel to those still unsaved.

Last night the lecture was on the "Golden Altar," with some Gospel, contrasting the two altars; also showing how Christendom had ignored the distinction between them. The building was well filled, and the people listened with the closest attention. The Lord open their hearts to receive the life-giving Word.

Yesterday was a solemn day, delightful to the converts and to the blessed Lord who loves to gather to Himself, to show forth His death and bear testimony according to Matt. xviii. 20.

Twelve happy souls (nine living there, three of us elsewhere) gathered in the school house, two of whom I baptized—a young man, a school teacher, and his uncle, now carrying on a Sunday School, and not a year converted. Others I think will come soon to increase their number.

I am getting into years, but labor for souls never was sweeter to me. Peace be with all the children of God. God is one, and the Church is one. The very divisions only bear testimony to the divine oneness, so far above men's thoughts and ways.

*Geo. O. Atkinson.*



# Field and Work.

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## OBITUARY.

Mr. Thomas Blackburn Baines, well known as the author of "The Lord's Coming, Israel and the Church," and other works, departed to the Lord on Aug. 3d. His remains were interred at Lawns Wood Cemetery, Leeds, England.

D. N. Smith, St. Croix, N. S., passed to the Lord Sept. 22d. At the time of the general meeting he was failing, but was present at times. Was able up to the end, through the Lord's mercy, to speak a word to those who came in. He it was who first invited Brn. Dunlop and Talbot to preach there, and has continued steadfast, and if betimes "faint, yet pursuing."

## GLEANINGS.

C. E. Haskell, who went to Towanda, Pa., in March last, returned Aug. 7th, visiting Trenton, N. J., and Brooklyn, N. Y., on the way to St. Croix meeting, then working in the tent at Port Williams, and leaving Sept. 11th for St. Croix, Halifax, St. John, N. B., with Trenton, N. J., in view (D. V.) for October.

J. B. Gottshall visited Towanda Aug. 10th for several weeks, expecting to go West. He is better, but not strong; had meetings every night with good attendance and power in the word spoken.

M. Clingen has been having happy work in a tent, and several conversions back of Cornwall, Ont.; 10 have come to the Lord's table, and he is greatly cheered.

W. Banford and A. Holland visited Hawkesbury, Vankleek Hill and Caledonia in September, and were refreshed. Two schoolmasters are with us there lately. J. McMillan has returned from Minnedosa to Vankleek Hill. May it be a new start there.

J. C. Holmes, who has been laboring in Schenectady and Amsterdam, N. Y., has been rewarded by at least a dozen confessing to have found Christ as their Saviour and others helped. They are scattered through the country. The work is the Lord's, and will go on. J. Ferris of Albany, N. Y., was going up to help for several weeks during August.

G. O. Atkinson and his son are in Canada still.

## ELDERS.

Seven words are used in the Old Testament for "elder" or "eldest."

1. *Gadol*—"great," 14 times (Gen. x. 21, xxvii. 1, 15, 42, xxix. 16, xliv. 12; I. Sam. xvii. 13, 14, 28, xviii. 17, I. Kings ii. 22, Ezek. xvi. 46, 61, xxiii. 4).

2. *Rab*—"great," once (Gen. xiv. 23).

3. *Sab*—"greyheaded," five times (Ezra v. 5, 9, vi. 7, 8, 14).

4. *Behor*—"firstborn," five times (Numb. i. 20, xvi. 5, II. Kings iii. 27, Job i. 13, 18).

5. *Rishon*—"first," once, (II. Chron. xxii. 1).

6. *Zeqnim-leyamin*—"aged as to days," once (Job xxxii. 4).

7. *Zagen*—"old," "aged," "bearded," the regular word translated "elder," about 113 times.

The following examples show the uses of the word:

"Abraham said unto his *eldest* servant" (Gen. xxiv. 2).

"The *elders* of his house, and all the *elders* of the land of Egypt" (Gen. i. 7).

"Gather the *elders* of Israel" (Ex. iii. 16, xxiv. 19).

