

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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Whole No. 23

AN IDEAL WOMAN.

She was my peer,
No weakness yet, who would surrender
And life and reason, with her loving
heart,
To her possessory no soft, clinging
thing,
Who would find breath alone within
the aim
Of a strong master, and obediently
Wait on his will as in a slavish care-
fulness,
Not loathing, clinging, stand-alo attend
His royal pleasure, and account here
Reward'd by his pets and pretty
words,
But a sound woman, who, with insight
keen,
Had wrought a scheme of life, and
measured well
Her womanhood, had succed before
her feet,
A fine philosophy to guide her steps,
Had own a faith to which her life was
brought,
In strict adjustment—brain and heart
meanwhile
Working in conscious harmony and
rhythm
With the great scheme of God's great
universe
On toward her being's end.

—HOLLANDY.

REMINISCENCES No. 9.

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

—BY—
JOSEPH ASH

The church in the township of Gainsboro, from best and most reliable information I have, arose in this way. In 1840 or '41 Z. F. Green preached once in the place where the church now is, but the first preacher who held meetings there was Amos Clendennan. Several individuals who lived in that vicinity had previously heard S. E. Sheppard, Wilcox, Thomas and Yearshaw, in other sections before that, but no church was formed. In 1862 or '63, Alex. Anderson, E. Sheppard, C. J. Lister and Olyphant held meetings in the Vienna meeting house. A good many were baptised by them, and organised into a church with some others. Some of the first members were, George Bradt, Benj. Moot, Thos. Hall, Nathan Johnson and Thomas Greenwood. Perhaps Moot and Greenwood were the Elders. These were pioneer brethren, but A. Clendennan was the pioneer preacher in Gainsboro. This is one of the places where the late excellent J. D. Benedict preached a good deal, and added many to the church. I never had the pleasure of his acquaintance, but have heard much about him. He had a peculiar talent. His way of presenting the gospel was, as I judge somewhat like Z. F. Green's, in "turning up old chunks and logs to show the snakes and lizards of sectarianism," but there was a vast difference in the two men in regard to soundness in doctrine, stern morality, strong faith and deep piety. Bro. Benedict was a very amiable and exemplary man, died in the faith, and went to rest with an excellent record behind him. "The memory of the just is blessed. The church is still prospering, and has been greatly blessed by the labors of most of our preachers, especially Bro. Hertzog and Lister. It has a large membership of God-fearing people and carries a strong influence for good through a large tract of country. The special blessing of the Lord does and will rest upon them, and it is hoped they will all "fall asleep in Jesus where they will rest from

their labors and their work will follow them." This church is within the range of bro. Lister's evangelical labors. Bro. Jno. Johnson is the leading man in the church now, and I understand a good speaker in public.

The next church I speak of is Selkirk, what used to be called Rainham. About 1841 several prominent members of the regular Baptist church heard the Disciples preach in different places, had received their testimony and became disaffected with the Baptist doctrine and usage. It is a law of our nature that when we become dissatisfied with anything, we have we can not rest easily until we become satisfied by obtaining something more congenial and satisfactory. This it seems was the state of mind of those Baptists. They saw something in the gospel as presented by the preachers they had heard that was so vastly different from anything called gospel they had ever heard from Baptists that they could not rest without hearing more. And from all I have been able to learn Amos Clendennan was sent for and was the first one to preach the ancient gospel in Rainham. In 1851 bro. Anderson, Kilgour and others had preached there but I think they were not the ones that organized the church. Those members of the Baptist church above referred to called a meeting in 1861 for the purpose of formally separating from the Baptists. Some of the names were (several of which still live) Leonard Yager, Benj. Culp, Jno. Hoover, Jonas Hoover, Jesse Hoover and others. They met, perhaps, in Yager's house to arrange as a church. This was done, strange to say, in the presence of their own Baptist preacher, who approved of their action—a noble man truly. If I am not mistaken in my memory Amos Clendennan was present at this meeting, preached that day and rendered all the assistance he could. I think I had it from Bro. Yager last summer, that he and Bro. Jesse Hoover were the first Elders.

This church has passed through some severe trials. Their experience should be a warning to other churches, and individuals. In 1856 I was in Ohio with bro. A. B. Green, who spoke to me about "a certain individual a glib tongued person, who had been associated with a church near by, but had gone into the doctrines of soul sleeping, destructionism, communism, working of miracles, and so on. For those things, and others he had been excluded from the church and silenced from preaching among them. This man was just then arranging to go to Canada. Bro. Green said he would most certainly do harm who ever he went, and advised me to caution the brethren in advance of his arrival against receiving him. I did so to most of the churches. But Wainfleet and Rainham I think I did not notify, and here is where he went to. Although this queer spirit had done so much harm I am happy to know the Selkirk church is now in a prosperous state, and Jno. Warner's name has nearly vanished, and he himself has slender footing, as I witnessed last summer. In remembering this church I can not but mention a very unwise action was taken on the part of others perhaps quite unintentionally. There are many strong

members being to this church, and it carries a powerful influence over a large tract of country.

