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REMINISCENCES No. 2.

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

JOSEPH ASHL

(CORRECTION—For G. F. Green in article No. 11 read Z. F. Green.)

The vote of the Christian Conference referred to in my last article threw matters back to their original position. My friends and I clearly saw that all the union we could expect, was individual; that they as a body would never come into the reformation, and they never did. My course was clear. Before me, to stay with them, be inert, do nothing, violate my conscience, or leave their connection and work for the lost as best I could. I chose the latter, tendered my resignation to the church at Bradley Hollow, where I held membership, which was very reluctantly accepted. I was dismissed with honor, and so recorded on their church book. I was then as a Christian out in the world alone. Most of those who sympathized with me in the reformation lived in Dartington, and Whitby, over forty miles from me and they all kept their old membership. I cannot describe my feelings; but the Lord always helps his children when help is needed and He threw into my company an excellent young man by the name of John Ford, from Dunganstown, Ireland. He was a Carson Baptist. We soon became fast friends, and interchanged ideas on all religious topics, and agreed in all save on the design of baptism, the work of the spirit, and Calvinism, and so on; but it was not long before he embraced the reformation fully. We met on Lord's days, walked through fields and forests in lonely seclusion, talked, prayed and sang together. At length Bro. Ford proposed we should commence holding meetings in the town. After talking over various difficulties about house to meet in, how we should entertain those who should come, if any; neither of us had ever attempted to preach, or even held a social or prayer meeting, we allowed our zeal to override all these difficulties. Bro. Ford got a small school room and gave out an appointment for the next Lord's day. We went and found a congregation of 15 or 16 all men. We sang, Bro. Ford prayed and I was to read. I read about half a chapter in the new testament, and commented on each verse; I trembled in every limb and when I had finished, Bro. Ford read some of our songs and prayed and dismissed our first meeting, after announcing another next Lord's day. That was a transcript of the former with one exception we had a much larger audience, and two women. I think on the 4th Lord's day, at the conclusion, a fine looking man came to us and demanded baptism. He said brethren you have taught me the way of the Lord as we never knew it before; you have showed us what the Lord requires of us all, how that all penitent should be baptized (immersed); and now I want to obey that command, I want you to baptize

me. We were in a fix. The demand for baptism was made, and now should that demand be complied with or not. Our decision that it must be done was quickly made. Bro. Ford said, well Bro. Ash it must be done, and I cannot do it. Well said I, I have never performed the act, but I have seen it done. I think I can do it and I will. It was a critical moment, two young men following our daily avocations neither of us preachers. We knew the prejudices of all men about there would be against us. For us to minister in holy things how awful! We took the precaution not to have the baptism public. Our reasons were that if we made any mistake we would bring the act into disrepute and make laughing stocks of ourselves. We appointed to meet on the sandy beach of the beautiful lake Ontario on the next Wednesday evening. We met for 8 or 9 in number; there we grouped together a little praying anxious band under the *All Seeing Eye* and the heavenly host rejoicing over the scene. O! I shall never forget, my heart thrilled and the big tears flow when I get back to that eventful hour. It was a beautiful evening, the sky was a little hazy, the waters were calm; a slight ripple splashed on the shore, the pale moon about half full, cast her silvery light over the waters. All nature seemed hushed into silence, while we in the silence of that hour sang a hymn and all knelt, and with tears of rejoicing, poured out our souls to the God who knew our hearts. My trembling left me in full possession of my strength and nerves. I took his confession and led the tall, heavy man into the water to a proper depth, and then in the name of the Father, Son and Holy Spirit, I baptized him for the remission of all his past sins, and raised him up to walk in newness of life. That was my first baptism. Our meetings went on as we began, but much enlivened by the help of our newly made brother, John Hancock.

About almost every meeting some one or ones requested baptism. All our baptisms after this were public, and called out great crowds of spectators. It was a new thing, for no immersion as baptism had ever been performed there. Had we known then what we learned many years after that it was proper and perhaps necessary at the close of our meetings to give an invitation to penitent believers to come forward ("come out from among them") and publicly confess the Savior, we should have been much more successful in gaining converts. It was not long before our members run up to 15 or 16. At the close of one of our meetings Bro. Chas. Pomeroy Sr., and indeed most of the brethren called us to stop a little. Bro. Pomeroy was chief speaker who said "brethren you have taught us the way of the Lord more perfectly than we ever heard of, most of us have left the Methodist Church and can never go back again. We now think it is right we should be set in order, as a church and have the Lords supper every Lords day." Next Lords day was appointed to con-