"Moab said unto the *elders* of Midian" (Numb. xxii. 4, 7).

"The *elders* have ceased from the gate, the young men from music" (Lam. v. 14).

"Assemble the *elders*, gather the children" (Joel ii. 16).

Thus it designates old men, in contrast with young men; not so much a *body* of men as a *class*, the *elderly* men of a place; common to Gentiles as well as Israel—Egypt (Gen. i. 7), Moab and Midian (Numb. xxii. 4, 7), Succoth (Judg. viii. 14, 16); and David's house had them (II. Sam. xii. 17).

There is no trace of their becoming elders by appointment or ordination of any kind whatever, but by ceasing to be "younger;" no trace of any power bestowed upon any one to appoint or ordain them. Numb. xi. 16, instead of being an exception to this rule, only confirms it: "Gather unto me seventy men of the elders of Israel, whom thou *knowest to be the elders* of the people, and *officers over* them," etc. These did not become elders by appointment. Mark, it is "seventy *of* the elders . . . whom thou *knowest to be such*," selected from hundreds for their fitness for a special place, and their title is henceforth not "*the elders*," but "*the seventy men of the elders*" (verse 24).

Elders are not necessarily officers or rulers; these were "*elders and officers*," even before their special appointment.

So Deut. xxix. 10, Josh. viii. 33, xxiii. 2—"All Israel, and their elders, *and* their officers, *and* their judges." The priests had elders (II. Kings xix. 2, Isa. xxxvii. 2), which surely were not a distinct body, separate from the rest. In Lam. v. 12-14 we get the contrast—"The faces of elders were not honored, they took the young men to grind."

In the New Testament six words are used, all from one stem:

*Presbētia*—eldership, seniority (Luke xiv. 32, xix. 14).

*Presbētos*—an old man (II. Cor. v. 20, Eph. vi. 20).

*Presbutes*—an old man (Luke i. 18, Titus ii. 2, Philemon 9).

*Presbutis-idos*—an aged woman (Titus ii. 3).

*Presbuterion*—older or elder, in contrast with *presbus*, old (Luke xxii. 66, Acts xxii. 5, I. Tim. iv. 14).

*Presbuteros*, the comparative of *presbus*—elder, senior, more advanced in years; the regular word for "elder" in the New Testament, used 68 times. The five following show its force:

"Now his *elder* son was in the field" (Luke xv. 25).

"Went out one by one, beginning at the *eldest*" (John viii. 9).

"Your *old men* shall dream dreams" (Acts ii. 17).

"The *elder* women as mothers" (I. Tim. v. 2).

"Younger submit yourselves unto the *elder*" (I. Pet. v. 5).

In the Acts the elders are seen as a class, but up to chap. xiv. not a word as to their becoming such by ordination or appointment. Even in the Acts they are not looked upon as rulers, for we read of "their rulers, *and elders*, and scribes . . . rulers of the people, *and elders*" (Acts iv. 5-8). In Acts xiv. 23 we read, "When they had ordained them *elders* in every church." When these elders were ordained, they were of course *ordained* elders; but did they *become* elders by ordination, or were they such before? The latter; and their ordination made them no more elders than they were already. All previous usage of the word clearly favors this view. In I. Tim. v. 1 the *elders* are put in contrast with *younger*, not with *unordained* saints. "The elders which are *among* you I exhort, who am also an elder" (I. Pet. v. 1). Peter does not say "over" you. We may well ask, Were Peter and John ordained to be elders? if so, by whom? (II. John 1, III. John 1).

We have no instructions for ordaining elders in any epistle but those to Timothy and Titus, to whom the commission to do so was committed. To these the qualifications are given: "If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly," etc. (Titus i. 5-7). From this it appears that not only "elders" were to be ordained, but a certain *kind* of elders, who must possess certain qualities. Why? "For a *bishop* must be blameless." If they were qualifications for becoming elders, would it not read, "For an *elder* must be blameless"? But it is *bishops*, "overseers," as the word means.