Bro. Anderson, Kilgour, Sheppard, Black and Lister have all labored in word and doctrine to a considerable extent there, besides others. This is the point of the late Bro. B. Franklin's first visit and labors in Canada, and I think Smithville was one of the last. In connection with this church bro. Hertzog and Lister deserve special mention. Lister for labors extending over many years with good success and Hertzog for a series of successful meetings in which very many were brought into the church. He said to me that Selkirk was one of the grandest spots of his life. His preaching was so true feeling and good that large numbers were brought into the church most of whom are faithful true Christians. The twenty days I spent there last year is one of the greenest spots of my life. My heart leaps with joy when I remember those happy days spent in the immediate company of bro. Sherman, among the brethren and at our home at the house of our excellent bro. Dr. Fry. Bro. H. McEairmaid spent a considerable time preaching here with good success, the particulars of which I somehow have failed to obtain for which I am very sorry.

It was in this church that a legal question arose of who among us are "legally qualified to solemnize matrimony." Quite a little stir was raised over that question which finally culminated in the passage of a bill by the Ontario legislature more particularly defining who are qualified.

The next church I come to in the old Niagara District is Smithville. It first met at St. Ann's, two or three miles south-east of Smithville, and by whom organized and just where I could not learn. About the first effort made there was by D. Olyphant in 1861, who preached five or six times in the Universalist meeting house in Smithville. Following this considerable labor was given by A. Anderson, Benedict, Kemp, Lister and others at St. Ann's and Smithville. In 1864 they removed their place of meeting to Smithville; this church had smoother sailing than Selkirk or Jordan. It is a strong body living in peace and harmony. Large numbers have been added to it through the labors of Benedict, Kemp, Lister, Kilgour, Anderson, Hertzog and others. The only time I visited this church was in 1874 in company with bro. B. Franklin, we enjoyed the hospitalities of bro. Coons during the meeting. This is a strong influential church living in peace and harmony. Seldom a case of discipline occurs, and why? because the members are carefully and tenderly looked after by their excellent elder and preacher, Nathaniel Wardell. This is as it should be in every church; lack of care by the Elders, and the proper and wise enforcement of discipline upon offenders, is wherein the health of the church lies. Bro. Campbell told me many years ago that "the closer the cords of discipline were drawn the healthier and more prosperous and influential the church." I know this to be true. A small body say ten or twelve real plain Godly members have more happiness together, and

throw a stronger influence for good to all around than hundreds of loose, immoral, gambling, whiskey drinking, horse racing, theatre going, dancing professors. I am very happy to know that this is not the case at Smithville. Bro. Wardell is no friend of such ungodly acts, and the member who will do such things, must stand out in the world where his right belongs.

Some of the charter members of this church, were Daniel Falner, Nathaniel Wardell, Solomon Futer, Solomon Whybald, George Coon, Dan'l Coon, J. S. Wardell, and others. Nathaniel Wardell long before this was an elder of the church at Jordan, who is now and has been for a long time a most active and efficient preacher. John Coon and Solomon Tector deacons.

I will now finish this paper by giving the reader a peep into the church in the city of Hamilton. This church was set in order by E. H. Mallory, on Catharine-st., Jan'y 17th, 1869. There were some Disciples in the city as early as 1849. Geo. Clendennan, a bro. Harding and Kilgour preached for them occasionally on Lord's days. The charter members of this church were E. H. Mallory, wife and two daughters, Kenneth McKenzie and wife, and E. L. Evans, seven in all. They met in the house of Bro. Mallory for thirteen years. The membership was increased from time to time—several removals and some deaths; a few live some miles out of the city who meet with them occasionally. The church now meets in the young men's temperance hall, 221 King street east. Present number of members 38. Alex. Anderson and E. H. Mallory the preachers. This church deserves honorable mention, bro. Mallory and family in particular. So full of the love of God were they and so determined to honor that high and holy name, that they could with pleasure lay aside all worldly honor and popularity, the possession of which lay before them easy of grasp, and chose to meet in their own house with the few faithful ones of like precious faith year after year for thirteen years. They have not stooped so low as to introduce any of the foolish ungodly practices of the sectarian world into the assembly of the saints, which would tarnish their fair fame and blot their heavenly garments. Under the wise and efficient labors and directions of bro. Mallory and Anderson we hope good results will follow, and keep the divine light burning in the city of Hamilton.

This ends my history of the cause in the Niagara District, and next month must dodge off to Prince Edward County.

The more you work, the more you will desire to do. It works like a charm. Try it.

A Turkish pasha has shown his appreciation of the work of our mission schools in this country by the following remark: "When a girl has come back from the American mission school, you should not say a girl, but a school has come."

Homes are like harps, of which one is finely tuned and bright with golden, but ill tuned, and jarring the air with its discord; while another is plain and worn, but from its chords float strains that are a feast of music.

