

Christian Worker.

H. H. SHERMAN, EDITOR.

"WORK WHILE IT IS CALLED TO-DAY."

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THE LITTLE MESSENGER OF LOVE.

BY LOVE BRID.

'Twas a little seraph preached to me
By sweet, unconscious child—
A baby of a scarce four years old,
With blue eyes soft and mild.
It seated in a car,
Was thinking, and I heard my home,
Of the spiritual joy
And bliss that pervade the air
Of busy city life,
Each caring but for "number one,"
Self gave provoking strife.
The ghastly weather seemed to cast
On every face a shade,
But on one countenance were hues
By sorrow deeply laid.
With low bowed head and hands clasped
In prayer,
She sat so poor and old,
Nor seemed to heed the scornful
glance
From eyes unkind and cold.
I looked again, Oh, sweet I said,
The night that met my eyes I
Sitting upon her mother's lap,
With baby face so wise,
Was a wee child with sunny curls,
Blue eyes, and dimpled chin,
As a young, pure, and loving heart
Unstained as yet by sin.
Up on the woman's poor and sad
Her eyes in wonder fell,
Till wonder changed to pitying love,
Her thoughts, oh, who could tell,
Her tiny hands four roses held;
She looked them o'er and o'er,
Then choosing out the largest one,
She struggled to the floor.
Across the waying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The rose, she ran to hide.
Her little face in mother's lap,
Fighting she had done wrong,
Not knowing, baby as she was,
That she had helped along
The up hill road of life a soul
Cast down, discouraged quite,
Across the woman's face there broke
A flood of joyous light.
Dear little child! thy was indeed
A messenger of love
Sent to that woman's lonely heart
From the great heart above.
This world would be a different place
Were eads to give to those
Whose hearts are sad as much of love
As went with baby's rose.

—HARRIS YOUNG PEOPLE.

REMINISCENCES No. II.

—OR—

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

—BT—

JOSEPH ASH

The church at Norval, in the township of Esquesing was planted in 1820, by the late Elder Menzies, on the principles and after the order of the Scotch Baptists. John Menzies, William Trout and James Mitchell, elders. Elder James Menzies was a remarkable man. A fine speaker, of untarnished morals, a careful student of the bible, a hard worker at his business—blacksmithing and farming; a man of strong faith, warm zeal, and deep piety. Religion with him was an every day matter, his memory and knowledge of the scriptures was hard to be equalled, and not to be surpassed. So great was his knowledge of the bible, that if asked where any passage was, in the whole bible, he could tell the book, chapter and verse, and even what part of a verse. We used to call him "the living, walking concordance." He was so constant in his bible studies that he kept his large bible on his bench, read a few verses, then work, and think of what he had read, and so on day after day and year after year. He preferred preaching in his native tongue, which was the "gaelic." In or about 1838 he read several numbers of the *Millennial Harbinger*, sent to him by a friend in Ohio, who had gone there, heard the ancient gospel, and received it. His son James, now of Toronto, says the reading of those numbers of the *Harbinger* enlightened his father's mind very much

but no one knew of his change of views. Old Elder Stephens, the father of the Stephens family of Owen Sound and Glenora, and most of his family were associated with him. About 1838 or 40, the late bro. Jacob Snuro, of Jordan, and Z. F. Greens went to see Brother Menzies, carrying with them several numbers of *The Christian*, a monthly, published by bro. W. W. Eaton, then of St. Johns, New Brunswick. The reading of these papers and the conversations with Green and Snuro made a complete change in his mind. Snuro and Green exercised a very hard struggle with the "noted concordance" man, but when they began talking with him they were surprised to find him so far advanced in the reformation, and instead of opposition, as they expected they found a cordial reception. At the time of the first June meeting in Canada, held in the old log meeting house, in 1843 the majority of the members had become settled in their views on the subject of the reformation. They then ceased to be called "Scotch Baptists," and became "Disciples of Christ or Christians." The church was a strong healthy body when I first met them in 1844 at our second June meeting. I had before this become acquainted with the Elder and his son James. I must relate a very pleasing incident before I proceed with my history. I was then living in Oshawa, and by dint of perseverance got away, and with a carriage, self and wife started to go to that meeting. Not being acquainted with the road we strayed out of our course and it was in the afternoon before we reached the long and anxiously looked for pine log meeting house. As we stepped into the door Elder James Black was speaking. He stopped short and said, "well, brethren, here is brother and sister Ash, of Oshawa. The meeting was brought to a stand still until every one in the house had crowded forward and introduced themselves, giving their names, and greeting us with a right hearty welcome and shake of the hand; then the meeting proceeded, and Elder Black finished his discourse beginning where he left off. Brethren where do we find such ungarish love and simplicity now? I want all to ponder this. The meeting then went on, and a happy, heavenly one it was.

