

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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ALMOST SUNDOWN.

I am looking over my labors
By the light of the setting sun;
For I see by the brightening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing toward its close;
For I see I done in the vineyard,
Than I hoped when the morning rose.

And yet, while the daylight lingers,
I will work as well as I may,
Not waste the remaining moments,
Regretting a misspent day.

And oh, if now in the vineyard
Are any left there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun.

REMINISCENCES No. 14.

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

—BY—

JOSEPH ASH

There are certain central points that I feel a great pleasure in amplifying considerably because those places were occupied by men of marked zeal, energy and ability. I have treated on several of these, and now I speak of another which is Meaford. I have already slightly noticed in connexion with the Esquising church the late Wm. Trout. He and his family left Esquising and moved to a small village a little east of Collingwood called Hurontario, there he, Findlay McNaughton, Geo. Jackson and Thomas Compton, their wives and families met in a private house every Lord's day to break bread. Each of these men took part in the worship. They continued thus to meet about eighteen months, during which time they had some additions. About that time Bro. McNaughton and Jackson went west to Meaford. Bro. Trout followed in the spring and settled a few miles north of Meaford. Soon after this Bro. Layton, Jackson and Williams and their wives met with Bro. Trout in his own house to worship and break the loaf. Their numbers were soon increased by new comers, but were much scattered in order to accommodate each other they changed their meetings from house to house, and sometimes in a school house. Bro. Trout was a carpenter and millwright by trade, and worked at it very hard, but notwithstanding his and his wife's hard toiling they walked through that new country over forest roads seven or eight miles to meeting, and Bro. Trout preached to those who came. He was not one of those great orators who are apt to glory in their oratory, but what he lacked in oratory he made up in an untiring zeal and energy. I have been told he always had a testament about him, and like Elder Menzies, of Esquising, would work and read from sunrise till sundown. He was one of those straight forward men who loved the truth of God's word so well that under no circumstances, nor for any man, would he make one single compromise with man or doctrine. That is the kind of man the Lord delights to honor. It was so through all time. Some men are so fond of the praise of men that they will conform to the world and do things that are

dishonoring to themselves, disgrace their profession and dishonour to the God whom they have vowed to serve. Bro. Trout was plain in his preaching, but spoke the great truths of the gospel in the love of them, and was highly appreciated by those who heard him. He held some principles that have been dear to me over half a century. I like to name them: His no compromise with the world, the flesh, the devil, or sectarianism; his always failing to find a peg upon which he could hang the christian religion and politics. Also his great anxiety to cultivate and bring to the front the talents of the church. He went every where preaching the word, on the road, at his work, at meal time, and on the Lord's day. On one occasion he was putting up some buildings for a Presbyterian whose minister was boarding there, a debate was opened between the two which went on day after day. The minister spending his time hunting up new arguments to offer when meal time came, and Bro. Trout working at the building fifteen hours every day. The family and all the workmen were the hearers. It is a hard job and a poor paying business to fight against God by perverting his word to sustain a human theory. The Lord told Paul it was hard for him to kick against the pricks (a bundle of ox goads with spikes or brads driven into the ox's) plain truths then, and they will find it harder in the great day of accounts.

Bro. George Jackson, who was an able and talented man, did not remain at Meaford. He was appointed commissioner of crown lands and went to Durham, and Bro. Trout went there and built some mills, and while there a small congregation was gathered; they built a small house of worship. I cannot follow this little band nor Bro. Jackson, but think they did not prosper, and as far as my recollection runs Bro. Jackson could not keep politics and religion on the same peg. Bro. Trout returned to Meaford and this runs the time up to 1872. Bro. Trout spent another season in Nottawasaga, and during his absence Bro. Layton and Williams developed into excellent speakers, and kept the church in a prosperous condition. I have been a little particular in following Bro. Trout in his meanderings in that wilderness country because he was the principle pioneer preacher. Brethren D. L. Layton and J. Williams held the fort in Bro. Trout's absence and kept the church in a flourishing condition, and by constant labor a much devotion to the cause, developed into fine common sense preachers. Those in the church were kept in the faith and practice of the gospel, and those who came in came in understandingly, so that the church in reality was "the pillar and support of the truth" in that section.