Before one is fitted to rule in the Church of God, he must first rule well *himself* and his house.

Finally, power to ordain being vested in apostles or their delegates, as we have neither we cannot have *ordained* elders or bishops, while elders we have (what age has not had?) and those who rule well both themselves and their households. These we may *know*, esteem highly in love, remember, follow their faith, obey, and submit ourselves to; "for they watch for our souls as those that must give account" (I. Thess. v. 12, 13, Heb. xiii. 7, 17, 24). Only an unfaithful heart would take advantage of the absence of mere official appointment; a spirit of godly submission would more carefully own and submit to whatever was of God because of such absence. It is a day of ruin and weakness, but the *divine principles* of the Word of God were ever true, and abide. To own them, to submit to them, is to honor God and get the blessing promised to those who *do* His will. May it be our portion. J. B. Jackson.

TRENTON, N. J.—On your visit to Cherry Hill, Va., you showed from II. Kings iv. the empty vessels God fills. Mrs. S. was delivered, others helped. But one was made wrathful, and through him Satan has shown his hatred to the Gospel. He said he "would like to have crushed every bone in your body." My preaching excited his anger further. Last winter his leg was broken, and being fearfully wicked, often cursing wind and tide, even God Himself, he admitted God's hand in the affliction, and *seemed* under conviction. But when we preached eternal life and assurance, his wife caused him to stumble. *She* was chief in "book larnin" in the district, "30 years in the church, and ought she not to know?" She *did not know* she was saved, however, and refusing the *grace* of God, sought to frustrate it by false reports, from which they closed the house at Dumfries against us. Her husband boasted that he could do something for salvation. "See, I have stopped drinking and swearing." Bro. S. said, "You once said you thanked God for every corn hill, and now you do not for this!" I said to Bro. S., "You will soon see him in the ditch" (Job ix. 30, 31), not expecting I would witness it. Calling me aside one day in rage and wickedness, cursing and swearing, he thrust his fist in my face. I was wholly unprepared for it, yet God preserved me. I made no movement to get out of his way, and

kept my hands at my side. He did not touch me. God held him back. About me 16 who had broken bread witnessed the rage of Satan, and God preserving me. Preached then to a very serious audience, every family in the "Neck" represented. For the first time in my life I did so not knowing but any moment Satan might lead him to shoot me down. Bro. S. preached there two years ago and God worked. Methodists then organized a Sunday School, and a preacher between your visit and mine offered to come regularly. They were on the point of organizing, when the Lord sent us to pluck the fruit ripened by Himself, which angered this man. This ought to give us confidence; when God begins a work will He not finish it? Will He not ripen and pluck the fruit. Let us plod patiently on. God has a work here, and is attending to it. One said, "Those people are all ignorant, cannot read or write." Bro. S. replied, "I am one of them; but the Bible does not say he that can read, but *hear* and *believe*, has everlasting life." He came to hear for himself, and said, "I know I am saved;" and told another, "I believe the Lord sent this man to us." He earnestly entreated me to go to Forestburg, saying, "I have not heard any kind of preaching for six months." I promised him I would go, but said, "I have no authority but from God, and want none." (This was because the Methodists closed me out and do not allow their own members to expound Scripture without human authority, and must have some learning, no matter what "gift" from God. How fast this system, once full of godly men, is becoming Babylon!) His reply was, "Is not that enough?" Next Lord's Day one confessed blessing, and asked me again to go to F. I took it from the Lord and went. Found a believer who thought we ought to belong to some denomination. I said, "I have not for 13 years, and when I did God showed me I was lost, and gave me peace, and opened my mouth to tell others His grace. She received the truth, and called her husband, who knew his Bible, and said, 'I knew God had a people somewhere who believed this way.' He showed us the best of hospitality. He and his son contributed largely to a Union Chapel, which the M. E. possessed themselves of, and put this chief contributor out of the trusteeship (II. Tim. ii. 19-22). He was a source of disquiet to them by comparing Scripture with "the church." I agreed to return in September (D. V.) for meetings. It is an open door and

with adversaries. At Cherry Hill 16 are gathered out. If any have *books*, I can direct where to send them. Letters and personal ministry are open to any who care to feed the flock. The field is opening toward Stafford Co., south of Prince William. Thus the whole region east of the Blue Ridge is being thrown open. Bro. Nalle, I hear, has been within five miles of me. I felt worn, going and talking all the time. The only quiet was got by stealing off into the woods. How refreshing to have had a brother with me! Am looking to the Lord for a horse, as this field is best covered in that way.