and all the brethren were present when we had solemn exercises and by an united choice, Bro. Ford and myself were chosen Elders, and Bro. Pomeroy Sr. deacon. We were then in a petition to show to the world the Lords death till he come. Our audiences increased so we were compelled to procure a larger house. Our membership increased so rapidly that it was not a long time before we numbered 40. I was sent for to go to Robt. Wades, a wealthy farmer and a leading member of the Methodists who lived about 3 miles east of Port Hope. I went and baptized him and a Wm. Jeckell, I went again and again, and baptized others of the Wade family, also, a Bro. Murdoch McDonald of Port Hope, who had been educated in Scotland for the Presbyterian ministry but would never officiate as a minister. After a time Bro. Ford and myself met them by request some 10 or 12 and set them in order as a church. It was called Port Hope or Hamilton Gordens Church.

In 1833 I succeeded after a good many efforts in getting Jas. Radcliffe, then editor of "the Cobourg Reformer" a very able conducted secular paper to read a number of the Millennium Harbinger at his objection to reading was that he was "sick of the writings of the times all over the world." After he had read the number I gave him, he gladly became a subscriber for the work the reading of which my many talks with him laid the foundation of his conversion from Methodism to the ancient Gospel. He was a man of education and great oratorical powers and had been a preacher among the Methodists in England and Canada for many years. After we had got our Church in order he was baptized and united with us and became our principal preacher for some time until he removed to Philadelphia where he was very useful to one of the churches of Christ. Perhaps it may be news to some readers to know that Bro. Radcliffe was the father-in-law of the present Judge Boswell of Coburg, and grandfather to the present Mayor Boswell of Toronto, as I understand Mayor Boswell is a son of Judge Boswell, one of our church members in Cobourg Church was a young man not long out from England whose father was a Baptist preacher. His name is Thos. Holman now and for many years (over 40) a citizen of New York City. He is the great street publisher and was printer for the Bible Union Society for several years. He has an extensive printing establishment on the corner of 3rd and White sts. Bro. Holmans father was a Baptist preacher in England, and when he removed to Canada he found his son with us and he met with us, broke bread with and preached for the Church about 6 months. We were hopeful he would put in membership, but we were not enough Calvinistic to suit his ideas and finding out Baptists in Hamilton, he removed and preached for them. My health did not allow me to write any more now but hope to be able to write No. 3 for next month.

JOSEPH ASHL.

(To be continued.)

STRICTURES ON G. W. CONE.

MR. EDITOR.—In the WORKER for December there is an article from the pen of G. W. Cone, "Is Christ on the throne of David." I am neither a materialist nor an enthusiast concerning the "Coming Kingdom" seeing that I care not whether Christ's Kingdom (as the future home of the redeemed) be on this planet or Jupiter, if I can only by Divine grace make out to get there.

1st. The argument to prove that Christ is enthroned is all right; but I always thought from reading the Scriptures that it was not on the throne of David, but on that of God, seeing that God said to him "sit on my right hand until I make thy foes thy footstool; also (Rev. 3-21.) "As I also overcame and am set down with my Father on his throne.

2nd. Of course, then the throne of David was created for him and he is before the throne of David. Of course, then, if he is pre eminent he is on the throne of David or above it." This contains the gist of the argument that he is on the throne of David. It progresses too much, as I can prove in the same way exactly that he is on the throne of Britain and on every other throne past, present, or to come.

3rd. "God transferred the throne of David from earth to heaven." Is that scripture or mere assertion? Does it follow that because the throne of David is not on earth, that it must be in heaven? Equally then it follows that the throne of Nebuchadnezzar is also in heaven and Christ on it.

4th. Bro. Cone infers that because Christ has a kingdom and a throne they must be the Kingdom and throne of David. And because he has a name given above every name (by his exaltation) and of course above the name of David so that everything should bow at his name; Bro. Cone exclaims, "ah reader, and has never reached the point where he can be honored with a seat on David's throne." Queer logic! He certainly has reached the point where he is honored by a seat on God's throne and just as certainly he is not on David's throne.

5th. It was promised that the "Lord God should give unto him the throne of his father David," (see Luke 1-32.) And Luke is careful to trace his genealogy back to David. Now the Jews all acknowledged the kingship of David and bowed in submission to his authority. And when I see them do the same to David's greater son, I shall say that Christ is on the throne of David." Not till then.

6th. Let us see how they acted when the time came to acknowledge him as king. Pilot said unto the Jews "behold your king" but they cried out "away with him, crucify him." Pilate said unto them "shall I crucify your King? The chief priests answered "we have no king but Caesar." And they crucified him, and Pilate wrote a title "Jesus of Nazareth the King of the Jews," and they called him (Jesus) a deceiver still; and persecuted his

followers to the death. They utterly rejected him.