There were others in the church which did good service according to their ability. Bro. Williams did his life's work, and in great happiness has gone to his reward. Bro. Layton is still living, and firm and active in the discharge of his christian duties as teacher and elder in the church. This is another instance of the many in Canada of the truth of that grand idea we learned in our first efforts

to re-state the christian religion on its true basis in theory and practice as taught in "the living oracles," that every church should be a school of Christ where all are taught and the talent of all its members developed so that the church should be able to "edify itself in love." In my travels I have met with a few, I think two or three churches where I was told, "now we want you to go on and do every single thing yourself, and don't call on any one to help you." When I am told that I feel sad and think there is something wrong where a church cannot meet on the Lord's day to sing, pray, read the Lord's word, break bread and edify one another. A church that must have what is called a teacher to do all will in the absence of the preacher grow cold, indifferent, inactive and finally Satan will get an advantage over them, and they grow sickly if not die spiritually. I know that if when I young I had been taught that doctrine of inactivity I should have been as silent as they. As far as I know all the churches in that District have been properly taught self-sustenance, and have and do as far as I am informed meet on every Lord's day to break the loaf preacher or no preacher, according to the common idea of preacher. I fear many of our brethren are too apt to attach the sectarian idea to the word preacher, which in reality is *clergyman*. The scriptural idea of preacher is found in 8th ch. Acts, where it is said when the "Disciples were scattered abroad they (no distinction) went every where preaching the word." They talked to all about "Jesus and the resurrection." Every one of those churches as we shall see as we pass on has developed their own talent so that in each church there is one or more speakers, who can edify and instruct the audience they meet. I feel proud to make his announcement. In writing thus I do not want any one to run off with a false idea that I am opposed to preachers and preaching. I am very far from this. It is God's order that the "gospel shall be spread all over the world by its being preached. It must be spread from lip to lip by man. And I am as firm in the connecting idea that he "who goes out preaching the gospel should live by the gospel," and have ample support for himself and family.

In 1849 Bro. Kilgour and Anderson preached to the Meaford church and had a good many additions. I very well remember that those brethren were the first missionaries sent out by the old co-operation that visited this section of the country. Their labours were much blessed. Churches were increased and built up, new ones planted, and much rejoicing was the result. This was in about 1856 to '58. In 1859 or 1860 Bro. D. Oliphant spent some time preaching in that country. Bro. C. J. Lister has perhaps done more missionary work in that country than any other one. Meaford has had the excellent labors of the late B. Franklin, Eaton, Sheppard, Elmore, and many others stretching on for many years. It is now a strong church, and possessed of a land of fine workers. I may mention Layton, Law, Whitelaw, Sinclair, Mackie, Jas. Stirling, sen. etc., and principal women not a few.

Out of this church has grown several others. In connection with every church there are many interesting incidents and I am very sorry I am not in possession of those of Meaford that I might give them.

Cape Rich church is one of the old-ones. The first preacher who preached there was C. J. Lister, a goodly number united and he organized the church in 1869 or 70. It is firm in the faith and prospering. Bro. R. Cox is the elder and a fine speaker. He keeps the church in a prosperous and growing condition by his prudent oversight and sound teaching. His sons, Wm. and John Cox, are the deacons. By a scriptural prudent and wise course they purchased to themselves a good degree and much boldness in the faith, and by a practical continuance in well doing they are seeking glory, honor and eternal life. The Lord says, he that serveth me will my father honor.

The church in Ephraim, situated eight miles from Meaford, Fairmount P. O., was gathered principally by J. C. Whitelaw and D. Stirling, who went there, held meetings, had a good hearing, continued their work at their own charges until they succeeded in gathering a fine congregation six years ago, and have now a good house to worship in. Since then they have been assisted by Bro. Whitelaw, Mackie and Law, who continue their labors. This is a fine healthy band of brethren of about thirty members; they carry a strong influence in this neighborhood. Every one will say that bro. Whitelaw, D. Stirling and Law deserve great honors for their faithful services, and they will be honoured. Our Lord says, "he that loveth me will my father honour." This church has been visited and preached to by Bro. Lister, Elmore, Sherman and others. Their principal men are Bro. Falls, Parker, Elford, Smith, Kelly and Cain. Be faithful, live in peace and love, and you will surely overcome "by the blood of the Lamb and the word of your testimony."

INTERPRETATION.—Driven by starvation a poor woman may steal a loaf of bread, or freezing may compel an armful of wood, and in either case is apprehended and incarcerated in prison. But the rummager may rob her of clothing, of bread, of wool, of her husband or boy, and debauching their bodies, crazing their minds, defiling their morals may send both the poor woman to chow and betwixt crime and starvation, and yet the law says "ignorance is no public good." And there is no protection for the poor woman! And this is the result of a christian nation! Will we be any longer partners of this great crime. God forbid!—*Spectator*.

A man named Steacy, the owner of a splendid saloon in New York, recently gave up business and joined a temperance society. He said, before the Society:—
"I sold liquor for eleven years—long enough for me to see the beginning and the end its effects. I have seen a man take his first glass of liquor in my place, and afterwards hit the grave of a suicide. I have seen many other men, wealthy and well educated, come into my den who cannot now buy hi dinner. I can recall twenty customers, worth one hundred thousand dollars, who are now without money, place or friends.—*New England Eccegetist*.