Another exhibition of great love and zeal occurred on Lord's day. They were not expecting a very large gathering, and had made no special arrangements to accommodate strangers to a hearing, but to their great surprise a large turn-out of strangers from the surrounding country came, so that the house was not capable of holding one half of the people. Elders Black, Menzies and others held a consultation over the situation, and called on the brethren and sisters to vacate their seats, let the strangers in so they could hear the gospel preached, not according to Wesley, Calvin, Knox, King James, or any other man, but according to "Christ the Lord." They who had heard believed and obeyed went outside, and the house was filled up and the meeting went on. The brethren stood about the door and windows to hear as best they could. Again I say, where can you find such love, zeal and devotedness to the cause of

Christ, and anxiety for the conversion of poor sinners now. No they would rather say, "I went give up my seat for anybody."

Old Bro. Stephens above referred to came from Ireland, where he held membership with a Carson Baptist church, and was a good preacher. He stopped in New York, became acquainted with old Bro. Errett, father of Isaac Errett, now of Cincinnati, Ohio, and the late bro. James Buchanan, who for twenty-six years was British consul in N. Y. Bro. Buchanan advised Bro. Stevens to go to Canada; he came and got a fine tract of land in Esquesing near Norval. When Bro. Buchanan ceased to fill that honorable and responsible position in N. Y. he removed to Drummondville, near Niagara Falls, where he spent the remainder of his life in retirement. He was a man of high education, ability and standing, and filled the high, responsible, and lucrative position with great credit, and to the entire satisfaction of the two nations which he stood between. Amidst all this splendor he made religion his first business. In 1845 I visited him at his own house; he showed me a large room where he held public meeting and broke bread on every Lord's day. He kept his course up till the Lord removed him up higher. I have an interesting book of his own writing which he presented to me. He was never afraid to speak a word for the Saviour before the highest officials.

Returning from this digression I must speak a little more about the Stephens family. W. A. Stephen, of Owen Sound, was baptised by his father in the River Credit, on 4th July, 1832, and associated with the church in Toronto of which I have a very imperfect copy of the charter members of which as I am now more perfectly informed, were James Armstrong and wife and daughter, Sam'l Sheeklin and wife, James Beatty, sen., James Leslie, Wm McMaster, Mr and Mrs Cockshut, Peter Rotherford and wife, Mr and Mrs Buting and others, and if I am correctly informed, old Bro. Oliphant, father of bro. D. Oliphant. This Toronto church at this time was of the Scotch Baptist order. Old Bro. Stephens died in Esquesing in 1835; the family removed to Meaford in 1850. I shall have more to say about the Stephens family hereafter.

This Esquesing church was the spiritual birth place of Eld. Alexander Anderson, and Eld. Menzies his spiritual father. Here is where Alex. burned his fiddle. He was a fiddler, so he would fiddle for the young folks to dance, but when converted, like all truly converted persons, had no place in his heart for the dance. The same day of his baptism he went to his home and took from a shelf made across the beams of a log house, his fiddle, deliberately went to the fire place, laid it on a lively blazing fire and saw the flames devour it, saying to it "you shall never trouble me any more." Bro. Anderson soon began to use his gift in the church, and from that time till now has not ceased to occupy and improve upon his splendid talents. For the present generation it is quite useless for me to amplify upon Bro. Anderson's usefulness in the cause of the blessed Master, for almost every church in Canada has tasted the sweets of his fine

ability and truthful preaching, deep piety and great love for the cause of Christ and fallen man, strong, clear knowledge of things, and his pleasant smiling congenial companionship.

I feel a pleasure in writing a little extended about this church—its members and acts, because here is where our great and happy June gatherings commenced, and where brethren, scattered and unknown to each other, first met to become acquainted, and mingle their songs, prayers, preaching and conversation in joy, love, and union. I was always opposed to the discontinuance of those great Provincial yearly gatherings, and the "Provincial Cooperation" for the spread of the gospel. I think it was not a wise move and should rejoice to see them successfully established again. Then we could hear by word of mouth the prosperity and prospects, in almost every church, which cheered our hearts, and we could learn the wants and desires of all, see each other's faces, form and renew acquaintances, and become more and more assimilated, our hearts run together in love and union. Now all this is confined to small circles, and all we can know of the prosperity, prospects and wants of the churches generally is learned through the very, very meagre reports through our papers. Then we had little means of conveyance, the common roads, our horses and carriages were our means of conveyance, and we could go 40, 50, 60 and 100 miles, and think it no hardship. Now we have railways to almost every point we want to visit, and can go in so short a time. Such gatherings encourage proclaimers of the gospel, stimulates the brethren to move in the cause, and make more liberal contribution for the gospel, and calls in hundreds of hearers that perhaps otherwise would never hear the true gospel of Christ which is God's saving power.—Rom. 1-16.

Now brethren I have told my *think so*, and have no more to say now. I hope, the Lord will, to reach Eramosa in my next Farewell.