I go (D. V.) to Cherry Hill Sept. 13th, in the morning, Potomac in the evening. Will baptize those ready same afternoon in the Potomac River. Then on to Forrestburg for a week of meetings, if the Lord shows the need for it. Other doors opening up, so I fear my time in Virginia will not be as lengthy as hoped. Still, it is hard to get away when in a field. The laborers are indeed few. Many are needed, and only the Lord can send. Men able to deny themselves comforts and to live as the people whom they serve are much needed. Many able to preach the Gospel are kept back through the fear of man. Finding themselves, perhaps, amongst very intelligent people, they are afraid to open their mouths, and many souls otherwise would hail with delight the little they have, and consider it *much indeed to know*. Sometimes a little *scattering* is good. S. A. White.

## UNITED STATES.

WILLIAMSPORT, PA.—Have had opened up a region in the backwoods, where I am pressed to go, and could occupy months. I drove nearly 40 miles over rough and hilly roads, preaching at four different points Saturday and Lord's Day. Heavy rains interfered with getting to other points where were openings to preach; had to ford a stream, and had difficulty in getting across. Did not expect to preach in the evening, but a brother seeing us said, "Why can't we have preaching this evening?" The brother who had been taking me about said, "Bro. C. is very tired and about sick." I said, "Can you get the people out?" "Yes,"

he said. "All right, I will be on hand." And though sore from being shaken up so and head ached, I soon forgot all the bodily ailments and had much boldness in speaking. I believe a good work could be done there. Much as I desire to go with you into Virginia, I am not clear as to it yet. I feel He must choose for me. My son-in-law expects me to go back in the store in September.

To S. A. W.

I visited them at Shamokin. What a work of grace our God has wrought there! A number (mostly Polish) have been brought out of Romanism. I met a young man who could neither read nor write Polish, but is fast learning English. He came to all the meetings and on Lord's Day sat one side; is much interested in the Lord's coming. I charged them to take pains with him. Next visited Diebler's; found a hearty welcome from Bro. D. and wife; it was real joy to witness their love for the Word. I preached in a Baptist meeting house Lord's Day, and Bro. Gottshall took it up till Friday, doing some visiting. Saturday we went to Shamokin to be at the Lord's table, Bro. G. going to Harrisburg, and soon I returned home. I find a region near where I could spend months; it is sad to see the few who know they are saved. I have been home one Lord's Day in six. Expect (D. V.) to go about 15 miles to hold meetings on Saturday and Lord's Day. I have tried in weakness to sow the precious seed. I long to go to Virginia, but can only wait God's time; it is always right.

A. F. Cowles.

A young Methodist minister (very godly) asked Bro. Cowles to fill three appointments for him last Lord's Day about 20 or 30 miles from here, which he did; found quite an open door, says it has been very refreshing to him. I had an interesting letter from Bro. N. telling of a Meth-

odist minister of Stafford Co., Va., who is now standing alone and is interested in the truth.

*Geo. Hofmann.*

GREENVILLE, VA.—I have just been in the country about three miles from here, 74 miles north of Roanoke on Shenandoah R. R.; preached three evenings to about 40 or 50 people, and on Lord's Day twice, they giving attention for at least an hour to the precious Gospel, and afterward I gave them tracts and spoke to each one. I preached again Monday and Tuesday, and from the gathering interest manifested felt that very many more would come if the meetings were continued. Requests from neighboring "union chapels" come in from two directions. Bro. J. will continue meetings at Pine Chapel this week. Today I return home, as I am anxious to resume the work I was engaged in—visiting those who have been blessed in the three weeks' meetings in the grove, east end of the city. I left a nice lot of tracts with Bro. J., my own stock being replenished through Bro. Boate of Brooklyn.

