## Vorker. hristian

H. R. SHERMAN, EDITOR

" WORE WRILE IT IS CALLED TO-DAY."

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## REMINISCENSES No. 6.

KISTORY OF THE RISE AND PROGRESS OF OUR SAUSE IN GANADA.

JOSEPH ASH

The church in Pickering was planted by James Beaty, Sen, and the late T. C. Scott, of Toronto, in 1343. They came from Toronto to meet wich a and the late T. C. Scott, of Toronto, in 1343. They came from To onto to meet wich a few who were destroys of obeying the Lord, and bap, ised them and constituted them into a cong egation of we.sbipping discoles of Christ. Their manes were Abraham Knowles and wife, David Barclay and wife, mad James Barclay swife. They had no speaking talent among them. In 1850 or '33 Elder Googe Barclay, father of David as above, who was a Baptist preacher in Scottand, brode his connection with the regulation of the with the regulation of the most prominent ones were Alex Stowart, a preacher, William McMaster, flow Hord Windas, Beaty, sen., and I thick the Lesslie family. I will speak of these again in another, paper, I am not well informed at what date Elder Barclay began recting with, and preaching for the I sin not well informed at what date Elder Barclay began receing with, and preaching for the little band of five, but I think it was ja 1844. Very soon after that little band was started in the "highway of nolines." I was sent for to assist them, which I did and continued my wide. which I did and continued my visits from onco to twice a month, for taxaly-seren years. Their place of meeting was a small school house, nea 'Post's mill. Very often I had John McGill for my companion. He did most e-cellent service as an exhorter and singer. We had now and then an addition, and I think the first one was Sherwood Palmer. Bro. Besty and L. C. Scott made occasional visits. The cause was new and strange to the pecole, as it was everywhere in these days, we as a consequence received much opposition; we expected nothing else. We went on ha this way for several years; maling slow progress the brothern became much discouraged. They said to me en one occasion they thought they had bester give up meeting. For me to urwel twelve miles through all linds of we ather rad reads on the morning of the Lonl's day and back at night, so as to attend to my wook was too much, and they core'd not depend on any others to help them with regularity, ex. They did not intend never to meet again, but to led it lie over the amore convenient time. I told them, no, never give up, I d'a no. like that word. Hold fast your begun confideree. I know it is very hard for me but not withsamaing all this I will meet with you as often as I can, and by and by we wall have a big meeting, and we shall see grand rerults and be happy. I will bein go you have a big meeting, and we shall see grand rerults and both Dos. Oliphant, Beaty, Scott, and perhaps oth eas, will help. With this assura nos they were encouraged and renter. Alout this time tro. F. Sheppard became the teacher of their school and the first time I can, and how they have a signerate or other school and the first time I can, and bross. Oliphant, Beaty, Scott, and perhaps oth eas, will help. With this assura nos they were encouraged and renter.

and was introduced to me as bro. Edmund Shoppard, from Nottingham, Eng., where he was bapised, and was a member of the church of Christ. He had at that thus inover spoken in public; I think his first offort at public speaking was a lecture, at public speaking was a lecture, on temperance. After he had spoken on that several times, he was challenged by a neighbor to have a debate on the temperance question. He accepted the challenge, and I was to did he handled the subject so admirably that a lerge majority of the hearers gave heed to him. A Not long after dis, which was in 1816, he went to Betham, a Not long after dis, which was in 1816, he went to Betham, a for usefulness in the Lords of usefulness in the Lord. He was a year, and the spoken on that is the learned of the first place he was a very active as he always is, and pursued his studies with great vigor. On a certain occasion by he delivered a lecture, in the course of which he amimad orted are largely of the brave," This raised the can shavery." This raised the can shavery." This raised the can shave the head a rapid can truthfully add "the home of the brave," folled his enemies of the previous of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid course of which he amimad orted and a rapid co omaments. I shall have occasion to speak more largely of bro. Sheppard hereafter. I must say just here that the late lamented Jordon Post and his autiable wife, still living, owe their enlightenment and conversations they had with bro. Sheppard while he was their school teacher.