ORDER OF PUBLIC WORSHIP.

"This is the one purpose for which we have met?" "This is the chief purpose that has called us together?" "This is the great purpose for which we have assembled"—such and such like expressions are constantly made by those who preside in congregations of disciples, and yet in scarcely one instance in a thousand is the practice in harmony with such expressions. For, instead of coming together with the thought of Christ's body and blood most prominent in the mind, and the desire to hold communion with him through the commemorative bread and fruit of the vine having a joyous place in the heart, and instead of selecting hymns in harmony therewith and reading such scriptures as are appropriate thereunto, it is generally true that from an hour to an hour and a half is spent in singing and reading and preaching or teaching and a little praying, without one direct reference, and sometimes scarcely a remote reference, to the Lord's supper. Not unfrequently hymns are selected in view of "nice tunes" to which they are

set, and the preference for these tunes is determined by their popularity, the which is often determined by their resemblance to "operatic music," and hence is mostly characterized by an "irreverent haste." The hymns too are frequently those which were written with extended poetic license, and hence have scarcely a remote or reverent reference to the death and burial and resurrection of Christ. When the preacher is present he is liable to speak on any theme; I once heard one deliver a religious-scientific lecture on such an occasion, and the religious part was very small. When the preacher is absent, whether the Scriptures are consecutively read or not, for mutual teaching and exhortation, yet subjects are constantly liable to be presented and discussed, on which a variety of thought may be expressed, that will divide the attention and occupy the mind in a direction and degree that tends to unfit the spirit for contemplation of the sublime, humbling, touching spectacle of the Savior on the Cross.

In view of all this it here is suggested that the disciples of Christ be consistent. Professing to come together for worship let them act in harmony therewith by properly attending with prepared mind and heart to the Lord's supper, in which Jesus Christ is evidently set forth crucified. When they come together for worship, let such hymns and tunes be selected, as tend to solemnize and prepare the mind and heart for exalted and touching thought and feeling. Dr. Lowell Mason's musical compositions are mostly very suitable for this purpose. Then as it respects the heading or introduction of the worship, whether selected from the Old Testament or the New, let it be upon the same principle and for the same purpose. The selection should be made through the week by him who is expected to lead the meeting and should be carefully read not less than a dozen times in preparation for public reading on the Lord's day. All this properly done, and the prayers, one, two or more will be no forced work—no mere performance—no heartless lip-service that will stop far short of heaven and fall fruitless to the ground. With proper appreciation thereof to precede our public prayers, it will not be difficult for the Christian man acceptably to express thanksgiving and petition the throne of grace. For by such precedents the mind and heart are separated from worldly thoughts, motives and ambitions, so that contemplation of heavenly things becomes the chief delight.—*The Octograph*.

It is the mother who moulds the character, and fixes the destiny of the child.

Some hearts, like evening primroses, open most beautifully in the evening of life.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.—*Tillotson*.

That is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Evil that the day is wasted in which you have not succeeded in this.—*Talmage*.

EXCHANGES.

The *New England Evangelist* commenced the same month and year as the "CHRISTIAN WORKER," is a new and welcome visitor edited and published by Frank O. Ellis, 88 Munroe street, Lynn, Mass. Is ably conducted and means work. Its articles are short and to the point, like the *WORKER* would stand more subscribers and only pay its way. We hope the brethren will give bro. Ellis substantial aid while the paper is young, assist its circulation that it may continue to urge forward every effort to spread the Gospel in the Eastern States, then after a few years it will force its own way and be a mighty power for good.

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it is the drink of lions and horses; and Sampson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what went into the mash-tub went into the kneading-trough, families would be better fed and taught. If what is spent in waste were only saved against a rainy day, work-houses would never be built. The man who spends his money with the saloon-keeper, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the ker-ring's comfort, but to roast him. Men do not keep pot-houses for laborers' good, if they do, they certainly wish their aim. Why, then should people drink for the good of the house? If I spend money for the good of any house let it be for my own, and not for the landlord's. It is a bad well into which you must pour water; and the best beer house is a bad friend, because it takes your all, and leaves you nothing but headaches.

Ho who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and lire riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as allow habits for health and wealth. Those who go to the saloon for happiness climb a tree to find fish.

THE SCOTT ACT ENDORSED.—At a public meeting held in the town of Oakville in the interests of temperance, and addressed by the Rev. D. L. Brethour, of Milton, the following resolution was unanimously passed by a rising vote:—"Resolved, That having had eighteen months' experience in the working of the Scott Act in the County of Halton Ont., our conclusion is that it has done more to suppress the traffic in intoxicating liquors than any Act heretofore on our statute books. Crime has been lessened, pauperism decreased, morality improved, and business more prosperous. In view of these facts we would urge that every possible means be employed to have the Act made yet more stringent."

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