

# Christian Worker.

H. R. SHERRMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY"

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## THE OPEN HAND.

second.

I hold an open hand  
That God may place therein what'er  
He will,  
Whether it be of hieridies rich and  
rare, or of the lowly herb  
For I am his and nothing more.

If the former He shall deign to lend,  
I'll thank Him for the trust  
And hold the loan on call,  
Using it as best I can, for the benefit  
of all.

But if the latter He shall choose for  
me to bear,  
(As for those deeds, the commands it  
Solace, and cheer, and sweet man with  
anxious care.)  
I'll glory, as the latter does, in this  
hour I thus wear.

For we suffer not for ourselves alone,  
But for our fellow-men and neighbors  
and the world unknown,  
That they may know how transient  
are earthly joys,  
And learn to hold them lightly as  
trivial toys.

That they may see with what a face  
and what a heart,  
The dew from the eye is beat,  
Till the gem is wrought out with  
a delicate care,  
Like unto the divine image, pure and  
fair.

I hold an open hand,  
That God may TAKE therefrom what-  
er He will,  
Without wrenching it away against  
my will,  
For He hath given all, both good and  
ill.

If the former, the loved ones of my  
heart, He choose to take,  
I'll surrender them tearfully,  
I'll surrender them tearfully,  
And though the heart-strings vibrate  
ever and ache,  
I'll rejoice in the soft, sad, and asso-  
ciative music that they make.

In learning to hold an open hand,  
I've climbed above the clouds,  
And stand on Faith's firm granite  
rock,  
Smiling alike on sunshine and on  
shadows,  
As life plays its varied phases at my  
feet.

If the latter, rage so high  
As to overwhelm me in my mortal  
power,  
Then the swifter strength will come  
And buoy me in that crucial hour.

## REMINISCENCES No. 8.

—OR—

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

—BY—

JOSEPH ASH

I now come to one of those places where the ancient gospel was first proclaimed in Canada. In 1834 I had a visit from Daniel Wiers, then living in Clinton township, Niagara District. He presented to me the 'prospects' of a monthly periodical which he proposed to publish, advocating the claims of the 'ancient gospel.' I was pleased to make his acquaintance, was much pleased with the man and his enterprising spirit; and was not working entirely independent of the 'Christian Connexion church,' his object was the same as mine, viz, to lead the Connexion further into the truth. There was at that time several churches of that order through that country, and most of the support for his paper was expected from that body of people. We had a good deal of talk over the situation, feeling certain that the great object we had in view of enlightening them and bringing most of them fully to the truth would be accomplished. I did not learn from him that he had set in order a church after the primitive pattern, previous to that time. But have since learned that he had indeed gathered quite a number, some as early as 1830, and very probably had formed them into a

church. After the decision of the 'Whitby Conference' in 1854 became known, we became discouraged and saw that our battles must be fought on new ground. Soon after this however Wiers left Canada and I never heard any more from him. It appears that prior to this he (Wiers) had become acquainted with Z. F. Green, and Benj. Howard, already spoken of in my first and second articles, for in a letter to me dated Beausville, Sept. 1st, 1854, which now lies before me, he states that he has no confidence in 'Green and Howard. He says' as my opinion that they ought not to be followed up as Christian preachers without a serious reformation of life.' From all the premises we at Colbourg, and Port Hope did not recognize the work of Howard and Green as legitimate. This was one reason why the Colbourg brethren always supposed that their congregation was the first, properly constituted church in Canada. Their second reason was we supposed Bro. Wiers' and his friends in Clinton were operating among and with the 'Christian Connexion church,' for union the same as they were doing in Kentucky and elsewhere, as alluded to above. I have a long letter from Elder J. J. Moss on that subject, addressed to myself and Elder Thomas McIntyre, of the Christian Connexion church, jointly and trying to calm the troubled waters about Howard and Green, dated July 1st, 1834, our third reason was that in the published report of the first yearly meeting of the churches in Canada convened in Esquewising in 1834 (see 'Millennial Harbinger' for 1834, page 376) Clinton and Louth churches were reported to have been organized in 1832. Green was then operating in 'Prince Edward County' alone, as Howard had returned to the U. S. Green had made his way to the Niagara Dist., preached there and had baptised some. At this time we in Colbourg started our operations; we had no confidence in Green, no connexion or communion with him. Apart from 'first principles' we did not consider him 'sound in the faith.' He was a great admirer of Dr. John Thomas, the champion 'soul sleeper.' He scoffed family prayer and special providence of God towards his people, and other such like things that we held most dear and sacred. He had by the year 1835 established the East Lake church, and perhaps the Hillier church. As in the Niagara District so in Prince Edward Co., we had no faith in his work. I will refer to this again as I proceed.