*J. M. Peddicord.*

INDIANTOWN, VA.—I enjoyed your short visit, and the books, they are worth *so much* to me. I am better acquainted with you than when you were here. I needed just such help, and the Lord has sent it by you, your visit though short was so helpful to me. Bro. Nalle was here June 14th, had meetings twice; we broke bread together. Oh, how thankful I am every time I am permitted to "show forth the Lord's death." I cannot help telling you how precious the blessed Lord Jesus is to me. I am filled and satisfied with Him, and the books I read appear to draw my thoughts and affections closer and closer to Himself. I had not seen any of the Lord's people since you left until Bro. Nalle came. I pray (if the Lord will) there may be an assembly here; the prob-

pect is dark, but God can do all things. Although alone, I am happier than I ever was or thought I possibly could be. My cough is troublesome, but I am able to read and write most of the time. Do not weary of the glorious work before you, and may many see the true light.

*M. B. Southerland.*

WASHINGTON, D. C.—I was at Cherry Hill yesterday, and 20 of us broke bread; more saved present who did not, but had great joy in hearing the truth. Mr. C. said before all he knew he had eternal life; others see their place outside. The trustees said that the school house would not be open to us, but there was a large crowd at the Gospel meeting, the school house full. The Lord send you that way soon. The cry is coming from afar off for help. May the Lord send out His servants to supply the need. The Lord in His grace keep us in a very low place, that we may be used as vessels to His honor and glory.

*A. Skinner.*

SPOKANE, WASH.—What calls forth this is a desire to have you or some brother "apt to teach" come to us for our instruction in the truths of the Word. We are few in number—eight only who gather in His name, and no special gift in the Gospel or teaching; yet all value the place we are in, and a wish is often expressed that some of the Lord's laborers might feel it laid upon their hearts to come here, believing that many open doors would be found for ministry. We would not urge, but place it before you and leave it to Him, our Head, and the Spirit to guide. Bro. Gottshall was here a year ago, and recently a sister came with us first turned to these things then. We read **FIELD AND WORK** with deep interest. How happy to know of blessing elsewhere.

*H. G. Cook.*

NEWPORT, R. I., Aug. 19.—I feel my

need of help from God in the work He seems to be opening up here. I have the opening to preach in the Park next Lord's Day, and I trust further. The rich here now need Christ, and I feel led to tell them of the salvation of our God. At a reading last night a man from Washington, D. C., found blessing, and will meet the saints there. It seems that now is the time to reach the people before they leave. If we are low at His feet, He will give us a clear path.

*C. H. Turver.*

The hymn sheets got in Halifax opened the way nicely for a word in the "Cumberland" on the way to Boston. "My word shall not return void" brings much comfort as we think of our weakness in giving it out. There is much interest in the work here; the Lord be praised for it. Our brother Blain has been standing alone for several years, but two weeks ago had the joy of opening his home for the breaking of bread, at which eight met, his son and daughter among them. Today about the same number. Except Bro. B. and family all are non-residents. Bro. Turver is much encouraged here, and is looking toward Fall River when he leaves.

*T. F. Hammersley.*

COUNCIL BLUFFS, IA.—We are moving along quietly and apparently almost unnoticed by the great religious world around us. But it is a precious and blessed thing to know that amid the confusion and apostasy around and about us, wherever they may be, or by what name they are known, "the Lord knoweth them that are His." We feel much refreshed and rejoice in spirit that a very dear brother has lately (his wife also) come out from denominationalism, and is now gathered with us to the Lord alone in happy fellowship and breaking of bread. May we all take heed to the words, "To obey is better than sacrifice, and to hearken than the fat of rams;" and thus, the eyes of our under-

standing being enlightened, and by the renewing of our minds, "prove what is that good, and acceptable, and perfect will of God" (Eph. i. 18, Rom. xii. 2). Brn. Nelson and Dahlgren, two Swedish preachers, the one from Bertrand, the other from Loomis, Neb., preached the Word to Swedish brethren both here and in Omaha lately. Bro. Nelson occasionally preaches also in English. God bless them.

