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H. B. SHEPHERD, EDITOR.

"WORK WHILE IT IS CALLED TO-HAT."

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THE PREACHER'S REWARD.

W. X. DUFF, M. A.
DEDICATED TO THE REV. E. SHEPHERD.

Tell me tell me of faithful preachers,
God will soothe each righteous fear;
Told on though life's work is often
filled with many a trial here,
Told on though your soul is weary,
And your work may seem in vain;
Know you not that all true labor
Is your everlasting gain.

Beyond all your pain and sadness;
Beyond all your vagrant days;
Oh, what happiness awaits you
In the realm of the blest.
Christ the Lord is ever waiting,
Keeping there a diadem;
For you he will give the measure,
Inward with the richest gem.

On the secret names are glittering
Which no doubt you well will know
They are there in gold recorded,
That foretellers of glory
Those names are the names of Christ
Time
You have said by your love;
And they'll know at length the glory
Of that endless life above.

You not only taught them wisdom
Of an earthly nature here;
But directed them towards heaven,
To a brighter, holier sphere.
In your toilsome work you were
All your trust was in the Lord,
And in hours of constant study
Treasured up His precious word.

Then, press on O faithful preacher,
Other names and titles take
In your crown will one day sparkle,
And the victor's palm you'll bear.
Never falter I never falter I
As you guide frail erring men,
Ever teach them, ever lead them,
Like a hero in the van.

Life with you will grow in brightness,
While your soul will ever be pure,
Rising higher, thus progressing,
And your life work long endure.
Long endure I may God thus grant;
And I'll see you filled with joy;
And amid each fleeting moment
Let no pain your peace destroy.

But I must now end my poem,
And just lay my pen aside;
Trusting you will ever march onward
To that land beyond the tide.
May I meet you ever yonder,
Where the weary are at rest;
May I greet you in the harbor,
There to dwell among the blest.

REMINISCENCES No. 12.

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

JOSEPH ASH

I find it exceedingly difficult to give a full history of several churches that were Baptist, or Scotch Baptists, which came into the reformation. This was not the work of an hour or a day; in most cases it required years. It is very hard for a person to unlearn and learn anew, anything, especially in religion. Years of hard study, and honest, anxious enquiry, is required. I know this was the case with myself. It was so very difficult for me to unlearn the popular theory of abstract conversion by the operation of the Holy Spirit upon the heart, and the accompanying error, the witness of the spirit through feelings, sights, voices, angels' visits, or a direct voice from heaven, announcing sins forgiven, and to learn that God had given a law, a law of pardon, written in plain language, by the inspiration of the spirit, which, if obeyed from the heart, assures us that God, through faith in Christ, his well beloved Son, "repentance unto life," confessing our faith in Christ, and burial with Christ in the watery grave, gives us this positive assurance of sin forgiven. So it was with many churches; Esquimaux church and Elder Menzies for example, so it was with Elder James

Black, he learned little by little the ways of the Lord more perfectly, and like all truly honest persons, when he saw he held an error, he gladly exchanged it for a truth. He was for a number of years in advance of the church he was in communion with, for while he was in Albion he differed with them about ordination, and the right of an unordained person to baptize. Afterwards, when he was preaching in Nassagaweya, in 1830, a church was organized with the understanding that they would receive all baptised (unordained) believers, of good character, whether Scotch Baptists, English, or association Baptists. In 1832 a fine, ardent, talented young man, by name Frances Hutchinson, united with them I think in Nassagaweya where Elder Black, was preaching, and soon learned simpler views of the plan of salvation than his theological training gave him, and became an ardent student of the bible. In 1833 he became enamoured with the writings of A. Campbell, went to Bethany, and became clerk for A. C., but Elder Black, was not so fast to take the new doctrine, although he became agent for the Millennial Harbinger in 1833 or 1835, and the church in Nassagaweya, all moved together.

When Elder Black, went to Eramosa, the Scotch Baptists had a church there and David Oliphant, Alex Stewart, Thos. Stephens, Donald McLean, and others, were preaching advanced views before he went there. This was the Eramosa east church, and according to the reports of the churches given at our first annual June meeting, held in Esquimaux, in 1843, it was organized in 1831. The circulation of A. Campbell's writings among them, opened their understandings greatly, and a visit from the late Jacob Suro, of Jorlon, and Z. F. Green, helped to complete the change, and the whole church exchanged the name Baptists, for that of Disciples of Christ, or Christians with corresponding teaching and action.

It is a pleasure to me to know that the Scotch Baptists, notwithstanding God fearing men, the Haldanes of Scotland, and Dr. Carson McLean, in Ireland, were far in advance of their time. They saw, and taught many truths, the whole sectarian world repudiated. But they were not clear on the design of baptism, the work of the holy spirit, nor the independence of the churches. Dr. Carson's work on baptism was a complete renunciation of sprinkling and pouring, as the act, and of infants as the subjects of baptism; but he seemed not to comprehend the design. Calvinism had a strong hold on many of both Scotch and Carson Baptists. These errors were all cleared away by the Campbell's, and baptism and God's converting power put in their proper places. Baptism for remission of sins and the gospel God's converting power. Without them no one can understand clearly and obey intelligently God's law of pardon.