In 1365 the church enjoyed the services of bros. C. J. Lister and Jan But hart results kien additions, all by confession and baptism. This increase gave

additions, all by confession and bentism. This increase gave the cause a great impetus and a strong and saccessful body to build a house of worship—the same fine brick house they have now. This was done in 1859. It was a little curious that in the Barel ay neighborhood is Pickering there were three Bartist Hides, Jemes W. Sharan, Geo Barelay and Elé.—Wison. Barelay became a Disciple, Sharand went to the Christian Connecton, and Wixon remained a Calvanistic Baptist. Eld. Barelay's services wore very ea a Catranisto Baptis. Ed.
Barelay's services were very
vestal. It is sa'd he after
preached near the home of the
late renowned Dr. Chalmers in
old Scotland, and D. Chalmers
was often one of his hearers.

actions that the control of the church. He was a ble to do so, did excellent service for the church. He was so unfortunate es to take a severe cold in his lower lunbs, while washing his sheep, which caused him the loss of the use of his limbs. In this state he lingered several years in extreme suffering, but ended his days in great rejoicing, in the Lord. He was a good and true man. Soon after the church in Pickering was a planted the late bro. Daniel Knowls and his sister, and several others who livel near Knowls and his sister, and several others who lived near Highland Creek," became obedient to the faith, being baptised by James Beaty, sent They met as a church for several years. This small body of 15 or 16 should have belonged to the Pickering church, it being only four or five milesaway. After the death in the Knowls family, they lingered and finally ceased to meet, and most of them left to go to Pickering.

eased to meet, and most of them loft to go to Pickering.

I must now speak of the church in Uxbridge, which was planted by O.J. Laster in 1862. The charter members of this church were, Jas. Howitt and wrife, who were members of a cho-ch in their native country. Scotland; bro. and sister Reusignal, and two or three of their children, with bro. Hall, Webb and Laman. This church was not at any time numerous but strong in faith, and though many of their members removed and some died, they bold ou, and meet every Lord's day to break bread and edity one another. In former years I gave them many visits so also did many others. Jas. Howitt and Asa Burk did much in keeping together and building up the churche. I am happy to hear that young bro. James Howitt jr. is a valuable worker in Urbridge and Stouffville churches. They with commendable zeal built thenselves a good house of worship, which has given them much indepena good house of worship, which has given them much independence and comfort.

I know the reader will not object to my relating an incident which happened in this house. It was here our talented bro. E. D. Bareloy, now Prof. of languages in Abingdon College, U. S., made his maiden speech for the Saviour. I had been urging him to speak for some time. He was then a member of the Oshawa church, and being among so many learchay's services word very useful. It is said he often preached near the home of the lite renowned Dr. Chalmers in old Sociland, and D. Chalmers was often one of his hearers.

In 18-7 Wm Forrester came to Canada from Sootland; he was a P cobyternan. His conversion was a lappy result of a conversation with a disciple on in at haptism. He, like theorism of the level y sure, they can, but when they try, the try in vain, and if he set are convinced that immersion is the only true haptism. Ho was baptised by Jas Bearty, sen, on 17th April, 1848; and united with the Pickeving church, of which he is still a member. In 1857 or '53 he began public speaking though he had been kinely invited and try, cant be for many years the main speaker for the church, and often visits Uxtridge, Stoniff in member. In 1857 or many care she had received, to be sure and stopy was the main speaker for the church, and often visits Uxtridge, Stoniff in member. In 1857 or some content in the Church, and often visits Uxtridge, Stoniff in member. In 1857 or some could divine the church, and often visits Uxtridge, Stoniff in member. In 1857 or few better speakers among us.

In 1850 Eld. Fobert Barrie left the Chistian. Connexion church and united with the could not make the other of Church and united with the church and united

I must give in this paper a brief history of the Stoutiville church which was gathored by bro. C. J. Lister, in 1862. He was then travelling under the old co-operation, and went to that village an entire stranger, put up at a hotel, hired a small hall owned by the late Dr. Frul, an avowed infidel. He preached every evening, and talked incessantly during the days. He soon had two recruits for the master's service in the persons of Wm Yake and Wm Caister, two very active and principal members for many years. Following them was a bro. Brown and John Yoke When I lister first went there John Yoke was a merchant and a hotel keeper in the same building where Lister put up; attached to the same building where Lister put up; attached to the same building was a large buil room. John Yoke ofter seeing how Lister did, hiring a hall to preach in, paying his and horses board, he (Yoke) said to Lister, how is it? you can hire a place to preach in, pay your board, and preach to the people to do then good, and never take up a collection, nor ask for one cent of soney; how do you live! Lister replied, my brothren support me. This was a new idea to Yoke; here boy, said ha to a bry, go and pay that 50 cts. for the hall, and now, said Yoke, you shall not pay that infidel any more; and now, Mr. Lister, I do not know whether you will do it or not, but I have a proposition to make to you. I have a fire, were a first heard the truth to the preach in a ball room as w.ll a nay were. From that time hoppeached and received the confession of a large number in the ball room. The first time I ever went there, we net in the ball room. John Yoke, soon after he made that proposition, broke down in his feelings, and said now there is no use going on in this way, I shall never soll whiskey any more. He came forward, obeyed the came forward, obeyed the came forward, obeyed the resent time. They have a fine, comfortable house to worship in. It was at this place where bro. Samuel Keffer, the fine cloquent precher, first heard the truth to the present I know the reader will no

CLIPPINGS.