Daniel Wiers was converted from the Baptists in N. Y. to the Church of Christ by reading the 'Christian Baptist,' F. W. Straight, who assisted Wiers in preaching, also learned the truth by reading the same book. I have been told that Brother Amos Clendennan is now the owner of that book, which was the instrument in God's hands of converting those two Baptist preachers. The next preachers who visited that locality preaching much and doing much good, were Marshall Wilcox, Porter Thomas and J. M. Yearshaw. I have been told that Wiers and Straight organized a church as early as 1831, at Clinton. This I never learned until lately. The first members were Nathan Gilmore, Geo. Morris, H. G. House, Jas. J. Culp, Ernest

Derby, Jas. Boughner, Cornelius Bertrand, Israh Bertrand and their wives, Solomon Culp, Nathan Gilmore and H. G. House were elders; Ernest Derby, recorder; Bertrand and Boughner, deacons. I have given the above as best I could. I hope it may in the main be found correct. Probably if those from whom I sought information had responded I might have made the record a little more correct. The Beausville (Clinton) church has been as yet a wholesome strong congregation. Many have come into it from year to year and now apostatized, because they were taught the truth in the love of it, and were properly cared for by the overseers. About the year 1853 Bro. Lister, Wilcox and Kilgour preached there, and had a very large increase. When the first invitation was given so many rushed forward to confess Christ that Bro. Kilgour was frightened. He supposed the whole large audience was coming at once. Early came on the first invitation. At the present time Solomon Culp and Peter Culp are the principal men, elders.

The church in Jordan (formerly St. Mary's) was planted by Z. F. Green in 1840. The principal men were the late Jacob Smeur, Wm Bradt and John Somers. I think all are now deceased. Just here I must relate an anecdote. When Bro. A. Campbell and wife were stopping at St. Catharines, on their first visit to Canada. Bro. A. Farewell of Oshawa, and myself, like many others went there to greet and become acquainted with them. We found them in a sitting room of the hotel. Very soon old Brother Simmons came in, and on being introduced to them said 'Well Bro. Campbell I am glad to see you, and you to sister Campbell, why Bro. Campbell I heard you was dead.' 'O yes, said Bro. Campbell 'I heard so too but I did not believe it.' It had been reported through the press all over America that Brother Campbell had died in New Orleans.

In another paper I shall refer to the labors of Z. F. Green in Esquewising and Erasmus where I shall be happy to drop him. It is indeed painful to refer to the sinful words and acts of a deceased man, but when those words and acts are public in giving a faithful history it must be done. I do not desire to follow Mr. Green through the long years of his career in Canada until he was excluded from the church in Prince Edward Co., set aside in Toronto and Jordan for the same wickedness for which he was excluded from a conference of the Christian Connexion in N. Y. before he came to Canada, which was drunkenness, and his terrible crime in Rockford, Ill., from which place he had to flee to save himself from the terrible effects of *lynch law*, and to his obscure death in Michigan. The brethren in P. E. Co. or Niagara District are not at all chargeable with his hypocritical life. He spoke to them God's truth (on first principles) which they received into good and honest hearts, and were excellent Christian people. This man Green was a peculiar man. He preached of his living and the fun of it. He had a remarkable talent. Few men can keep an audience of hearers while he is showing their faults, follies and bad doctrines; but he would do it. He mesmerized his hearers so they could not stay away. As

a specimen of his talent I will relate what he said to me. 'O,' said he, 'I do so much love to go and clear away the brush, turn up the old rotten chunks and logs and show the *sabres and brands of sectarianism*.' In justice to the Oshawa church I ought to have stated before that when we became acquainted with those good brethren of Prince Edward Co. they remonstrated with us for holding out so long against Green. They said whatever he had done in N. Y. we know not but we have never seen anything amiss in him. They considered him a good man, etc. We talked the matter over, and concluded if he had been such a sinner, if he had repented, and God had forgiven him, surely we ought to do so too. We did so, and to show our sincerity we went for him to come and preach for us a week or more. He came up and preached good and we rewarded him well for his labor.