If space would allow I would like to supply on the east church in Eramosa. I am not writing a book, but for a small monthly paper and must of necessity, restrict in many things. My acquaintance with this church, came in later than the life of Oliphant, Stewart, Stephens and McLean, before

named. At the time of my first acquaintance, Eld Black, was not prominent, he being, and had been for some time, their regular ordained minister. Associated with him were several excellent talented young men, Robt. Royce, the Oliphants, Stewarts, Parkinsons, and others, besides Elders Kilgour, Anderson, and James Mitchell, of late deceased. No church in Canada, has been blessed with a greater amount of fine talent, than this. This being so, they were able to carry a strong influence for good throughout the whole Province. Their executive capacity, was, and is clear, sound and good; hence the necessary discipline of the church has always been carried out, so that dead and withered branches of the body were lopped off. My desire would carry me along with Elder Black, through the forest roads of Nassagaweya, Eramosa, Esquimaux and Erin, on foot travelling 50 miles and back to preach twice on Lord's day, and be at home to attend his farm work. This he continued to do more or less, for many years. Why did he do so I not because he got or expected a great money reward, though his brethren assisted him all they could, because he loved his Lord, loved his people, and poor perishing sinners, and loved to point them to the bleeding Saviour for salvation. In all this hardship he had a true help mate in the person of his beloved christian wife, who shared his toils, his comforts, and cares, and has now gone to reap her happy reward, and is waiting for her earthly husband to come to join her in that holy happy land. In the course of nature he will not tarry long, he being now in his 82 or 83 year.

When the old Provincial Co-operation was formed about 1845, it was under the direction of the Elders of the Pickering, Oshawa and Bowmanville churches, for several years. At length it was considered expedient to remove it to Eramosa, and was under the direction of the Elders of the churches of Eramosa, Erin and perhaps some others. It was kept there until it ceased to be the Provincial Co-operation, that having been entirely abolished. But the churches of the Wellington County continued a co-operation from that time until now. It was expected when the old co-operation was discontinued, that smaller ones would be formed, but in this those who advocated small ones were disappointed, as little of that has been done. The fruits of co-operation work were very great. Many churches were planted, and assisted, old ones helped and comforted, and the cause carried to regions beyond. It was sometimes difficult to get the best men to go out as missionaries. Those talented men in Eramosa, and Kilgour, Black, Anderson, and Kilgour. I think too, L. Parkinson did some, and David Oliphant considerable, beside Eld Sheppard, did much and was very active with tongue and pen. At one of those yearly meetings, all was brought to a standstill for the requisite number of qualified men to go. I remember well the puzzle we were in. Elder Black and myself were walking from the meeting to his home talking over the situation, and he asked me what could be done, as not enough men could be got to go, and said he, where can

we get another. I replied, "there is one young bro. here that I think would make an excellent missionary, to fill that place; but whether he can be induced to go I cannot say, as he holds an honorable and lucrative position, as teller in the Montreal Bank in Bowmanville. That young man is Bro. Charles Lister, Bro. Black was delighted as it agreed so well with his own mind, but he had feared the brethren of Bowmanville and Oshawa, would not sanction such appointment. Bro. Lister was consulted, and agreed to give up his situation, which yielded him \$300.00 a year, and got from the co-operation only \$100.00, he to furnish his own conveyance, and bear his own expenses. Under this arrangement, he travelled a number of years at a yearly loss in cash to himself of some hundreds of dollars. I am not speaking at random on this. The officers of the bank desired Bro. Lister back and often offered him his old position with a prospect of an advance. Tell me ye who can? where can a young man be found now, who would make such sacrifice for the blessed master. He is still preaching and in all probability will "die with the harness on." I speak advisedly when I say we have never had a more successful preacher in the field. He is true to the gospel of Christ, which after much prayerful study he took in exchange for Presbyterianism.

The Wellington co-operation has done much missionary work. I cannot now follow up their work. Among those they have sent into the field were Bro. Hugh McDairmid, who has done much with tongue and pen. With the tongue in preaching and bringing many into the churches, and in public debates vindicating in a masterly manner and very successfully, the cause of Christ vs. Secularism. He has now left Canada, his native land, and is in the Christian Standard office Cincinnati, Ohio.

The old Eramosa church is now shorn of much of its former talent, Elders Kilgour and Parkinson, are in Guelph, Anderson in Hamilton, and Royce in Acton. Elder Black is the only one of the old stock of preachers left. John Stewart a very able and congenial man and others I cannot now name are them of the old stock firm in the faith. I am happy to know that several young men are doing good work and are active in the church, being fitted to take those places left vacant.

I thought to have stated perhaps in a former article, that several years ago I found a small body (10 or 12) of brethren in Brockville, of the Scotch Baptist order, though they were willing to be known as Disciples. I spent a Lord's day with them. They kept up their old form of worship; they met in a room in some large house, where they had a long table and all the members sat on long benches, as if they sat down to dinner. The auditors, for in number, sat about the room. They retained their places about the table to the last. In the afternoon by appointment, I discerned to those who came, on "the mission of John the Baptist and the setting up of the Kingdom of Christ." Had a fair hearing and fine attention, I urged those brethren to sit like other people, when they met for worship, and get some hall or other place where they could appear before the public, and make themselves known, and teach the people the law and will of Christ. I tried hard to have Bro. Kilgour, go there and preach for them for a time, but could not succeed.