7th. Jesus said "oh Jerusalem, Jerusalem... ye shall not see me henceforth until ye shall say: Blessed is he that cometh in the name of the Lord," hereby intimating that such time was coming. Has it come yet? Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," I understand that to be the time referred to by the Apostle Paul in Rom. 11-35, "until the fulness of the Gentiles be come in" and then all Israel shall be saved when the deliverer who comes out of Zion shall turn away ungodliness from Jacob; when they turn to the Lord and the veil shall be taken away and they see Jesus the Chief among ten thousands and the one altogether lovely, at bowing in submission to the rule of the meek and lowly, mild and gentle prince of peace, shout Hosanna! Blessed is he that cometh in the name of the Lord, and in their hearts and lives crown him Lord of All. Then I shall say "Christ is on the throne of David."

8th. Bro. Cone is sadly mixed in the Kingdom business, he seems in his quotations to utterly overlook the fact that some of his passages refer to Christ's Kingdom of grace here, some to his everlasting Kingdom in the future and some to the earthly Kingdom of Israel. All mixed up in a way that is certainly curious and perhaps somewhat bewildering (to Bro. Cone) at least, and perhaps (he remarks in the last paragraph) but one of Bro. Cone's articles had better be read over carefully by himself.

Yours in hope of Life,
JAS. ANDERSON.

RIVALRY.

The Spirit of rivalry is on the increase in every department of business and religion. Where it will end, who can tell? but we can predict with unerring certainty, that it will end in no good to the best interests of society. When a man starts out in an enterprise, it is quite natural for him to conclude that he has a patent right to all the business in his line. A notable example of this, was seen in the man that started the first newspaper in the United States over one hundred years ago. When the second paper was started, he ordered the people to let it alone, not patronize it, because he had started a paper and that was enough. He of course had to yield to the inevitable, but still he thought his rights were encroached upon. Rival newspapers are all the rage now, and the paper that is not a rival to something or somebody is supposed to be a soft thing—unworthy of patronage. This is true also of religious papers. The advent of a new religious paper is taken as a bugle call to arms for the purpose of putting down some other one. Innocence of such a motive may be proclaimed on every page, but it all goes for nothing. "What was it started for, if it was not to hurt some other paper, etc?" Now the Spirit of rivalry among religious papers is most abundant, and per-

takes "of the earth earthy" more than of the Spirit of Christ.

Rivalry in the churches is another evil which is growing alarmingly. If one church has an entertainment the other is "duty bound" to eclipse it. If one builds a good house, the next one is supposed to build a little better. This all leads to extravagance in statements and in the expenditure of money. The poor have begged at my door, that belonged to churches that had spent many thousands of dollars in a meeting house.

Let the world carry on their rivalry, if they will, but let men of God stand aloof. The dignity of the Christian religion is lowered everywhere by the Spirit of rivalry that is everywhere manifested. Live within your means, and attend to your work and the results will be satisfactory in all legitimate work. Some men have an idea that if they cannot best everybody, that they are justified in remaining idle. This is not wise.

A SINGLE CRITICISM ON JOSEPH COOK.

JANUARY, 22nd, 1883.

"It that clock were a concrete mass of unspeakable slime, I should say it is wholly corrupt. When it is so out of order that it will not keep time, I say it is wholly depraved. If there were nothing in a man capable of arrangement; if when the soul is out of order, it could not by following conscience and by God's good grace be put again into order, I should say it is totally corrupt. But the wheels yonder may be of pearl, the pivots may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt; it is totally depraved. So the animal faculties may be wheels of far flashing silver and gold and pearl; the pivots may roll on diamonds and yet the man not keep time." Hence he is totally depraved!

I am an admirer of Mr. Cook in the main. He is a clever and a shrewd reasoner; and I would justly deserve to be set down as an unfair critic if I did not give him credit for being one of the ablest of modern scientists, and for having added very largely to the evidence of christianity by his scientific reasoning. I consider him "one of a thousand" among writers of his class; but the above quotation shows most distinctly to an ordinary unprejudiced mind that he is capable of making and has made at the least one mistake which is most subtle in its influence inasmuch as it is so beautifully covered by genuine rhetoric and elegance of diction. Can this be the Great Cook, the Boston Lecturer who used this false analogy between a false time piece and the human soul? I can only account for this "unfortunate mistake in one of two ways: 1st.—In his endeavor to reconcile the 37 articles with true science; not "Science falsely so called" he has had a different pill to digest in the shape of "total depravity" as taught in said articles, seeing the difficulty he had before him he may have used this "sophism" as a blinder. Also 2nd.—For once in his life (Continued on 2nd page)