The church in Jordan had the labors of mostly all our preachers from time to time, and a good deal of the finest talent of Ohio and other places. Wm Hayden, A. S. Hayden, A. P. Jones, Wilcox and others. The church has had its ups and downs, but there was always choice grains of wheat there. In 1843 there was a big meeting there in the month of June. Bro. A. S. Hayden and the writer were the preachers. This was my first visit to Jordan. At this meeting I was made acquainted personally with several brethren of whom I had heard. Among them was Amos Clendennan and Wm Bradt. I think I will not be long enough to erase from my memory the joy I had at this first meeting. I hope this church will right up and hold on to their begun confidence. The present strong principal men are John Laws, J. M. Kenners and Amos Clendennan, who is doing good service as a preacher and writer.

I am not sure who gathered the church in Watlineet. Perhaps Z. F. Green did the first preaching. Then L. J. Coryell and D. Oliphant. By the teaching of these the church was gathered. George Thompson, Thomas Bradt and Peter Henderson were the first principal men and elders. That church never swerved from their confidence and is strong in the Lord. They, like most of our churches in Canada, honor the Lord by meeting on every Lord's day to break bread. They too give honor to preachers as they should, but edify themselves if no preacher is present. The present elders are George Thompson and John Bradshaw, who are both good speakers.

world, or movement. Pavilion spoken of in the 13th psalm. We have a king, the Messiah; a glorious throne; his laws or good will; a grand city or country; and the 'children of the true God' as subjects. This is therefore a full intent and purpose, a kingdom, at once triumphant, glorious and victorious. And by adding Rev. 21:3, we have the motto before us still, clear, brilliant, as complete.

Well, reader, we have been examining that most won 'super-structure, the new heavens and new Jerusalem, that canopy of founts, that grand pavilion, that secret place of dark waters and thick clouds of the skies,' the glorious mansion, which the Messiah went to prepare for his loved saints, his chosen people.

We now turn to another theme, which, though not so astonishing, nevertheless, replete with wonder and glory. This subject is Jerusalem in its renovated state. The new Jerusalem is the city of the great King, a habitation, a tabernacle in all respect worthy of Him who will, etc.

He willed himself to all his adoring saints.

The golden clouds shall form a shining car, to fill his train, they come from every star. But we have Jerusalem that now is, under consideration. The prophet says, 'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.' Jer. 3:17. An ancient Israel assembled in old Jerusalem, under David their king; so shall all nations be gathered under the Messiah, once a year to the sanctuary in its renewed condition. The Lord says, 'You who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel.' Matt. 19:28. This had a beginning on Pentecost; but did the nations accept those judges and their enactments? They did not. On the contrary, they de-throned, crucified, and drove them off the earth. Their authority it is true, was acknowledged by myriads throughout the land; but as actions, those judges were rejected by all, not one excepted. Indeed, they combined in order to cast down the apostolic thrones by means of three antagonistic powers, Roman Catholicism, Mohammedanism, and Sectarianism. These powers as bestialities, demolished those thrones, and so they remain to this day! No nation now accepts the authority of the Christ, and of his apostles; all are in rebellion against him; but let the weary pilgrims lift up their heads and be joyful, for a change is near at hand. This wicked age will soon close, when 'the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.' Isa. 24:26. Truly regeneration is heavy upon the earth to-day. The apostolic authority is almost universally disregarded; but the Lord will soon look his enemies in the face. In order to receive so great a king as the Messiah, in his coming so gloriously on the clouds of heaven a place befitting should be prepared for him. 'Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury.' 'Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth thou shalt be named the city of truth, the city of the upright and the undefiled.' For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I

## THE GLORY OF THE NEW AGE.

Let us have another name for the happy state of the righteous and living. Paul declares that the 'great cloud of witnesses, desire a better country, that is, heavenly'; he also adds, 'he has prepared for them a city.' Heb. 11:16. Again he says, 'For here have we no continuing city; but we seek one to come.' 13:14. And O, reader, hear him once more 'But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.' etc. Heb. 12:22.

The constituent parts of a kingdom are; a throne, king, laws, subjects, and territory. Well, have we not all these in fine array, all pointed out in that

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