SACRED CHRONOLOGY.

Let us again consider the empire of the he goat—Dan 5th chap. And as I was considering, behold, a he goat came from the west, (Alexander and his army) on the face of the whole earth, and touched not the ground. This shows the rapid march and conquests of Alexander the Great, in subduing the Persian empire and the world. Upon the death of this renowned military chief, his empire fell into four parts, from one of which "came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land," or land of Israel. We have seen that this power or empire of the Saracens, enslaved the host or people of God and "thy him, the daily sacrifice is taken away, and the place of his sanctuary was cast down." v. 11.—Reader have you noticed the striking, the startling declarations of the prophet, bearing upon the eastern horn, or Ottoman empire of our time? The daily sacrifice ceased, and the place of his sanctuary (Jerusalem) was cast down. How admirably this harmonizes with the 12th chap. 1 This power "cast the truth to the ground; and it practised and prospered"—especially when the host of the little horn took Jerusalem and all Syria under Omar, who set up the mosque which stands a monument of abomination and desolation to this very day, hour and minute! Then the all-absorbing question—"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary (Jerusalem) and the host (the people of God) to be trodden under foot?" Some may imagine that the sanctuary here means not Jerusalem (with the temple), but the body of the sanctified at large, called saints; but this is a mistake, for the prophet speaks of "both the sanctuary and the host," which certainly are two objects, not one and the same. Now comes the answer, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Well, we have seen that the sanctuary was cast down and defiled in the year 637 after Christ; and by adding 1335, we have the sum 1972, which being taken from 2309, leaves 328, which date brings us right into the height and glory of the empire of the rough goat; for, Alexander "from Persepolis returned to Babylon, and there died in a fit of debauch, in the thirty-third year of his age, and thirteenth of his reign. Before Christ, 324. 324 + 1335 = 1972 = 2300 = 328 years before Christ, placing us into the summit of the grandeur of Alexander's empire.

But, why select the third date of Dan. 12 chap., rather than the first or second? The reason is manifest. The question is, "When shall the sanctuary be cleansed?" Reader, contemplate the boundless masses of rottenness, Alps piled on Alps without end—think of jehaphanism, Islamism, paganism, skepticism, and sectarianism in every shape, accumulating for 1800 years; and then ask, can the work of cleansing be quickly done 1 From 1200 to 1335, there

is a period of 75 years, which certainly is not too long for the cleansing process. The prophet said, "Blessed is he that waits and comes to the thousand three hundred and five and thirty days." Evidently then, the work will begin sometime near twenty-two years hence, and be finished in a period of seventy-five years.

The cleansing of the sanctuary is a most important, and a very prominent event, in the predictions of Old Testament and New. And how clear that it will, and of necessity, must be a work of the greatest magnitude, of which the human mind can conceive. Think of the blasphemous of Roman Catholicism, the cruelties of Mohammedism, the rottenness of paganism, the abominations of infidelity, and the foulness, injury, and contradictions of sectarianism! A full comprehension of this vast mass of indescribable spiritual wickedness, filthiness, and aomination, might cause even Satan himself to stand aghast! When all this shall have been cleansed off the earth, (what a vast work!) then will one universal shout of rejoicing break forth from the enraptured throng, the mighty host, the happy millions, enjoying the reign, the kingdom, laws, and institutions of the glorious Redeemer of our fallen race.

Let us apostle speak in this connection.—"And there was given me a reed like a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles, and the holy city shall they tread under foot forty-two months." Rev. 11:2. To the apostles was the work entrusted, of bearing the "Good News" to the nations, and establishing the kingdom of heaven in the earth. This we judge, is what the apostle intended by the phrases, "temple of God," "the altar," and "them that worship therein." These, in a literal sense, belonged to the Jewish state, representing in our age, the kingdom of heaven, Jesus our altar and sacrifice, and the worshipping saints. The accurate measuring of these has been given by the twelve apostles, who alone had the wisdom, power and authority for the work, from the great Head of the church. This measuring exists nowhere but in the books composing the New Testament, and a disregard to this work of the ambassadors of heaven has been the prolific fountain, whence flowed the latter water of strife, error, endless confusion. This "measuring rod" was cast aside by the eastern and western horns, when building their temples or founding their human establishments. Sectarianism has manufactured its own measuring rods for use on all important occasions, as John's measuring rod is entirely too short, John's, of use only when measuring according to the party's directions, whereas the party's measuring rods may be used in accordance with the rules of party or human wisdom.

Amos.

The Baptist *Observer* has just found out that the disciples have a creed. Why, bless you, Bro. Green, have you just begun to read the Bible—our creed!