OBITUARY.

Sister Ar Whitlaw, wife of Bro. Henry Knowles, died at their home, Meaford, Ontario, on Tuesday, 28th Aug. 1893. They had moved from Pickering, Ont., to Meaford, 115 miles north, and west of Toronto, last winter, where in February last she contracted a severe cold while watching night and day, at the bedside of her sick child. This gradually grew worse, baffling medical skill, until that fell disease, Consumption had seized upon her, she gradually sank until confined to her bed, where she spent the last two or three months of her life. Towards the close as the "sands were fast running out," she suffered much, but she uttered no words of complaint, nor murmured at her lot, wishing only to be spared for the sake of her husband and two dear little children, yet on account of her suffering and pain she "desired to depart and be with Christ which is far better." All that skill and tender loving hands could do, was done for her, but death came at last and ended the conflict, it was a glorious triumph, she leaned on the Saviour with a firm and abiding faith, fearing not death, the end was peace. Although in the morning of life (only 27) she had been a devoted Christian some nine years, and "held the beginning of her confidence steadfast unto the end." She was faithful, pure and good, to know her was to esteem her highly for her gentleness of spirit, and kind and amiable disposition. But life's labor is done, she has entered into rest, her chair in the home circle, and seat in the Assembly of the saints is vacant, but she will live among us by her "work of faith and labor of love," the sweet influence of her Christian life will ever shed a delightful fragrance around the sorrowing and desolate home she left behind. How rich the comfort and consolation, which comes to us, as we mourn the departure of the pure and good, when we remember that life's labor was done, the battle was fought and the "victory won," the end a "crown of righteousness." Assisted by Bro. J. Leckard of Hill-burg, the writer conducted the funeral services, held in the Church in Meaford on Thursday the 30th Aug. when a large audience of sympathising and sorrowing relatives and friends assembled to pay a last tribute of respect, to a worthy one, words of comfort were endeavored to be spoken concerning "Life and Death," from the words of Jesus and Paul, John 11, 26, and 2nd Cor. 5, 1, after which the Cortege moved to the "City of the dead," and there, near the shore of the Georgian Bay the mortal part was committed to its last resting place, to await the trumpet sound. Tears of sympathy flowed, and hearts were filled with sorrow, but they "sorrow not as those who have no hope." By faith they could look out beyond the clouds of sorrow, and the night of death, and see a land of rest and joy, and the dawn of an eternal day, where tears are unknown, and "shadows never come, and say "Even so, Father, for so it seemed good in thy sight.

May the great Shepherd of the

Sheep care tenderly for the motherless children, and comfort and bless the mourning husband, who dwell in the shadows of sorrow and tears, and at last unite them all again in the "Sweet fields of Eden," "the realms of blest."

"Serrant of God will doze,
Rest from thy sweet employ."
Geo. J. BARCLAY,
Toronto, Sept. 1893.

"THE EVILS OF CALLING BROTHERS RABBI OR HADJIM NAMES THROUGH OUR RELIGIOUS PAPERS."—These are not far to reach. Obvious to the comprehension of almost every reader. The quarrelsome, offensive way of writing has limited the circulation of the *A. C. Review*. Bro. Rowe's brilliant talent cannot counterbalance this evil. The manner of writing in said paper for years did much to build up the *Standard*. The last named paper has not been free from such a course. Editors and correspondents may think they can write what they please, and how they please, but they will find out that readers have some rights, and will eventually stand upon those rights. Editors may write in this offensive way, but they cannot compel people to read and pay for their papers. Many a subscriber has taken such papers from the table to hide them from the view of strangers, lest they should see how we quarrel. Hence the usefulness of such papers can be estimated with few figures.

Editors of our religious papers should be patterns and models in the way they treat each other. From reading the last issues of the *WORKER* and *INDEX*, one would not suppose that the Master taught his Disciples lessons of peace and love and that the Sages they should wear, so that the world would know they was his Disciples was the *love* they had one to the other. One would not suppose that Jesus said "If thy brother trespass against thee go to him alone, &c." Is this a part of the Master's teaching which is "nonessential"? Are our Editors practically drifting into the dividing our Master's teaching? If the Editors of the *WORKER* and *INDEX* knew half of what a large portion of their readers say about the last issues, they would feel sorry and ashamed. How is it that brethren cannot or will not discuss, argue, debate subjects whether scriptural or otherwise without descending to offensive personalities? Hard and convincing arguments can be produced without this suicidal method. For it is easy to see that in many, very many instances, the manner of the argument kills it. I regret to write so about two papers, the Editors of which I so highly respect.

C. J. I.
Set your aim high for next year and work to it.
Life is short. Employ every moment for good.
"Gather up the moments. They are grains of gold."
Don't forget your Bible, it's your fountain of power and force. Study it daily.
Make it your aim to become "a living epistle, known and read of all men."