*Joel A. Dawson.*

## CANADA.

BLACK CAPE, QUE.—I remained until end of July with Bro. McCandless around Paspebiac, returned home with Bro. Caldwell, who visited Maria and here. Then I spent a few days up the Grand Cascapedia. Returning, found Brn. McCandless and Lyman here, on their way to St. Croix meeting. Unable to go, one has the comfort of "standing in their lot." It was encouraging in each place to see so many have eager desire for the Word, but some "dead flies" mar the sweet savor of the precious ointment, and restoration seems more difficult than conversion; yet one gladly recalls, "Is anything too hard for the Lord?"

*J. J. Campbell.*

HAMILTON, ONT.—The Lord has in grace laid me by for a little with lung trouble. No doubt He has something special to impart, and so has called me "aside to rest awhile." "He doeth all things well."

On my way north from Key West I spent several months with Bro. J. H. Booth in North Carolina. We held a good number of meetings in different places, finding open doors and many anxious to hear. The Lord blessed His Word, especially in Denver, where quite a few were saved and gathered to His name. The need in that State is very

great. Let us pray the Lord to send devoted laborers there. Would it not be better for the Lord's servants in Canada to reach out to the regions beyond where the Gospel is in a measure unknown instead of spending so much time amid the gatherings who are getting more truth than they are willing to walk in? If left to themselves, they would be more cast upon the Lord, and the truth gained through much exercise of soul would be found sweeter than that received second-hand or borrowed. I was loath to leave North Carolina, and trust (D. V.) to get back ere long, my daughter remaining here at Bro. Moir's.

I spent a few hours at Harrisburg with Bro. A. F. Cowles, who has since been led out in service for the Lord. May He give the needed grace to "endure hardness as a good soldier of Jesus Christ," and bless His Word and work with him.

I spent six weeks in London, holding meetings in the hall, on the street and in my tent; quite an interest, and some received the truth and many were made responsible by hearing the truth. I had the fellowship of Bro. Sangster and Stone while there, others helping by prayer and their presence. Bro. W. Slomens (a converted Jew, now with us) is expected here for a few days. He has been in Guelph, and the Lord has encouraged, helping saints and sinners.

*Geo. Pearson.*

*Bentley, Ont.*

**CRAIGLEITH, ONT., Sept. 9th.**—Here again about a month; people are coming out in good numbers here and on the mountain, apparently good interest; some opposition on the mountain from the old quarter mentioned in Acts, the "religious" and the "lewd fellows." Bro. Browning, at Tonawanda, I hear is sinking fast, with no hope of recovery. *Wm. M. Horsey.*

**CANNING, N. S.**—We have had a large share of blessing at Port Williams; two

or three times spoke of moving, but the Lord kept us there. At first some received us shyly, taking us to be Adventists, but one or two hearings undeceived them. A large number of Christians have acknowledged *much* blessing, none previously enjoying "full assurance," though they now rejoice in it, and many unconverted are under conviction. The Lord deepened the work in their hearts. During the terrible storm of Sept. 7th the tent was blown down, but we had it up again in time for a meeting next night. Christians around were very kind to us, and on our leaving for here (six miles) expressed great regret. The brethren who had accompanied us remained a week and then left for home. Pitched here Saturday night, but a few out; Lord's Day, 10 a. m., more out; 11 a. m., breaking of bread, two Christians from Port Williams came over and met with us, taking part. In the afternoon and at night also crowded meetings, B. C. G. preaching from II. Kings iv., Luke x. 25 and I. Tim. i.—"What the Law and the Gospel were given for." Many were deeply interested, some 13 or 14 having come from P. W. The next night was stormy, had a meeting on "The Judgments," then left for Kingsport, thence (D. V.) to Kentville, having Halifax before us for Exhibition there. The Lord has given much to cheer and encourage us. The Baptist minister at P. W. advised his congregation to forego some of their meetings in order to attend ours, and seemed quite in sympathy with us, and the Baptist minister at Canning expressed his interest in what he heard. Have had much wet weather lately.