They had learned through the Millennial Harbinger very much. I became agent for that work in 1830, got a large circulation for it, even away to Smith's Falls, and I think Prescott, Brockville. Sometime after I was there, one of the old brethren called on me at Oshawa, and said they could not get on well, as some died, some moved away, they got no additions, so the balance went to the Baptists.

HOW CAN I BE SAVED.

A SOUTHERNER.
Dear reader we take it for granted that you feel your need of a saviour. That you realize that you are naturally "lost and undone," and consequently you are alarmed about your condition. The question which concerns you is the question *How can I be saved?* Amidst the din and confusion of sectarian teaching I am at a loss to know which is the right way. Amidst the clack of theological tongues, and the clashing and contradiction of theological creeds I stand confused and paralyzed with this question before me—*"How can I be saved?"* If this is your position, dear reader, I invite your attention not to the words which "man's wisdom teacheth." But to the words which "God's wisdom teacheth." And what I lay before you that is not in accordance with God's word, reject it. For the "Gospel is the power of God unto salvation to every one that believeth it" Rom. 1:16; you have already admitted your need of a Saviour; so I have no need to convince you of this fact. The question which concerns you is *How can I be saved?* Can this question be scripturally answered? It can. Christ only can save you. There is no other name given under heaven among men whereby we can be saved, than the name of Jesus Christ, Acts 4:12. Christ then is our Saviour, and before He became such He had to shed His blood; for "without the shedding of blood is no remission" Heb. 9:22.

But what power or instrument does He use in saving us? The "Gospel is the power of God unto Salvation," Rom. 1:16. Please notice the definite article *the*. Not a power, but the power of God etc. But you ask how is this power of God used? Let the word of God answer. "Without faith it is impossible to please God," Heb. 11:6. But how do I get faith? Let God's word answer again: "Faith cometh by hearing and hearing by the word of God." Rom. 10:17.

But these are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name," John 20:31. Let us sum up what we have got thus far. I cannot please God without faith in his Son. 2nd. Faith cometh by hearing (or reading) the word of God (or testimony of God,) concerning his son. 3rd. The testimony or word is found in the Gospel as written by the inspired servants of God, Matthew, Mark, Luke and John. By reading or hearing what these apostles and apostolic men have witnessed or testified by writing concerning the Son of God; we have faith in him as God's Son and our Saviour. This is all un-

derstood. We will now move on remembering still that we must not move outside of God's word. What comes next? We have faith. Christ was denied before men. Therefore he must be confessed before men. "He that confesseth me before men, him will I confess before my Father which is in heaven." Matt 10:32.

With the heart man believeth unto righteousness and with the mouth confession is made unto Salvation." Rom 10:10. Have we any examples of such faith and such confession, O, yes! Acts 8:36. "Here is water what doth hinder me, to be baptised?" "If thou believest with all the heart thou mayest." "I believe that Jesus Christ is the Son of God." This is in harmony with the passages I have previously quoted. The Eunuch believed the testimony or word which he heard from the inspired lips of Phillip, concerning Christ. Hearing produced faith. He believed with all the heart. But Phillip did not know he had this faith until he confessed Christ. But in this last passage a third condition or element is introduced viz: baptism. Is there any other passage which teaches this as a condition? O, yes! Acts 2:28, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." This is the language of the Holy Spirit speaking through Peter in answer to the question "what shall we do to be saved?" They believed what Peter had been telling them about Christ. "This Jesus whom ye have crucified is both Lord and Christ" was what they heard from Peter. They believed this statement and cried out what shall we do "etc." "Repent and be baptised for the remission of sins." Did they understand what Peter taught them? Yes, and three thousand of them did what the Holy Spirit through Peter commanded them to do. Let us again sum up what we have learned from God's word.

We have found four conditions necessary in order to the remission of sins. We will place them before you in the order in which God's word gives them.

- 1st. Faith in Christ.
- 2nd. Confession before men.
- 3rd. Repent.
- 4th. Be baptised.

Thus we are born again or regenerated. Thus we enter the church of Christ; the royal path which leads to the celestial city.

What about the last, viz. faith? How do we get it? Ans. Faith cometh by hearing and hearing by the word of God. Rom. 10:17. What about the 2nd, 3rd and 4th? Ans. They are plain and positive commands of God to us. Can we be saved in disobedience to those commands? "If the words spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great salvation?" This is the strongest and most emphatic way of saying that there is no escape. Thus far I have been speaking about what was not entrusted to angels, but was sent by the spirit of God as Christ promised, John 14:26. This new law, will or testament which came forth from the hill of Zion and from the city of Jerusalem according to prophecy, Isaiah 2:3, is of great importance therefore. This will or new testament came in force after Christ's death; for a

(Continued on third page.)

Should be denied
of whom
Angels his debt by
John Black