CURINTIAN COURAGE.

"Chrysostom before the Reman Emperor furnishes ve with a mos improssive and be retiful example of Christian courage. The Emperor threatened him with banish ment if he would still remain a Chustian. Chrysostom replied, "Then can'st not, for the world is my Fathers mansion, thou can's not banish me." But I will slay thee said the emperor. "Nay, but thou can'st not said the noble champion of the fatth again; for my life is hid with Christ in God, "I will take away thy treasure."
"Nay, that thou can'st not," was the refort ; for in the first place, I have now that then knowest of. My treasure is in heaven and my heart is there. " But I will drive thee away from man and thou shalt have no friend left." Nay, and that thou can'st not," once more said the faithful witness "For I have a friend in Heave from whom thou can'st not separate men. I defy thec. There is nething thou can'st do to hurtme." How many professing Christians of this day would stand a trial like this I

TRUT.I. He who worships at the shrine of truth cannot be bigoted. He knows that truth can never suffer from investigation. It is error that loves the night and gloomy caverns. Her dress is dark, and is short there is nothing but dark-ness about her. Darkness is an her mouth and she is akin to nothing that is bright, glowing or beautiful. But truth courts in beautiful. But truth courts in-vestigation, her dwelling place is in the light. Her mild glowing countenance blushes not at the scrudinizing gaze. While erro-lies trembling, lest reason should make new discoveries, that will waken her, touch stands and gives man a s nile of approbation for encouragement. If you love truth be not afraid to investigate If you ente tain opinious that you dare not risk against the attacks of their opponents, it is good evid ence that the sare unsound.

W18DOM.

A man should never be asham ed to own he has been in the wrong, which is but saying, in other words that he is wiser to other words that no .- day than he was yesterday.

J. F.

STICK-TO-IT-IVNESS. The "stick to it" idea is a rul

In o "steek to it" means a min ing virtue with many men. The idea of giving up the "old way" for a new and better way, has not struck them with sufficient force to enable them to change. I call it a virtue, because I so regard it as compared with the disposition to change as often as the moon. But I think there are two extremes here which should be avoided.

The man who "sticks to it" right or wrong, is a valuable man it he is right, but the worst of men, if wrong. The stick to it idea, is often born of a dread for changing "I have been going on in this way for so long, and I don't like to change now." This principle closes up every avenue for inves-tigation, offers no chance for growth, and clogs the wheels of Men have started out progress. Men have started out in the Christian life on the best hasis of work known at the time, but they still "stick to" the old

way, and thus plot along behind those who have kept up with the better methods of Christian work, Prove all things, hold feet that which is good," is one of the best maxime for Christians. But he maxime for Constiants. But he who stays in the old rute, fails to "prove all things." He no doubt has "proved some things," and holds fast to them, but he knows not of the many good things which he has failed to prove.

On the other hand some have o stability, they are either "on the mountain top, or in the valley deep." They go from one to another, every time declaring that they have found "just what I have been looking for." They are very zealous for a while, and about the time your hopes are at their hightime your hopes are at their nigh-est concerning him, he suddenly disappears, and when you ask, where is he't ocho replies, where? He tuens up, zealously at work at something new. Here we have the other extrene, which should he avoided. The happy medium is truly the philosopher's ston Let us find it and chave to it.

Yalle

## CHRISTIAN COURAGE.

He who thinks that it is an easy thing to overcome the temptations which are strewn along the pathway of christian duty, will find himself mistaken when he tries it. The very fact that he thinks it an easy task, is ovidence prima facéa that he has not get travelled the road. We need a vast amount of christian cour-age to enable us " to stand in the age to rhable us "to stand in the evil day." There is no difficulty in standing where there is no danger, but we knew not what monent we will be beset with dangers. The daily prayer of every true disciple, should be, every true disciple, should be, "Give one great courage." Ours being an aggressiv; warlare we will need all of our courage to enable us to sally out and attack the enemy in his strong holds. Our leader will give us the nocesary courage if we ask him.

The coward quelit not to be in the ranks when the emergency is on, because he not only refuses to draw the sword himself but he weakens the course of others. Our warfare is of God, and if we have faith in him who has called us, we ought to have faith in the us, we ought to have tast in the ultimate success of his work. This faith will give us great courage for the conflict. The man of courage is a christian here on any battle neld where the truth is to be contended for. God requires great things at our hands; let us undertake the work with carnest hearts, looking to Jesus asour ex-ample and leader. Lot covarie stand aside for the world is to be captured for Christ, and true heroes are in great demand! Which shall we be my brothren, cowards, or courageous men !

## PATENTS

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