*F. J. Enefer.*

**PORT WILLIAMS, N. S.**—Striking tent at Halifax Aug. 20, we came to St. Croix meeting, where the Lord gathered a larger number than usual to share His loving-kindness with us. Sixteen came from

Concord, N. H., Fitchburg, South Framingham and Boston, Mass., three from St. John, N. B., T. F. Hammersley from Milford, Del., E. S. Lyman and W. McCandless from Black Cape, Que., and about fifty from this province. A good measure of blessing was given us, with some occasions for exercise of heart. Gospel meetings well attended, with interest and some blessing. After it Brn. Cran left for Black Cape, E. S. Lyman and W. McCandless for Halifax, 14 of us for here with the tent, and the rest for their homes. The Lord gave us good hearings from the start, and some of our sisters boarding near did good service, laboring in the Gospel. Meetings continued for 17 days with increasing interest, attendance and blessing till the end, many receiving help and salvation, and others aroused to know their need. The tent work, while in some respects a testing life as to "home comforts," gave happy opportunities for fellowship and service to others, for which we were thankful. The season for it here being brief gave but little time to scatter the precious seed widely, but had two months steadily, missing but one night, with two meetings or more daily, and attendance of 50 to 400 perhaps, and much personal work, and can count on Him who gave "the seed to the sowers to multiply the seed sown." May His blessing rest on those (women chiefly) who have ministered unto us and helped in this work.

KINGSFORT, N. S.—Brn. Encher and Stewart pitched tent here Sept. 15; had two well-attended and interesting meetings, and on my joining them were invited to preach in the church, which we did two nights with most serious interest, and we trust blessing. Here, beyond any place previously, we realize the need of getting to places where, alas! many are

"twice dead"—in their sins and their religion. God guiding in it and providing the means, we hope to do it much more widely; and, making a start, secured the services of Bro. Stewart to transfer us to three places and take charge of the tent, which was a great boon. "The time is short" and "the night cometh." Well to heed "Whatsoever He saith unto you, do it," and "with all thy heart."

KENTVILLE, N. S.—Had several meetings of fair attendance and interest, a number coming in who had been blessed by the word at Port Williams, which was grateful to us, especially here, in a place designated "the devil's half acre." One's testimony is necessarily reasoning of "righteousness, temperance and judgment to come," and much needed, we believe. Hope now (D. V.) to visit Wolfville and Horton Landing ere returning to Halifax 29th.

WOLFVILLE, N. S.—Reached here after two trips from Kentville, the tent arriving at 6.30 and erected and occupied at 8 p. m., eight or ten of "our friends" from Port Williams encouraging us by their presence and help, with quite a few interested hearers and not a few bent on mischief. Seat of the Acadia College (Baptist), and altogether a very good place, the enquiry is, What need of a Gospel tent? But personal contact with souls discloses the serious fact that few enjoy assurance, and many, it is to be feared, are unsaved who "profess." Two aged men of serious character "in the church" expressed much regret at its state, moral essays instead of Christ preached, so that they get more at home reading McLaren's or Spurgeon's sermons. The Lord pity and feed, and help us also not to worry and distress, but "feed the flock of slaughter" while yet He tarries.  
*Benj. C. Greenman.*



# Field and Work.

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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, Psal. xvi. 8, 11, 12, Sam. vii. 12, Psal. cxxxii. 11, Psal. 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 profiting 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

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 hear 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 CASCAPIEDIA, 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 Paspébiac 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. *J. 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. *J. 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.

*J. 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. Richart.*